



asgmwp.net

Elimatta

Autumn 2017

Aboriginal Support Group – Manly Warringah Pittwater

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

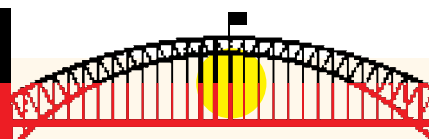
WHO WAS RICKETTY DICK?

Ricketty Dick (c.1795-1863), was a familiar and well-liked personality around Sydney in the 19th century. He lived at a range of Aboriginal camps in Sydney, including those at The Domain, Rose Bay and Woolloomooloo. As one of the elders in these camps, Ricketty Dick was sometimes described as the 'King of the Woolloomooloo Tribe' and the 'Chief of the Rose Bay Tribe'.

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FLY THE FLAG PERMANENTLY ON SYDNEY HARBOUR BRIDGE



Kamilaroi woman Cheree Toka has created a petition on www.change.org to have the Aboriginal flag flown permanently on the Sydney Harbour Bridge.

"As Australians, we are proud of our Aboriginal heritage and we want to recognise and celebrate this heritage every day.

The flags flying from the top of the Sydney Harbour Bridge are wonderful symbols of our heritage and identity. However, the Aboriginal flag does not fly permanently atop of the Sydney Harbour Bridge.

Therefore, we ask the Legislative Assembly and additional decision makers for a third flag to fly alongside the Australian and the NSW flags – one that acknowledges and celebrates our ancient and authentic indigenous culture; the red, black and yellow Aboriginal flag."

This petition will be delivered to:

- Premier of New South Wales Gladys Berejiklian
- Minister for transport and infrastructure Andrew Constance
- Minister for Roads, Maritime and Freight Melinda Pavey

Currently nearly 27,000 supporters have signed the petition online.

https://www.change.org/p/petition-to-fly-the-aboriginal-flag-atop-of-the-sydney-harbour-bridge-permanently?referrer=13078970&utm_source=share_petition&utm_medium=facebook&utm_campaign





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RICKETTY DICK

Ricketty Dick was given the name 'in consequence of the way in which he walked'. Other commentators recorded that he was a 'cripple' and that he had some form of paralysis that affected his legs.

He was born in Sydney in c.1795. His father was from Five Islands near Wollongong and his mother was from the Botany area. He was related to Cora Gooseberry, Bungaree's wife. His real name appears to have been Warrah Warrah, which he changed to William (Bill) Warrah. He was well known and liked and resided in the Rose Bay area. He was sketched a number of times, notably by Charles Rodius (see Mitchell Library, State Library of New South Wales), and fashioned in silver sculptures and on "coins" by the silversmith Julius Hogarth and his apprentice Evan Jones.

Evan Jones one of Hogarth's apprentices seems to have started his own business in the 1870s and exhibited "Walking sticks with oxidized silver head of the last Aboriginal king, Ricketty Dick" at the Colonial and Indian Exhibition in London in 1886 (see photo below right). Dave Holland of the Australian Metal Detectors Forum was surprised when he dug up what he thought at first to be a 2 cent piece ... until he saw the reverse! He never thought that a special exhibition medal (see photo below left) celebrating a famous Aboriginal would be produced in the 1800s. The story is an intriguing part of Australian social history and a great find; anything celebrating indigenous people (First Australians) in those days must have been quite rare.

A fine sculpture of Ricketty Dick, unmarked, but attributed to Julius Hogarth now resides in the collection of the Powerhouse Museum (see photo below right).

This finely modelled statuette, made about 1855, is one of two earliest known examples of metal sculpture known to have been made in Australia.

Inspired by Warrah Warrah, an Aboriginal man who was also known as Ricketty Dick, the statuette was made by Julius Hogarth (1822-1879) of Hogarth Erichsen & Co, a leading firm of jewellers and silversmiths which operated in Sydney between 1854 and 1861. The 'Ricketty Dick' statuette was displayed in the 1855 Paris Universal Exhibition, alongside another statuette of similar design in gold, and two gold statuettes of gold diggers. Hogarth was awarded a bronze medal for his entry.

From all reports Ricketty Dick seems to have been well regarded and noted as a *denizen of Sydney*. Note the phrase 'civilised Aboriginal' in the following extract from *The Sydney Morning Herald* Saturday 3 December 1932:

Hyde Park, then known as the Racecourse was rough and unkempt; where the City Bowling Green was a deep hollow; William street had a two-railed fence up it; beyond William-street, was a track past Rose Bay and here by the roadside was a little humpy facing the water, occupied by a civilised aboriginal. He was lame, and used to sit outside the humpy all day long, the local residents keeping him supplied with food. He was known as Ricketty Dick, and the writer remembers a little commemorative medal being struck at one of our local exhibitions showing the exhibition building on one side and the wild and woolly head of Ricketty Dick on the other ...

The entry in *Obituaries Australia – Lives that Shaped Australia's History* regarding Ricketty Dick reads:

An inquiry convening the death of the well-known aboriginal William Warrah, alias Ricketty Dick, aged 68 years, was held before the City Coroner, at his office, Hyde Park. George Rawlingson, contractor, in charge of Sir Daniel Cooper's property, deposed that during the last thirty-six years, he knew the deceased, who was then a stout able young fellow; his mother was a native of Botany, and his father a native of the Five Islands; his name was William Warrah, but he was called Ricketty Dick in consequence of the way in which he walked, being a cripple; for several years past.

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Continued from Page 3

He lived on Sir Daniel Cooper's property, during which time witness had charge of him; he begged on the roadside at Rose Bay Flat, and lived in a gunyah, neither wind nor watertight, put up by witness, close to his own residence; witness was allowed half-a-crown a week by Mr Wentworth to attend to him, and supplied him with two meals per day before he took up his abode at Rose Bay he had escaped from the Benevolent Asylum; he would not sleep in his gunyah if he could help it, and had no fire in it for the last twelve months. He was very much addicted to drink, and would drink off a bottle of rum without stopping. On last Easter Monday parties passing along the road made him quite drunk, and witness found him about twelve o'clock at night, lying in the road. He put him on his blankets, and since then he complained of pain in his inside. Witness wanted him to go to the Benevolent Asylum, but he refused; he even brought him to his house, but he would not stop. On Wednesday he had food, but was moaning all day. On Thursday morning witness on going to his gunyah, found him lying outside dead. Dr Milford, by order of the coroner, examined the body, and found that it presented a wasted appearance. He saw no sign of food in the place; deceased had only a check shirt on. The body was doubled up; the nails an inch long, and the beard matted with dirt and filth. Death was caused by paralysis, accelerated by cold and exposure.

<http://oa.anu.edu.au/obituary/dick-ricketty-18144>

Warrah Warrah's impact on the Sydney residents was felt for many years after his death as evidenced from the following newspaper article from *The Sun* dated 4 October 1936, page 2:

From a Rambler's Notebook –
"Ricketty Dick"

In the early days of Sydney, one of the favourite outings of the young people was to drive out to Watson's Bay. In passing through Rose Bay, these parties were usually "stuck up" by the so-called king of that district, who was very keen on making everyone pay for passage through his territory.

As this was a recognised thing, King Dick received quite a large amount of money, besides sweets and tobacco, the latter being one of his favourite rewards.

This aboriginal, who was once a chief of the Rose Bay tribe, liked to be called king. As he grew old, he became paralysed; the boys then named him "Ricketty Dick," which name he bore until his death in 1863. He was well liked by all with whom he came in contact, and he was also a great favourite with William Charles Wentworth, our famous statesman, who thought so much of Dick that, in his declining years, he paid a man to look after him until his death, which occurred in his gunyah at Rose Bay.

Thus passed away one of Nature's gentlemen.



Portrait of Ricketty Dick, by Charles Rodius, c.1844
State Library of New South Wales, 430937



Print of wood engraving 10.5 x 8 cm
Created/Published in Sydney by J.R. Clarke, 1857



BUDJ BIM CULTURAL LANDSCAPE: ANCIENT ABORIGINAL SITE A STEP CLOSER TO UNESCO WORLD HERITAGE STATUS

An ancient Aboriginal settlement and aquaculture site in south-west Victoria is a step closer to being named a UNESCO World Heritage site.

Key points:

- **The site is 6,600 years old, older than Stonehenge and the Pyramids**
- **For Budj Bim to be on the World Heritage list, it must stay on the tentative list for at least 12 months**
- **The United Nations' World Heritage Committee meets once a year to determine which nominations to accept**



The remains of stone traps used to capture eels at Budj Bim.



The area around Lake Condah in south-west Victoria, known as Budj Bim, contains evidence of one of the world's oldest aquaculture systems.

The Federal Government has submitted a nomination for the Budj Bim Cultural Landscape at Lake Condah to be included on Australia's World Heritage Tentative List.

If the nomination is successful, Budj Bim would be the Australia's 20th World Heritage site and the only place listed solely for its Indigenous cultural value.

It marks a significant turning point for the Gunditjmarra traditional owners who have worked tirelessly for several years to see Budj Bim gain a tentative World Heritage nomination.

Denis Rose, project manager for Gunditj Mirring Traditional Owners Aboriginal Corporation, said there was a sigh of relief when the group was informed of the tentative nomination.

"We've worked on this process for quite a few years, we've had to get our evidence together and we're just really glad and excited that we've finally been accepted on Australia's World Heritage Tentative list," he said.

The Gunditjmarra people used Lake Condah and surrounding wetlands to form channels to harvest eels in the area thousands of years ago.

Today the remains of intricate stone traps used to form the channels can be seen at the site, and it is one of the oldest aquaculture sites in the world.

Mr Rose said the site is a hidden treasure and traditional owners were confident a World Heritage nomination would boost tourism.

"We take quite a few tours out on country and the general consensus is 'Oh, I didn't realise this was here'."

The Gunditj Mirring Traditional Owners Aboriginal Corporation also protects a number of sites where the remains of stone huts once stood, evidence that Aboriginal people lived permanently in the area, farming and harvesting eels and fish for food and trade.

At 6,600 years old, the site is older than Stonehenge and the Pyramids.

Australia currently has 19 World Heritage sites, including Kakadu, Uluru-Kata Tjuta National Park and the Great Barrier Reef.

The United Nations' World Heritage Committee meets once a year to determine which nominations it will accept.

Before that happens, the Budj Bim Cultural Landscape must be on Australia's World Heritage Tentative list for at least 12 months.

A formal World Heritage nomination for the Budj Bim Cultural Landscape will now be prepared by the Victorian Government and the Gunditj Mirring Traditional Owners Aboriginal Corporation.

Bridget Brennan

ABC National Indigenous Affairs Correspondent



'FIGHTING GUNDITJMARA' SPIRIT PREVAILS IN STOLEN COURT CASE

All her life, Jill Bott knew she had an older Aboriginal half-brother.

"He was somewhere in the world but we didn't know where," Ms Bott said. "My mother was a Gunditjmara woman from western Victoria. She was 17 when she fell pregnant, and she had a pillow birth (meaning, her face was covered) and she never saw her son."

"She was told she had to give him up. But we used to celebrate his birthday every year. I watched my mother grieve her whole life."

It took more than 30 years, but Ms Bott and her two Aboriginal sisters found their half-brother, whose name had been changed to Howard Stanley Wilson. Last week the family made legal history as the first members of the *Stolen Generation* to assert their legal rights as kin in court.

The Australian reported on Tuesday on the sisters' extraordinary legal battle to claim their half-brother's estate, ahead of any member of the white family that adopted him. In an unusual twist, they were assisted by indigenous federal MP Linda Burney who wrote to the court, urging the judge to find for her three friends.

Ms Burney was also a member of the NSW parliament that amended the succession law that in turn allowed the sisters to make their claim. "Now we are hoping other members of the Stolen Generation will stand up and do the same thing," Ms Bott said.

The court's decision to award the bulk of Howard's estate to his Aboriginal half-sisters ahead of any members of the white family that adopted him turns conventional thinking about adoption on its head.

In normal circumstances, adoption severs the legal bond between a child and his or her biological family. Legally speaking, their adoptive family becomes their next of kin.

This means a child who has been adopted out would, for example, have no claim on their biological father's estate. But Ms Bott, who describes herself as one of the "fighting Gunditjmara people" said she was never prepared to accept that Howard's estate should go to anyone other than his Aboriginal kin, saying: "Our bond is greater than any law."

Ms Bott said she found Howard after adoption records opened in NSW in 1990. "I went straight to the Department (of Community Services) and tried to get his file," she said. "They said, no, no, no, it has to be his birth mother. I said: his birth mother is dead. I will fight you in the Supreme Court. Next thing I knew, they dropped the adoption file on my doorstep."

Howard was living in Pottsville, NSW, unemployed, and estranged from the white family that raised him.



*Jill Bott, at home in Bilgola, in Sydney's northern beaches.
Picture: Renee Nowytarger*

"He had his adoption papers in his wallet, they were all worn out, he used to carry them around with him," Ms Bott said.

Howard moved immediately to Sydney, to live with Ms Bott and her family in Castle Hill.

He found a job at Waverly Council, moved into a granny flat, and worked for 20 years before his death from lung cancer in 2013.

"He told me that his adoptive father left the family when he was five, and he never saw him again," Ms Bott said. "We were his family."

Howard's estate when he died was relatively modest — about \$200,000, according to court records, although Ms Bott said it was less — but when Ms Bott tried to finalise it, she was told: "You're not his next of kin, because he was adopted." By law, Howard's next of kin were two sisters fathered by his adoptive father, and his adoptive father's second wife.

Ms Bott said "the spirit of the fighting Gunditjmara people" was again ignited. She read "everything I could find" on NSW succession law, discovering that it had recently been amended by the parliament to allow Aboriginal people, whose families are more likely to have been disrupted by adoption and family breakdown, to make claims according to indigenous laws and culture.

She went to the NSW Supreme Court and, in an unprecedented decision, won the bulk of Howard's \$200,000 estate, minus \$8000 for Howard's two white half-sisters. "But I don't think they should have got anything," Ms Bott said. "We were his family and the fact that he was taken from us never changed that."

Ms Burney declined to comment on her role in the case.

*Caroline Overington
The Australian
30 January 2017*





CREATIVE SPIRITS

THE CIRCUMSTANCES WE GROW UP WITH DON'T HAVE TO LIMIT WHAT WE CAN DO!

I love stories where the hero starts small, has to overcome challenges and emerges victorious in the end. Stories that show how people have grown, often beyond what they imagined possible themselves at the beginning.

Ginny from Brisbane has sent me such a story, and I like to share it with you.

Working at a legal service her job is a source of many a story. Ginny picked one that tells of great transformation.

Two women of the Larakeyah clan, in south-western Darwin in Australia's north, hadn't much going for them. They were raised in a low socio-economic area of greater Darwin. At school they were bullied by other students and later treated like second-class people. Their people had lost both language and culture.

Many would have accepted this life, arranged themselves with the low expectations that usually come with such an upbringing.

Not so these two sisters.

Instead of giving up and not getting educated, the sisters wanted to make a difference in their area and for their people. They worked hard, pushed through the bullies and finished school, then university.



Today both are proud lawyers, one a civil lawyer, the other one a lawyer for the youth, but she went on to become an acting senior policy officer for human rights in Melbourne.

They love to give back to all Aboriginal people.

"Changing culture is the hardest and most amazing thing to do," writes Ginny in her email, "and I am honoured to know both these women. The smallest steps [can] change this world."

I have nothing to add! This is a beautiful story that teaches how the circumstances we grow up with don't have to limit what we can do and achieve in this world.

*Jens Korff
Owner and Author of Creative Spirits*



'HANDFUL OF MILLIONAIRES' BENEFIT FROM INDIGENOUS FUNDING SCHEME

Former head of the Government's indigenous Advisory Council Warren Mundine has called for the Indigenous Procurement Policy (IPP) to be overhauled.

Millions of dollars in Federal Government funding to boost indigenous economic development has gone to companies that employ very few indigenous workers, including one based in Malaysia.

Now there are calls to overhaul the scheme, which has been accused of creating a *handful of millionaires* rather than supporting employment for *First Australians*.

More than \$280 million in contracts have been awarded under the indigenous Procurement Policy in the past year to companies' majority-owned by *First Australians*, *The Australian* reports.

That's a 46-fold increase on the \$6.2 million awarded under the policy just five years ago.

Former head of the Government's indigenous Advisory Council Warren Mundine told *The Australian* the scheme should be overhauled to include a strategy where "Indigenous people are actually getting employment through those companies".

"At the end of the day, this is not about creating a handful of millionaires, it's about changing the economic status of Indigenous people," Mr Mundine said.

"We do need to have successful Aboriginal businesses, but economic opportunities for the majority will be more likely to come through employment.

"In my view, companies that employ 70 per cent or more Indigenous should also be declared an Indigenous company whether they have white, black, Chinese or American owners."

The Australian reports *Message Stick Communications*, an audio conferencing business run by Indigenous businessman Michael McLeod, has received \$4.5m in contracts from government agencies in the past five years but employs just one Indigenous person in a staff of four.

All its audio-conferencing services are provided by major international companies including *InterCall* and *BT*, which until last year provided services to *Message Stick* clients via a team of 16 based in Kuala Lumpur.

Meanwhile, *Message Stick's* website spruiks indigenous business as a way of *ending poverty and welfare dependency*.

Mr McLeod said his company "doesn't have the financial ability" to hire many indigenous workers.

The company is reportedly verified by *Supply Nation*, a certification scheme established by Mr McLeod.

Indigenous Affairs Minister Nigel Scullion said it was incorrect to say that only a handful of businesses have benefited from the IPP.

"Supporting Indigenous businesses through the IPP is significant because Indigenous businesses are 100 times more likely to employ a *First Australian* than non-indigenous businesses," Mr Cullion told *The Australian*.

Under the program, a business is considered to be Indigenous if it is more than 51 per cent owned by an Indigenous person.

But companies with no indigenous ownership can tender for contracts worth more than \$7.5m as long as they can demonstrate how they working towards a workforce where at least 4 per cent of employees were Indigenous.

Staff writers
News Corp Australia Network
23 February 2017



Message Stick chief executive Michael McLeod, in Sydney, says his company 'doesn't have the financial ability' to hire many indigenous workers. Picture: Renee Nowytarger



Former head of the Government's indigenous Advisory Council Warren Mundine has called for the indigenous Procurement Policy to be overhauled.



GENERAL CERTIFICATE OF EXEMPTION aka "DOG TAG"

This Certificate of Exemption document from 1951 typifies the racial discrimination imposed on Indigenous people by the Australian Commonwealth Government right up until 1969 in the Eastern States, and 1972 in Western Australia – *not so long ago*.

NO. 705

COMMONWEALTH OF AUSTRALIA

Aborigines Protection Act 1909-1943, Section 18c.

General Certificate of Exemption

Photograph of



This document entitles the bearer JOSEPH EDWARDS to

Leave the reservation or mission at which they live -
to go to work.

Additional benefits include:

Walk freely through town without being arrested

(Note: Curfew apply)

Enter a shop or hotel (You may or may not be served
- at proprietor's discretion)

Special conditions apply. In order to gain this Exemption Certificate, the following must be strictly adhered to:

Speaking in native language - Prohibited

Engaging in dance, rituals, native customs - Prohibited

Associating with fellow indigenous people (including family) - Prohibited

Assimilate into the wider community.

If all conditions are met with and satisfactorily upheld, you may also be eligible to live in town unsupervised.

Note: Strictly segregated housing areas.

This is your chance to be free of the Aborigines Protection Act and live like a white man.

Dated the 10th day of March, 19 51.

Issued by E. R. Meagher
Chairman of the Aborigines Welfare Board



BE BOLD, BUT BE PREPARED TO BEND

Ken Wyatt implores Aboriginal Australia on constitutional recognition

Indigenous Australians should think big, but be willing to compromise to ensure the referendum to recognise them in the constitution wins overwhelming support, the country's most senior Aboriginal politician, Ken Wyatt, has urged.

The Aged Care and Indigenous Health Minister has signalled his opposition to two key proposals being debated at Indigenous dialogues around the country, but expressed optimism about the ultimate outcome.

Closing the gap: pragmatism and symbolism

Practical measures and rhetorical flourishes are both on display as Malcolm Turnbull and Bill Shorten address the annual 'Closing the Gap' report into indigenous disadvantage.

"Next year would be a great time to take a question to the Australian people," Mr Wyatt told Fairfax Media, in an exclusive interview to mark the 50th anniversary of the introduction of legislation for the 1967 referendum.

"I wouldn't discourage people from coming forward with ideas that they believe should be on the table for government to consider, but ultimately government has a responsibility for making sure we have a set of words that will not fail," he said.

Ken Wyatt is the most senior Indigenous MP in Parliament. Photo: Elesa Kurtz

Mr Wyatt warned that the defeat of the referendum would threaten the gains made possible by the passage of the 1967 referendum, damage the psyche of Aboriginal and Torres Strait Islander people and tarnish Australia's international reputation. "That's why it is absolutely critical that we get the words right."

Legislation for the 1967 referendum was introduced by then Prime Minister Harold Holt on March 1 1967, but it was the Liberal MP Bill Wentworth who expressed the hope that the referendum would demonstrate to the rest of the world "that we mean business".

The 1967 referendum ended the practice of not counting Aboriginal and Torres Strait Islander people in the Australian population and gave the Commonwealth the power to make laws for Indigenous people. Mr

Wentworth said it offered the opportunity to end 180 years of Aboriginal people being pushed into the background.

"Australia, I suppose, established the egalitarian nature of humanity and equal rights before almost every other country, yet a large section of the community, those of Aboriginal ancestry . . . has been placed in a position of complete inequality," he said.

Indigenous activist Faith Bandler during the 1967 referendum.

Then Opposition leader Gough Whitlam said passage of the referendum would mean that, for the first time, the Parliament would be able to do something for "Aboriginals

representing the greatest pockets of poverty and disease in this country".

Mr Wyatt's comments come after the fourth of 12 Indigenous dialogues on the form of constitutional recognition ahead of an Indigenous constitutional convention at Uluru in the weekend leading up to the 50th anniversary of the 1967 referendum in May.

Last weekend, around 100 people attended the Darwin dialogue and called for "the fire of Aboriginal unity and activism to burn strongly

again". A statement issued after the three-day event said delegates did not want the reform process to be rushed and indicated they felt they were being rushed.

As with previous forums, there was strong support for treaty negotiations, for an Indigenous body to be recognised in the constitution as a voice to Parliament and for a prohibition on racial discrimination.

Mr Wyatt, the first Indigenous person to be elected to the House of Representatives and the first to be appointed to the executive of the Commonwealth Government, said he believed debate around whether a treaty or constitutional recognition was the highest priority was healthy.

"I would rather see recognition first because it is within the foundation stone of this nation. It is the basis for High Court and court rulings. It is the basis for this Parliament to make legislation," he said.



Ken Wyatt is the most senior Indigenous MP in Parliament.

Photo: Elesa Kurtz

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Our Languages Matter

The importance, resilience and richness of Aboriginal and Torres Strait Islander languages will be the focus of national celebrations marking NAIDOC Week 2017.

The 2017 theme – *Our Languages Matter* – aims to emphasise and celebrate the unique and essential role that Indigenous languages play in cultural identity, linking people to their land and water and in the transmission of Aboriginal and Torres Strait Islander history, spirituality and rites, through story and song.

Some 250 distinct Indigenous language groups covered the continent at first (significant) European contact in the late eighteenth century. Most of these languages would have had several dialects, so that the total number of named varieties would have run to many hundreds.

Today only around 120 of those languages are still spoken and many are at risk of being lost as Elders pass on.

National NAIDOC Committee Co-Chair Anne Martin said languages are the breath of life for Aboriginal and Torres Strait Islander peoples and the theme will raise awareness of the status and importance of Indigenous languages across the country.

“Aboriginal and Torres Strait languages are not just a means of communication, they express knowledge about everything: law, geography, history, family and human relationships, philosophy, religion, anatomy, childcare, health, caring for country, astronomy, biology and food.

“Each language is associated with an area of land and has a deep spiritual significance and it is through their own languages, that Indigenous nations maintain their connection with their ancestors, land and law,” Ms Martin said.

Committee Co-Chair Benjamin Mitchell hopes that the theme will shine a spotlight on the programs and community groups working to preserve, revitalise or record Indigenous languages, and encourage all Australians to notice the use of Indigenous languages in their community.

“There is currently a wave of activity, with people in many communities working to learn more about their language, and to ensure they are passed on to the next generation before it is too late,” Mr Mitchell said.

“Nationally, many place names for our suburbs, rivers, mountains and parks are Indigenous language words. Noticing and paying attention to these words will generate greater appreciation and respect for the significance of language among all Australians.

“The preservation and revitalisation of the Aboriginal and Torres Strait Islander languages – the original languages of this nation – is the preservation of priceless treasure, not just for Indigenous peoples, but for everyone.”

<http://www.naidoc.org.au/2017-national-naidoc-theme>



Continued from Page 9

But Mr Wyatt indicated he was opposed to having an Indigenous body enshrined in the constitution, and did not believe it would be supported by the broader population.

“There is a state’s council enshrined in the constitution that has never been convened, so it doesn’t guarantee that, if you have that body there, it would ever have been convened by government.”

He was similarly concerned about a prohibition on racial discrimination in the constitution, saying would face opposition, including by states and territories.

But rather than discourage people from backing bold ideas, Mr Wyatt supported securing what was achievable now and building on it.

“Let’s take the first step, have the rock-solid cementing of the words into the constitution and then we can focus on the other branches of work that are going to be important.”

Recognise joint campaign director Mark Yettica-Paulson said the presence of Mr Wyatt and four other Indigenous men and women in the Federal Parliament gave the campaign added cause for optimism.

Michael Gordon
smh.com.au



Barangaroo

UPDATE

Amanda Jane Reynolds and Genevieve Grieves were commissioned to create a women's project at Barangaroo Reserve and thought it appropriate to include a men's project as well. Uncle Allan Madden supported the concept and helped the project secure funding so they were able to invite Uncle Vic Sims, Uncle Steven Russell and Uncle Laurie Bimson to create rock engravings onsite as part of a unique collaboration honouring the Old Lady Barangaroo and celebrating Aboriginal cultures of the Sydney region. Barangaroo Ngangamay (Barangaroo Dreaming) features petroglyph rock engravings and a free *app* for your smart phone which will reveal stories hidden in the site for visitors to discover. All welcome to the launch from 2pm to 8pm on 11th March 2017 with the Blak Markets, workshops, performances and a women's twilight ceremony.



Genevieve Grieves and Amanda Jane Reynolds



Blak Markets

The iconic *Blak Markets* will return to Barangaroo Reserve, on Saturday, 11 March for a vibrant celebration of Aboriginal culture and an afternoon of market stalls, food, and free entertainment from 2pm to 8pm.

For the first time, the *Blak Markets* at Barangaroo Reserve will be held in the afternoon on the magnificent Stargazer Lawn, giving visitors extensive views of Sydney Harbour and an incredible autumn sunset.

Tribal Warrior Tours

The Tribal Warrior vessel *Mari Nawi* will be on the water to carry passengers to *Me-mel* (Goat Island) for two special island tours led by Barangaroo's Aboriginal Cultural Guides.

Times: 3pm to 4:30pm and 5pm to 6:30pm

Adults \$20 and Child/Concession \$10

– Bookings essential –

<https://tribalwarrior.rezdy.com/149228/aboriginal-cultural-cruise-to-me-mel-goat-island-blak-markets-at-barangaroo-saturday-11th-march-2017>



Saturday Mar 11

2pm to 8pm

Blak Markets at Barangaroo

All Welcome to the Launch of the Blak Markets which also features workshops, performances and a women's twilight ceremony. Stargazer Lawn, Barangaroo Reserve.

Monday Mar 13

7.30pm start

ASG-MWP Information Night

AUSTRALIA'S HIDDEN HISTORY

Guest Speaker Kerrie McKenzie OAM

Acknowledging the truth of Australian history frees and empowers us all to create a better future. Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.

Free event – All welcome.

Monday May 15

7.30pm start

ASG-MWP Information Night

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

May 26 to June 17

VIVID SYDNEY on the Tribal Warrior

Vivid Sydney is a unique annual event of light, the spectacular illumination of the Sydney Opera House sails. See it from the Harbour with Tribal Warriors.

Bookings: 9699 3491 or go to <http://tribalwarrior.org/>

Sunday May 28

Sorry Day at Narrabeen

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.

53 Wakehurst Parkway, Narrabeen. More details go to www.asgmwp.net

May 26 - July 9

10am to 7pm

GURINGAI FESTIVAL

Theme for 2017 is 'Connections'

For more information go to <http://www.guringaifestival.com.au>

Monday June 12

7.30pm start

ASG-MWP Business Meeting

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

Monday July 10

7.30pm start

ASG-MWP Information Night

2017 National NAIDOC – Our Languages Matter

Guest Speaker TBA

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale. Free event – All welcome.

ASG-MWP would like to thank Dee Why RSL, Pittwater RSL, Forestville RSL, and Avalon Beach RSL for their continued support in 2015



An Invitation to join us

Aboriginal Support Group Manly Warringah Pittwater

Founded 1979

Membership is \$25 per year

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