

Bunbilla yarnteen ngurra-yelleeke (Listen everyone and take note)

# Wurreker

Newcastle Aboriginal Support Group

Newsletter No. 115  
February 1999

## The tent embassy and the constitution

In *The Sydney Morning Herald*, Tuesday, 9 February 1999, the Prime Minister speaks of his support for another question to be added to the referendum on the Republic. This proposal will ask the people to vote on whether they recognise the Aborigines as the original occupiers of this country. Apart from the suspicion that this issue is being raised to muddy the waters of the referendum in the hope that the NO vote will prevail, the wording is suspect. Surely everyone recognises that there were Aborigines living here for thousands of years, so there is no question of the validity of their 'Occupancy'. That was noted officially way back in 1770. 'Ownership' is another matter, a matter that evidently can not be mentioned in these days of Land Title debates.

As one of a group who contributed suggestions to the committee preparing the preamble, I gained the impression on reading their preliminary questionnaires and their subsequent letter of acknowledgement, that the preamble would indeed make a positive statement on the status of Aborigines and their premier possession of this land. So why this mysterious quest for further affirmation?

In the same issue, we read of the Tent Embassy setting up a new outpost about a hundred yards from the front door of the New Parliament House. The present Embassy has been in residence down the hill outside the Old Parliament House, off and on for 27 years in spite of all the mutterings about removing it.

Now about two dozen protestors have moved up-hill with their Aboriginal flag, their boomerangs and didgeridoos and have ceremoniously lit a fire. Their intention is "to smoke out the Prime Minister, Mr Howard, to make him come and talk to them". They stated that they were driven

to go up the hill after trying unsuccessfully to get him to discuss Land Rights.

A member of the group, Mr Clarrie Isaacs, or Yaluritja as he is known to his Aboriginal people, said that he wanted to draw attention to Aboriginal issues on this first day of Parliament sittings for the year.

"We are not worried about the preamble to the Constitution," he continued. "We are concerned with what's happening now about our rights being eroded."

He said that he had small bags of tea, flour and sugar to give to Mr Howard, which was what his ancestors were given in exchange for land. The summit of the hill where the new Parliament was sited was the "magpie- dreaming place" and the group had the permission of the traditional owners to stay there.

Taken from *The Sydney Morning Herald*, Tuesday 9.2.1999, from articles by Michelle Grattan, Mark Metherell and Stephanie Peatling.

What a pity the carolling of magpies has given way to the sounds that now issue forth from that summit. We salute the Embassy dwellers. Their presence there serves the valuable purpose of alerting everyone, politicians, tourists, visitors from overseas and the general public to the true history of Australia. They must stay until all Aboriginal Land Title rights are accepted in law, those who have suffered as Stolen Children are at least given an apology, and the blatant inequalities in health, education, and job opportunities are reversed.

The preamble must acknowledge the claims of the Indigenous peoples but I don't see that it is necessary to ask all Australians to vote on something that is so obvious. We know the truth. Let it be written into our new constitution.

*Pat Keating*



# A tribute to Ron Meehan

The Islington Baptist Church was crowded with mourners on the morning of Wednesday, 3 February 1999. Hundreds had gathered for the funeral of Ron Meehan and the size of the gathering denotes the respect he commanded and the sorrow felt at his passing.

Members of our Support Group have all known and loved Donna for years and most of us were aware that, as she dealt with an exacting job and coped with the demands we all put on her as our contact with the local Koorie women, her husband Ron and children were her mainstay and support. But many of us did not know much of Ron until this day. The speakers at his funeral enlightened us and showed us that we had missed knowing a great man of many talents and interests.

He was Operations Director of the Crest organisation in Newcastle, a member of the Native Fauna Trust, a long time member of the Citizens Radio Emergency Band and speakers from these bodies spoke sincerely of the valued contributions he had made. He worked as a fitter and turner, and as a ship repair and dockyard foreman until a back injury forced him to retire. "He could make or mend anything in metal" said one speaker, but it was his humour and loyalty they all stressed.

His Aunt Lorna told of his love of the bush, especially the area around the Barrington Tops. His youthful experiences at the family property there at Tubrabucca moulded his life interest in native birds and animals, and contributed to the practical skills that were mentioned earlier by his mates.

Ray Kelly spoke of his long association with Donna in the Aboriginal community, and of the close bond he formed with the family in the last five weeks of Ron's life. He reminded us that Donna, when speaking of Reconciliation always used the phrase "Walking together" and that she and Ron were the perfect example of Reconciliation in practice. Ray said that "the three proud young sons" Ray and Donna had raised ensured that their influence will continue into the future.

The Officiating Minister spoke of how important the Baptist faith was to this family and the consolation they received from it during the last painful weeks. Donna continued this theme in her speech.

As she spoke a picture emerged of the carefree young couple who ran off, flaunting convention, so sure of their love but doubtful of how both families would react. The loving reception they received from both sides has been mirrored in their subsequent life together. Donna spoke of that life so openly and eloquently; and we felt grateful for this opportunity to get to know her family. She summed up her philosophy thus, "Love knows no prejudice. Love does not look at colour."

She generously thanked all who had helped and all who had come to honour Ron. Her famous smile broke sometimes through her tears and her sincere and affectionate nature shone out. Donna has a gift with the spoken word that mirrors her talent as a writer.

The whole service was moving, but none of use will forget the haunting sound of the didgeridoo echoing through the silent church. The Aboriginal tribute to a lost friend epitomised Donna's dream of people all walking together.

Our deep sympathy goes to Donna and her three proud sons.

*Pat Keating*

## Palm Sunday Picnic for Human Rights

There has been talk amongst various Newcastle groups of organising a combined Palm Sunday event to highlight many Human Rights injustices that are cause for public concern. This event would coincide with the National Day of Action organised in many other cities.

A bring-your-own picnic lunch has been suggested in the foreshore park and shelter area on Palm Sunday, 28 March.

It is envisaged that speakers would be invited to make presentations on a variety of human rights issues, eg Jabiluka, Lucas Heights, Nuclear Waste dumps, Timor, Abstudy cuts etc. Information stalls would also be planned.

People interested in participating or helping with organisation or publicity for the day are needed and are most welcome to contact Marion Giles on 4962 2851 to find out how they can help. Suggestions of other groups willing to be involved are also wanted.

Keep yours eyes open for updates.

## Newcastle's gesture of reconciliation

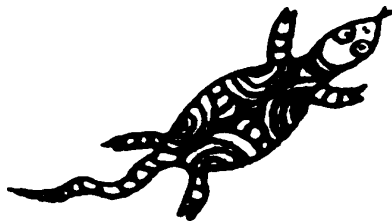
"Newcastle City Community Event of the Year Award goes to the Bonita Mabo Visit."

This was the announcement made at a packed luncheon at Wests League Club on Wednesday 20th January this year. Susan McLeod, Louise Campbell and I were invited by the Newcastle City Council Australia Day Committee to represent the visit organisers. We had made the application little thinking that it would be chosen; Instead we had been talking about other great community events. Stunned, we slowly rose from our chairs to thunderous applause, and accompanied Louise to accept the award.

I rang Bonita in Townsville to inform her of the award. It gave her such a lift, because she had been thinking of her husband Eddie all that day. It was the anniversary of his death.

I feel that this award is a tribute to all those, past and present, who have supported the cause of the Aboriginal people. Newcastle Council should also be thanked for this gesture of reconciliation. It has had the courage to put its name to a dream and give a lead to the nation on this Australia Day.

*Tony Stace*



## Snippets from the *Koori Mail*

Jack Burns of Panania writes of the trade-off of land rights by the Jawoyn people in order to obtain renal dialysis machines in Katherine. These machines should be placed in the communities that need them, not handed over when a payment is extracted — in this case, the renunciation of land rights. The AMA has protested against the Aborigines being forced into "trading-off land for public health services they would have received anyway". A fitting statement from that body, but Jack goes on to ask "When?"

The removal of the health content of the Aboriginal budget from Aboriginal Affairs to the Health portfolio was a Howard Government decision made on the grounds that ATSIIC was misdirecting finances health funds to other "questionable" areas. An unproven charge indeed, and a faulty decision that has not led to "any improvement in facilities for Aboriginal Health in the places where it is required, such as Katherine."

Isolated peoples, often living in third-world conditions, are still required to travel to cities and large towns for any treatment. Aboriginal communities receive less dollars for Health care and so have lesser facilities than any non-Aboriginal community.

Jack thinks rightly that the \$15 million spent trying to sell the GST could have been better spent on health amenities in places like Katherine. He suggests that some of the vaunted Heritage Fund could well be spent on this. "After all, our Aboriginal people represent the greatest heritage we have", he concludes.

Summarised from *Koori Mail* 18 November 1998. What a pity the National Press ignores these matters.

## Gundabooka Natinal Park opened

On 2 November the Gundabooka National Park was officially opened by NSW Minister for the Enviroment, Pam Allen. This, like the Mootwingee opening a few months previously, represents the culmination of some years of political struggle and negotiation by Aboriginal people. The minister in her adress referred to the importance of the site both enviromentally and culturally; in Aboriginal tradition the two are inseperable.

The Gundabooka caves with their paintings are one of five sites on the Cobar pediplain where significant cave paintings are found. The exact role of these paintings in the religious and economic life of Aboriginal people is not fully understood, but for the indigenouse people of the Bourke-Darling area they remain a living force. F.D. McCarthy said of these paintings; "some of the linear designs, ritual objects and compositions suggest that these paintings had important associations with the sacred life and especially with the Bora initiation ceromonies.

The great sky hero, Baiami, the central character of the Ngjamba and Wongbaibon religion in this region, and the rainbow serpent who symbolises an important belief in south-eastern Australia, may be represented. There are also indications of totemic rites in some of the compositions. Hunting and fishing magic, too, are important functions of these paintings and the very large number of hunting compositions in particular is strong evidence for the claim that the economic sphere was one of the most important inspirations for the Peditplain cave art.

It is clear that the Gundabooka area and the caves in particular have great significance for the indigenous people of the area. One of the Aboriginal Elders who has led the struggle to have Gundabooka protected was Bourke resident Grace Williams. She is a descendent of the Ngemba tribe, the original people of the area.

At the opening Mrs. Williams said, "For a long time we have wanted to see the Gundabooka area protected. When a group of people talked about buying the land to make money from it, some of us who are from the Ngemba people took action to stop that happening. We collected signatures and did a lot of research to make the government see that the area should be preserved."

"I am so excited about it. It's wonderful. This area is special to my people, but it should be open for everyone to share. I think it is very important that white people as well ass Aboriginal people, know about the Aboriginal history and culture this area has. Hopefully, this will promote a better understanding between Aboriginal and non-Aboriginal. I think this is a great thing for this area."

*Pat Cameron*

## Apology

We wish to apologise to Moya Farrell for errors in the December issue of this newsletter. Despite her continued, (and much appreciated) active support, Moya is no longer editor of this newsletter. Current editors are Anne Too, Pat Keating and Pat Cameron. The leading article in the December issue, a very interesting and thoughtful article on John Lester's inaugural lecture at Newcastle University, was wrongly attributed to Moya, who was in fact only an indirect transmitter of the article from University News, the author unknown. Apologies Moya. We would appreciate identification or contact with the author, as we like to acknowledge our sources and would also like further discussion on this interesting article. (Editors.)

# Reconciliation

Reconciliation remains an issue which is central to all Australian people, indigenous and non-indigenous alike. Aboriginal leaders continue to stress to Mr Howard how important a formal apology is to the Aboriginal people, and how their can be no reconciliation without it. Non-Aboriginal Australians cannot be at peace with their own history and culture without making peace with Aboriginal people. We must continue to press for an apology and full reconciliation . The address to the community on National Sorry Day , by Sir Ronald Wilson , in Newcastle Cathedral discusses apology and reconciliation in the context of love and peace; values which he says are the basis of ethical life, Below are extracts from Sir Ronald's Address.

I find it helpful, in thinking about the enormous potential of this National Sorry Day for the healing and reconciliation of this nation to recall some simple words of Michael Leunig, the Melbourne cartoonist, who uses his art to convey messages of deep social significance. The words are these,

There are only two feelings, love and fear.  
There are only two languages, love and fear  
There are only two activities, love and fear  
There are only two motives.  
Two procedures. Two frameworks.  
Two results. Love and fear. Love and fear.

I think Leunig is saying to all of us that when life is boiled down to its essentials we have to choose between love and fear, and that the only satisfying way to live is the way of love — facing life with an open heart, with joyous acceptance, buoyed up by hope, living as the good neighbour — Receiving life, the good and the bad, with an unshakable faith in the love and grace of God.

To live with love is to notice when other people are different from you and when because of the fear of that difference. — Whether race, or colour, or creed, or disability or gender — the person is being pushed aside, then to reach out and touch them, to affirm and to encourage them.

To live with love is to be an agent of reconciliation, of healing and peace, of release to those who are shut up in prisons.

There are many in prisons around us. They may be prisons not of the person's own making, prisons founded on poverty, loneliness, discrimination, or other injustice. They may be prisons stemming from a person's own attitudes, be it worry, or greed, or pride or just self-centredness, or it may be a prison based on fear, a fear of life.

To live with love is to live in the light. Fear thrives in the darkness.

Today — National Sorry Day — many of us will have had the opportunity, perhaps for the first time, to meet with our fellow Australians from the other side of the divide. It will have provided the opportunity to overcome our fear of difference and try living the way of love.

We have suggested three themes to help our hearts to communicate — the first is acknowledgement.

Being sorry is not about feeling guilty for something we may have done in the past, it is simply about identifying with another human being who is sorrowing.

The second theme is unity. It is in acknowledging, in commemorating, in communicating our sympathy and understanding to our brothers and sisters that a sense of unity will grow.

Fifty years ago, the Universal Declaration of Human Rights affirmed that it is in the recognition of the inherent dignity and equal worth of every human being , regardless of race, colour or creed, that the freedom, justice and peace of the whole world will be assured.

We are one people.

The third theme is commitment.

This day must be the start of a new journey. There are many recommendations to be pursued if the stolen generations are to be brought home. There are many other injustices to be remedied. The sad reality is that, unlike in NSW., in many places around the nation, government representatives are absent. It is a sobering thought that whilst millions of Australians, black and white are showing their desire for reconciliation, the national government, and some state and territory governments are blind and deaf to their wishes.

It is of the greatest importance - to the future of this nation that we choose the way of love rather than the way of fear.

Sir Ronald Wilson finished his address with these words "It is the experience of the grace and love of God through Jesus Christ that impels us to choose the way of love."

"For the love of Christ urges us on. If anyone is in Christ there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given the ministry of reconciliation." St. Paul.

*Pat Cameron*



## Newcastle Aboriginal Support Group...

was formed in September 1980. It meets bi-monthly and sends out a newsletter shortly before each meeting. Membership of the Support Group is open to all who share its objectives:

- Promoting better understanding between Indigenous and non-Indigenous Australians.
- Giving support to initiatives proposed by Aboriginal and Torres Strait Islander groups both locally and nationally.

### Contacts for NASG

#### Yamuloong

Lorraine 4946 8417 Sue 4942 4207

#### Jack Doherty Scholarships:

Jean 4957 5562 Zeni 4957 1466

#### NASG Finances:

Lyndall 4950 2545

#### Koori History Awareness:

Pat K. 4928 2837

#### Editing Wurreker:

Anne 4929 1123 Pat K. 4928 2837

Pat C. 4920 1642

#### General Enquiries, Subscriptions:

Rodney 4963 6143

---

# News from the indigenous press

There is much valuable information to be found in the 6 issues of the *Koori Mail* from 24 November 1998 to 27 January 1999, and the December issue of Land Rights News.

On the State response to Federal Native Title legislation, while Victoria's approach is one of virtual extinguishment, "the Beattie Government's 2nd. raft of legislation should set a minimum standard for the nation". (Terry O'Shane of IWG). Independents Peter Wellington and Liz Cunningham are both constructively supportive of the Queensland government's legislation. The rights to negotiate over mining and pastoral leases are incorporated, together with a strong tribunal and the goal of avoiding lengthy and expensive litigation.

There is strong opposition to the Federal and Territory attempt to split the Northern and central land councils into 18 regional councils under an umbrella body appointed by both governments. The inquiry was secret, submissions in Aboriginal languages were not translated. Minority break-away groups were given more weight than the majority. Its goal is to remove any indigenous control and ignore the expertise which Aboriginal people have developed.

After the victories for native title at Crescent Head, Hopevale and Western Yalanji, the Federal Court has granted the claim of the Miriuwung and Gajerrong people over more than 7500 sq. kms. in the remote east Kimberley. Justice French said this had been an "adversarial and protracted exercise...". "Mediation is a more inexpensive way." In the Dec. 16 issue he said Western Australia by contrast was particularly addicted to "the painstaking tenement by tenement resolution of native title issues." The Western Australian and Northern Territory Governments are going to appeal against the decision, despite being asked not to.

In the *Koori Mail* issue from the 16 December 1998 the NT Government is also attacked for the decision to phase out bilingual education in favour of English alone. In the same issue there is the good news that the NSW Government and NSWALC have made 150 areas totalling 500,000 ha of national park lands subject to native title negotiation. The other good news for indigenous people in this state, (and for all NSW people), is that the Toomelah community of 600 has won a 10 year struggle for the banning of power boats on Boobera Lagoon (south of Goondiwindi). This will become effective in 1999/2000. Canoeing and camping will still be allowed.

The first exploration agreements for the Tenant Creek region under the Northern Territory Land Rights Act will enable Normandy Gold to explore on about 953 sq km, of Aboriginal land. This will boost the economy.

A great setback for Indigenous education is forecast in the Abolition of Abstudy by January 2000. This will mean no specific allowances for books etc., school fees, transport, away from base allowances, and for masters and doctorate students. A commentator says to treat us all as equals maintains the status quo of the last 200 years. The AMA has

criticized the Federal Governments ad hoc approach on Abstudy and Aboriginal housing. Allied to these criticisms is a letter in the November issue on the general state of Aboriginal Health Funding, with the current example the quandary the Jawoyn people are in with their decision to trade native title for dialysis machines; which, as the AMA says, they should receive anyway.

Examples of local racism continue, with the ringbarking and defacing of a significant Aboriginal river red-gum in South Australia. But there is much good news:

1. The agreement with the Arakwal at Byron Bay, the first substantial agreement between a local shire council and native title applicants in NSW.
2. A Koori cultural project in Wodonga.
3. A local government guide on Indigenous partnerships in Maribyrnong.
4. The banning of poker machines on South Australia's west coast.
5. The reputation for quality work being provided in Tingha by the Irangalli Aboriginal Corporation.
6. The winning of a radio frequency for the Torres Strait after 13 years.
7. There is acknowledgement of the great work for young Aboriginal people over 25 years by solicitor Ron Finney in Queensland. He stresses the continuing need for specialist services. (Question: do any of our readers have any detail on the great work done by lawyer Neil Mackerras in Northern NSW? Please let us know.)
8. Near home, there is a special report in the December issue on Carol Ridgeway-Bissett's work concerning sites in the Great Lakes region. (Wurreker congratulates Waverley Council in Sydney on the success of Survival 99, at Waverley oval.

We note (2 December) historian Ken Inglis's speaking about the lack of memorials around the country to Aborigines who have been killed. The PM comments that an official memorial "would be inappropriate" because "you could have a very lengthy argument about the legal status of the British settlement of Australia."! So, although there are many other points of interest, such as Maggie Brady's *Grog Book*, and George Mye's suggestion that the Torres Straits Islands be named 'Ailanesia' (as in 'Melanesia') Ailan is a Creole word meaning 'island' we return, as ever, to Mr. Howard's concept of Reconciliation, which he wishes to incorporate in a draft document ("but no treaty" says Tim Fisher) on 27 May 2000. While this is encouraging, we share Mick Dodson's concern (16 December 1998), with the Federal Government's continuing misunderstanding of self-determination, both at home and internationally, which it persists in seeing as an attempt to set up black states or a separate nation. Also the concern of Gatjil Djerrkura, who regrets the Government's Response to "Reconciliation" "as if it were a health problem, rather than a social, and a highly symbolic, issue." (18 November 1998).

*Pat Cameron*

## Conservation of women's waterhole

The 19 January 1999 meeting of Port Stephens Shire Council unanimously passed a motion to enter a Voluntary Conservation Agreement with National Parks and Wild Life for the preservation of the Wanda Avenue land around the Worimi women's waterhole.

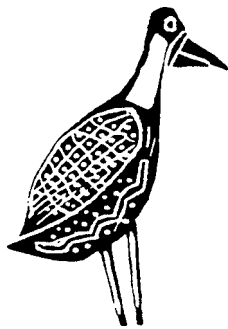
The agreement sets out to provide a wildlife corridor to conserve the flora and fauna of the area and to preserve its cultural heritage as a significant Aboriginal site.

Councillor Helen Brown described the Agreement as a "partnership between community, local government and state government". Under the Agreement both the landholder, PSSC, and the NSW State Government bind themselves to put resources to the conservation of the area and to make a management plan which will address preservation of the values of the land in perpetuity. The Mayor, Councillor Bartlett, congratulated Councillor Darrell Dawson on his efforts in putting forward the Voluntary Conservation Agreement.

The Council Gallery was overflowing with supporters concerned that the waterhole be respected.

Women from the Worimi tribe, Carol Ridgeway-Bissett and Viola Brown, were elated at the outcome. They were thrilled by the obvious depth of support which flows largely from their efforts over the last decade to educate local non-Aboriginal people on the significance of this area. They have nurtured this through many public meetings and rallies and a long drawn-out battle with would-be developers. Carol Ridgeway-Bissett and Viola Brown expressed relief also about the Council decision against putting a commercial dolphin watching centre on the foreshore in what they considered a totally inappropriate position. After such a struggle, two victories on the one night!

*Moya Farrell*



## The women's waterhole

I first met Carol Ridgeway-Bissett as she addressed a group of women gathered in a stretch of bush opposite an industrial estate in Wanda Avenue, Salamander Bay. We stood in the dawn light as she told us that this was land sacred to the women of the Worimi. It was a birthing place, and the bush enclosed a pool of water surrounded by plants of medicinal value. It was also a women's refuge and Carol made it clear to the then Mayor of Port Stephens that men stepped into that area by invitation only.

Ordering the bulldozers to withdraw, he hastily retreated. And the next few hours we walked with her as she listed for us the plants that grew in the small peaceful oasis. That was years ago and we all thought the battle had been won until last month when another grab was attempted.

Moya has written of this and I thought I would add a few quotes from Carol. When I asked how she felt on hearing the favourable verdict, she said:

"I was on Cloud Nine for days. But then I came down to earth as I remembered that there were many more things to fight for.

Stockton Bight is the next. The 1994 survey listed 110 sites in the area that is now under Native Title Claim. The present State Government had promised to declare all the Stockton Bite coast a National Park but it is deteriorating rapidly. 4-wheel-drive vehicles drive go all over the dunes and the beach, crushing middens and the native flora. People don't realise that driving on the beach has an adverse effect on pippies, worms, and other sand-dwelling creatures that attract the birds and the fish to the area. There is a need for a couple of roads and small parking spaces where vehicles can be left and walking tracks made so that people can use the sensitive dune and beach area without injuring them.

The Department of Land and Water Conservation must make a decision on this soon. Under the Land Rights Act of 1996, the Government must consult with the Native Title Owners before coming to that decision. But they'd better hurry or there'll be nothing left to preserve."

So Carol keeps on with her fight to achieve her dreams. Congratulations, Carol, we are happy that one battle has been won and we wish you well and promise our help with future issues.

*Pat Keating*

### Our next meeting: 7.30 pm Wednesday 24 February 1999 at Wollotuka

Our meeting will start at 7.30 with a twenty minute musical interlude by David Ross and Lilian Rowley. These two are well-known in Newcastle as social justice workers and their songs reflect this. They were actively involved in the Sorry Day rally and at the launch of Henry Reynolds' latest book. Their group is called "Between the Lines" and we welcome them to our gathering.

The main discussion will centre around Land Rights and the problems of Land Ownership and Development of the land once title is gained. Rodney and Stan have visited the local Land Councils and received much interesting information. They have invited representatives of the Land Councils to our meeting to enlighten us and share concerns they have. It is fifteen years since the inauguration of the NSW Land Rights Act and the "Sunset Clause" is to be wound up. It will be interesting to see how the Act has met the expectations of the traditional owners.

This is our first meeting for 1999, so come along with new ideas, suggestions, complaints, so that we can plan our year.

**Everybody** is welcome and a cuppa is provided.

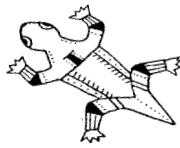
## Arabunna People are calling

Arabunna People are calling  
on all other Black nations  
and other supporters  
to join in.

Arabunna are Going Home  
for our responsibilities  
and obligations

to stop  
the biggest threat to our Country -  
Western Mining's development of  
the Roxby Downs uranium mine  
at Olympic Dam  
and the threat  
of the radioactive waste dumping  
by Primary Industries and Energy.

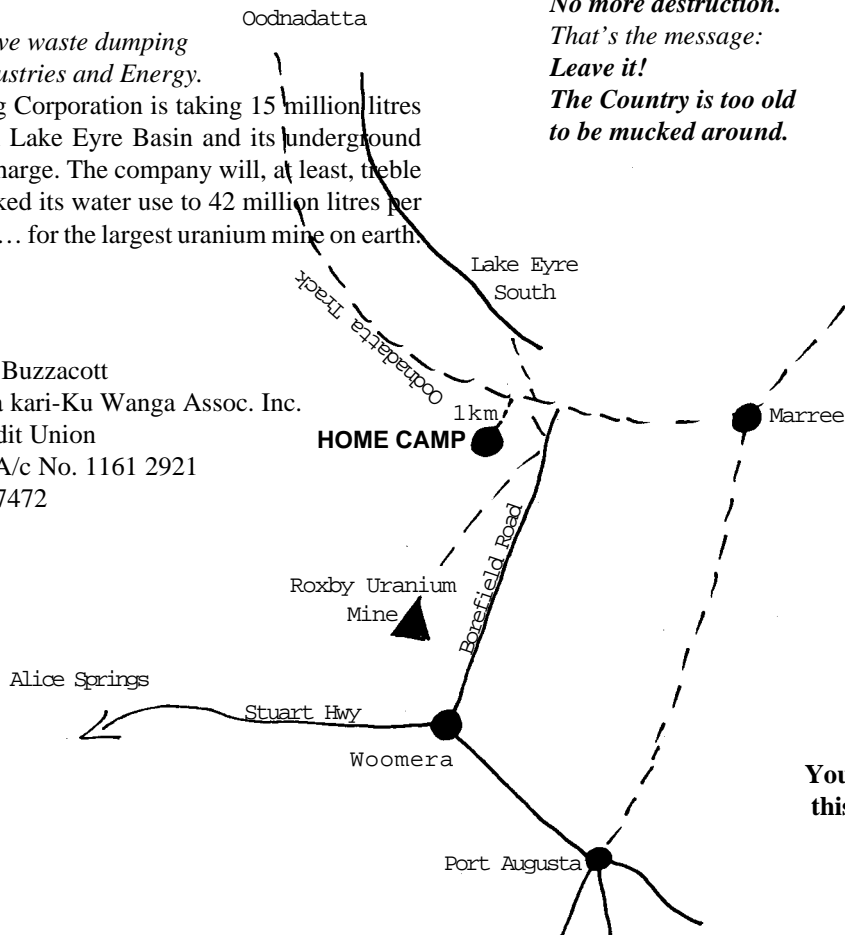
Western Mining Corporation is taking 15 million litres  
of water a day from Lake Eyre Basin and its underground  
waterways, free of charge. The company will, at least, treble  
this massive unchecked its water use to 42 million litres per  
day by the year 2000... for the largest uranium mine on earth.



We are calling on all governments  
local, State and federal levels  
to fully support us in this event  
and to join in  
and be part of this peaceful movement  
to stop this unnatural destruction.  
Nobody and no Country  
deserves this harsh treatment.  
We deserve the good way,  
the peace way.

The message simply is:  
**leave Old Lake Eyre  
and the waterways alone.**  
**No more destruction.**  
That's the message:  
**Leave it!**  
**The Country is too old  
to be mucked around.**

Contact: Kevin Buzzacott  
Arabunna Nulla kari-Ku Wanga Assoc. Inc.  
Powerstate Credit Union  
BSB: 805-001 A/c No. 1161 2921  
Tel: (02) 6273 7472



**26 March 1999**  
**Come down**  
**You are invited to attend**  
**this event On the shores**  
**of Lake Eyre**

## Membership Subscription Form

Members of the NASG receive the bi-monthly NASG newsletter, Wurreker, and agree to support the stated objectives of the NASG.

**Membership:** what you can afford, eg \$20 - \$25 for waged, \$5 - \$10 for unwaged, organisations \$30 - \$50. Bulk orders: 5 copies for \$30 per annum, 10 copies for \$50 per annum. Non-member subscription: \$25.

**Non-member:** individuals or organisations may subscribe to Wurreker for \$25 per annum. Send renewals or non-member subscriptions to: NASG, PO Box 79, Broadmeadow 2292.

Name: ..... Date: .....

Street: ..... Phone: .....

Suburb: ..... Postcode: .....

Enclosed \$ ..... for NASG Membership  Bulk order  Wurreker Subscription only

# Bits and Pieces

## Yallarwah opening

State Health and Aboriginal Affairs Minister Dr Andrew Refshauge and Aboriginal elder Uncle Bob Smith will open Yallarwah Place at the John Hunter Hospital on 19 February 1999. Yallarwah Place is an accommodation facility for the relatives of Aboriginal people undergoing treatment.

It was partly funded by the proceeds from *Novocastrian Tales*, a book of short stories spanning the history of the Hunter Region from pre-white settlement to Newcastle's Bicentenary in 1997.

The opening will be celebrated in a combined ceremony of indigenous and non-indigenous cultures, including spiritual blessings.

Dr Refshauge will dedicate the Yallarwah Bicentenary Walk and the Circle of Reflection as a bicentennial memorial to the people of the Hunter.

*The Post*, Wednesday, 10 February 1999

We wish to offer all those involved our very best wishes.



## Acknowledgment

Thanks to all those involved in the production of this newsletter particularly Anna Kaemmerling.

## Mobile Indigenous Display

Rick Griffiths of Mindaribba, Local Aboriginal Land Council informs us of a Mobile Indigenous Display which will open on 25 February continuing till 31 March. The display will be housed at Minaribba Local Aboriginal Land Council at Lot 457, Chelmsford Drive, Metford. Tel: 4934 8511.



## Australian Conservation Foundation Meeting

Peter Garrett, Australian Conservation Foundation, will speak at meeting.

### Save Belmont Wetlands

Public meeting Wednesday, 24 February 1999, 7.00pm, Belmont High School (Pacific Highway).



## People Against a Nuclear Reactor

Dr Jim Green, an anti-nuclear activist playing a major role in 'People Against a Nuclear Reactor' (Lucas Heights), will speak at Newcastle University on Fighting the Nuclear Industry

Auchmuty Room,

Shortland Union Building

Thursday, 25 February 1999, at 1pm.



If you do not wish to continue receiving this newsletter, please return to:  
**Newcastle Aboriginal Support Group**  
PO Box 79  
Broadmeadow NSW 2292

## Wurreker April 1998

Print Post Approved

PP 229460/00080

**SURFACE  
MAIL**

**POSTAGE  
PAID  
AUSTRALIA**

