

## Gillian Moody – FILMMAKER



I was born in Nowra on the South Coast of NSW in 1974. When I was five weeks old I was adopted by my wonderful family and have lived in Avalon since then. In my adopted family I am the youngest of six children. My Mum Kathleen and my Dad Mervyn are non-Indigenous and had three sons and a daughter – Martin, Lucy, David and Chris – before adopting my other sister Kym who is Sri Lankan/Malaysian two years before me. My Dad, who passed away four years ago, had also been adopted, so we were a pretty unique family. My parents always told me to be proud of my ancestry and culture and would encourage and support me in gaining knowledge and connections whenever possible.

I went to Avalon Public School from Infants to Primary, then on to St Lukes Anglican Girls School at Dee Why where I met some of my greatest and dearest friends. I then changed to Barrenjoey High School where I graduated in 1991 with my HSC. Through most of my school years I was the only Aboriginal student in my school. It wasn't until Barrenjoey that I met other Aboriginal students and a great mate who during my two years there identified himself as Aboriginal. I loved seeing the pride grow in his eyes as he became a strong, proud black man.

Summers were often spent from sun up to sun down swimming in the surf at Avalon or in the calmer waters of Pittwater, going on bush walks through the National Parks where I would marvel at the amazing rock engravings of the Guringai people and dream up stories of those who lived here before us. Clareville Beach is a family favourite for picnics and barbeques and many birthdays have been celebrated there.

Growing up I always thought I would be an early childhood teacher, following in the footsteps of my parents and brother and sisters who were also teachers.

In 1993 a course, developed and run by Uncle Lester Bostock at the Australian Film Television and Radio School, changed that and opened the door to a wonderful world of film and television for me. This was at a time when our country rarely showed images or told stories of Indigenous people and I realised very quickly that for Australia to move forward as a nation this had to change.

In 1995 I was offered an opportunity to travel to China for six weeks as part of a film crew with other Indigenous filmmakers and was given a grant to help fund the trip from the ASGMWP whom I have had an affiliation with since my high school days. I went on to work at Metroscreen in Paddington before spending ten years at SBS Television with the Indigenous Media Unit on programs such as *ICAM*, *Living Black* and *The Deadly Awards*. It was great to work on programs where the stories and issues were being created and told by Indigenous people.

One of my most memorable programs to have worked on in my time at SBS was *Corroboree 2000 – A Walk Across the Bridge*. I remember sitting there at work as the footage rolled in live and becoming overwhelmed with a rush of emotion as this sea of people filled the bridge. I felt happy that this special day had come for our country and that true acknowledgment was before us. Knowing that my Mum, my Dad, my sister, my niece and nephew along with so many others I knew, were there somewhere in that crowd walking for Reconciliation that day, I was proud that I was a part of bringing this historical event to the world via the media.

For the past year and a half I have worked with a fantastic bunch of strong black women in the Indigenous Branch of the Australian Film Commission (now Screen Australia) and have been involved in the work of the branch in developing and supporting many talented Indigenous filmmakers.

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I continue to be inspired by the stories being told by my people and am excited by the future of Indigenous Film and Television. In 1994 when 20 years old, I traced and met my biological Mother Geraldine and discovered that I am a Wadi-Wadi woman from Wreck Bay Community in Jervis Bay near Nowra. I am the second eldest of five children. I have two sisters Beverley and Mandy and two brothers Richard and Leigh, many Aunties, Uncles, cousins, nieces and nephews.

Both Dad and Kym also traced their biological families within the two years to follow.

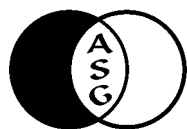
I share strong bonds with a cousin/brother Lee whom I met first before any of my other family members. Lee had been adopted too and our births were only five weeks apart. One of my best friends Adrian was also adopted. Adrian and I met ten years ago when I mentored and produced his first short film only to discover that we spent much of our childhoods growing up only metres away from each other and playing with a mutual friend, yet we never met back then.

Lee, Adrian and I travelled to the lawn of Parliament House this year to witness the

National Apology by Prime Minister Kevin Rudd. Lee and I stood together with our Aboriginal Mothers and many of our other relatives. What made that day really special was that, even though all of my adopted family members weren't there in person, I knew they were there with me in my heart as my mobile phone beeped and rang with messages of love and support as they watched on TV from their homes around the country.

I am lucky and blessed to have two fantastic, loving and supportive families and many wonderful friends in my life.

Gillian Moody



## 2009 – Change is in the air

After much deliberation the ASG is reducing the number of meetings to be held in 2009. The gradually diminishing number of members who are able to assist with the work involved – the much needed 'hands on' support – has led the Group to this decision.

**BUSINESS MEETINGS** will be on the FIRST MONDAY of alternate months starting on Monday February 2, 2009.

**INFORMATION NIGHTS** will be on the FIRST MONDAY of alternate months starting on Monday March 2, 2009. That means that five Information Nights will be held throughout the year on the first Monday nights of March, May, July, September and November.

Starting time and venue remain the same.

*Elimatta* will be given a fresh new look for the Support Group's 30th birthday in 2009 and we anticipate that there will be only 3 issues – a combined Summer/Autumn issue, Winter and Spring.

### **YARNABOUT - END OF YEAR MEETING**

Come to the ASG *YarnAbout* on Monday December 1. There will be supper and a chance to socialise after we have talked about plans for the Group in 2009 – our 30th birthday year.

The workload could be shared if small groups of members – sub-committees – took on specific responsibilities. Examples are:

- ☞ organise ASG *Sorry Day/Journey of Healing* event
- ☞ set-up/clear away chairs and tables for the five Information Nights during the year
- ☞ greet people on Information Nights

- ☞ set up/clear away and man information table on these nights
- ☞ produce quarterly Calendar of Events sheet for *Elimatta*, and website etc.
- ☞ enter ASG events on relevant websites
- ☞ set-up and man ASG Information stalls at special events eg *Sorry Day*, Seniors Week film morning at Warringah Council, Oxford Falls Peace Park day, Guringai Festival events such as the launch and Collaroy Cinema film screening
- ☞ write letters
- ☞ write article for *Elimatta* eg. re Information Night, community event
- ☞ join working group to fold, envelope *Elimatta* for mailing
- ☞ assist with signing of petitions
- ☞ maintain ASG cupboard at Nelson Heather Centre in reasonable order, checking resources, discarding irrelevant materials etc

## Let us know how you can help!

Please ring Anna on 9913 7940 or email [annadbel@bigpond.net.au](mailto:annadbel@bigpond.net.au)

# Whatever happened to THE LITTLE CHILDREN ARE SACRED REPORT?

A Review of **COERCIVE RECONCILIATION: STABILISE, NORMALISE: EXIT ABORIGINAL AUSTRALIA**

(eds) Jon Altman and Melinda Hinkson, Arena Publications 2007

The *Little Children Are Sacred* Report by Pat Anderson, an Alyawarr woman with extensive experience of Aboriginal health issues, and Rex Wild QC, former Northern Territory Director of Public Prosecutions, was released in Darwin on June 15, 2007. It became the pretext for former Prime Minister John Howard and Indigenous Affairs Minister Mal Brough's unilateral declaration of 'a national emergency' to implement coercive measures that were to apply to everyone Aboriginal living in remote communities in the Northern Territory.

The NT Intervention Bills, drafted in haste, were passed by the Senate on August 17, 2007, without amendment. The intervention bills were supposed to concern the prevention of child sexual abuse but instead were measures for compulsory acquisition of Aboriginal townships, abolition of the Community Development Employment Project (CDEP), winding back the permit system and installing government business managers in Aboriginal communities. They were motivated by an agenda which the Howard government had been pursuing for some time in the face of considerable opposition from Aboriginal groups.

Professor Jon Altman, Director of the Centre for Aboriginal Policy Research at the Australian National University, and Melinda Hinkson, an anthropologist, happened to be in Darwin when the *National Emergency* was declared. They became increasingly alarmed and, though they realised that criticism of the government's intervention was likely to provoke accusations of condoning child sexual abuse, they accepted an offer from Arena Publications to edit 'a quick book' on the intervention. *Coercive Reconciliation* is the result.

In a short time they managed to get thought provoking chapters from thirty-four contributors with expertise on Indigenous policy, health, alcohol and drug dependence, violence and sexual abuse, politics, economics, land rights, reconciliation and many other issues at the heart of the Northern Territory intervention.

Significantly, over a third of the contributors were Indigenous. For years, the Howard government had side-lined and ignored advice and criticism from the many outspoken Aboriginal academics and leaders who have been grappling with violence and abuse in communities.

Professor Judy Atkinson, in her chapter on Indigenous approaches to child abuse, lays blame squarely on governments both state and federal who have known about the crisis in Aboriginal communities but ignored advice from Indigenous people with expertise. As recently as 2005, in Tony Abbott's office, she was told: 'We know these problems – you don't have to keep describing them to me like this – can't your people just get over it.' (p152)

Atkinson is a specialist in dealing with trauma, who has published *Trauma Trails – The Transgenerational Effects of Trauma in Indigenous Australia* (2002) and is convinced that 'until people deal with their own trauma they are incapable of moving beyond it.' (p159)

Rex Wild, co-author of the *Little Children Are Sacred* Report, tells how Pat Anderson and he travelled all over the Northern Territory gathering people's views and opinions and visited forty-five communities in addition to receiving sixty-five written submissions. They were pleasantly surprised that people responded so openly. Throughout their inquiry they involved Aboriginal people in the consultation process to ensure that the report was based on their opinions.

Once they had drafted it they held further regional meetings in the Northern Territory's major urban centres and invited Aboriginal leaders to speak with them to obtain a consensus. Of their ninety-seven recommendations the first and most essential was 'the critical importance of governments committing to genuine consultation with Aboriginal people in designing initiatives for Aboriginal communities, whether in remote, regional or urban settings.'

The importance of the need for consultation and community ownership of the means for solving child abuse (p116) was the pervasive theme of almost every other essay in this important book. After the change of government, Jenny Macklin, the new Minister for Indigenous Affairs, has been much more prepared to listen to Aboriginal concerns and, though the intervention is still under review, *Coercive Reconciliation* will enable its readers to judge whether the new policies are more likely to succeed. The book will remain an indispensable resource for anyone who wants to find out what the Northern Territory intervention was really about.

Ruth Latukefu

## Thankyou



**Pittwater Council**

for funding the performers at the ASG *Sorry Day* held at Narrabeen Lagoon on May 24.



**Dee Why RSL**

for its grant to assist with the publication of *Elimatta*.

**Roy and Josephine Mustaca**

for once again making available the Collaroy Cinema free of charge for the screening of *Liyarn Ngarn* during the Guringai Festival.

# TRAVELS WITH NAN

In June I travelled as the Apia Adult Learning Australia Ambassador to Montevideo, Uruguay, to attend an international three day seminar *Women In Motion For The Right To Education*. The seminar was organised by The International Council for Adult Education and run by its Gender and Education Office (GEO). This meeting was an opportunity for women from around the world who work in Youth and Adult Education to get together, embark on an analysis and define strategies for the participation of GEO at the Sixth UNESCO International Conference on Adult Education – CONFITEA VI – in Brazil in May 2009.

I then attended the Annual Conference of ACE (Adult and Community Education) Aotearoa in Auckland. This conference celebrated the diversity of learning styles and types within adult and community education and recognised 2008 as the UN International Year of Languages.

It was a great eye opener to see the way Indigenous issues and culture were woven into the program. We have much to learn in Australia. But then again we have much to share too.

I joined Peter Peterson, CEO of Adult Learning Australia, and Percy Knight, CEO Wiradjuri Condobolin Corporation Ltd: Wiradjuri Condobolin Culture & Heritage Company as part of the delegation of three Australians at the conference. Percy is a member of the Wiradjuri people and has a long and distinguished career in various areas pertaining to Indigenous socio-economic and community issues focusing mainly on the ACT and areas in NSW.

With the support of the Wiradjuri Council of Elders, Percy Knight and other traditional owners of the Kalarie clan of the Wiradjuri nation have been able to use a Native Title Agreement to embark upon an exciting journey of cultural rejuvenation. The Wiradjuri Study Centre is being established to revitalise learning amongst the local Aboriginal community and will be run on a strong Aboriginal belief system. It links culture to self esteem, life-purpose and motivation for learning. It identifies training towards employment and works towards individual and community well being.

Percy said '*Getting a cynical and dispossessed group of people to take the first step on such a pathway is an important challenge but building on this initial action to ensure there is ongoing activity is just as important.*'

I was able to travel to Condobolin and attend the *turning the sod* ceremony on August 13 to mark the beginning of the Wiradjuri Study Centre. Blue skies and a warm welcome made it a memorable occasion for me. A gathering of members, friends and supporters of the Wiradjuri Community were excited to hear Percy Knight explain the work being done by the Wiradjuri Condobolin Corporation Ltd and the objectives of the new learning centre. Wiradjuri dancers led the Elders to the centre of the proposed location for the building and one of the Elders used a specially inscribed spade to turn the first sod to mark the beginning of the project. Earlier in the day I have been taken to see the compressed earth bricks that were being made for the centre.

The occasion also marked the launch of Adult Learners Week by Peter Peterson, CEO of Adult Learning Australia.

*Nan Bosler*



Adult Learning  
Australia Inc.



Wiradjuri Condobolin  
Corporation

## *Congratulations*

**Clair Jackson** has been appointed for 2008 as Aboriginal Academic Partner in the Australian Government Quality Teaching Program (AGQTIP) for Mackellar Girls High School, which is part of the cluster of QTIP Program Schools Metropolitan North. This cluster comprises Royal Far West School, Mackellar Girls High School and Stewart House.

**Nancy Hill Wood** has been recognised with an *Ambassador for Peace* award by the Universal Peace Federation.

**Michael Birk**, musician and songwriter, has been appointed Young Indigenous Ambassador for OXFAM Australia.

**Athena Mumbulla** is the granddaughter of Pam Beasley, founding member of the ASG. Athena is now an Officer with the Aboriginal Heritage Office, Northbridge. We enjoyed meeting up with her at the launch of the Guringai Festival on Manly Corso.

**Annie Schmidt** and **Gary Highland** are the proud first time parents of baby son **Zander**. Gary is the National President of ANTaR and is a much appreciated supporter of the Group.

**Tranby Aboriginal Cooperative College** at Glebe is celebrating fifty years of Indigenous Education.



Warringah Council

**Warringah Council** has adopted its Reconciliation Action Plan and is the first council in NSW – and one of only a handful in Australia – to do so. The Plan was drafted in consultation with Reconciliation Australia and will be registered with them. The artwork on the cover of the Plan is by Cromer artist **Jessica Birk**.





Photo courtesy Wayne Richmond

# Enid McIlraith OAM

## Celebrating Enid's Award

It was wonderful to be together in Pat and Don Frater's lovely home to celebrate the announcement that Enid McIlraith had been awarded the Order of Australia Medal in the Queen's Birthday Honours List. This was in recognition of Enid's work as co-founder and dedicated worker with the Aboriginal Support Group-Manly Warringah Pittwater.

Anna Bell read out the submission sent from the ASG which included Enid's work with the Reverend Alfred Clint and Tranby Aboriginal Co-operative College, Glebe. Enid was his personal assistant and she helped many young Aboriginal people attending Tranby, providing accommodation in her home.

Her work with the Manly Warringah Media Co-op, now Northern Beaches Radio, was included in the submission as Enid was secretary for eight years. She also made and broadcast over one thousand interviews, one series being that of organising members of the ASG to read articles from *Elimatta* live on air thus extending their experiences and informing listeners about Indigenous issues.

People clapped heartily at the end of the citation!!!

In Enid's own words: *'It was very gracious of Pat and Don to give their home for this joyous occasion with old friends who had come together through the years with passion for the cause of Reconciliation. It was a delightful surprise to be presented with a message and gift from the Warringah Librarians and the Friends of the Library. It was a delicious nosh-up and thanks to all who came with the food.*

*This award brings back to me Shaun's sympathy and devotion to the Cause, particularly camping with Fred Hollows on the 'Tracoma Trail'. I feel the OAM belongs to all of us who have worked in the Aboriginal Support Group with such dedication over the years. Thanks again, dear friends.'*

Everyone who knows Enid would agree that she is a most worthy recipient of this honour. She will be presented with the OAM at Government House, Sydney, on September 18.

June Mason

*Dear Treasurer,*

At long last I have enclosed a great photo of some of the children, teachers and Aboriginal Education workers beside our new 12 seater Transit Ford. Each one of us enjoys the comfort of our new bus.

We wish to thank you and your Support Group again, for the great donation forwarded to us, to help with the purchase of our lovely new bus.

As you know the bus is used daily to pick the children up for school, also for excursions out to the river and day and overnight excursions out of town.

Our prayers, wishes and thanks to all, from the children and staff at St. Therese's Community School.

Yours sincerely,

Sr. Margaret McGrath

Principal St. Therese's Community School

Wilcannia NSW





# BEULAH LOWE AND THE YOLNGU PEOPLE

Author Betsy Wearing, published with the help of Coast Biographers 2007.

Betsy Wearing and Beulah Lowe grew up in the Manly Warringah area, attended Manly West Public School and North Sydney Girls' High School and continued on to University. In 1950 Beulah Lowe became the first teacher on the Methodist mission station at Milingimbi, a tiny island 400 kilometres east of Darwin in the Arafura Sea. She learnt to speak, read and write the languages of the Yolngu people and believed that *'one of the biggest barriers between races is the language barrier.'*

In her book Betsy Wearing, a sociologist and former Associate Professor in the School of Social Work, University of NSW, traces Beulah's struggles to transform the oral Gupapuyngu language into its written form and to give it back to the people to whom it belongs.

Ted Egan AO, the former Administrator of the Northern Territory, greatly values Beulah Lowe's outstanding linguistic skills and her lifelong commitment to the Yolngu people. In the foreword to the book Ted says *'Beulah sat on the ground with the old Aboriginal people, and it was obvious to me that for the first and only time in my quite extensive career I was involved in a real "consultation" with Aboriginal people.'*

## BOOK LAUNCH

**- Guest Speaker Ted Egan AO  
in conversation with author  
Betsy Wearing**

The book launch of *Beulah Lowe and the Yolngu People* was organised by the Warringah Council and held at Council Chambers on Tuesday July 8. The room was filled to capacity and the Council had stopped taking bookings when more than 60 people applied to attend.

Betsy Wearing outlined the story and how she came to write it. Ted Egan AO, the former Administrator of the Northern Territory, spoke about Beulah's achievements in great admiration for her.

The book is based on Beulah's diaries from 1950 to 1995 and the six kilograms of letters that she wrote home from northeast Arnhem Land from 1951 to 1977. The letters were given to Betsy by Beulah's brother Stuart Lowe who had stored the collection in his garage. Michael Lowe, Beulah's younger brother, supported and encouraged Betsy in writing the story. In addition, Betsy had access to Beulah's correspondence with the Bible Society in Canberra.

Beulah was first sent to Milingimbi by the Methodist Overseas Mission as a teacher and missionary. One of her most important achievements was that she realized that she would have to learn to speak the Yolngu people's language Gupapuyngu if she were to be able to teach the children and adults. The children and many of the adults spoke no English. In addition the Yolngu people had no written form of Gupapuyngu.

Beulah eventually worked out a written alphabet for that language which she then taught the children and those adults who wanted to learn to read and write.

Also her achievements included designing and writing a curriculum in their own language for teaching various age groups and adults, writing a grammar and dictionary for English/Gupapuyngu, and translating St Mark's Gospel into their language.

She also wrote a text and examination papers for missionaries who were going to work on any of the Islands to learn the appropriate Aboriginal language. She believed very strongly that the Aboriginal languages must be preserved so that their culture is not lost.

Apart from teaching, she also worked from time to time as a simultaneous translator for administrators and other officials who had to converse with Yolngu people about legal or other matters.

As noted by Betsy Wearing:

*'Perhaps the most important role as 'go-between' that Beulah enacted at this time (in 1964) was in the right of Aboriginal people to vote in Australian elections. That Australians uncharacteristically voted 'yes' by a 90% majority in the Referendum of 1967 to give Aboriginal people citizenship is a well-recorded historical fact. What Beulah's letters and diaries uncover is that Aboriginal people could register to vote in 1964, but that there was little understanding on their part about what this meant, and few took the opportunity to have a say in government. Beulah's part in helping to cross this bridge cannot be denied, as she interpreted the officialese into words and concepts that the Yolngu could understand. Although use was not made of their rights as Australian citizens until much later, the work done by Beulah at this stage forms a solid foundation. Today Aboriginal people are able to vote for their own members as their political representatives.'* (Page 318).

Finally, Beulah's story makes a very interesting read and she is revealed as a most remarkable person

It was with great pleasure that Ted Egan officially launched the book.

*Dora and Harold Booth*

*Beulah Lowe And The Yolngu People* won first prize for non-fiction in the Society of Women Writers NSW Biennial Book Awards 2007. Copies of the book (\$30) are available Contact Betsy Wearing on (02) 4388 9091 or [bmwearing@cci.net.au](mailto:bmwearing@cci.net.au)

# Commonwealth of Australia Jubilee 1901-1951

In 1951 I was a student at Brighton-le-Sands Public School in Sydney and in that year the Commonwealth Government gave each Australian school child a medal and small book to commemorate fifty years in the life of the Commonwealth of Australia. Somewhere I still have the medal but over the years my little book was lost.

Recently, I came across another copy at a book fair and brought it home to read. It was at the time of the Prime Minister's apology to the *Stolen Generations* and I looked through the book to see how the Aboriginal people of Australia were accounted for. I read through and to my total amazement they simply were not there. I read through again just to make sure I hadn't overlooked something but no, there is absolutely no mention of people living on this landmass we call Australia prior to the British settlement at Sydney

Cove in 1788. The Dutch get a mention as do the Portuguese and Spanish and William Dampier and James Cook have honourable mentions noting that they added to the world's definite knowledge of Australia. But still no mention that there were people living here.

The book deals with colonial days, the spread of settlement, the growth of government, and the states and federation but never any mention of people being dispossessed to make way for the new settlers. Even in the section describing the search for the site for a national capital and the decision to settle on Canberra, nothing is said about the very name Canberra coming from an Aboriginal Australian word. The book features photographs of past Australian Prime Ministers, State Premiers, Queen Victoria, Parliament House in Canberra and newly

arrived European migrants in national dress performing a folk dance at Bathurst Camp, NSW. But no Aboriginal dancers at a Corroboree.

The main part of the book concludes with the following verse:

***Free-born of Nations, Virgin white,  
Not won by blood, nor ringed with steel,  
Thy throne is on a loftier height,  
Deep-rooted in the Commonwealth!***

This book was published by the Commonwealth of Australia. As a British Australian I joined the Aboriginal Support Group-Manly Warringah Pittwater to ensure that the Indigenous people of Australia are never left out of the national memory again.

Carol Gerrard

## THE KRIOL BAIBUL:

### The First Complete Bible for Aboriginal Australians

The launching of the Kriol Baibul on May 7, 2007, at Morrow's Farm near Katherine NT was certainly an historic occasion: it took teams of Aboriginal people and Bible translators the best part of thirty years to complete.

The first copy was presented to the Reverend Canon Gumbuli Wurrumarra. He was a great encouragement from the time a team of Aboriginal people and translators from several missionary societies began the work in 1978. In 1991, after the completion of the Kriol New Testament plus fourteen Old Testament books, the project stalled. Seeing people's faces as they heard God's word read in their own language for the first time was such an inspiration that Canon Gumbuli challenged Indigenous Kriol speakers to complete the project themselves.

However, working with a team of experienced Bible translators of the Old Testament again proved to be necessary.

Because of its relatively simple English the *Good News Bible* was used. Translation into Kriol was only the first stage; for accuracy it then had to be independently translated back to the original.

Why was this version of Kriol used?

As the map indicates the Kriol Kantri area extends across a wide section of the Top End of Western Australia and the Northern Territory and this Kriol is spoken by about six out of ten Aboriginal people, that is about 30,000 people.

Here is what Kriol speakers say about their language:

*'Kriol is my only language.'* Carol Robertson, Ngukurr Community

*'We don't know each other's language, so we use Kriol. It is our language. It is natural to us. We can meet anybody from Broome to Kununurra and we can understand each other.'* Nita Cox and Donita Button, Noonkanbah WA



### The 'Kriol Kantri' Area

AU SIL map

*'I don't understand English so I read the Bible in Kriol, it helps me to understand it. Young people also understand it and they are now writing songs based on the Baibul.'* Julie Miller, Minyerri Community

*'It is wonderful that we have our own Kriol Baibul. Now when we read God's word it helps us to understand and teaches us to live the way he wants us to.'* Jocelyn, a translation team Kriol speaker.

Dr Peter Carroll, an Australian Bible Society translation consultant, explains an example of how cross-cultural difficulties were overcome.

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# WATERWISDOM

## Water Management and Traditional Knowledge

Why are Aboriginal people in the city considered to be using too much water? Rob Welsh, Chairperson of the Metropolitan Local Aboriginal Land Council (Metro), knows the answer. As he explained to the members of the ASG during the *Water Wisdom* Information Night on July 7, the reason is obvious. Poverty.

Many Aboriginal people are poor and live in overcrowded houses where they cannot afford to install or maintain the water saving devices that other Sydneysiders take for granted. The conditions are exacerbated by the traditional Aboriginal custom of providing hospitality to a steady stream of out-of-town visitors who come to Sydney for funerals or medical treatment. Too many people living in poorly maintained houses leads to high energy and water bills.

Aboriginal people know how important it is to have an abundant and clean supply of water. The present state of our waterways and the polluted harbour fill many with despair. The reverence for water and the life it produces is woven into the culture of the Eora people. The many engravings of fish around Sydney bear witness to the importance marine life has played in their lives. Family relationships are defined by water, eg you are known as a *saltwater* person or a *sweetwater* person. Trade routes throughout the area have traditionally followed the rivers and streams. People have a commitment to the management of a steady source of clean, fresh water.

How can this commitment be reconciled to the current problem of water wastage? Fortunately Rob, a Kamilaroi man who mentors youth and promotes Aboriginal culture in the Redfern community, believes

that the problem can be solved and he points to the example set by the Murdi Paaki Regional Housing Corporation in Western New South Wales.

Through a no-interest loan scheme, people on low incomes are able to buy new energy saving devices such as washing machines, which previously were unaffordable. Murdi Paaki also provides apprenticeships for plumbers so that the community has ready access to knowledge and devices that help save water.

Rob knows the value of educating the community. Metro wants to lift people out of poverty by providing them with a better education. This is the key to improved health and employment opportunities that eventually result in a higher standard of living that can afford to conserve water.

It was a watery night. The second speaker for the evening was Jacqueline Gothe, Senior Lecturer in Visual Communication Design at University of Technology, Sydney (UTS) with a presentation on traditional water knowledge.

The DVD *Water We Know* was shown. This documentary dramatically highlights the sick state of Australia's waterways today. Having worked in regional catchment strategy and landscape planning round Lake Korangamite in Victoria, Jacqueline was eager to gain knowledge of traditional land management strategies. Her quest took her to Cape York where she, and later, groups of her students worked with the Aurukun Elders who were keen to pass on to the younger generation their knowledge about traditional land management practices and the necessity of rehabilitating and protecting the Cape York river system.

This ultimately led to the community

shooting a film about traditional water management practices used in the area, with the support and facilitation of the UTS.

*Water We Know*, which can be viewed by visiting the Traditional Knowledge Revival Pathways website at

<http://tkrp.com.au/>, is a visually breathtaking, 20 minute documentary. It includes images of the Daintree National Park which reveal the stark problems of salinity, boat pollution and the degradation caused by wild pigs and cattle. It's full of wise advice about how to counter these problems given by the Elders including Stanley Kalkeeyorta and Rebecca Wolmby. According to the Elders '*Traditional laws hold the key*' – from laws for the use of waterholes and best fishing practices to advice for managing the land through slow, controlled burns. These laws are not just for the people but also for the land itself. The Elders stress that everything is part of the Aboriginal law – land, water, everything. They point out that in Aboriginal law nothing has changed whereas European law always changes.

The Elders also argue that the ancient principles that they have used with fire and water to manage the land can be translated to any country in the world. Jacqueline told the group that these principles are currently being trialled in studies undertaken by the University of California.

The process of creating the DVD, including recording the soundtrack of traditional and contemporary music, has also provided young people in the area with skills in new media that will enable them to gain further employment. So in the short term it's been a win-win situation for all concerned.

Mandy Mullen

## SYDNEY PEACE PRIZE

Aboriginal leader Patrick Dodson is the recipient of the *2008 City of Sydney Peace Prize* for his '*courageous advocacy of the human rights of Indigenous people, for distinguished leadership of the reconciliation movement and for a lifetime of commitment to peace with justice, through dialogue and many other expressions on non violence.*'

The *2008 City of Sydney Peace Lecture* will be delivered on November 5 at the Sydney Opera House and the *Sydney Peace Prize Award Ceremony* will be held at the Great Hall of the University of Sydney on November 6.

The Sydney Peace Foundation is a not-for-profit organization wholly funded by donations from individuals and organizations.

Enid McLraith



## BUNGAREE DESCENDANT WELCOMED TO MOSMAN

Mayor of Mosman, Denise Wilton, who is a member of Mosman Reconciliation, held a luncheon at Mosman Council Chambers on May 21 to welcome Bob Waterer. Bob and his family are descendants of Matora, the first wife of Bungaree the Aboriginal Elder who, among other achievements, welcomed Governor Lachlan Macquarie to Mosman. Among those present were Mosman Historian Gavin Souter and Mosman Council General Manager Viv May and

some twelve members of Mosman Reconciliation. Bob Waterer told the gathering of his Aboriginal ancestors saying that he had only ever heard as he grew up that there may be some connection in the family. It was never discussed and that, in fact, such discussion had been discouraged. In his adult life Bob and his older sister had lived in two adjoining properties in Brookvale. When his sister died, he was

left to dispose of her belongings. It was during this that he discovered his Aboriginal heritage and the link to Bungaree. He estimates that he is the great, great, great step-grandson of the Aboriginal leader.

Bungaree is credited with having owned a farm in the Middle Head area and the site of this has been the subject of much conjecture in Mosman over many years. Mosman Council made available its community bus to drive Bob and others interested to visit the site and try to reconcile the site of the farm against estimates from anecdotes prepared by Mosman Council. Nothing was adduced which would add anymore to the material on hand that the farm stood anywhere other than on the site as guessed by Council.

Bob is preparing an oral history of his family and Aboriginal background to be given to Mosman Reconciliation.

*Damien Stapleton*  
Mosman Reconciliation



*Denise Wilton with Bob Waterer (right) and Viv May (left), standing by the bust of Bungaree at Mosman Council Chambers. – Photo courtesy Sarah Jackson*

## BOOMALLI ABORIGINAL ARTISTS CO-OPERATIVE EXHIBITION

### Circle of Understanding 2008

*Boomalli* Aboriginal Artists Co-operative was established by a group of dedicated urban based Australian Indigenous artists in Sydney in 1987. Most of these artists are now very well-known in Australia and internationally, some now prominently and permanently part of the *Musee du Quai Branly*, Paris, the new (2006) showcase for worldwide Indigenous art.

This exhibition at Ku-ring-gai Arts Centre, Roseville, from July 25 to August 8, showed works in oils, acrylics and photography by eleven *Boomalli* artists. Eight of the artists were of the original formative group: Aarone Raymond Meeks, Adam Hill, Bronwyn Bancroft, Elaine Russell, Geoff Ferguson, Harry J Wedge, Jake Soewardie, Jeffrey Samuels, Michael Riley, Roy Kennedy and Tracey Moffatt.

The exhibition was opened by *Boomalli* Chairperson Jake Soewardi. *Nature Nature* performed and food and drink was enjoyed by all. It was a cold, rainy night yet was well-attended. The gallery itself is rather hidden away but it was a start for *Boomalli* on this side of the harbour. The works themselves are of top quality and well worth a careful look.

This exhibition is the first – or at the least the first in our memory – of *Boomalli* artists as a group on the northside of Sydney. *Boomalli* Artistic Director Mathew Poll is keen to show his artists in all parts of Sydney, so if any other northside galleries are interested, contact Mathew on **9560 2568** or [mpoll@boomalli.org.au](mailto:mpoll@boomalli.org.au)

*Clair Jackson*

# NAIDOC CELEBRATION

## AT BARRENJOEY HIGH SCHOOL

Now that there are four terms in the school year, NAIDOC Week falls in the school holiday between terms 2 and 3. Barrenjoey High School decided this year to have a NAIDOC Celebration on Wednesday July 2 in the last week of 2nd term. And a well-planned and moving celebration it was.

The school hall was decked in red, black and yellow. School Captains Laura Seymour and Cameron Harris greeted guests and ushered us onto the stage. Once the guests were seated, a beautiful and thoughtful power-point show, prepared by Rhonda Woodridge and Milton Brown, ran continuously as a backdrop. The whole school assembled in the hall and once we began, a hush fell and remained until the end – except for enthusiastic clapping and laughs in the right places...Such desire to participate and learn impressed us all.

Mr Bowsher, Principal of Barrenjoey High, gave a thorough history and background to NAIDOC Day and Week. Uncle Bob Waterer, as a Guringai man and descendant of Matora, the first wife of Bungaree, has the right to offer us a *Welcome to Guringai Country*; so Uncle Bob welcomed us formally, then gave a brief account of how he had researched his family.

Auntie Nancy Hill Wood, Bundjalung woman and award winning community member, spoke about the *Stolen Generations* and some experiences from her life. As a Ugarapul woman and an academic partner for the AGQTIP schools program, I spoke about the communities in Sydney and the heritage held on the north side of Sydney.

Particularly I emphasised the importance of petroglyph and midden sites along the Northern Beaches and the services offered to school groups by the Aboriginal Heritage Office, Northbridge. Julie Janson, playwright and teacher at Barrenjoey High and a resident of the Avalon area for many years, spoke about the heritage of this area and its culture.

Clara Harrison, Lily and Samara Bennet spoke and presented the guests with gifts. The Senior Student Representative Council catered and waited on us with snacks and drinks at morning tea. Much interested chat and networking occurred at the morning tea between guests, students and teachers. A proper NAIDOC gathering!

*Clair Jackson*



*Photo courtesy Clair Jackson*



*Dick Persson (left) presenting the painting to Kevin Keller.  
Photo courtesy TAFE*

## ABORIGINAL ARTWORK PRESENTATION AT GAWURA

On Monday July 28 Mr Dick Persson, Administrator Warringah Council, attended a meeting of community representatives at the Gawura Aboriginal Learning Centre, Northern Beaches College (NBC). The purpose of the meeting was to discuss the impending book on Mr Bob Waterer, a

descendant of the Guringai people. At the start of the meeting Mr Persson presented a magnificent painting by Mr Malcolm Jagamarra to Kevin Keller, College Director, Northern Beaches College. Mr Persson handed over the artwork on permanent loan to the Gawura Aboriginal Learning Centre.

This demonstration of support and acknowledgement by Council for the Centre will be one of the last official duties Mr Persson will perform as Administrator. Mr Persson said the artwork is called *Lander River* and has been dot painted in white on a black background. It was explained to us that the use of white by Malcolm signified *sorry* which we thought an appropriate memorial work in 2008 – The Year of the Apology.

Kevin Keller gratefully accepted the artwork on behalf of the students and staff of NBC, the Gawura ALC Steering Committee and the local AECG. Kevin said that Mr Persson had shown keen interest and support in Gawura from the concept stage and that Warringah Council had included the Centre in the recent Guringai Festival celebrations. Kevin said NBC will continue working with Warringah Council in promoting and furthering cultural awareness.

*Kerry Ashcroft Northern Beaches TAFE*

# KANYINI YARNUP

at MASADA HIGH SCHOOL

On Friday April 11 Masada College was privileged to welcome the *Kanyini Yarnup* Team – Shelley Pedersen, Melanie Hogan and Wadi Wiriyanjara – as well as members of the local Aboriginal Community – Clair Jackson, Nancy Wood, Veronica Saunders and Raylene Newell. The stories shared, the music played and the showing of the film *Kanyini* had a moving and emotional impact on all present. Masada is very grateful for the opportunity to connect with the Community and begin a dialogue to identify ways of moving this process forward.

*Barry Zwoestine*, Clinical Psychologist,  
Masada High School, St Ives

## Students' Speech

*Kanyini* is a sacred principle of unconditional love and responsibility to all things, a principle that underpins Australian Indigenous life, linking four main areas of responsibility.

Many of their morals and key elements in their way of life are also relevant for us as Jews. Unfortunately like us, they have suffered and have been stripped of their culture but have tried and continue to try in practising and observing the four pillars of Indigenous Australians.

The first of the four is their belief system or religion; they pay great respect to the land and their Elders, turning to leaders of their respective communities or clans as they call them, for guidance and help. Focus on respect is as much a part of Judaism as it is part of the Indigenous culture, as is clearly stated within the torah and Ten Commandments, teaching us to honour our parents and elders.

Spirituality and devotion to their past heritage and commitment to their beliefs embodies all that Australia's Indigenous community stands for. In both recent and historic times they have been discriminated against and, whilst they may have had trouble openly practising their rituals, spirituality was something they would forever possess. Throughout our history too, we have fought and battled for our right to stand as AM YISRAEL – The Jewish Nation, at times with nothing more than our religious beliefs and continual spirit.

The third pillar of Indigenous society that plays a huge fundamental role is their love and attachment to their land. We as Jewish people can relate to this as we have the same attachment and love for our land – Israel. The land for Indigenous Australians is treasured and treated with the upmost respect. The land isn't taken for granted and is certainly a huge part of their culture as it is incorporated in many different aspects of their lives. Israel for the Jewish people is a place where we feel at home no matter where we are in the world. We have a responsibility to look after and always have Israel in our hearts, as it is somewhat a foundation for the Jewish religion.

The fourth pillar of Indigenous society is the last of the main pillars but is most certainly not the least – family. This is especially important in our Jewish culture as family is held in high regard and we cherish the moments spent together. In the Jewish religion, this is shown on occasions like Shabbat and all the different festivals where we are all together. Respect for elders is an important principle. Honour thy mother and father is a principle revered in both cultures. Within the Indigenous culture, the concept of family extends to the broader caring community as with our culture, and for both this acts as a bridge between individuals and the world at large.

We are all gathered here today to learn and enrich our lives by gaining knowledge of another culture, and in doing this we are enlightened by the connection between two cultures that may be worlds apart on one level but primarily bear the same roots in the four pillars of society. Beliefs, spirituality, land and family are the pillars that support our cultures and make us both a strong and proud people.

*Dani Glasser and Danielle Sussman* –Year 9

Other schools in the Northern Sydney region which have participated in the *Kanyini Yarnup* are Loretto Kirribilli, Loretto Normanhurst, Mercy College Chatswood and Northern Beaches Christian School, Terry Hills.

## PRINTMAKERS EXHIBITION

During the 2008 Guringai Festival Manly Art Gallery was host to an exhibition of Indigenous works on paper from Basil Hall Editions in Darwin.

The exhibition of outstanding Indigenous printmaking was quite varied, in colours ranging from vibrant peacock blue-greens to subdued earth colours, all well lit in the smaller salon of the gallery.

A work by Barduk Marika, titled *Wakun* (Mullet) intrigued me – with a flow of

silvered fish and dolphins 'neath glowing peacock blue and grey blue stripes.

Judy Watson's works *Displacement 1* and *2* held my eye and mind. The first was disturbed blotched bluish background of undersea weeds and distorted sea life and the second an intriguing mottled orange-brown background, with a drawn figure in flowing but contained lines.

Works by Marnnyula Munungurr, Kathleen Petyarre and Rosella Namok made me ponder the precise geometric diagonal lines, some rendered in complex black dots with red-crossed lines, others in delicate earthy shades of reddish or pale brown.

I am not tutored to interpret these art works but I exchanged views with Dr Dora Booth whose doctorate is in the field of art. Dora expressed the opinion that Aboriginal art displays the idea of symmetry and intuitive geometry which is important in all sciences - mathematics, chemistry, physics, crystallography.

My words cannot convey my feeling of wonderment for these sometimes enigmatic works exhibited at the Manly Art Gallery but I was drawn to return for a second long look at them.

*Enid McIlraith*





## COMING ACTIVITIES

There will be **NO** Information Night in October (long weekend)

**Sun Oct 12** SBS screening of *The First Australians*, a six part series, commences.

**Mon Oct 20** ASG Business Meeting

**Fri Oct 24** BBQ 6.30pm and Public Forum 7.30pm at Dougherty Centre, Chatswood.  
Forum Panel: Aden Ridgeway, Greg Davison and Lindon Coombes.  
Enquiries: NSRRconciliation Network 9428 1197

**Sun Oct 26** Narrabeen Lagoon Catchment Community Festival at Billarong Reserve, North Narrabeen 10am-3pm.  
Enquiries: 9942 2580

**Mon Nov 3** ASG Information Night

**Mon Nov 17** ASG Business Meeting

**Fri Nov 21** Tranby College 50th Anniversary Dinner at the Hilton Hotel Grand Ballroom .  
Enquiries: Annaliese 9660 3444

**Mon Dec 1** ASG *YarnAbout* – to plan for 2009

**Sat Dec 13** ASG Christmas picnic from 4pm to sunset on the shore of Narrabeen Lagoon.  
Turn west at the new traffic lights at Robertson St. near the Sands Hotel. Please bring a plate of food to share and a chair or blanket.

### 2009

**Mon Feb 2** ASG Business Meeting

**Mon Mar 2** ASG Information Night

All ASG meetings are held at 7.30 pm at the Nelson Heather Centre, cnr Jacksons and Pittwater Roads, North Narrabeen. Enquiries: **9913 7940**

## AN INVITATION TO JOIN US...

### The Aboriginal Support Group – Manly Warringah Pittwater Founded 1979

**Meets at 7.30pm in the Angophora Room  
Nelson Heather Centre, corner Pittwater and Jacksons Roads  
North Narrabeen.**

Entrance to the centre's carpark is from Boondah Road off Jacksons Road

Membership is \$20 per year

☎ For further information ☎

**(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. The views expressed are not necessarily those of the Editors or members of the ASG.

Please email articles where possible to [annabel@bigpond.net.au](mailto:annabel@bigpond.net.au)

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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*Continued from Page 7*

### THE KRIOL BAIBVL

*'In English we use the word "heart" a lot and we attach to that body part a lot of emotion. We talk of loving God with all our heart but in the Aboriginal language of, for example, Kinwinjku, it's meaningless. Instead you say that you love God with all your insides, or with your inner being.'*

Aboriginal people in the Top End are familiar with the word stockman so stakman replaces shepherd in the following:

*Psalm 23*

*The Lord is my shepherd.*

*I have everything I need.*

*He lets me rest in fields of green grass*

*And leads me to quiet pools of fresh water.*

Saam 23

I.YAWEI, yu jis laik det brabli gudwan stakman.

Yu oldei maindimbat mi,

En ai garram ebrijing brom yu.

Ai kaan wandim brom yu.

A song was especially composed in Kriol to be sung at the launch.

*Val Horniman*

This article was compiled from the ABC Religion Report, 4.5.07, CMS and AISL reports and press release.

Further information is available from the Kriol Bible website [www.kriol.info](http://www.kriol.info)