

asgmwp.net

# Elimatta

Summer 2017

Aboriginal Support Group – Manly Warringah Pittwater ICN8728

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

## MUNGO MAN HOLDS SECRETS OF FIRST AUSTRALIANS

“ At a time when Europe was largely populated by Neanderthals a much more sophisticated ancient culture existed *down under* ”



### ‘Investing in death’

The remains of the first known Australian, Mungo Man, have begun their return to the Willandra area of New South Wales, where they were discovered in 1974.

They’ll be accompanied by the remains of around 100 other Aboriginal people who lived in the Willandra landscape during the last ice age.

Their modern descendants, the Mutti Mutti, Paakantyi and Ngyampaa people, will receive the ancestral remains, and will ultimately decide their future.

But the hope is that scientists will have some access to the returned remains, which still have much to tell us about the lives of early Aboriginal Australians.

### The MUNGO Discoveries

For more than a century, non-indigenous people have collected the skeletal remains of Aboriginal Australians. This understandably created enormous resentment for many Aboriginal people who objected to the desecration of their grave sites.

The removal of the remains from the Willandra was quite different, done to prevent the erosion and destruction of fragile human remains but also to make sense of their meaning.

In 1967 Mungo Woman’s cremated remains were found buried in a small pit on the shores of Lake Mungo.

Careful excavation by scientists from the Australian National University revealed they were the world’s oldest cremation, dated to some 42,000 years ago.

Several years later, and only several hundred metres from where Mungo Woman was buried, Mungo Man was discovered adorned in ochre that is thought to have been obtained from about 200km away to the north.

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*The skeleton of aboriginal man which was found at Lake Mungo in 1974 – ANU research team released finding 05/1999 as result of modern dating techniques that showed indigenous Australians arrived on continent 20,000 years earlier than previously accepted.*

*Source: News Limited*

# MUNGO MAN HOLDS SECRETS OF FIRST AUSTRALIANS

*Continued from Page 1*

Mungo Man provided a further glimpse into a past that all of a sudden appeared far more complex than archaeologists across the world had previously thought possible. A picture was emerging that at a time when Europe was largely populated by Neanderthals, a much more sophisticated ancient culture existed *down under* – full of symbolism with a thriving and complex belief system.

The discoveries made possible by the initial research of a young Jim Bowler rewrote our understanding of human history.

Some have argued that 42 years of scientific access to the remains is long enough for research to learn everything we can from the remains.



*Joan Bowler and Former ANU Professor Jim Bowler during the Smoking ceremony at the Australian National University in Canberra with Historic Ancestral Remains discovered at Lake Mungo in the 1960s and early 1970s have been returned to elders from the Willandra Lakes area of Western New South Wales in the first step of their journey home.*

*Source: News Corp Australia*

## Limited research on the remains

While it is true that Mungo Man was excavated in 1975 and has been in Canberra ever since, the perception that scientists have been undertaking research on his remains since this time is not accurate.

In reality, very few scientists, probably fewer than ten, have been privileged with the opportunity to study the remains. Very little work has been published, which is unfortunate considering the importance of these remains to human history.

Before 2005 only a few papers from a couple of different authors were published, dealing mainly with dating and comparisons with other fossil human remains. None of these provided an actual description of the skeletal remains of Mungo Man.

Science works best when a variety of perspectives are collected by different scientists working on different questions. Science has not truly had this opportunity with Mungo Man.

We are fortunate to be working at a time when technology allows us to understand ancient human remains in ways that couldn't have been imagined, even ten years ago. The collection of remains from the Willandra Lakes was CT scanned only four years ago, providing a wealth of new data that can be used to understand those populations.

## Much to learn from further research

The study of ancient DNA has finally progressed to the point where we can potentially learn a great deal of information from ancient skeletons.

While DNA from contemporary populations can provide significant information, living people can never replace the information we can recover from people that lived 42,000 years ago.

Isotopes are geochemical signatures that can reveal how people may have moved across the landscape, from one different geological catchment to another. This type of work was recently applied to questions in other parts of Australia, where research revealed the ancient megafauna were probably migratory animals.

Further research may allow us to see how the ancient Australians interacted with the seasonal movement of the great megafauna herds and their migrations who we know now overlapped with people in the Willandra as recently as 32,000 years ago.

Only three of the ancient remains from the Willandra have been reliably dated, and there are more than 100 other skeletons that have no direct age estimates associated with them.

The early dates from Australia's north raise the possibility that some of the ancient remains recovered from the Willandra system may be older than those of Mungo Man and Woman. This could further rewrite the history of the peopling of Australia.

Who knows what will be possible as science continues to progress? It is impossible to predict what else we may be able to learn from Mungo Man and the other individuals from the Willandra as technology advances.

## Will the story continue?

The discovery of Mungo Man and Mungo Woman sent shock waves through archaeology. Ancient burials with such sophisticated funerary rituals were unexpected in Pleistocene Australia.

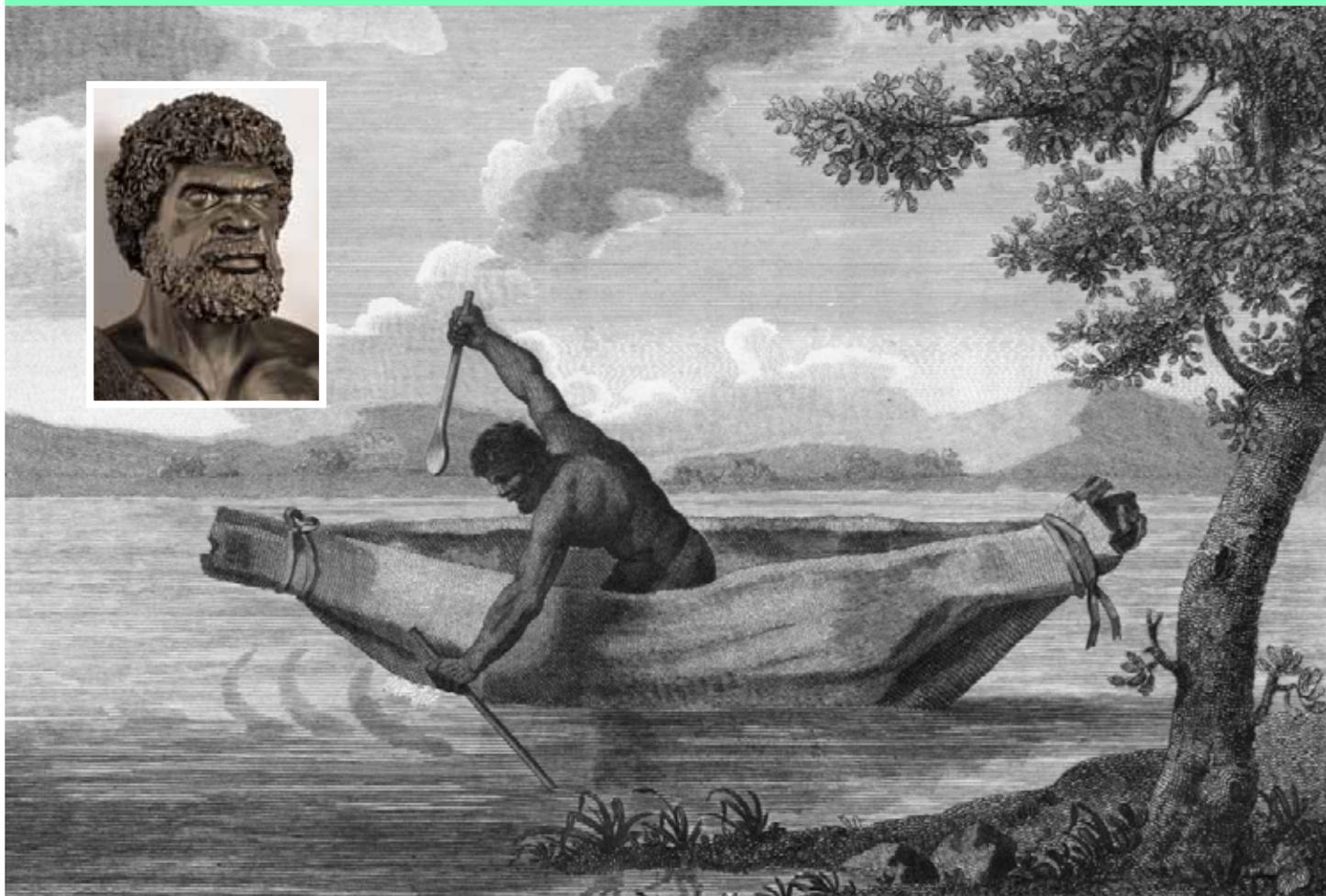
The discovery forced a greater appreciation of the culture of the First Australians and was one of the main reasons that the Willandra Lakes area was given World Heritage status in 1981.

Those of us interested in the origins of the First Australians hope that the long overdue repatriation of Mungo Man will not mark the end of scientific work on his remains.

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# Pemulwuy

## Australia's first Indigenous political activist



**Pemulwuy was an Eora man born c1750 in the area of Botany Bay in New South Wales. He is noted for his resistance to the European settlement of Australia which began with the arrival of the First Fleet in 1788.**

Pemulwuy (aka Pimbloy, Pemulvoy, Pemulwoy, Bimblewove, Bumbleway) was a member of the Bidjigal people, who were the original inhabitants of Toongabbie and Parramatta in Sydney. He lived near Botany Bay. Pemulwuy became a *kadaicha* man of his tribe. Pemulwuy would hunt meat and provide it to the food-challenged new colony in exchange for goods. However, in 1790 Pemulwuy began a twelve-year guerrilla war against the British, which continued until his assassination.

When Pemulwuy grew into manhood he became Bembul Wuyan, which represents *the earth and the crow*. According to historian Richard Green "he wasn't very impressed with the mix of cultures. He preferred that we stayed within our own peoples." Another name for him was *Butu Wargun* which means *crow*.

### **Origin of Conflict: Spearing of McIntyre**

On 9 December 1790, a shooting party left for Botany Bay, including a sergeant of marines and three convicts, including Governor Phillip's gamekeeper John McIntyre.

*Main Image: "Pimbloy: Native of New Holland in a canoe of that country", engraving, on sheet, 20.8 x 26.0 cm. By Samuel John Neele (1758-1824) - State Library of Victoria.*

*Inset: Historical bronze portrait of Pemulwuy - University of QLD.*

According to Watkin Tench: *About one o'clock, the sergeant was awakened by a rustling noise in the bushes near him, and supposing it to proceed from a kangaroo, called to his comrades, who instantly jumped up. On looking about more narrowly, they saw two natives with spears in their hands, creeping towards them, and three others a little farther behind. As this naturally created alarm, McIntyre said, "don't be afraid, I know them," and immediately laying down his gun, stepped forward, and spoke to them in their own language. The Indians, finding they were discovered, kept slowly retreating, and McIntyre accompanied them about a hundred yards, talking familiarly all the while. One of them now jumped on a fallen tree and, without giving the least warning of his intention, launched his spear at McIntyre and lodged it in his left side. The person who committed this wanton act was described as a young man with a speck or blemish on his left eye. That he had been lately among us was evident from his being newly shaved.*

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# Pemulwuy

## Australia's first Indigenous political activist

*Continued from Page 3*

The group was pursued by the settlers with muskets, but they escaped.

McIntyre was taken back to the settlement, gravely wounded. Tench suspected that McIntyre had previously killed Aboriginal people, and noted the fear and hatred that the Aboriginal people, including Bennelong (an Aboriginal man who Governor Phillip had captured, in hopes of interaction with the Aboriginals) showed towards him. "The poor wretch now began to utter the most dreadful exclamations, and to accuse himself of the commission of crimes of the deepest dye, accompanied with such expressions of his despair of God's mercy, as are too terrible to repeat," wrote Tench of McIntyre. The games keeper died on 12 December. Before then, Colbee and several other aboriginals, came in to see the body. "Their behaviour indicated that they had already heard of the accident, as they repeated twice or thrice the name of the murderer Pemulwuy, saying that he lived at Botany Bay," wrote Tench.

Several historians believe it is likely Pemulwuy killed McIntyre for payback.

### **Governor Phillip's Military Expeditions**

An irate Governor Phillip ordered Lieutenant Tench to gather his company of marines and lead an expedition against the Bidjigal in retaliation for Pemulwuy's attack on McIntyre. He ordered that two Bidjigal were to be captured and ten killed; these ten were then to be beheaded and the heads returned to the settlement. Tench swiftly suggested an alternative and less blood-thirsty plan, that six Bidjigal be captured and brought to Sydney Cove but that none be killed out of hand.

Tench's proposal was accepted, and the expedition set out on 14 December in search of Pemulwuy and the Bidjigal tribe. The expedition was the largest military operation since the founding of the colony, comprising Tench, Lieutenants William Dawes and John Poulden, and 46 marines. However, despite three days of searching there was no sign of the Bidjigal. On 17 December Tench ordered a return to Sydney Cove to gather supplies.

The Aboriginal people present in Sydney refused to assist in tracking, with Colbee feigning injury.

A second expedition set out in the late afternoon of 22 December, comprising Tench and 39 marines. Tench unwisely decided to march at night in the hope of surprising the Bidjigal in their camp, and at sunset his company forded the Cook's River and continued south towards Wolli Creek.

The waterway was reached at 2.15am but the majority of marines seeking to cross it became stuck in mud along its banks. Tench himself was trapped waist-deep in the mud and had to be pulled to land on the end of a tree branch. A stock-take of equipment subsequently showed around half of the company's muskets had become unserviceable from exposure to the mud and water.

After a few hours' rest on the riverbank Tench abandoned the expedition, and the bedraggled marines again made their way back to Sydney Cove.

The expeditions having failed, it was decided to instead avenge McIntyre by strictly punishing any Aboriginal considered to have transgressed against the settlement's laws. In late December a marine detachment opened fire on two Aborigines who were seen removing potatoes from a settlement garden. One, named Bangai, was wounded and later found dead.

### **Resistance**

Pemulwuy persuaded the Eora, Dharug and Tharawal people to join his campaign against the newcomers. From 1792 Pemulwuy led raids on settlers from Parramatta, Georges River, Prospect, Toongabbie, Brickfield and Hawkesbury River. His most common tactic was to burn crops and kill livestock. Captain Paterson sent a search party to find him but was unsuccessful.

In May 1795, Pemulwuy or one of his followers speared a convict near present-day Chippendale.

In March 1797, Pemulwuy led a group of aboriginal warriors, estimated to be at least 100, in an attack on a government farm at Toongabbie.

At dawn the next day troops and settlers followed them to Parramatta. When confronted, Pemulwuy threw a spear at a soldier prompting the government troops and settlers to open fire. Pemulwuy was the first to be shot and wounded. The aboriginal warriors threw many spears, hitting one man in the arm. The difference in firepower was evident and five aboriginal warriors were killed instantly. This incident has more recently become known as the Battle of Parramatta.

### **Escape**

Despite still having buckshot in his head and body, and wearing a leg-iron, Pemulwuy escaped from the hospital. This added to the belief that he was a carradhy (clever man or doctor).

Pemulwuy recommenced his fighting against the British by November 1797. However, his injuries had affected his ability as a fighter and his resistance was on a smaller and more sporadic scale for the rest of his life.

Convicts William Knight and Thomas Thrush escaped and joined the aboriginal resistance.

According to Richard Green, "with simple spears, rocks, boomerangs, stones, he [Pemulwuy] defeated the British army that they sent here. Every single soldier except for Watkin Tench, that they sent in pursuit of Pemulwuy either walked back into the community with their saddle over their shoulders or they didn't make it back."

### **Death**

Governor Philip Gidley King issued an order on 22 November 1801 for bringing Pemulwuy in dead or alive, with an associated reward. The order attributed the killing of two men, the dangerous wounding of several, and a number of robberies to Pemulwuy.

On 2 June 1802 Pemulwuy was shot and killed by a blinded British sailor Henry Hacking, the first mate of the English sloop Lady Nelson.

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# Pemulwuy

## Australia's first Indigenous political activist

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"After being wounded, all the people believed that he was immune to British bullets," says Richard Green. "So he'd stand out in front and, you know, stand right out in front of them and take them on, you know? So after 12 years, his time ran out. He got his shot and he took it."

Following the death of Pemulwuy Governor King wrote to Lord Hobart that on the death of Pemulwuy he was given his head by the Aboriginal people as Pemulwuy "had been the cause of all that had happened". The Governor issued orders with immediate effect to not "molest or ill-treat any native", and to re-admit them to the areas of Parramatta and Prospect from which they had been forcibly excluded.

Pemulwuy's head was preserved in spirits. It was sent to England to Sir Joseph Banks accompanied by a letter from Governor King, who wrote: "Although a terrible pest to the colony, he was a brave and independent character."

Pemulwuy's son Tedbury continued the struggle for a number of years before being killed in 1810.

### Anatomy and Skull

Pemulwuy was born with a turned eye. According to historian Eric Willmot: *Normally, a child that showed an obvious deformity would've been, well, people would have expected that child to be sent back, to be reborn again. It was generally thought that humans, like everything, came from the land. And that a woman, the actual act of conception, was a woman being infected by a child's spirit from the land. And that child grows within her. And so he was different and he became more different. He became better than everybody else. Whatever anyone else could do, Pemulwuy did it better. He could run further, he was one of the best, he could use a spear like no-one else could. And so, around him, was created an aura of difference. So much so that he was said to be a clever man. In an Aboriginal society, clever man is often a man who deals with the spiritual nature of things and sorcery even.*

Repatriation of the skull of Pemulwuy has been requested by Sydney Aboriginal people. It has not yet been located in order to be repatriated. In 2010 Prince William announced he would return Pemulwuy's skull to his Aboriginal relatives.

### Pemulwuy's Legacy

The Sydney suburb of Pemulwuy, as well as Pemulwuy Park in Redfern, is named after him.

In the 1980s the band *Redgum* composed a song about Pemulwuy entitled *Water and Stone*.

The first song on James Asher's 1996 new age album *Feet In The Soil* is entitled *Pemulwuy*, and the last song is entitled *Pemulwuy Returns*. Both feature didgeridoos.

Australian composer Paul Jarman composed a choral work entitled *Pemulwuy*. It has become an Australian choral standard, and was performed by the *Biralee Blokes* in their victory in the *ABC Choir of the Year 2006*.

In 1987 Weldons published *Pemulwuy: The Rainbow Warrior* by Eric Willmot, a best-selling novel providing a fictionalised account using early colonial documents as source. Matilda Media re-released the book in 1994.

The redevelopment of *The Block* in the Sydney suburb of Redfern by the Aboriginal Housing Company has been called the *Pemulwuy Project*.

In 2008 Marlene Cummins released an eponymous song about Pemulwuy. This was later presented to Prince William along with a petition to bring Pemulwuy's head back to his people.

In 2009 a remote boxing game for the *Wii* console, *Pemulwuy Dream Team*, was developed.

In 2015 the National Museum of Australia installed a plaque honouring his role in Australian history as part of the *Defining Moments* project.

In 2017 a Sydney Ferries Emerald-class ferry was named *Pemulwuy* in 2017.



From Wikipedia, the free encyclopaedia  
(Redirected from Pemulwuy's War)

<http://adbonline.anu.edu.au/biogs/AS10389b.htm>

## MUNGO MAN HOLDS SECRETS OF FIRST AUSTRALIANS

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A keeping place at Lake Mungo would allow for scientific work to be done in the future in greater collaboration with the Traditional Owners, while preserving the remains in a culturally appropriate and respectful way.

The story of the people from the ancient Willandra has been told so far by a small handful of white scientists. One day soon there will be Aboriginal scientists who will bring an entirely different approach to studying the past. A keeping place will give future generations the opportunity to seek answers to those questions.

As scientists interested in the study of human remains, we understand and appreciate the sensitivity involved in our work, and strive to treat these remains with the respect and dignity they deserve.

We are glad that Mungo Man will be returning to country, but equally we hope that he and the other 100 ancient people will be allowed to continue to tell the remarkable story of the First Australians.

Michael Westaway and Arthur Durband  
*The Conversation* news.com.au  
November 16, 2017



# Aboriginal Australians aid spread of edible plants for thousands of years before Europeans arrival

**A mystery as to why random clumps of an east coast rainforest tree are found high up in parts of the Great Dividing Range appears to have at last been solved.**

The research on rainforest tree *Castanospermum australe* or black bean, reveals through DNA testing that isolated populations of the black bean tree, which were found far inland up mountainsides, were brought there by Aboriginal groups who used the seeds for food.

Botanist Maurizio Rosetto from the Royal Botanic Gardens in Sydney said that he was researching the genetic diversity of the disparate populations when he made the discovery that they had unusually low genetic diversity, coming from a single mother seed.

“Studying the DNA of plants allows us to look back in time to track evolutionary pathways and reveal many exciting and surprising stories from the past”.

It's the first time a genetic study has been used to map a non-cultivated species of plant.

“We still have a lot to learn about how plants and people have influenced each other in Australia over tens of thousands of years,” said Dr Rosetto.

Black bean trees are common in old growth forests and can grow up to 40 metres high. There is evidence Aboriginal Australians have been using them for at least 2500 years.

The heavy seeds are salt tolerant and float along watercourses before germinating in new locations. Scientist were initially puzzled as to why isolated populations were found growing at high altitudes.

The seeds are toxic to humans if consumed raw, so they require extensive preparation before consumption.

The locations of the plant matched those of trade and travel routes of Indigenous people along the east coast who carried and shared the seeds along those routes with other groups.

“Many of our ideas about traditional lifestyles and interactions with nature are being challenged by genetic information,” said Dr Rosetto.

The study's authors looked at *dreamtime* stories, *songlines* and oral histories as part of their research.

“We reveal anthropological evidence for prehistoric Aboriginal-mediated dispersal by verifying that: Aboriginal people used the species; and several sources including *Songlines* (Dreaming tracks) describe the deliberate movement of this species by Aboriginal people,” the study said.

*by SBS staff writers, 4 November 2017*

[www.sbs.com.au](http://www.sbs.com.au)



*Bundjalung men, Marcus Ferguson and Oliver Costello roasting black bean*



*Roasted black bean seed*



## DUAL CITIZENSHIP:

### A painful process for Aboriginal parliamentarians

It has been a bitter and painful process for Aboriginal parliamentarians to try to prove their eligibility as citizens.

Northern Territory senator Malarndirri McCarthy has her mother's death certificate — but not a record of her mother's birth because records were not kept.

All MPs have had to fill in forms to show they are not dual citizens but for Aboriginal MPs, including Senator McCarthy and Ms Burney, much of the documentary evidence does not exist.

"The reason why there are no documents and birth certificates is because we were not considered citizens in this country," Senator McCarthy said.

She said trying to find the paperwork to prove she was eligible at times caused incredible angst and outrage.



"I didn't know the answers to these questions," says Senator Malarndirri McCarthy.



Malarndirri McCarthy has a record of her mother's death, but no official document about her birth.

Photos: Matt Roberts ABC News

Senator McCarthy's mother was born in 1950 on Manangoora Station, which is on Yanyuwa country near Borroloola in the Northern Territory, but she does not have an exact date.

Without the sort of birth records non-Aboriginal Australians received as a matter of course, Senator McCarthy's mother chose her own birthday.

"The reason why I didn't know the answers to the questions about my maternal grandparents and the year they were born and even the year my mum was born is simply because documentation in terms of birth certificates were not a part of our existence," she said.

For the senator, "There is a lot of sadness" in having a record of her mother's death, but not an official document about her birth.

While Senator McCarthy needed the non-existent records to prove her right to be in Parliament, she said many of her constituents in the Northern Territory faced similar problems gaining the identity documents society demanded for ordinary daily tasks like opening a bank account.

"It was gut wrenching," Labor MP for Barton Linda Burney said today.

Ms Burney said the only way she could find records of her paternal grandfather were to go to the New South Wales Protection Board records.

Her grandfather lived on a reserve and had to apply to the mission manager for permission to build a home and



Labor MP for Barton Linda Burney could only find a small bit of evidence showing her father's age. Photo: Mark Moore ABC

to the Protector of Aborigines for an exemption certificate, "which we called the dog tag".

"That was the only evidence I could find and luckily, on the application for the permission to build a home, my father and his age were recorded," Ms Burney said.

"It was gut wrenching and it made me think what it was like for generations that lived under that Protection Act," she said.

Ms Burney said she was not arguing for an Indigenous exemption from the parliamentary process.

"I'm just saying that this exercise for a lot of people has not been without a lot of distress," she said.

Louise Yaxley  
political correspondent ABC NEWS



## Indigenous Jelly Bush Honey ... a more powerful natural remedy than Manuka



**For almost 3 decades New Zealand's famous Manuka honey has been known to be a powerful natural treatment for healing wounds and fighting infections. However recent studies have proved there is a new honey Queen that has been used by Indigenous Australians for thousands of years and is still used today.**

Jelly Bush honey can be found from Northern NSW to North Queensland. The honey shares the same qualities as New Zealand's famous Manuka honey. Both honeys contain 'methylglyoxal' which has the power to ward off and fight bacterial infections.

What promotes the Jelly Bush honey to another level, is that it can contain almost two times the amount of methylglyoxal. Australia and New Zealand are the only places in the world that produces honey with these healing qualities, so don't just grab any type of honey to put on an open wound. Another benefit of the Jelly Bush honey is that it won't crystallise which is another thing that sets it apart from New Zealand's Manuka honey.

Recent studies have shown that Jelly Bush honey with its high level of methylglyoxal have the power to fight super bugs such as golden staph which have developed immunity to antibiotics.

Traditionally Jelly Bush honey is used to treat cuts, sores and even burns. Jelly Bush honey is quite difficult to remove from the tree which is why Europeans were very late to the Jelly Bush party. When used, the honey not only keeps away and fights infections but it can also help reduce scarring and help generate new skin growth.

We would love to find out if there are any Indigenous people involved in the industry. It would be shame if this traditional medicine just becomes another resource that is used for the sole benefit of non-Indigenous people.

*Article by Welcome to country*

## Bluff Point diabetes program wins prize

**Bluff Point Primary School has won the 2017 Partnership Acceptance Learning and Sharing (PALS) Health and Wellbeing award for efforts in tackling diabetes among the school's Aboriginal students.**

According to a Rural Health West Report, diabetes is the second highest cause of preventable deaths of indigenous people in the Mid West.

Bluff Point Primary School's *Beat the Diabetes* initiative is led by *YouthCARE* chaplain Merryl Jackson, who said she championed the program after discovering how Aboriginal students felt about the disease.

"While chatting with two Year 7 students, I first became aware of how prevalent diabetes is amongst indigenous people in our region," she said. "These two students were both healthy, athletic people. But they both said, 'we will get diabetes', and they then listed all their family members who had diabetes."

"I was shocked about their belief, knowing that type 2 diabetes is preventable".

"As I looked at statistics in our region I found out that this concern was understandable."



*Merryl Jackson with Bluff Point Primary School students Elijah Little, Aaleirah Drayton, Shaelyn Carte, Lachlan Bishop and Judy Dickerson.  
Photo: Celine Bellve*

The Bluff Point Primary School *Beat the Diabetes* program focuses on diabetes prevention through nutritional education and establishing a school vegetable and herb garden.

More than 600 schools participated in approximately 900 PALS projects across WA to promote harmony between Aboriginal and non-Aboriginal students.

About 60 per cent of students at Bluff Point Primary School are Aboriginal.

*Geraltion Guardian  
Sunday, 3 December 2017*



## BIALA HOSTEL RESCUED ... but can it be SAVED?

**Concerted and wide spread protests regarding the reported closure of Biala Hostel in Allambie has succeeded in preventing the imminent closure of this long-established and important hostel for rural and local Aboriginal students.**

The disclosure to a member of the local community, by the recently appointed, CEO of Aboriginal Hostels Ltd., West Australian business man, Tony Ussher, that Biala Hostel would close and any new or existing students would be sent to Sutherland created widespread concern.

As soon as this decision was known, the local Aboriginal community members, including both local and regional AECGS, the Principal and teachers of Mackellar Girls Campus began campaigning for the hostel to remain open. Emails and phone calls were made to the Minister for Aboriginal Affairs, local MPs, the Minister for Education, the General Manager of Aboriginal Hostels Ltd. and AHL Board Member Dr Sue Gordon.

A spokesman for CEO Tony Ussher subsequently responded to over a hundred emails and advised that the Hostel would now remain open and would continue supporting current students and accept the large number of applications for places in 2018. It was noted that the Hostel would close during the December – January break for renovations. But it was intended that it would be open again for students in late January.

Biala hostel and its partnership with Mackellar Girls Campus is well known and highly regarded in



the Northern Beaches area and in rural and remote communities.

Hundreds of Aboriginal girls have been provided with outstanding opportunities for educational success as a result of their residency at Biala. Many students have continued on to Tertiary education. There is a long, established intergenerational relationship with Biala and Mackellar - as many of the students are daughters, nieces and even granddaughters of former students.

The hostel was last threatened with closure in 2007 but the reaction of Indigenous and non-Indigenous local and country communities was overwhelming and Biala and Mackellar Girls Campus were able to continue providing opportunities to female students.

For those unfamiliar with Biala Hostel, it is a large, modern hostel with accommodation for 19 students and staff. It is situated in a beautiful bush setting and provides a safe and supportive environment for students. Its size and setting however, are very attractive to commercial interests. Local community members will need to be vigilant and ensure that this hostel and everything it can offer Aboriginal continues with its essential work.

*Anne McAlpine*



## Gawura Aboriginal Learning Centre

**10 YEARS AND GOING STRONG**

The Gawura Aboriginal Learning Centre, Northern Beaches College was developed by TAFE NSW – Northern Sydney Institute, Northern Beaches College in consultation with the local Aboriginal community.

Positioned in the centre of Northern Beaches College, the learning centre is surrounded by natural bushland, and is close to amenities such as the library, cafeteria and College Association. The concept of establishing this dedicated teaching and learning space was seeded in 2001 and supported by local state schools and the Aboriginal community.

Designed by Aboriginal architect Dillon Kombumerri, The Gawura Aboriginal Learning Centre is strongly themed as a welcoming place for teaching and learning. Reflective of the name *Gawura* meaning *whale*, the building is representative of a whale as it migrates along our east coast. A large mural of a whale is also etched into the floor covering. The building's large teaching and learning space also provides an office, exhibition/meeting room, store room and kitchenette.

A dedicated large collection of Aboriginal books, DVD's and other items is available in the Indigenous section of the college library. The Australian Museum has loaned cultural and archaeological material from the anthropological collections of the museum which is exhibited in the learning centre

<http://www.nsi.tafensw.edu.au/Services/IndigenousStudents.aspx>



**Monday Dec 11**

7.30pm - 9pm

**ASG-MWP Business Meeting**

End of the year get-together. Bring a plate.  
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.  
All ASG members welcome.

**Friday Jan 26**

10am - 7pm

**YABUN FESTIVAL** – more information on Page 12

A celebration of Aboriginal and Torres Strait Islander cultures.  
Corner of – Parramatta Road and City Road Broadway  
Free entry – All welcome.

**Monday Feb 12**

7.30pm - 9pm

**ASG-MWP Business Meeting**

Items on the agenda include activities for 2018.  
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.  
All ASG members welcome.

**Monday Mar 12**

7.30pm start

**ASG-MWP Information Night**

**Constitutional Reform**

Guest Speaker Dean Parkin talks about the intensive regional dialogue leading up to and including the *Uluru Summit*.  
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.  
Free event – All welcome.

**Monday April 9**

7.30pm - 9pm

**ASG-MWP Business Meeting**

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.  
All ASG members welcome.

**Monday May 14**

7.30pm start

**ASG-MWP Information Night**

**“You’ve Got Buckleys!”**

Guest Speaker Dr Keith Amos  
A talk about traditional Aboriginal life as experienced by runaway convict William Buckley – an man who lived with an Aboriginal clan for over 30 years in Victoria and even stopped speaking English as he settled into his new life.  
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.  
Free event – All welcome.

**May 25 to July 8**

**GURINGAI FESTIVAL**

**“A celebration of Aboriginal Culture on the Northern Beaches”**

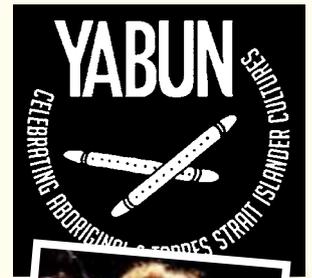
Many Free events – Details coming soon in *Elimatta*.

**Sunday May 27**

7.30pm - 9pm

**ASG-MWP Commemorates National Sorry Day**

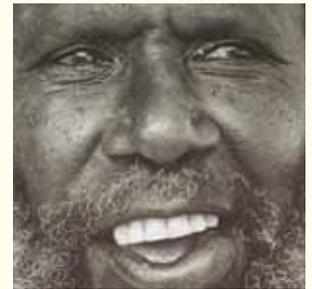
National Sorry Day is an Australia-wide observance which gives people the chance to come together and share the steps towards healing for the *Stolen Generations*, their families and communities. Join us at Billarong Reserve, Wakehurst Parkway.  
Free event – All welcome.



**Sunday June 3**

**Mabo Day**

A commemoration of Torres Strait Islander Eddie Koiki Mabo, whose campaign for Indigenous land rights led to a landmark decision of the High Court of Australia that overturned the legal fiction of *terra nullius* which had characterised Australian law with regards to land and title since the arrival of British navigator James Cook in 1770.



**July 8 to July 15**

**NAIDOC WEEK**

***Because of her, we can!***

Celebrating the invaluable contributions that Aboriginal and Torres Strait Islander women have made – and continue to make - to our communities, our families, our rich history and to our nation.



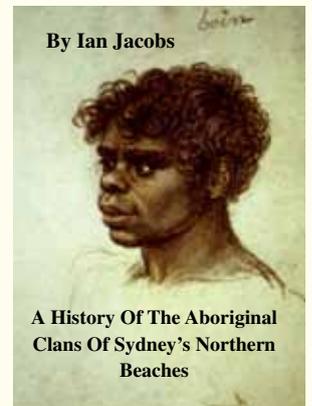
**Monday July 16**

7.30pm start

**ASG-MWP Information Night**

***A talk about Bowen Bungaree - a local Aboriginal Man***

Guest speaker Ian Jacobs, the author will talk about his book Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale. Free event – All welcome.



**Saturday Aug 4**

**National Aboriginal and Islander Children's Day**

SNAICC – National Voice for Our Children is the national non-governmental peak body representing the interests of Aboriginal and Torres Strait Islander children.

**Monday Aug 13**

7.30pm - 9pm

**ASG-MWP Business Meeting**

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale. All ASG members welcome.

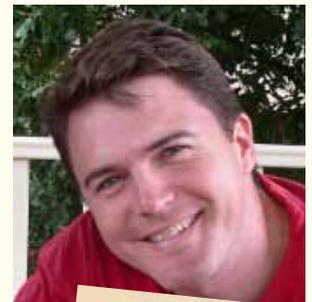
**Monday Sept 10**

7.30pm start

**ASG-MWP Information Night**

***HIDDEN IN PLAIN VIEW***

Guest speaker Paul Irish, the author will talk about his book Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale. Free event – All welcome.



**Monday Oct 8**

7.30pm - 9pm

**ASG-MWP Business Meeting**

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale. All ASG members welcome.

**Monday Nov 12**

7.30pm start

**ASG-MWP Information Night**

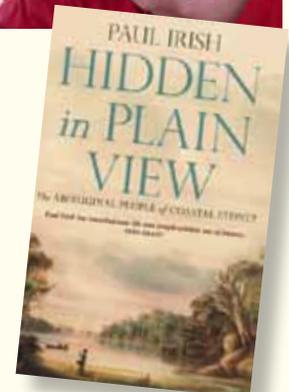
Guest speaker TBA soon in *Elimatta* Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale. Free event – All welcome.

**Monday Dec 10**

7.30pm - 9pm

**ASG-MWP Business Meeting**

End of the year get-together. Bring a plate. Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale. All ASG members welcome.





# YABUN FESTIVAL – GLEBE

## Friday 26 January 2018

**Yabun Festival is the largest one day gathering and recognition of Aboriginal and Torres Strait Islander cultures in Australia.**

Yabun is held annually on 26th of January upon the traditional lands of the Gadigal people in Sydney. Established in 2001, Yabun (meaning *music to a beat* in Gadigal language) is a free event that features live music, a bustling stalls market, panel discussions and community forums on Aboriginal issues, children's activities, and traditional Aboriginal and Torres Strait Islander cultural performances. Yabun Festival welcomes everyone to join us in this one of a kind event which honours the survival of the world's oldest living culture.

The Yabun Stage is a showcase of some of the best Indigenous music talent in the country. Past performers include Archie Roach, Dan Sultan, and Jessica Mauboy.

Dancers from across the country will kick up dust on the Corroboree Ground, performing exciting and graceful moves that have been practised for centuries.

Come along and be enlightened at the Speak Out Tent which features some of Australia's leading artists, authors, and thinkers.

Yabun Festival is brought to you by Koori Radio 93.7FM. Tune in for updates and music from the festival!

**When:** Friday 26 January 2018

**Where:** Parramatta Road  
Corner of City Road Broadway NSW 2007

**Entry:** FREE!

For more information:

Phone: (02) 9384 4000

Email: [yabun@gadigal.org.au](mailto:yabun@gadigal.org.au)

Website: <http://www.yabun.org.au>



**ASG-MWP would like to thank Dee Why RSL, Pittwater RSL, Forestville RSL, and the Northern Beaches Council for their continued support in 2017**



## A BIG THANK YOU

**to all our supporters – wishing you a happy and healthy new year!**

### An Invitation to join us

**Aboriginal Support Group  
Manly Warringah Pittwater**

Founded 1979

Membership is \$25 per year

**(02) 9982 1425**

P.O. Box 129 NARRABEEN NSW 2101

**[www.asgmwp.net](http://www.asgmwp.net)**

**Elimatta** is the newsletter of the Aboriginal Support Group Manly Warringah Pittwater ICN8728.

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](mailto: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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