Elimatta

Aboriginal Support Group - Manly Warringah Pittwater

NEWSLETTER SUMMER 2020

ABORIGINAL AND TORRES STRAIT ISLANDER READERS ARE ADVISED THAT THIS NEWSLETTER CONTAIN NAMES OF PEOPLE WHO HAVE DIED

ASG ACKNOWLEDGES THE GURINGAI PEOPLE, THE TRADITIONAL OWNERS OF THE LANDS AND THE WATERS OF THIS AREA

ABORIGINAL FLAG GAINS PERMANENT PRESENCE AT TASMANIAN PARLIAMENT

In a show of unity, the Tasmanian Lower House has voted to fly the Aboriginal flag permanently over the Tasmanian Parliament.

The motion was put forward by Tasmanian Greens Leader Cassy O'Connor last week, who called for the flag to be flown every day and not just during NAIDOC and Reconciliation Weeks.

The nine-point motion included that First Nations people have occupied Australia for over 65,000 years. O'Connor told NIT the unanimous support was expected.

"When I ... spoke to representatives from both the Liberal and Labor parties and the Independent member in the house, there was instant and enthusiastic support for [the motion], which was a real contrast of what happened in the Federal centres," O'Connor said.

While members of the Tasmanian Parliament admit raising the flag permanently is a "symbolic step", they noted the move was a necessary first step.

"I believe there's a genuine ... desire across the Tasmanian Parliament to take some tangible steps, and while raising the flag permanently over Parliament is only a symbolic step, it does acknowledge that we meet on Aboriginal land that was never ceded," O'Connor said.

Tasmanian Opposition Leader and Shadow Minister for Aboriginal Affairs Rebecca White said the motion was about respect.

"Respect for Tasmania's First Peoples, the Palawa/Pakana of Lutruwita, is fundamental to progress true Reconciliation," the Shadow Minister told NIT.

"Flying the flag above Parliament House is an important recognition that this land always was and always will be Aboriginal."

Permanently flying the flag was in discussion in Tasmanian Parliament after two local councils in the State made the decision to do so during NAIDOC Week.

"The topic had been very much in the public debate since the first Clarence City council meeting that rejected a motion to fly the flag permanently and then was reversed after public pressure," O'Connor said.

"Then Northern Midlands Council made the decision non-controversially and unanimously. And so, I do think it made it a bit easier for some members of Parliament to go, 'Oh well, it shouldn't be controversial'. And it's the right thing to do."

The motion to fly the flag permanently at the Clarence City Council on the eastern shore of Hobart took several months of debate to pass.

Put forward by council alderman Beth Warren in October, the motion was lost after six of the 12 members voted against it. On November 2, the decision was reversed with ten to one voting to fly the flag permanently.

Parliament of Tasmania

Tasmanian Parliament leaders hope other States and Territories on the mainland will follow suit.

"I hope that across the country we can see other Parliaments do the same, though I acknowledge that there is so much more to do to extend justice to Aboriginal people," said White.

O'Connor agrees.

"I think it's the least that State and Commonwealth governments can do," she said.

"And if we as a country and as States and Territories ... are serious about justice for First Nations people, the first and most basic step I think needs to be taken is to fly the flag."

GRACE CRIVELLARO

NIT
NATIONAL INDIGENOUS TIMES

GURINGAI TOURS ABORIGINAL COUNTRY

For tens of thousands of years prior to European settlement, numerous Aboriginal tribes including the Guri-ngai and Darug people lived and thrived in the Hornsby region. The Hawkesbury River, which they called Deerubbin, was central to their way of life. Yams, a staple food, grew plentifully along the riverbanks, and both men and women fished for fish, eels, and shellfish within the river. Bark canoes were used for travel and transportation along the rivers and creeks which provided efficient transport routes between tribes.

Many of the local names reflect this early connection to water, such as Deerubbin meaning "wide, deep water" and Cowan meaning "big water." A number of cave paintings and engravings were created along the waterways, which still exist today in over 200 Aboriginal heritage sites.

The Tour visits a cave with stencil art and a sandstone engravings site where the guides show how the art is done, how the carvings are made and how to read the site.

Guringai Aboriginal Tours is an Aboriginal owned and operated tour company in the Northern Sydney region offering 3.5-hour cultural tours in Ku-ring-gai Chase National Park, a short 45-minute drive from the Sydney CBD.

Immerse yourself in an exclusive Aboriginal cultural journey as you walk the land with Traditional Custodians and caretakers in World Heritage listed Ku-ring- gai Chase National Park.

School Tours and Incursions

We offer schools a range of cultural education programs for kindergarten, primary and high school students.

Laurie Bimson, Guringai man, a descendant of Bungaree, leader of the Guringai tribe at the time of European arrival. My people are salt water people and have been the custodians of Guringai country for about 72,000 years.

To book a tour go to **GuringaiTours.com.au**

Laurie Bimson and Matt James on didgeridoo.

‘THE POWER OF THE EARTH’: BRUCE PASCOE ON GRASS AND FIRE

Bruce Pascoe on his property, Yumburra, near Mallacoota. CREDIT: JUSTIN MCMANUS

It’s dusk and a cool breeze blows up from the Wallagaraugh River, creating slow-motion ripples in the grass on the hills.

The name for this grass in the Yuin language is mandadyan nalluk – “dancing grass” – and it is almost ready for harvest on this 56-hectare property owned by Bruce Pascoe, the author of the award-winning Dark Emu.

Two years ago, Pascoe, an Aboriginal man of Yuin heritage, bought this farm near Mallacoota, in East Gippsland, to establish Black Duck Foods, a social enterprise that seeks to revitalise traditional food-growing processes and return economic benefits directly to Indigenous people.

“We want to change the way agriculture is conducted in our country,” says Pascoe. “Not just for our people, but for the sake of the Earth, so we’re not making so many demands on the water and soil.”

In January, like many who live in this part of East Gippsland, Pascoe spent six weeks defending his farm against huge bushfires. A “horrible” frenzy of activity, as the fire surged and retreated, and surged again.

But Pascoe says he was relatively lucky, and he worries most about local people who lost their houses. About 100 homes were burnt in Mallacoota and many are yet to be rebuilt.

The dirt road to Pascoe’s property passes through kilometres of burnt forest. The ground cover is growing back after spring rains, and fresh leaves sprout from blackened eucalypt trunks, but it’s too soon to know how much of this bush will regenerate.

Pascoe has baked bread from the dancing grass seeds.

Before the fires started, Pascoe and his staff had been about to harvest their fifth crop of kangaroo grass but his paddocks were burnt from fence to fence.

“I was despairing, but a fortnight later it rained, and by March we were harvesting the first crop of dancing grass,” he says. “We had this grass on the property, only in small amounts, and after the fire it has become the dominant plant.”

Now another crop is ready, about six months after the first. It is confirmation the grass flourishes after fire and Pascoe plans to burn the paddocks again,

though not every year.

"We learn from experience, we also learn from old Aboriginal practice," he says. "A lot of that knowledge has been lost, but we are trying to recover as much of it as we can."

Pascoe is not fond of the term "bush tucker", often used to market Indigenous food, saying he finds it a diminutive term to refer to foods that were once dietary staples.

As well as grasses, Black Duck is trialling the growth of tubers and other plants used by Indigenous people, such as cumbungi (a bullrush), murnong (also called yam daisy) and water ribbon.

Black Duck employs between three and six Yuin staff, and Pascoe says personal attacks on his reputation by right-wing commentator Andrew Bolt and others have only served to boost sales of the best-selling Dark Emu, allowing him to employ more people.

Burnt melaleuca at Bastion Point, Mallacoota, in January.

Pascoe wants Indigenous people to control this project: "The hardest thing in Australia seems to be involving Aboriginal people in anything, apart from Olympic Games and football. Everyone talks about closing the gap but no one does it."

Grain from the initial harvest of dancing grass was given to local Indigenous people, universities in Melbourne and Sydney doing research on the nutritional properties of Australian grasses, and Pascoe also baked a "delicious" dark, flavourful bread.

A recent University of Sydney study found native millet, or panicum, was easy to grow, harvest and turn into flour and "significantly more nutritious" than wheat. The one-year feasibility study found native grasses could be grown for mass consumption by testing 15 different species.

But while interest in bush foods is growing, Indigenous representation in the supply chain – from growers to farm managers and exporters – is less than 1 per cent, according to an ongoing research project funded by the Indigenous Land Corporation.

Pascoe is a CFA volunteer and spent days clearing trees during the January bushfires.

Interest in Black Duck from the hospitality industry has been overwhelming, and while most inquiries are genuine, Pascoe has also encountered shysters: "They see themselves as shining lights, but they pay Aboriginal people bugger all."

Next week, he will drive to Sydney to promote a new book, Loving Country: A guide to Sacred Australia, co-authored with Vicky Shukuroglou and published by Hardie Grant. It's a companion volume to Marcia Langton's Welcome to Country, he says.

But he's always relieved to return to his East Gippsland property: "I knew she'd come back, I just didn't know how quickly and how strong – the power of the earth to recover from fire."

Miki Perkins
The Age

Pascoe says the burning helps the grass thrive.

WATTLE SEED WHISKEY MADE FROM ANCIENT AUSTRALIAN GRAINS

Adelaide Hills distiller Sacha la Forgia is using wattle seed to create uniquely Australian-flavoured whiskey. (ABC Rural: Cassandra Hough)

In the Adelaide Hills, the age-old craft of whiskey-making is joining with some of Australia's ancient bush foods to create a thoroughly modern drop.

Key points:

- **A distiller in the Adelaide Hills is producing wattle seed whiskey for its unique Australian flavour**
- **The whiskey and gin distilling boom is so popular that there is a long waiting list for copper stills**
- **An academic in wine science says courses in distilling are becoming more popular as the interest in whiskey and gin-making grows**

Adelaide Hills Distillery wanted to create uniquely Australian-flavoured craft spirits and their latest project has taken wattle seed and turned it into whiskey.

It was distiller Sacha La Forgia's idea to combine the native Australian flavours with whiskey.

Mr La Forgia's Italian heritage meant from a young age he saw how beer and wine was made.

"I love to play with flavours and fermenting things," Mr La Forgia said.

That led to a career in winemaking for about 10 years before he decided to turn his hand to making spirits — and his first foray was into gin making.

"At the moment there's a craft distilling boom, a renaissance of distilling happening, and globally the first thing to take off was gin," he said.

"So we did gin firstly because we love gin and secondly because the market was there."

Bottling time at Adelaide Hills Distillery. (Supplied: Adelaide Hills Distillery)

Mr La Forgia's gin featured Australian bush foods and it was something he was keen to replicate when he turned his hand to whiskey-making.

"Up until now, the whiskey industry in Australia has been striving to be the most Scottish, but we thought since we live in Australia, we should try to be the most Australian — we should use what grows naturally."

So, they went through a process of trying to find native grains suitable for making whiskey to discover what whiskey would look like if it developed in Australia.

"We found that there used to be a grain belt that ran through the middle of the country, which was kind of destroyed by colonial settlement, and some of it was wattle seed and kangaroo paw among others but the only commercially viable one was wattle seed," Mr La Forgia said.

Wattle seed is roasted, ground and incorporated into the barley malt mash as part of the whiskey-making process.

"So it's an Australian-tinged whiskey," he said.

Mr La Forgia said it tasted like a whiskey but with a coffee-type flavour due to the roasting of the wattle seed, as well as peachy, stone fruit flavours.

"The long-term plan is to make whiskey with 100 per cent native Australian grains, so not European at all," he said.

"But since native foods haven't had the research and development that European foods have had they're still quite expensive, they're hard to farm, hard to automate, so they're very expensive."

Australian native wattle seed is being used to form part of an Australian native-flavoured whiskey.(ABC Rural: Jessica Schremmer)

Mr La Forgia believed the future of his whiskey and the future of the Australian whiskey industry were one in the same.

"The craft spirits boom hasn't just happened in Australia, so there's an ocean of whiskey out there in the world," he said.

"For us in Australia if we can use the things that grow here and nowhere else when we try to sell it internationally it will be really easy."

Skills and taste revival

It's not just the ancient distilling skills that are being brought into the 21st century.

Graham Jones is an Adjunct Associate Professor in Wine Science at the University of Adelaide, and he too has had a lifelong love of creating alcohol and distilling flavours.

There is a huge demand for the wine course, both degree and short courses, driven by the increasing interest in boutique distilling.

Mr Jones said distilling required the right equipment, including the copper stills used for distillation, with demand reviving old trades.

"It's nice gleaming copper," he said speaking of the still at the university.

"It's the kind of copper work that manufacturers in Australia are learning how to do and certainly in the past did very well, the skills are being recreated."

This particular still was created in Italy, a country well known for its premium copper work.

"In fact, there is such a demand for these copper stills that the coppersmiths here in Australia have a backlog of orders," Mr Jones said.

"It's very difficult to get a copper still without waiting a considerable time.

"Of course, the more interest and the greater the demand for these copper stills, the more trades people are being employed to make them."

The wine industry has seen a premiumisation where people are drinking less wine but of better quality, and Mr Jones believed the same was being seen in spirit consumption as well.

"I believe people's tastes are becoming more discerning," he said.

"The alcopops have been supplanted by a rich pallet of people and another factor is the opportunity for small distilleries to be set up and this is because of changes to the Australian taxation law.

"I think there's a vast array of possibilities out there, people are always looking for something different, exciting, that challenges the sensory abilities we have."

Cassandra Hough
ABC Rural

BUSH TO BOWL NURSERY

Through the use of native plants and the Aboriginal knowledge that surrounds them, two friends, Adam and Clarence, want to show that if you care for Country, Country will care for you. And the journey starts in your backyard.

A couple of years ago at a community meet-up in Narrabeen on Sydney's Northern Beaches, Clarence, a Yaegl man from the Far North Coast, met Adam, a descendant of the Garigal and Gadigal people.

They came up with an idea.

The greatest ideas are often the most simple, and this one emerged from a discussion about native plants and the wealth of Indigenous know-how surrounding them. They recognised that people are hungry for Indigenous knowledge, for healthy food, and they knew that native plants could deliver these things while also fostering biodiversity and tackling climate change. What's more, they realised that sharing their understanding of native plants would not only achieve all this, but could also reconnect every Australian with nature.

To achieve these grand goals, they formed Bush to Bowl, with the aim of 'cultivating Aboriginal culture and bringing community together through bushfoods. From a parcel of land, they are using at a Sydney school, they have started sharing their passion for native plants and the benefits they bring to personal health and wellbeing, as well as the wider suburban landscape.

Photography: Michaela Skovranova, @mishkusk; Words Dan Down

Adam Byrne, a landscaper and horticulturist, and Clarence Bruinsma, an Aboriginal education consultant, and personal development, health and physical education teacher, bring the required skills to realise their dream. "We have a very big vision. We are creating an educational space where the community can come and take part in workshops, learning about these foods, how to use them, and set up permaculture sustainable practices in their own backyards," says Adam. "But we also want to make a space where Aboriginal people can come and feel safe, engage and share Culture."

"And that's a beautiful thing. When you put your hands in the soil and you put a plant in, or you actually go and take your own food from your own garden, knowing it's native to the area, there's a real sense of connection. There's a real sense of self-fulfilment because you're supporting yourself, but you're also supporting Mother Earth and all those other animals that are around you.

"If you try to see a bigger picture and think about Country as much as you think about yourself; if everyone saw the planet like that, as one thing that we're connected with, then it would be a different world."

And the act of gardening, of getting your hands into the soil to plant and tend to native species brings mental health benefits too. "We know that by connecting to and being in nature there is an element of relaxation that happens to the brain and stress levels dramatically decrease, reducing feelings of depression and anxiety," says Adam.

"Through conversations around our foods, people are really fascinated by Aboriginal culture and the knowledge that's there."

People can come to a Bush to Bowl workshop and learn about which native plants to grow in their backyard, from plant propagation through to harvesting, and then which plants can become a staple food. You can then procure plants you've learnt about through the nursery, like saltbush, "which can be used like a seasoning," says Adam. "Or there's a Tetragonia, like a native spinach, which is a warrigal green."

Learn which native plants you should be planting in your backyard and how to care for Country, at a Bush to Bowl workshop.

GIVE US A FAIR GO, AND WE'LL MAKE HISTORY TOGETHER

A CONSTITUTIONAL PROVISION TO ENABLE A VOICE TO PARLIAMENT IS CRITICAL TO INDIGENOUS PARITY

The Uluru statement invites all Australians to walk with us.

The funeral procession hadn't started yet. There was a feeling of distracted restlessness overlaid with the grief for another of our people who had left us far too early. As an Aboriginal and Torres Strait Islander person, I am familiar with the different currents of emotion that pulse through a funeral. Far too familiar. This though, felt different.

As I stood waiting for the crowd to move towards Sydney's Redfern Oval, I could feel the textured canvas of the Uluru Statement from the Heart between my fingers. My first thought: don't drop the cultural and political icon. My second: the bold black letters of the name of this man we were about to farewell, etched by his hand into this fabric just a few months earlier at Uluru. Just a few centimetres above my name.

Among the emotions flooding my heart, there was, and is, a cast-iron resolve that we must honour this man and the generations of Aboriginal and Torres Strait Islander people who inspired the creation of the Uluru statement by bringing it to the people of Australia. After all, it is they — you — who are invited to walk with us in a movement of the Australian people for a better future. Not the politicians or bureaucrats who drag the aspirations of Aboriginal and Torres Strait Islander people into their bubble and sterilise them of hope and imagination. We, the people, will not let them. Not this time.

According to our research, 56 per cent of Australians would vote yes in a referendum to enable a voice to parliament in the Constitution as proposed in the Uluru statement, compared with a minority 17 per cent who oppose.

Australians know what those in the bubble refuse to acknow¬ledge: that it is time Aboriginal and Torres Strait Islander people were given a fair go. Nowhere is this more evident than in the justice system. Aboriginal and Torres Strait Islander people are only 3 per cent of the Australian population but represent 28 per cent of the national prison population. As the Uluru statement says, we are the most incarcerated people on the planet. We are not an innately criminal people.

When the draft "refreshed" Closing the Gap targets were leaked in June, there was immediate outrage at the proposed justice target to close the incarceration rate gap between Aboriginal and Torres Strait Islander people and non-Indigenous Australians by 2093. The outrage was justified: how does a target to simply break-even 73 years into the future pass as acceptable governance in our country?

Indigenous Australians Minister Ken Wyatt rightly pushed back on the long-dated target, saying: "I don't want to be dead and buried in the ground and this is still a target."

When the new National Agreement on Closing the Gap was signed on July 30, the final justice target was a reduction in the rate of Aboriginal and Torres Strait Islander adults held in incarceration by at least 15 per cent by 2031.

It sounds different but did the target actually change? If the target's current trajectory is extended beyond 2031, guess when the Aboriginal and Torres Strait Islander incarceration rate finally "reconciles" with non-Indigenous Australians? The year 2093.

Despite the minister's plea, bureaucratic machinations ensured the only Aboriginal and Torres Strait Islander people alive today to see parity are girls not yet three years old. The old men attending the inevitable formalities to mark the milestone have not yet been born. No Australian, regardless of their political or social view, accepts that this is a fair go.

The man we farewelled at the funeral saw the formation of at least eight national bodies aimed at addressing these issues in his lifetime, none of which remain. This is why the constitutional provision to enable a voice is critical; without it, history tells us this next iteration of the voice is unlikely to see out the decade, while parliaments roll on and the bureaucracy digs in for the better part of the next century.

There is nothing symbolic or optional about the constitutional provision for the voice.

The Coalition government recognised this in its election commitment last year that "a referendum will be held once a model has been settled". Despite consistent misreporting, this is the government's policy commitment to the Australian people.

The government is preparing to release options for a voice model for public consultation by the end of the year with the aim to finalise a model sometime next year. On finalising the model, there must be a deliberate consideration of the constitutional and legislative options to enact the voice and a guaranteed pathway to a referendum.

Two former chief justices of Australia and several constitutionally conservative experts have already said the voice is the safest way to change the Constitution. Aboriginal and Torres Strait Islander people and the thousands of Australians outside the bubble who have accepted the Uluru statement's invitation will not accept a voice without a commitment to a referendum.

They know it is time for a fair go and that a voice is the only proposal to change the Constitution that has a practical impact on the lives of Aboriginal and Torres Strait Islander people. It has taken us generations to come to this point of reckoning, more than 50 years after the 1967 referendum. Then, as now, the Australian people know it's time we come together and make our own history through a referendum on a voice.

Dean Parkin is from the Quandamooka peoples of Minjerribah (North Stradbroke Island) in Queensland. He is director of From the Heart, a campaign for an Aboriginal and Torres Strait Islander voice to parliament enabled by the Constitution, as described in the Uluru Statement from the Heart.

DEAN PARKIN

This is not a race, just a friendly ride to show respect for Aboriginal People.

You can do the full 26km or join the ride at Dee Why or Narrabeen. There will be support with you all the way. The cost, a smile.

Meet at West Esplanade, Manly at the monument for Captain Phillip`s Landing & Spearing Site (between Manly wharf and Manly Museum)

Be sent off to the sound of the didgeridoo.

7.30am leave Manly - 7km to Dee Why

8.15am Meet at the Dee Why Beach at the southern crossing, then we do not have to cross Pittwater Road until out of Dee Why

8.30am leave - 6km to Narrabeen

9.15am Meet at North Narrabeen Surf Club car park.

9.30am leave - 10km Church Point

10.30am - be welcomed by friends at Church Point and meet local Aboriginal Garigal man, Neil Evers.

Hear stories about the Aboriginal people who once lived in the area while you enjoying a well-deserved rest.

While you listen to the dauting sound of the didgeridoo echo across Pittwater as you play the clap sticks. (clap sticks provided) Listen and learn to dance along to the local language.

Below is your invitation and please pass this on to your friends.

Where:

West of Manly wharf at the memorial where Wil-Le-Me-Ring Speared Governor Captain Arthur Phillip

Route:

Manly, Queenscliff, Freshwater, Curl Curl, Dee Why, Collaroy, Ocean Parade Narrabeen, Mona Vale and Church Point back to Manly.

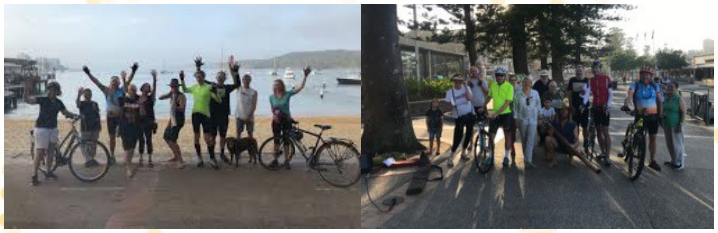
Note:

Includes a support car so no one is left behind.

For more information contact Colin Hutton:

P: 0404 353 253

E: colin.httn@bigpond.com



Facebook.com/rideforaboriginalpeoples

For thousands of years, Aboriginal Australians have been surviving on "bush tucker" and foods provided by the outback. Aboriginals were hunters and gatherers, hunting wildlife to provide meat and gathering fruits, seeds and insects for their daily meals. Each season, weather conditions and geographic location would impact the types of food available, making their diet varied and well balanced.

In central Australia where the Watarrka region is located, water was scarce, so to survive the Aboriginal tribes would find water in tree hollows and roots, soakages and permanent water holes which were quite scarce.

Since European settlement, the traditional Aboriginal foods and eating rituals have gradually become less common. Below are a few of the major food sources that were hunted and gathered in traditional Aboriginal culture:

Meats:

Aboriginal men within the tribe were normally the ones responsible for hunting live game for meat. Luckily for them, there was a lot of wildlife throughout the Australian bush available. The animals were hunted using tools like small daggers and spears made from sharpened stone. Common animals that were hunted and eaten by Aboriginals included Kangaroos, Wild Turkeys, Possums, Emus, Anteaters, Lizards and Snakes.

Damper:

Damper is a type of bread that was made by hand, usually by Aboriginal women within the tribe. First the women would source local seeds and gather these into a large dish. They would then use millstones to slowly grind the seeds creating a flour. They would then add small splashes of water throughout the process to create a paste, then a dough. The dough would be heated over the coals of a fire until it was cooked, then served to the tribe.

Insects:

One of the most well known traditional Aboriginal foods is the Australian witchetty grub, which is actually native to central Australia where the Watarrka region is located. The Witchetty grub remains a common snack or meal addition in Australia, and is high in protein and nutrition. Other insects eaten by Aboriginal Australians include cicadas and caterpillars.

Fruit and seeds:

A large part of the traditional Aboriginal diet included native fruits and seeds that grew naturally within the area. The types of fruit and seed depended on the season and availability, but could include wild passionfruit, wild oranges, bush tomato, bush banana, bush plums, mulga seeds and wattle seeds. Aboriginal Australians would also gather honey and nectar from bees, honey ants, flowers and trees.

THANK YOU, PERMACULTURE

PermacultureNorthernBeaches.org.au/native-bees

In 2014 Warringah Council (remember them!) gave a grant to Permaculture Northern Beaches for a Stingless Native Bee Hive. Permaculture donated the hive to the Aboriginal Support Group - Manly Warringah Pittwater who have cared for the hive for over 6 years.

The hive was well overdue to be split and on Sunday 22nd November it was.

The split (see photo) has gone to Narrabeen Lake Side Public School. It will be placed where the students can see the activated of the Stingless Bee and enjoy how hard they work to make Honey.

Stingless bees are highly social insects, with one queen and thousands of workers who live together in a protected place, which, in nature, is usually in a hollow tree. Stingless bees inhabit the northern parts of Australia, although on the east coast they reach a bit further south than Sydney. They also occur in other tropical parts of the world.

The Australian species are much smaller than European honey bees. They are generally black in colour. As their name suggests, they do not have a sting although they can give you a little bite with their jaws. Although there are hundreds of species of Australian native bees, the stingless bees are the only ones that make and store quantities of honey - Permaculture Australia.

YOU CAN HELP ASG BY BECOMING A SUPPORTER WITH AN ANNUAL DONATION FEE

The aims and objectives of the ASG-MWP are to:

(a) Work particularly in the local area seeking to improve the way people understand and relate to Aboriginal and Torres Strait Islander people
(b) Commit to supporting Indigenous people in their struggle for justice.
(c) Assist in educating the Community in social justice for Indigenous Australians.
(d) Assist and encourage the advancement of Aboriginal education to the local and greater community.

SUPPORTER

Supporter are those who wish to join the association and support the ASG in its objectives.

IT'S NEVER TOO LATE!

Annual Supporters Fee $25

The annual fee is dated from the day you become a supporter.

Direct Debit:
Commonwealth Bank
ASGMWP
BSB: 06 2155 Acc: 00906332

PayPal.me/ASGMWP

Post Cheque to
ASGMWP
P.O. Box 1235
Newport 2106

One of the requirements within the rules is that ASG needs to maintain supporters' (previously referred to as members) details including their name, address and phone number. We do have most supporters' details though some of you will be contacted where we are still missing information. Please note that we adhere to strict privacy controls.

Do we have your correct details? If you're details need updating.
Please email your details to info@asgmwp.net
Thank you for your continued support

Supplying your email gives ASGMWP permission to send the Elimatta newsletter and other information to your email address.

Wishing ALL our Supporter and friends all the best for 2021. Looking forward to face to face meeting again Stay safe and well. Stay in touch, with our new website ASGMWP.net and like us on Facebook

ASG-MWP WOULD LIKE TO THANK DEE WHY RSL, FORESTVILLE RSL (SUB BRANCH) AND NORTHERN BEACHES COUNCIL FOR THEIR CONTINUED SUPPORT

DEE WHY RSL

THE FOREST CLUB

northern beaches council

We support THE ULURU STATEMENT

ABORIGINAL SUPPORT GROUP MANLY WARRINGAH PITTWATER
Founded 1979

(02) 9982 1425 www.asgmwp.net
Facebook.com/ASGMWP
P.O. Box 1235 NEWPORT NSW 2106
Koorimail.com Facebook.com/Koorimail

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**

Editor: Neil Evers
Graphic Design: Nathan John