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Elimatta

Spring 2017

Aboriginal Support Group – Manly Warringah Pittwater

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

VALE UNCLE BOB WATERER



1924-2017

Thank you from the many hundreds of families that were helped finding their true heritage.

Thank you for making us what we are today, proud Aboriginal people.

Thank you Uncle Bob for being you!



Bob Waterer – A Garigal Man

Uncle Bob Waterer was born and lived in Brookvale for 81 years.

As a youngster he sought odd jobs to help support his mother as she brought up four children on her own. He was a baker in Dee Why for most of his life and also played in the first Manly Warringah rugby league team.

Bob saw many changes in the landscape during the decades he lived in Brookvale.

From trams to double decker buses in 1939; many dairy farms; Chinese and Italian market gardens; pig farms; poultry farms; small bread bakeries; orchards; ice works; blacksmiths; bread and milk deliveries to homes – given way to factories and modern homes. The Brookvale Show each year and glasshouses at Warriewood.

The army camp at Brookvale Oval during WWII.

Bob served in the AIF (Australian Imperial Forces) from 26/8/43 till 27/9/46. He trained at the following camps: Greta (near Maitland, NSW); Bonegilla in Victoria (a signals training camp); Greta again; Canungra in Queensland (jungle warfare camp); Kairi on the Atherton Tablelands in Far North Queensland where he joined the 2/4th Australian Field Regiment. After 12 months there of

intensive training, including amphibious landing training at Trinity Beach near Cairns, then off for action.

On the 1st July 1945, he participated in the biggest amphibious assault against the Japanese ever undertaken by the Australian Army. That was at Balikpapan on the east coast of Borneo. He was in the first wave of landing craft to hit the beach.

Bob learnt of his Aboriginal Heritage at the age of 81 and this discovery has given him a thirst for knowledge about his ancestors. He embraced his heritage and has constantly sought to learn and understand more of the culture and history of the Aboriginal peoples.

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

In the book there was a chapter on an Aboriginal woman called Bidy and a German convict who lived in an isolated place on the Hawkesbury River called Marramarra Creek.

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Bob Waterer – a Garigal Man

Continued from Page 1

They had ten children; three were thought to have died as infants and of the other seven only the first four were known about; no trace could be found of the last three. These had been identified in the book as Catherine, James and Charles.

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

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

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

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

There were bursts of excitement as additional descendants of Sarah Biddy Wallace were found; many providing valuable new family information.

Sarah Biddy Wallace, later Sarah Biddy Lewis, was an incredible person; it would seem that she began life as

a member of the Aboriginal Clan led by Bungaree. She adapted to the changing lifestyle as Sydney grew from a village to a city. She lived to see railways crossing the nation and the telegraph linking the settlements. She was industrious and compassionate as were her children. She loved her family and would have been intensely proud of the achievements of all of her descendants. Her daughter Bob great grandmother Catherine was known as the Queen of Scotland Island.

A lot of his family history comes from Scotland Island. Bob's mother and her 4 sisters and 2 brothers were all born on Scotland Island between 1890 and 1900. His step great grandfather owned the whole of Scotland Island around the 1850s. He was known as Joe Bens, but was actually Ambrol Joseph Dierchnect, a Belgian.

Bob's 'motto for life' and favourite phrases:

Smile and be happy. A good smile and a happy, positive disposition is better than most medicines and for those with disabilities.

"Get on with life as best you can with what you've got."

"You only get one life – make the most of it."

"Co-operate to conquer"

"United you stand and divided you fall."

Thank you Bob, we will try to live up to your motto.



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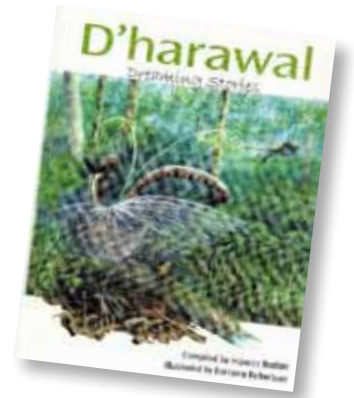
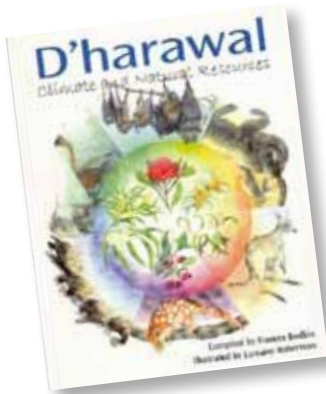
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This nation owes the neglected people of Toomelah

A BETTER LIFE

The tragedy of the Aboriginal community of Toomelah is to be reopened – with one possible plan for this indigenous community being to move it *holus-bolus* somewhere else.

The history is important as this saga resurfaces. 25 years ago, the people of Toomelah lived in houses where the rain came inside and not out into gardens or drains; where children played in raw sewage because the sewerage system had broken down; where there were no sealed roads or street kerbing or guttering; no reliable clean water supply; and, in times of rain, no safe access to and from the town for the sick, the aged, pregnant women about to have babies, and school children.

The lack of water meant there were no facilities for regular showers or washing clothes. For the children, this meant they often had to go to school smelling unpleasantly and wearing dirty clothing. The reactions of the non-indigenous students – and for that matter the difficulties for the teachers in dealing with the situation – do not need elaboration.

Almost comically, Toomelah residents were required to pay local government rates for their crude living conditions as if they were living in the real world. Of course they had none of the benefits of other ratepayers such as sealed roads, effective drainage, street lighting, local safety and garbage collection – let alone such *elitism* as a library, a swimming pool, or medical and dental care. Most of the Toomelah residents had never seen a dentist in their lives. And that is only part of the story.

In 1988 the Greiner government came to the rescue. The sewerage system was repaired, the roads were sealed, kerbed and guttered, street lighting was installed, unsafe and unliveable houses demolished and replaced, and eventually a bridge built over the river to withstand all but the worst of floods.

A shop for the purchase and supply of basic foodstuffs and domestic needs was opened. A mobile dentist came to visit, at least once or twice. Hot water was installed in a rudimentary but satisfactory medical clinic. Even a TAFE college was erected in Boggabilla a few kilometres away, albeit that one of its proposed initial courses was French language and culture, which could hardly be described as a priority training need for a small indigenous community.

Any number of things were done badly or wrongly. Many houses were built appallingly, some so close to others that you could hear the leaking of a water tap next door. Some flooring was so rough and uneven that unmarked rises bade risky welcomes to bathrooms. On one of my return trips to Toomelah, I saw a kitchen with raw sewage coming up through the drain as soon as the water was turned on, apparently because somehow the wrong pipes had been connected.

There are too many other stories to tell than can fit in this article. Of one thing we can be certain – no other Australians would have tolerated such a degree of incompetence without recording decibel-breaking aggression. The indigenous Australians of Toomelah kept quiet because from long experience they had learnt that there was no one to listen.

Over the past seven years, a group of young Jewish students have been visiting Toomelah two or three times a year at their own expense. The group, *Derech Eretz*, play with the children and introduce them to innovative ways to amuse and occupy themselves. These wonderful young people have tried to mediate community disputes and to give the people heart that their remoteness does not mean they are forgotten. With most of the old respected leadership now gone, the new generation of Toomelah people have struggled to maintain community calm, cohesion and unity.

But Toomelah needs more than one group of young Australians a couple of times a year to help solve its problems and difficulties.

We can and must do better than this awful story of suffering of fellow citizens in need of our help and support.

As I see it at the moment, moving the people or the township will merely move the problems, unless or until the human and social problems are addressed.

To start with, skills training, management abilities and regular properly paid work are essential in Toomelah no less than anywhere else. From the former prime minister Paul Keating's heroic and towering speech at Redfern Park on December 10, 1992, one question has always remained: How to get the nation and our three separate levels of government to unite in addressing the personal devastation felt by every Aboriginal person at the agonies inflicted on their forebears by successive generations of non-indigenous Australians and the effect it has on every one of them today?

Experience tells us that too few decision-makers care, other than superficially, about Aboriginal dispossession and despair. Yet they and other hopefuls come and go to some places where Aborigines do not *live*, but survive, all exhibiting the same shock-horror reactions of those who have been there before but seemingly unable to bring the skills they exhibit in other areas of public life to addressing the problems they have seen.

We should not continue to allow our governments to under perform for those who we have the greatest responsibility for.

Why can we not give these perfectly normal, healthy attributes the same chance of realisation as we give to most other Australians? We have displaced these people enough.

Marcus Einfeld, Sydney Morning Herald, May 9 2012

ARMY BEGINS SIX MONTH PROGRAM to rebuild the Indigenous Community of Toomelah

When you hear the Army has been sent in to clean up a town whose reputation has been plagued by unemployment, vandalism and negative publicity, it sounds a little concerning. But in this case the troops are being welcomed with open arms.

The Toomelah community, near the Queensland-New South Wales border, cannot wait to get started on a six-month works project that will overhaul most of the local infrastructure, and offer health and employment prospects



An Indigenous dance troupe performs with soldiers at Toomelah. Photo: 6th Engineer Support Regiment

for its 300 residents.

“There’s quite a lot of history of unemployment, and school retention is another issue,” Local Aboriginal Lands Council chairman Carl McGrady said. “But I think one of the most prominent factors is intergenerational unemployment.”

In 2012, the ABC’s 7.30 report put the spotlight on significant issues in the small community, including housing and health issues.

In 2013, the town was named a connected community, and the governor David Hurley visited the border town, resulting in improved outcomes for the local school.

The Local Aboriginal Lands Council said while things had improved under the national spotlight, the community felt it needed even more help, and turned to the Federal Government.

The Government sent in the Army, and residents could not be happier.

Mr McGrady said the community ticked all the boxes for the Army’s Aboriginal Community Assistance Program (AACAP), and he had high hopes for a bright future when

the troops had finished in late October.

He said an old community hall would be rebuilt and refurbished as a new community centre, and most of the roads would be torn up and resealed.

Underground waterlines and stormwater drainage will be ripped out and replaced.

“Big ticket items that we as a community would never be able to afford to do again,” Mr McGrady said.

The program has been run through the Department of Prime Minister and Cabinet for 21 years, and has helped communities such as Palm Island, Mapoon, Kalumburu and, most recently, Laura in far north Queensland.

An advanced group of the 6th Engineer Support Regiment has built an army camp on the outskirts of the community, called Camp Birt.

The Army is sending 200 soldiers to spend the next six months working in Toomelah, with a strong focus on health and welfare.

“I have a team that will augment the local clinic for medical and dental services, and bring in a vet to look at some of the animals in the community,” contingent commander John Venz said.

Major Venz said there would also be physical training to work with young people on the value of healthy activities and healthy eating.

The program also offers training paths for young people including certificate II in hospitality and catering, construction pathways, partial qualifications in business administration, and Aboriginal and Torres Strait Islander health.

Mr McGrady said that was an exciting prospect to try and break cyclical unemployment in the town.

“Pretty much a last ditch attempt by us as a community to change the status quo,” he said. “And come away from the Army’s engagement program where, with a whole new mental attitude, that there is hope for our kids and the unemployment, the non-schooling that has become a generational issue.”

While primarily there to help residents, the program also offers training for the soldiers.

“It’s a great outcome for us too, for our deployed role and being able to do that in a deployed setting overseas or elsewhere in Australia,” Major Venz said.

*Jennifer Ingall, ABC New England
10 May 2017*





Fred's Bush Tucker Achieves Supply Nation Certification



Fred's Bush Tucker proudly announces new Supply Nation certification.

Fred's Bush Tucker is an Indigenous catering business based in the Illawarra (NSW) committed to encouraging a broader acceptance of quality, authentic, Australian Indigenous bush foods – and our promoting our precious cultural heritage.

Fred's Bush Tucker promotes a healthy lifestyle as well as providing a taste of the many good things which indigenous food has to offer.

Supply Nation certification is an endorsement by the Australian Government as the leading directory of Indigenous businesses for their procurement teams to fulfil their targets under the new *Indigenous Procurement Policy*.

Supply Nation's platform allows Australian corporate and government buyers to connect with Indigenous suppliers to conduct business.

Fred and Elizabeth and the Team at *Fred's Bush Tucker* are really excited to have reached this very important milestone. Congratulations from the mob at ASGMWP – *Onya Fellas!*

If you are organising an event or celebration just call Fred on 0424 415 242

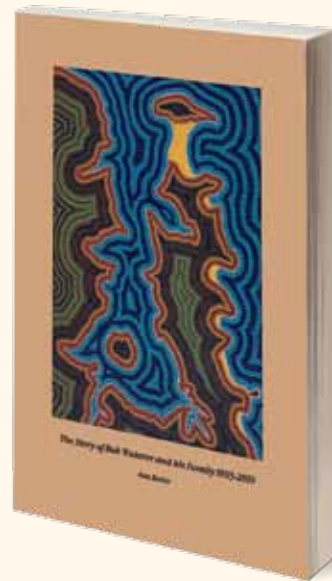
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The Story of Bob Waterer and his family

Learn more about the life of Bob Waterer and his relatives and friends. Step back in time as the lives of the descendants of Sarah Bidy Wallace unfold and find out more about the places they lived – especially Marramarra Creek on the Hawkesbury, Brookvale and two chapters about Scotland Island.



**BOOK
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Written by Nan Bosler OAM – *the Story of Bob Waterer and his family* is a meticulously researched account that was launched in 2011 by Her Excellency, Professor Marie Bashir – and features many superb vintage photographs and illustrations, area maps plus a comprehensive list of the descendants of Sarah Bidy

To order your copy of the book please email:
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The original Fresh Food people ABORIGINAL BUSH MEATS

When people ask about Australian cuisine, a lot of people are left scratching their heads. They might mention Vegemite, sausages and prawns but little do they know or understand the wide varieties of traditional bush meats known to Aboriginal people for thousands of years

In this article we take a look at the huge range of bush meats that our people once ate before or still eat today. This is the first of our healthy living series that highlights the important role diets play towards our health as Indigenous people. We all know the ill effects caused by smoking and alcohol but the biggest killer of our people today is our poor diets that are jam packed full of sugars and artificial ingredients

Let's take a look at some of the meats that have kept us strong and healthy for thousands of years.

Kangaroos/Wallabies: Well known in Australia and internationally as an alternative to other western meats such as lamb or beef. Kangaroo meat is great for people who are looking to build muscle as it is high in protein but low in fat. The tastiest part of a kangaroo is the upper tail.

Snakes/Pythons: Make up a number of reptiles that are hunted by Aboriginal people around Australia. Snake meat looks surprisingly appealing as the meat is very clean looking and the taste is surprising as well. Snake meat also absorbs other ingredients very well so you could possibly trick someone into eating it without them knowing.

Echidnas: It may come as a surprise that Echidnas are a sought after animal by Aboriginal people. As with a lot of bush meats, the taste has been described to be just like chicken however we think it's better than chicken.

Crocodiles: These apex killers also become prey to Aboriginal people in Australia's north. Skilled hunters searching for crocodiles by locating their bubbles and fearlessly jumping into the water immediately after driving a spear into the animal. Crocodile meat is very juicy and some people have described the taste as anything from chicken to pork.

Goannas/Lizards: Be careful if you're trying to catch yourself a goanna. Goanna's and lizards have very sharp claws and if they manage to bite, you could end up with some seriously bad infections. Goannas and lizards are normally cooked over an open fire and they possess a clean looking meat that tastes a lot like chicken.

Koalas: These animals are loved around the world for their cuteness. Today they are a protected species and we don't know of any Aboriginal groups that still eat them today. Regrettably Koalas were hunted to near extinction during colonisation by settlers for their fur.

Possums: A primary source of meat for Aboriginal people in Australia's south. Although not commonly eaten today, possum meat is said to be quite tasty and juicy. Possum is much more desirable compared to the meat of a rabbit which are not native to Australia. Possums are also hunted for their fur which can be used to make blankets and coverings.

Emus: Emu meat is similar to kangaroo meat as it is both high in protein and low in fat. The meat is red, just like beef and shares similar taste to beef as well. There are hundreds of Emus farmed for their meat and oil in the United States

Grubs/Ants/Insects: One of the most famous bush foods is the witchetty grub. Grubs provide protein in areas where it is hard to come by. Other grubs eaten by Aboriginal people include worms, ants and numerous other types of insects.

Turtles: Both freshwater and saltwater turtles are eaten to this day throughout Australia. Turtles have a very distinctive smell once cooked and depending on which part of the turtle you are eating, the taste can range from veal to chicken.

Crabs/Crayfish: There aren't too many people who would turn down a plate full of crab meat or crayfish. The soft white meat soaks up any type of ingredients that it is cooked or served with. I'm getting real hungry just thinking about it.

Fish: Australia is blessed with a huge range of freshwater and saltwater fish species and eels. Our people found numerous ways to catch them. Fish can be hunted using traps, spears, woven nets and even natural poisons.

Dugong: Eaten across Indigenous communities across northern Australia for thousands of years. Dugong meat is really delicious and has been compared to traditional meat like pork and veal.

Stingrays: Stingrays are another form of meat eaten to this day by Indigenous people around the northern coastal areas of Australia. Yolngu people love to make stingray balls by mixing the meat together with the liver.

Birds: Apart from the Emu mentioned earlier, Aboriginal people have and continue to eat many other species including Magpie Geese, Fruit Bats and smaller mutton type birds. Did you know Aboriginal people in southern areas of Australia once ate penguins?

So there you have it. Did you realise the range of bush meats that Aboriginal and Torres Strait Islander people either ate in the past or continue to eat today? How many of them have you tried? If you haven't tried any, which ones would you like to try first? Please remember that many of these animals are protected and are only allowed to be hunted by Indigenous people.



Indigenous community celebrates record harvest from Kakadu plum plantation in WA's Kimberley

An Indigenous community in Western Australia is celebrating a record harvest from the state's only commercial plantation of gubinge, picking nearly double last year's crop of the native bush fruit.

The Bidyadanga community in the remote Kimberley region has been cultivating gubinge, also known as *Kakadu plum*, for the past 10 years.

The tangy fruit has been collected by Aboriginal people across northern Australia for thousands of years, and in recent times has been sought after for use in health foods and high-end cosmetics thanks to its high vitamin C content.

The national carrier Qantas has even added powdered gubinge to its in-flight menu in the form of a fruit bite.

Generating jobs and income for community

Bidyadanga elder James Yanawana led the push to start a commercial plantation, believing it would lead to job opportunities and generate much-needed income for his community.

Preparing to load more than 400 kilograms of the fruit onto trucks destined for processing, he said there was more work to do, but the punt was starting to pay off.

"It's exciting getting here after 10 years, you know. It's good to see we've got something out of it," he said.

For Mr Yanawana, gubinge is a fruit he remembers from his childhood, when it was eaten to promote good health.

"We would pick them walking through the bush from the wild trees. We'd chew them while we were walking along," he said.

Fruit from the plantation's 350 trees is hand-harvested by community residents from mid-December to February



Gubinge from the Bidyadanga plantation is picked, sorted then frozen for export to Melbourne.

and snap frozen within 24 hours.

It is then trucked to Victoria for pulping or to be turned into a powder for use in foods, skin care or pharmaceuticals, which are exported to markets as far away as the United States.

Community determined to create gubinge industry

Two hours south of Broome and home to about 900 residents, Bidyadanga is the largest Aboriginal community in Western Australia.

Many of the older generation had experience growing crops from the community's days as a Christian mission, when residents helped run a market garden.

"We used to grow banana, watermelon, pumpkin, cucumber and it was hard work picking and packing, depending on locals for help," Mr Yanawana said.

"I thought, there's got to be an easier way. Some of us thought we could give gubinge a try."

With help from the Kimberley Training Institute, Mr Yanawana and several other community leaders decided to try and domesticate the fruit that, until then, had only been picked in the wild in WA.

The harsh Kimberley environment, with its long winter dry spells, tropical downpours and thriving insect populations, means there are year-round challenges.

The community brought in Kimberley horticulturists Kim Courtenay and Adrian Sibert to help get the project off the ground.

Mr Sibert admits there are still a few things the community needs to learn to ensure they get the most out of the organic crop.

"Having it in this cultivated situation is where you can learn compared to the past where it was all wild harvest," he said.

"It's an organic product so pesticides and any chemicals are out of the question.

"The gubinge is a pretty unique type of plant. Each one's got its own personality, we say."

Expansion plans for Bidyadanga

Thanks to the bumper harvest, the community is about to plant an additional 200 trees and expand its irrigation operations.

Mr Sibert said the goal was to have up to 1,500 fruiting trees in the coming years and to begin putting money back into the community.

"We hopefully one day will turn it into a community entity that's profitable and gives school leavers something to move into when they leave school, and create some employment," he said.

*Matt Bamford
ABC Rural*



Scars of Bathurst's Declaration of Martial Law Laid Bare after 193 Years

Martial law was declared across the Bathurst region on August 14, 1824, leading to a sharp rise in conflict between settler society and the Wiradjuri peoples. Wiradjuri elders and others yesterday marked the anniversary with an inaugural ceremony at Bathurst's Bicentennial Peace Park.

A history of bloodshed

Between 1820 and 1824, the white population in the Bathurst region increased tenfold from 114 to 1,267.

With their traditional hunting grounds destroyed, the Wiradjuri people became increasingly involved in skirmishes with white farmers.

The proclamation of martial law by governor Thomas Brisbane (see page 11) ordered any retaliatory bloodshed be stopped by any means necessary, with the use of firearms against the Wiradjuri in the area west of Mount York on the Great Dividing Range.

Bruce Elder, author of *Blood on the Wattle*, which details the massacres and mistreatment of Aboriginal Australians since 1788, said martial law was “used to justify every atrocity and every massacre. *The cynicism of the frontier had created a new ethic – Aboriginal people could be shot with impunity [and] murder would have no legal repercussions,*” Mr Elder said.

He said because the Wiradjuri were one of the largest language groups in Australia, they previously had no great conflict with other people. But when settler numbers increased dramatically, they realised “there was a kind of theft going on”.

The Potato Field Incident and other massacres

In early March 1824, a farmer showed a group of Wiradjuri people how to cook potatoes in what has become known as *the Potato Field Incident*.

Under the belief that the potatoes were growing on their tribal lands, the Wiradjuri people felt they had a customary right to the produce.

Upon their return, the white farmer, who misunderstood the situation, gathered neighbours to slaughter an unreported number of “thieving blacks”.

Mr Elder's book details other massacres including in Billywillinga about 20km north-west of Bathurst.

Unaware of the dangers of martial law, a group of Wiradjuri people approached a party of soldiers who were offering food. In minutes about 30 were shot dead.

In another massacre during the period of martial law, Wiradjuri peoples who were camped on the escarpment at Bells Falls Gorge were encircled by soldiers and given the option of jumping into the falls or facing gunfire.

Some 20 to 30 Wiradjuri people perished.

Windradyne and guerrilla warfare

During this period, Aboriginal warrior Windradyne was leading Wiradjuri warriors in guerrilla warfare against the European settlers.

Bathurst-based Wiradjuri elder Dinawan Dyrirribang, who is descended from Windradyne, said for the Aboriginal people it was warfare because martial law was an English concept that was never communicated to the Wiradjuri peoples.

“They said they were enforcing their law, but the Wiradjuri were also enforcing their own law because they never surrendered their sovereignty,” he said. “So Windradyne is seen as a law man because all he was doing was enforcing Wiradjuri law, and the white man didn't take too kindly to that I suppose.”

From past to present

Mr Dyrirribang, along with the Bathurst Wiradjuri elders and the local branch of the National Trust, helped organise yesterday's inaugural commemoration, which was attended by about 50 people.

A smoking ceremony was held followed by a yarn up around a circle, during which people could express how they felt about the martial law declaration and its impact throughout history.

“There are a lot of bad things that have happened in history ... [which] were not right, but we need to learn from the past to be able to move forward,” Mr Dyrirribang said. It made him angry at times to think about what he and generations before him had lost, and the pain was felt acutely to this day. “I carry the scars of what happened 193 years ago,” he said.

“Living next to descendants of early settlers they carry the guilt, [and] the only way to move forward is if we hold truth and reconciliation of how this affected us all.”

Mr Dyrirribang and the National Trust Bathurst branch plan to mark the martial law proclamation annually, building to the 200th anniversary in 2024.

Bathurst's National Trust chairman Iain McPherson said it was important Bathurst's past was brought into the future in order to foster reconciliation. *“The imposition of martial law was one of the steps of a very brutal period of time of Australia's history that we can't keep ignoring,”* Mr McPherson said.

Elder-in-training Yanhadarrambal said he would like to see a council and government-funded event to commemorate the day across NSW because it marked the start of an era of dispossession and ongoing violence.

“As an elder-in-training, part of my responsibility is to learn about this place here and the importance of what happened here, the good and the bad,” he said.

Sonia Feng and Melanie Pearce
ABC Central West



Pilbara-wide ban on full-strength alcohol sales in the offing

Full-strength beer will be outlawed at bottle shops in every town across the hard-drinking West Australian Pilbara as part of a plan to try to end generations of child neglect and abuse in the frontier town of Roebourne.

In an extraordinary turn of events, the residents of Roebourne — a town of about 1200 mostly indigenous residents that closed its pub to become the state's first dry town in 2005 — have been told by Police Commissioner Chris Dawson that he is working with the state's liquor licensing commission to cut off the free flow of full-strength alcohol into their community from nearby towns.

As Operation Fledermaus — closes in on a further 124 suspected pedophiles in and around Roebourne — 36 men had been charged up to June — Mr Dawson told a public meeting that there were clear links between alcohol, drugs and child sex abuse. "Too much grog, too



Yindjibarndi Aboriginal Corporation CEO Michael Woodley and Lorraine Coppin outside the Victoria Hotel in Roebourne. Photo: Colin Murty

much harm," he told them.

The child sex abuse investigation continues but Mr Dawson has confirmed to *The Australian* that children from Roebourne — which has only 200 school-aged kids — are over-represented among the 184 child victims initially identified. More alleged victims have come forward and the number of accused is growing. The proposed liquor restrictions include limiting takeaway alcohol sales to one carton of mid-strength beer per person per day.

The limit is less severe than the strict ban on anything but light takeaway beer in the Kimberley towns of Fitzroy Crossing and Halls Creek, but it is considered an important step in Pilbara towns where police claim it is

not uncommon for alcoholics to purchase three cartons of beer a day — one when the bottle shops open, another in the afternoon and a third just before closing time so that drinking can continue into the early hours of the next day.

The restrictions were initially proposed in January only for the town of Port Hedland, 200km north of Roebourne, where council CCTV footage captured sickening violence by drunk men against women and girls, including footage of a man stomping on a teenager's leg until it broke.

Police now believe the restrictions must be region-wide because the amount of alcohol washing through the Pilbara. They know the new plan to blanket the region with these restrictions — the proposal was submitted to the state Director of Liquor Licensing last week — is likely to be controversial in the iron ore hub of Karratha, the port town of Dampier and in Wickham, which is the closest bottle shop to Roebourne.

The Pilbara electorate of just under 18,000 residents includes thousands of white mine workers. A community meeting of 300 mostly white residents in Port Hedland has already recorded opposition with a resounding *No* vote, despite the pleas of an Aboriginal elder and evidence from a visiting expert on fetal alcohol spectrum disorder.

Pilbara residents consistently drink more than the national average of 10.4 litres of pure alcohol a year but Roebourne is in the western pocket of the region where average consumption has been astoundingly high. The last time the state Department of Liquor, Racing and Gaming published data for the west Pilbara it showed each adult drank 25.84L of pure alcohol in 2007-08.

Roebourne's alcoholics are often older men who began drinking after the 1967 referendum that granted

citizenship and drinking rights.

By 1971, Roebourne's only pub, the Victoria Hotel, had boosted its staff from 13 in 1969 to 64 because of the rapid influx of construction and mining workers who were bussed in. Beer was served only in jugs, not glasses, and Aboriginal patrons drank separately.

Last week, *The Australian* spoke to several indigenous men who have been drinking hard since those days. Some were incoherent as they hitched or even drove to Wickham, 15 minutes down the road from Roebourne, where one of the state's busiest bottle shops services a well-paid workforce.

Continued on Page 11

Pilbara-wide ban on full-strength alcohol sales in the offing

Continued from Page 10

Two police officers were posted outside the shop on the local grand final weekend of September 10-11 to deter drunk people from trying to buy more grog.

Non-Aboriginal people are big drinkers in the Pilbara, too — *The Australian* saw dozens of white residents loading multiple cartons of full-strength beer, cider and pre-mixed drinks into their four-wheel drives.

The irony that Roebourne is poised to trigger radical social change is not lost on anyone who knows the town's tragic history.

In 1983, indigenous teen John Pat was in a fight with Roebourne police officers outside the Victoria Hotel. The 16-year-old died later in the police lockup from head injuries; four officers were implicated but not convicted of any crime. Pat's death created headlines across the

nation and triggered the Royal Commission into *Aboriginal Deaths in Custody*.

The scourge of alcohol is faced up to openly by many Roebourne residents. At the funeral of Pat's mother, Mavis, this month, the order of service noted her status as a cultural leader and strong educator but also stated matter-of-factly that she had fallen victim at times to alcohol addiction.

More telling is that the Victoria Hotel, the first Pilbara pub to get a licence in 1866 but empty for years, will reopen next year without a drop of alcohol being sold, as a direct result of community decision-making. Its owner, the Yindjibarndi Aboriginal Corporation, has invested its own funds and \$2 million in state and federal assistance to help create shops, a tourism centre and offices inside.

Corporation chief executive Michael Woodley says alcohol had a devastating impact on the town during the hotel's history, "and this is not something that is looking to be re-established".

Victoria Laurie

The Australian September 18, 2017



Scars of Bathurst's Declaration of Martial Law Laid Bare after 193 Years

Continued from Page 9

TRANSCRIPT OF THE DECLARATION OF MARTIAL LAW New South Wales Proclamation

By His Excellency Sir Thomas Brisbane, Knight Commander of the Most Honourable Military Order of the Bath, Captain General and Governor in Chief in and over His Majesty's Territory of New South Wales and its dependencies, etc., etc., etc.

WHEREAS THE ABORIGINAL NATIVES of the Districts near Bathurst have for many Weeks past carried on a Series of indiscriminate Attacks on the Stock Station there, putting some of the Keepers to cruel Deaths, wounding others, and dispersing and plundering the Flocks and Herds; themselves not escaping sanguinary Retaliations.

AND WHEREAS the ordinary Powers of the CIVIL MAGISTRATES (although most anxiously exerted) have failed to protect the Lives of HIS MAJESTY'S Subjects; and every conciliatory Measure has been pursued in vain; and the Slaughter of Black Women and Children and Unoffending White Men, as well as of the lawless Objects of Terror, continue to threaten the before mentioned Districts;

AND WHEREAS by Experience, it hath been found that mutual Bloodshed may be stopped by the Use of Arms against the Natives beyond the ordinary Rule of Law in Time of Peace, and for this End Resort to summary Justice has become necessary:

NOW THEREFORE, by Virtue of the Authority in me vested by His Majesty's Royal Commission, I do declare, in Order to restore Tranquillity, MARTIAL LAW TO BE IN ALL THE COUNTRY WESTWARD OF MOUNT YORK;

And all Soldiers are hereby ordered to assist and obey their lawful Superiors in suppressing the Violence's aforesaid; and all His Majesty's Subjects are also called upon to assist the Magistrates in executing such Measures, as any one or more of the said Magistrates shall direct to be taken for the same purpose, by such Ways and Means as are expedient, so long as Martial Law shall last; being always mindful that the Shedding of Blood is only just, where all other Means of Defence or of Peace are exhausted; that Cruelty is never Lawful; and that, when personal Attacks become necessary, the helpless Women and Children are to be spared.

IN WITNESS whereof I, the Governor aforesaid, have hereunto set my Hand and caused the Seal of my Office, as Governor of the Colony of New South Wales and its Dependencies, to be affixed, this Fourteenth Day of August, in the Year of Our Lord, One Thousand eight hundred and twenty-four.

THOMAS BRISBANE

By His Excellency's Command

F. Goulburn, Colonial Secretary

GOD SAVE THE KING!



Monday Oct 16
7.30pm - 9pm

ASG-MWP Business Meeting (re-scheduled from Oct 9)
Items on the agenda include the fund raising cruise.
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.
All ASG members welcome.



Monday Nov 13
7.30pm start

ASG-MWP Information Night
Guest speaker TBA
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.
Free event – All welcome.



Monday Nov 18
11am to 2pm

FUND RAISING ADVENTURE CRUISE
A cruise departing from Circular Quay – more information on page 3 of this issue.



Monday Dec 11
7.30pm - 9pm

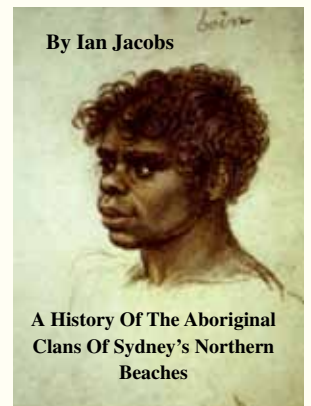
ASG-MWP Business Meeting
End of the year get-together. Bring a plate.
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.
All ASG members welcome.

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
A History Of The Aboriginal Clans Of Sydney Northern Beaches
Guest speaker Ian Jacobs, the author will talk about his book
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

(02) 9982 1425

P.O. Box 129 NARRABEEN NSW 2101

www.asgmwp.net

Elimatta is the newsletter of the Aboriginal Support Group Manly Warringah Pittwater. Articles are welcome with the understanding that editorial changes may be made and that contributors agree that the material will be archived by the National Library of Australia.

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

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

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



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