



Thank you to everyone who participated. The @ChangeAus petition & @gofundme won't stop until the flag is flying proud.

5-year struggle worthwhile.
TRIUMPH: Cheree Toka campaigned for five years to have the Aboriginal flag fly full time on the Sydney Harbour Bridge. Dulwich Hill local and Kamilar-

oi woman Cheree Toka was "stoked" when she heard the news the Aboriginal flag would have a permanent position atop the Sydney Harbour Bridge.

"It was incredible. It's a massive symbol for international visitors that come to this country and know nothing about the rich culture," she told Inner West Review. "What I am most proud about is that our people



can feel a sense of belonging and power."
For five years Ms Toka has led the campaign for the Aboriginal flag to fly year-round on the bridge. It began in 2017 when she started a petition which amassed enough signatures to get it tabled and debated in NSW Parliament.

While the petition garnered support from far and wide, she said her local community and the Inner West Council were "instrumental" in their support.

"All the members of the Dulwich Hill community - the cafes, the res-



taurants - everyone I presented the petition to were so supportive of the issue and wanted to see it happen."

But Parliament knocked the idea back, saying it would cost too much money to construct a third flagpole atop the bridge. That setback didn't faze Ms Toka, who then set up a crowdfunding campaign to raise the \$300,000 quoted by the government to 'fund the flag'.

Allison Hore Local News

Cheree Toka@Chereetoka



APPLICATIONS ARE STILL OPEN FOR A **COAST AND COUNTRY** PRIMARY CARE (CCPC) **SCHOLARSHIP SCHEME** WHICH AIMS TO PROVIDE FINANCIAL PEACE OF MIND FOR FIRST NATION'S PEOPLE STUDYING AT TAFE OR UNIVERSITY ON THE CENTRAL COAST

CPC Chief Executive Officer, Kathy Beverley, said the inaugural scholarship scheme was launched last year and has supported four students with the cost of their studies.

"Our scholarship program provides financial assistance for textbooks and other learning supports for people undertaking studies in the community services or related health fields," she said.

"At CCPC we are committed to supporting the development of pathways for Aboriginal and Torres Strait Islander students by also providing opportunities for scholarship recipients to undertake work placements with us.

"We're committed to growing the diversity of the community services workforce through this program, which was an action from our Reconciliation Action Plan."

Eight scholarships are awarded each year with recipients receiving \$1,250 to assist with textbooks and other learning resources.

Former recipient Jacob Smeaton is a Gunditimara man who grew up on the Central Coast. Currently employed as Project Officer for Barang Regional Alliance, he is also studying a Bachelor of Indigenous Studies majoring in Government Policy and Political Economy at Central Coast as we often



Newcastle University.

Smeaton said the scholarship gave him financial peace of mind and freedom when it came to being able to afford his university textbooks.

He was also able to buy himself a new laptop.

"It has given me some tools and freedom to do my courses." he said.

Smeaton plans to continue working with Aboriginal community and developing his leadership skills to influence positive and inclusive reform for Aboriginal people in Australia.

"I am also part of the UIuru Statement from the Heart dialogue and so reform is something that I am passionate about," he said. "In 5-10 years, hopefully I will be the CEO of a community-controlled organisation that works toward reform, especially for the

get swallowed into Sydney or Newcastle.

"We are a standalone region with a large population of Aboriginal and Torres Strait Islander people and we have the fastest growing population in Australia; it's important that we work together to have a unified voice."

Fellow recipient Erica Smits is a Gamilaraay woman from Walgett in northwest NSW who has lived on the Central Coast since she was 12.

Smits, 40, is a Compliance Officer with the Office of the Registrar Aboriginal Land Rights Act 1983 (NSW), and is married with two children.

She was a late starter to tertiary education.

She graduated with a Bachelor of Business in 2021 and has since commenced her Master of Business in Social Impact with the University of NSW.

"I recently moved from a role as a Director with NSW Aboriginal Lands Council to the Office of the Registrar because I want to get into the political side of making land rights changes," she said.

Smits used her scholarship money to buy an iPad and iPad pencil to use for her university studies.

She strongly encourages other Aboriginal or Torres Strait Islander people who are studying to apply for the CCPC scholarship.

"Go for it - sometimes it can be daunting, but if you don't do it, we're never going to get anywhere and one day we want to see the first female Aboriginal Prime Minister."

CCN MARCH 1, 2022

ABORIGINAL MEN FORCED TO COLLECT WOOD TO BURN THEIR OWN BODIES

hile attention drawn to wartime losses around ANZAC day increases, knowledge of Aboriginal massacres remains relatively unknown.

One of the most recent massacres that occurred less than 100 years ago should be remembered like all other frontier massacres. One man who is bringing these events to light is Chris Owen. He is a writer, Author and historian from Western Australia. We wrote about him in a previous article where he exposed the shocking story of Lawn Hill station which saw up to 40 pairs of Aboriginal ears nailed to the walls of the station homestead.

One of Owen's recent posts on his Facebook Page outlined a young Aboriginal girl's personal account of the 1926 Oombulgurri / Forrest River Massacre.

The personal account is from one of the only survivors of the massacre who hid underwater using pandanus grass to breathe. The young girl witnessed men being asked to collect wood before they were shot and burnt before the eyes of women and children. Those women were also shot while the children had their skulls ruthlessly smashed by the party of European settlers that was led by 2 police officers.

We are highlighting these stories because far too many people have no idea about Australia's shocking history which has served as a catalyst for the current poor relationship and misunderstanding tween Indigenous and non-Indigenous people in Australia. We hope that more education and awareness will lead to a renewed effort to address the inequalities that exist today because of Australia's brutal colonial history.

Just yesterday we saw Waanyi people wearing shirts with the image of the old Lawn Hill station homestead we used in our previous article as they began

takeover action on their land. It goes to show how powerful the truth can be. It really can set us free!

Chris Owen via his Facebook page: Chris Owen 'Darkest West Australia'.

Welcome to Country is an independent Indigenous news/media website. Our articles are completely free from government or corporate agendas.

BY WELCOME TO COUNTRY

11

WELCOME TO COUNTRY





SOME PEOPLE MAY NOT KNOW OF THE ABORIGINAL WAR INVOLVEMENT

LEST WE FORGET ABORIGINAL SERVICE IN WAR

First Boer War (1880-1881) Transvaal, South Africa
Second Boer War (1899-1902)
World War I (1914-1918) Mainly Europet
World War II (1937-1945) Europe, South East Asia, Middle East, Africa
Occupation of Japan (1946-1951) Japan
Korean War (1950-1953) Korea
Malayan Emergency (1950-1960) Malaya
Indonesian Confrontation (1963-1966) Indonesia, Malaysia
Vietnam War (1962-1975) Vietnam
Aboriginals were in the Gulf War (2003) and are still represented

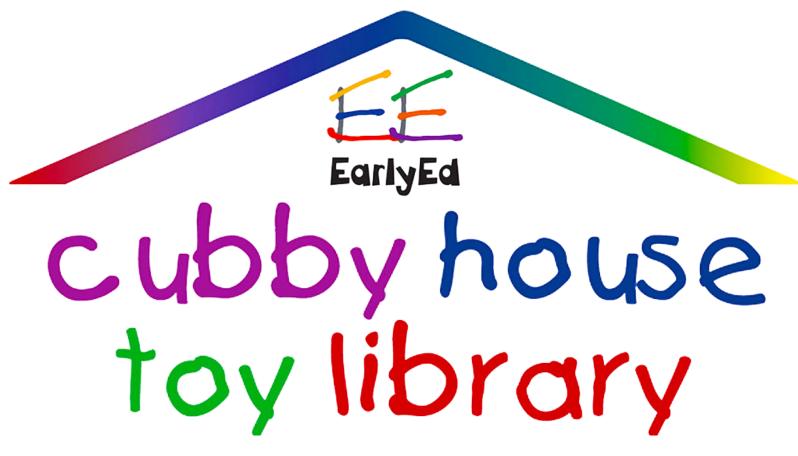
Interestingly in the Second Boer War (1899-1902), 50 Aboriginal trackers, they were possible part of the Aboriginal police force. These men were skilled in use of weaponry, as well to take orders and were trained in military fashion. They were hurried rounded up and sent across to South Africa as bullock drovers and trackers. Some weren't enlisted men.

1901 The Immigration Act was enacted. The White Australia Policy. There were **no coloureds** allowed into this country after that date. So, these Aboriginal men, willing to die for the Country, but because they were sent overseas in a hurry and were not enlisted were not allowed to come home, because of this policy.

They were sent to New Zealand, not back to their families and their Country.

WE ACKNOWLEDGE AND HONOUR OUR BLACK DIGGERS

They have added to our national identity. Truth telling. If we don't have a history, how can we have a future?



feel if more people know to play with, without about The Cubby House the cost and clutter. It is Toy Library both Aboriginal and non- Aboriginal families will play together and grow together.

TOY LIBRARIES CREATE HOURS OF PLAY AND **LEARNING**

The Cubby House Toy Library at Forestville improves learning and the environment at the same time! With over 2,200 resources including bikes, blocks, books and baby toys, the Cubby House Toy Library has been supporting thousands of hours of play for thousands of children over 40 years of operation. Toy Libraries recycle and reuse toys to be loaned out to families. Cubby House has high quality robust toys that can handle the rough and tumble of any child.

SG has not received Borrowing toys means any payment from your child can have article. ASG more choice about what a great idea for grandparents when children come to visit. It's ideal when you need to help your child learn something new but don't want to buy a game or toy you will only use a few times.

> Cubby House has a huge range of toys and games, big and little, suitable for children aged from birth to primary school age. There are toys for building, imagining, riding, climbing, and putting together. They provide children with fun opportunities to practice many developmental skills such as gross motor, fine motor, cognitive and language skills. Our toys are selected by educators, occupational therapists,

speech pathologists and physiotherapists. If you need help choosing toys our volunteers and educators can always give vou advice.

The library has always had very rigorous cleaning practices made possible by the band of volunteers who also help with borrowing. This has helped us to be COVID safe especially as families can book online for Click 'n Collect.

If you want to know more about joining fees, opening hours, resources, or how to get started volunteering for the library, go to www.earlyed.com.au/our-services/toy-library/ call **02 99232727** so you too can have fun with toys!

Find us at the rear of Forestville Senior Citizens Centre Cnr Starkey

Street & Warringah Road, Forestville.

SUPPORTING CHIL-DREN TO BE READY TO **LEARN**

Some children find joining in group activities challenging. This can make starting at preschool/ childcare harder them. If family members can learn ways to help their child be ready, it can make a big difference.

EarlyEd has several free programs that offer advice, playgroups and a supported online story time group that can help families learn ways to support their child. To find out more about these low-cost no-cost family friendly ideas go to www.earlyed.com.au/ startstrongplay/ or call 02 99232727 or follow us on Facebook and Instagram for new ideas each week.





Frowing up in a remote part of central west NSW, Rachel Farrelly would spend two hours travelling by bus to get to school each morning.

The daily routine was so gruelling that, by the time she was eight, her parents made a life-changing decision: they would ditch traditional school and teach their children from home, about 40 kilometres southwest of Orange.

"I loved it. There was way more freedom, but it was still really tough," she says, crediting the discipline needed for home-schooling as the ideal training ground for what came next:

more than a decade in medical school, including seven years specialising in orthopedic surgery.

After sitting her fellowship exam later this year, Dr Farrelly, a Gunu woman who was raised on Wiradjuri country, is set to become Australia's first Indigenous female surgeon.

"I'm a practical and pragmatic person, which is part of growing up in the country," Dr Farrelly, 33, said. "It's probably what drew me to surgery."

"Being raised in an Aboriginal community, I really wanted to contribute positively to the health inequality that

you see in rural and regional NSW every day. But it was hard, I did have thoughts about quitting at times... going from this small rural community to a city university."

There are just four operating surgeons in Australia who identify as Indigenous, according to figures from the Royal Australasian College of Surgeons, and another eight surgical trainees in the pipeline. All are men.

The College estimates that there are 3500 patients for every non-Indigenous surgeon compared to roughly 200,000 patients for every Aboriginal and

Torres Strait Islander surgeon. Another 230 Indigenous surgeons are needed to reach parity.

"I find surgeons are pragmatic in the way they think about diagnoses, the way they treat patients," Dr Farrelly said. "I did orthopedics for my first clinical term of medical school and... I never looked back."

"I was the first in my family to go to university," Dr Farrelly said.

"And when I started in medical school, there was only one Indigenous surgeon working in Australia. There were no role models, not much to look up abled.

"For so many students at med school they have medicine since are doctors. They have foreign to me."

conversations about diversity in medicine have Farrelly said, with medical colleges now encouraging more women through their programs to go." and Australian Indigenous surgical pathway A recent Australian Inup.

Despite these improvements, the gender gap in surgery is most prodics: of 1300 operating orthopedic surgeons across Australia, just 77 are women.

After graduating from the University of Western Sydney, Dr Farrelly spent her intern and Prince Alfred and Dubbo hospitals, then as a doctor at Bankstown, Hornsby, Wollongong, Norwest Private, Wollongong and Sydney Children's hospitals. She Prince of Wales public hospital in Randwick and plans to specialise Midway through 2021, surgery.

"Junior doctor training is probably the darkest period of your career. Royal Darwin Hospital.

to," she said. Her fa- I often ended end up ther works in horticul- working 60 to 80 hours ture and her mother is a week and there were a full-time career for so many sacrifices ... I've her brother, who is dis- probably spent half of my marriage living apart from my husband.

Peter Malouf, the chief been thinking about executive of operations high at the Aboriginal Health school, or their parents and Medical Research Council, said medical spent years preparing colleges have improved for it. That was just so their commitments in recent years to cultural safety and "making sure In the past ten years Aboriginal and Torres Strait Islander registrars coming through the sysdefinitely improved, Dr tem are properly supported.

"But there is a long way

groups have been set digenous Doctors' Association report found of Australia's approximately 71,700 medical specialists only 0.15 per cent identify as Aborignounced in orthoge- inal or Torres Strait Islander.

Royal Australasian College of Surgeons NSW chair Dr Payal Mukherjee said the College is on a mission" to address both the gender gap and workforce inequities faced by Aboregistrar years at Royal riginal and Torres Strait Islander people.

"We know good health outcomes are attained when people providing healthcare are representative of the comwill finish her training at munity," Dr Mukherjee said.

in hand and upper limb the College launched the Australian Indigenous Surgical Pathways program, with a pilot program being run by

IMPORTANT DATES IN 2022

SORRY DAY

Thursday 26 May www.nsdc.org.au



National Sorry Day is an Australia-wide observance held on May 26 each year. This day gives people the chance to come together and share the steps towards healing for the Stolen Generations, their families and communities. Stolen Generations refer to Indigenous Australians who were forcibly removed from their families and communities.

RECONCILIATION WEEK

Tuesday 27 May - 3rd June www.nswreconciliation.org.au



National Reconciliation Week offers people across Australia the opportunity to focus on reconciliation, to hear about the cultures and histories of Australia's Aboriginal and Torres Strait Islander peoples, and to explore new and better ways of meeting challenges in our communities. The Week is timed to coincide with two significant dates in Australia's history, which provide strong symbols of our hopes and aims for reconciliation.

MABO DAY

Wednesday 3 June www.maboday.com.au



Mabo Day commemorates Eddie Koiki Mabo (c. 29 June 1936-21 January 1992) a Torres Strait Islander whose campaign for Indigenous land rights led to a landmark decision of the High Court of Australia that, on 3 June 1992, overturned the legal fiction of terra nullius which had characterised Australian law with regards to land and title since the voyage of James Cook in 1770.

NAIDOC WEEK

Sunday 3 - Sunday 10 July www.nsdc.org.au



NAIDOC celebrations are held around Australia to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander people.

NATIONAL RECONCILIATION WEEK

2022 theme - "Be Brave. Make Change."

This is a challenge to all Australians—individuals, families, communities, organisations and government—to BE BRAVE and tackle the unfinished business of reconciliation so we can MAKE CHANGE for the benefit of all Australians.

Last year Reconciliation Australia encouraged all Australians to take action; not just in National Reconciliation Week but every week of the year. We saw unprecedented response to our suggested actions for everyday and for braver action. This year we are asking everyone to make change beginning with brave actions in their daily lives – where they live, work, play and socialise.

National Reconciliation Week—27 May to 3 June—is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.

#NRW2022 #BeBraveMakeChange

National Sorry Day

WHY IS IT IMPORTANT?

Celebrated on May 26th each year, what does Sorry Day actually mean? -

WHAT IS SORRY DAY?

Sorry Day is an annual day of remembrance in Australia to acknowledge the injustice experienced by members of the Stolen Generation. It is held each year on May 26th.

American academic John Torpey coined the term the "Stolen Generation" to describe the "Aboriginal children separated, often forcibly, from their families in the interest of turning them into white Australians.'

How Did Sorry Day Come About? National Sorry Day came about as a product of the "Bringing Them Home" report in 1997 as a means to honour Australia's First Peoples and to remember the Stolen Generation. The Stolen Generation includes Aboriginal and Torres Strait Islander people who have been affected by this harrowing part of Australian history since European colonisation.

WHAT IS THE "BRINGING THEM HOME" REPORT?

The "Bringing Them Home" report was a national inquiry that looked into the history of Indigenous children being separated from their families between 1910 and the 1970s. This marked the beginning of the healing process for the Stolen Generation and their family members. The "Bringing Them Home" report was the first record of Aboriginals sharing their stories.

The report noted that many Indigenous children from Aboriginal tribes and The Torres Strait Islands were removed from their families and communities during those years. Children were taken by Australian police either while on their way to school

or from their own homes. The children were then forced into foster care or adopted out to non-Indigenous families.

Labelled as minorities, many of the children suffered physical and sexual abuse and were targets for degrading treatment. The children were frequently reminded and made to believe that Aboriginal and Torres Strait Islander people were inferior.

The forcible removal and abduction of Indigenous children was a widespread practice in Australia throughout the twentieth century due to assimilation policies adopted by the government. Mainstream recognition and acknowledgement of the horrendous experiences of the Indigenous children and their families have only recently been made relevant.

DAY? WHEN IS SORRY

So when is the National Sorry Day? Well, the first Nation-Wide Sorry Day was on May 26, 1998—a year after the publication of the Bringing Them Home report. In 1995, an inquiry survey was established on the removal of Aboriginal and Torres Strait Islander children from their original families. Many Indigenous communities exhausted their efforts to make known their history to the majority public.

National Sorry Day or National Apology Day is an observance-type holiday, though it is not a federal public holiday.

WHAT DO PEOPLE DO **DURING SORRY DAY?**

Many different National Sorry Day events and activities take place all around Australia. These include activities such as:

Concerts and barbecues Reconciliation walks and marches on the streets

Flag raising events Teas and lunches

Speeches and statements from community leaders (indigenous Australian elders, educators, politicians, government

People also write messages in "sorry books" to show their commitment towards reconciliation. "Sorry books" have been part of National Sorry Day celebrations since 1998.

Some schools also have essay writing competitions and candle lighting events for the Stolen Generations who were taken away from their families and communities. Films that are in-theme with National Sorry Day are sometimes also shown to students for discussion.

WHY IS SORRY DAY IMPORTANT?

National Sorry Day or National Apology Day is important for Australia because it is a day to remember and acknowledge the Stolen Generations.

Educating Australians, especially the younger generations, on how Sorry Day came about or how it started is a way to show respect to the country's history. It is important for the younger ones especially to know facts about Sorry day, how that type of injustice was even allowed and how it is also very wrong and should not be continued on.

The suffering and loss experienced by the Stolen Generation cannot be taken back, but it can be amended. The point of Sorry Day is for Australians to show empathy to those affected for the crimes committed against them. Australians can do their part in observing Sorry Day by participating in the different activities planned. Being a part of Sorry Day is part of the healing process.

WHAT DO ABORIGINALS THINK OF SORRY DAY?

While an apology can mean different things, for many Indigenous Australians, a simple 'sorry' can lack meaning and depth since many of those who were affected were not compensated for the injustice they experienced.

WHAT ARE THE ARGUMENTS **AGAINST SORRY DAY?**

2022 will mark the 25th year of a National Sorry Day observance. Despite the history that it is supposed to commemorate, legal reforms that could lead to tangible outcomes for the Stolen Generation have been ignored or dismissed in parliament.

Former Prime Minister Kevin Rudd included with the apology a proposal to close the gap between Indigenous and non-Indigenous Australians in terms of education, and economic opportunity. Prime Minister Rudd's actions were seen as one of the first real steps toward reconciliation. He was also the first Australian Prime Minister to apologise to the Stolen Generations on behalf of the Australian Government.

Vague promises have been the standard, and though Australia has progressed away from its dark racist history, many believe that a day of observance or a Sorry Day speech year after year is not enough to excuse the country of its guilt. Many political activists believe that there is still so much that could be done to help reconcile the long-suffering tension between Indigenous and non-Indigenous Australia.

BY RHYS MCKAY

ABORIGINAL SUPPORT GROUP WILL BE HOLDING SORRY DAY 22ND MAY, INFO ON BACK PAGE

HMAS BUNGAREE – AN ABORIGINAL CONNECTION

he cobalt light of a rising moon shined through the heads of Sydney Harbour. Off Gubbuh Gubbuh (Middle Head), a couple of Nawi paddled close to the shore heading around from Gooragal (Chowder Head) to Taylors Bay. An incoming tide made it an ideal time for fishing.

Bungaree, an important Aboriginal figure in the Sydney area circa 1800, frequented this area often. The nearby shelter cave and shell midden at Balmoral was a significant site on this local Country and was had been used by his people since the Dreaming (estimated age of usage is over 3000 years old).

Despite the coming of the new strangers, resemblance of traditional ways continued using the local resources in a quiet and sustainable way.

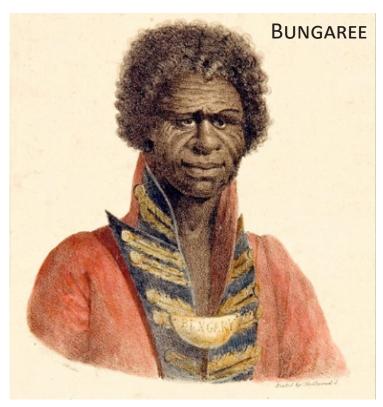
This area was recorded in the Town and Country Journal on 7 October, 1871, as being an area of Sydney with great ceremonial significance and meetings of local Aboriginal Peoples.

Kaboom! Kaboom! Kaboom! The darkness across the built-up suburbs due to war time black-out restrictions and the stillness of the waters was all of a sudden broken and shattered. No nawi

in sight, just the grey silhouettes of large naval ships berthed quietly awaiting their next action. Local Country was about to undergo another change. The year was 1942.

"Quick. Action stations. All handson deck" screamed from the Captain on the bridge of HMAS Bungaree. No cobalt line of the moon tonight but rather huge sweeping arcs of illumination from searchlights on nearby naval vessels.

Berthed around from the area of Gooragal (Chowder Head), was the ship HMAS Bungaree, an Auxiliary Minelayer that was named after former local Aboriginal identity, Bungaree, mentioned previously. Coincidence? Spiritual guidance? Irony of history? The ship had returned to Sydney at the end of May and was present when three Japanese midget submarines launched an attack in Sydney Harbour which resulted in the loss of HMAS Kuttabul in the early hours of 1 June. Bungaree's crew went to action stations at the first alarm at 22:30 on 31 May. The ship survived the night unscathed. But she did unleash a volley of depth charges which contributed to the destruction of two of the midget submarines being blown up and prevented them from reaching the target of Garden Island and key naval shipping. A new warrior was present.



throughout the south west Pacific and the Torres Strait during the Second World War and laid down nearly 10,000 mines against enemy shipping. After the war, she was involved in the repatriation of Allied servicemen and the dumping of ammunition stores from captured enemy territory.

Bungaree was subsequently onsold twice to new owners from the Royal Australian Navy and in 1960 was renamed Eastern Mariner. Whilst operating in South Vietnamese waters, she ironically struck a mine in the Saigon River and was wrecked on 26 May 1966. (Source: Royal Australian Navy)

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What's On?

14th March 7.00pm - 9pm INFORMATION NIGHT

The Guest Speaker is Paul Griffiths a local Historian with a strong

interest in the Aboriginal history of the area. Please see attached invitation.

Mona Vale Memorial Hall, 1 Park St Mona Vale

19th March 10.00am - 2.00pm DUNBAR PARK AVALON - PART OF THE AVALON 100TH YEAR CELEBRATIONS, ASG WILL BE THERE.

Welcome to Country Smoking Ceremony Singing with Aleta Wassell Didgeridoo playing Matt James

Playing clapsticks

Yarn with -Uncle Neil Evers

Aboriginal Dancers -not to be missed

Aboriginal Dancer workshop with Aleta for the kids (we are all kids)

Boomerang painting for the kids Grass weaving with Karleen Green The Uluru statement explained

Uncle Laurie Bimson with his boomerangs

Understanding Bush Tucker Aboriginal Artefacts on Display

ASG will be there with lots of free information give-aways.

22nd May 1.00pm - 4.00pm **SORRY DAY**

All welcome and guest speaker is Tristan Tipps-Webster, CEO Reconciliation NSW.

Mona Vale Memorial Hall, 1 Park St Mona Vale

30th May

SING UP COUNTY

For more info call Anne Lanyon (0408) 279 871

St Anthony in the Fields 46 Myoora Road, Terry Hills

11th July 7.00pm - 9pm A REMARKABLE STORY, FROM A REMARKABLE LADY

Talk with Dr Vacy Vlazna: EAST TIMOR Reveille for Courage reflections of an Australian Human Rights

Activist 1998-2001. (Dr Vacy Vlazna is a supporter of the ASG)

Mona Vale Memorial Hall, 1 Park St Mona Vale.

ASG-MWP THANKS DEE WHY RSL AND NORTHERN BEACHES COUNCIL FOR THEIR CONTINUED SUPPORT



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Founded 1979

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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

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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