

ments at Harden, Young, Canberra, Forbes, Wagga, Grenfell, Boorowa, and Sydney. Keith Johnson, 12, 4 stone 13 lbs., has had seven fights with six wins, beating Harry Sims of Young who is the State Title holder in his division. Laurie Johnson, 18, 9 stone 3 lbs, has had five fights with four wins. On one occasion he won a City v. Country fight at Dubbo Police-Citizens Boys' Club. The four Little brothers, Pat, John, Allan, and Richard have performed well in all tournaments and have brought home many trophies for the Club.

John, 16, 10 st. 1 lb—6 fights, 5 wins on k.o.s

Pat, 15, 8 st. 5 lb—5 fights, 3 wins on points.

Allan, 13, 6 st. 12 lbs—7 fights, 6 wins on points.

Richard, 11, 5 st.—7 fights, 5 wins on points.

All the boys are members of the Police Boys' Club.

They are trained by former light-heavyweight champion Bernie McGrath, who is now a boxing professional. The club's twenty-five Aboriginal members participate in water-polo, soccer, and other club activities, as well as boxing. One time member Victor Hippitt was runner up in the N.S.W. v. Victoria under 9 stone division of the Amateur Boxing Championships and Ian Hippitt won the under 9 stone division of these championships.

►*Money!* Penny McHughes, last known of Bre-warrina is sought to contact the office of the Child Welfare Dept at Bourke. It may be in her interest financially if contact were made, says the Resident District Officer there, Mr W. Dennis.

The Department of Child Welfare and Social Welfare, which holds bank pass books with the Aborigines Welfare Board as Trustee for a number of ex-Kinchela boys, is anxious to transfer these to the present system operated by the Department. It is difficult to find many of the ex-Kinchela boys, who are required personally to sign a Commonwealth

Savings Bank withdrawal form, which is to be sent to the Assistant Accountant of this Department. A signed withdrawal form is needed from:

Joe Munday  
Dennis Johnson  
Frederick Morris Egan  
Peter James Knight  
John Joseph Farrant  
Ronald Wesh  
William Nixon

Eric Ballangarry  
Clarence Alex Bullman  
Albert Cooper  
Thomas Johnson  
Jack Mitchell  
Gordon Baker

►The University of New South Wales has decided to admit Aborigines or part-Aborigines to courses without being subject to quotas faced by students of other races. They will be admitted, if approved by the professorial board on the basis of whether they have a reasonable chance of success in the course. Aborigines without matriculation will also be considered for admission. The proposal was made by Professor J. H. Wootten, dean of the Law Faculty at the University.

►A Christmas tree run by Mrs Kathleen Gardiner and Mrs Christine Briggs of South Grafton provided some Aboriginal youngsters of Grafton with a wonderful time last Christmas. Mrs Gardiner has written in to say that she hopes that younger people will carry on with this work each Christmas, because she is getting on in years. She is 68. Mrs Gardiner and Mrs Briggs wish to thank the white people of Grafton who gave donations towards the tree and also the youngsters who helped decorate it.

►*Somebody said:* In the Aboriginal movement there are three main types of people:

- the backbones (who do all the work),
- the jawbones (who only scream about the whole thing),
- the knucklebones (who knock everything down).

Doesn't that just about sum it up?

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## Notes on the word "BOORI"—by Professor Elkin

In 1866 the Rev. W. Ridley who studied the Kamilaroi language recorded *bure* (pronounced boo-ray) for younger sister; and *huri* (pronounced boo-ree) for brigralow. For the Pikumbil language (Macintyre River) he gave *huri* (boo-ree), mosquito.

For the Wailwun language, Walgett district, R. H. Mathews last century recorded *huri* for myall tree. While about 1944 Marie Reay recorded for the same language *hurai* (pronounced boo-rye) meaning child or children of either sex or of both sexes. In later days, *hurai* has become a gibberish word.

For the Darling River tribe, the Bakindji, south of Bourke, boorree, boori, or bu:ri meant an evil spirit, devil, ghost. Another recorder gave the meaning of boree or bori as white man (i.e., ghost). As the word has the connotation of evil spirit, ghost, we can appreciate far western Aborigines not liking it for the children's page in *NEW DAWN*.

(PETE says: "Well, that's that. As I'm not married to the word 'Boori' or anything like that, let's call it CHILDREN'S CORNER. That way, we know we're safe!")