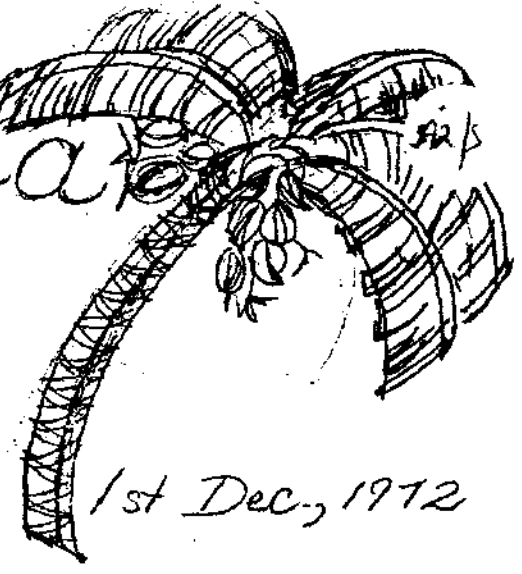


A.I.A.S.  
LIBRARY

6 JAN 1973

# Maningrida Mirage



Vol 165 1st Dec., 1972



Its Voting Day Tomorrow.

Tomorrow everyone whose name is on the list of voters must vote. If your name is on the list of voters and you do not vote you can get into trouble. Voting will be in the Home Management Building from 8am. in the morning until 8 at night. If you do not know if your name is on the list, or if you are worried about voting, come along to the voting place and ask the people who are there. They will help you.

## THE FEDERAL ELECTION.

You will have to vote to pick the Northern Territory's man for the Parliament in Canberra. We have these stories below from people who are asking you to vote for different men. You must decide which man you want and vote for him. The man with the most votes will be the winner and he will have the job of speaking for the Northern Territory in Canberra.

### ALP & IT'S TIME.



Tomorrow you have to vote. You have to pick the man who will speak for you in the Government. Give your vote to Ted Robertson from the Labour Party.

Ted Robertson has worked in Welfare for a long time. He knows what Aboriginal people are worrying about. He can speak for you in the Government about houses, school and your land.

The Government has not been working hard on these problems. It is not working hard for Aboriginal people. It's time for a change - it's time to change the Government. It's time to throw Sam Calder out and bring Ted Robertson in.

**VOTE FOR TED ROBERTSON, THE MAN WHO WILL SPEAK FOR YOU.**

Authorised by E.B.Gillespie,  
Maningrida, Via Darwin.  
N.T. 5791

### GORDON BRISCOE - AUSTRALIA PARTY.



Gordon Briscoe is asking you to vote for him. He comes from Alice Springs and he is a part Aboriginal man. Here are some of the things his party will do if they win the election.

1. Give help quickly to Aboriginal people to improve their health, their schools and their chances of getting a job.
2. It will help Aboriginal people look after old customs.

continued

3. It will help Aboriginal own their own land.

Extracted from a pamphlet,  
Authorised by Bob Randall,  
16 Queen st.,  
STUART PARK. N.T.

SAM CALDER - COUNTRY PARTY



Your Country Party Candidate.

1. Back the man who gets money for the Territory.  
1966 \$77 million                      1972 \$181.9 million
2. 94,000 square miles of land in the N.T. have been reserved for the use and benefit of 23,000 Aboriginal people.
3. The voice that has been heard for the past six years with outstanding results for the Territory.

Keep Calder in Canberra

A strong Country Party keeps the balance.

FROM Authorised Statements in N.T. News.

Political comment contained herein is included as part of a public service available to representatives of all candidates as advertised last week. It does not necessarily represent the opinions of "The Maningrida Mirage", its editors or any organization connected with it in any way.

A QUICK LOOK AT THE STONE COUNTRY:

Armed with a Toyota, a Peugeot an anthropologist, a linguist and a large number of Rembarrnga advisers, we made a quick dash into the Stone Country last Saturday. In various places the road showed evidence of having good volumes of water over it - there were dry puddles, new channels and sand build ups - but the track is very dry still for the present.

There is a lot of new growth in places. Jack Docherty remarked that it was good kangaroo tucker and we did sight a couple. Jack rapped off a shot at the second one but without any luck. In the area of Mandarrg's camp, on the flats, there was a lush carpet of very green grass about 3" high - it looks very out of place - like a village green.

At Mandarrg's camp everyone seemed fit and well and the large dog population was as enthusiastic as usual. There were plenty of large goannas and a fresh water turtle stored up, so presumably nobody was feeling too hungry. Mandarrg and David Calbama had produced their usual quota of stone spears - 3 of Mandarrg's stone spear heads are almost perfect triangular shapes with beautifully flat planes. The crossing itself is as dry as the proverbial one.

Dan Gillespie.

*Lost and Found.*

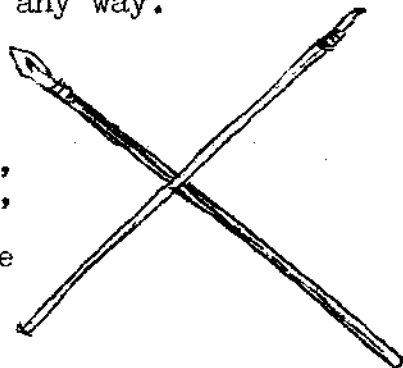
One carton containing a number of sets of darts, disappeared from the "Mandarrngs" house Saturday night.

Also the owner please could quantity plastic plates and cutlery.

*People*

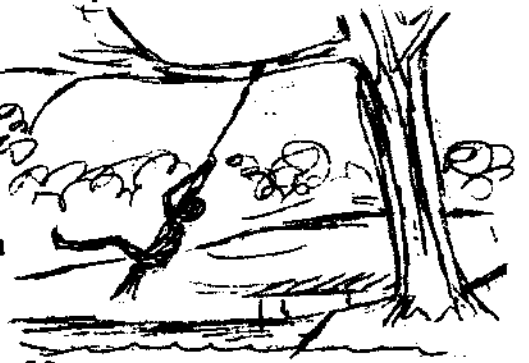
It was good to see Pam Dadbalag arrive home this week. Jacky and Mary were very happy. Everyone has been remarking on what good English Pam is speaking.

New man to join the staff this week is Phillip Drive the new clerk. Phillip's family are in Darwin and he himself hopes to marry Miss Anne Dickson of Newcastle in September.



# Ngukurr Visited by J.H.

Ngukurr a term attesting to it's stony aspect is a township by the banks of the Roper about 200 miles south of Maningrida. Your correspondent and the President Mr Tom Yibbiral paid a brief overnight visit last week to see Skip and learn something about the place.



Ngukurr formerly a C.M.S. Mission is actually in it's second location, the first being washed out by floods many years ago (remember the Reverend Phil Taylor's slides). It has a population of about 500 persons, black and white, and is, on account of its situation, possessed of a distinctly pastoral air. Its inhabitants look to the industry as the chief means of economic development and have in fact formed the Yugul Pastoral Company which has recently gained leasehold over 2,000 square miles of Arnhem Land territory, and finance of over \$3000,000 to commence a cattle business. This work, according to one of the Company's Directors, and Council President Mr Douglas Daniels, is to commence next Dry Season.

For the time being there is a good deal of building going on at Ngukurr, a new hospital, houses and classrooms. This will considerably enhance the facilities existing in the area which are, in the main, in need of replacement and updating. These include a School complex, from Infants to First Primary, with an enrolment of about 160. a Hospital staffed by C.M.S. Sister's shop, a garage and carpenter's shop and office.

The Welfare Staff is not extensive, compared with Maningrida, and consists of a Supt, Mechanic, Carpenter, Ganger, Hygiene Supervisor, Clerk and Home Management Instructor. The position of Ganger and Hygiene Supervisor are both occupied by Roper River men.

The Training allowance is paid to other employees and there are about 120 so engaged.

Housing for Aboriginal people is about the same as Maningrida, some have quite good houses but the average is very poor. M.W.F. are engaged in erecting 15 new pre-fab houses which are not yet far advanced. There is a housing association which commenced to erect 4 Brown-built houses but, excepting for Skip's efforts with a couple of helpers there is little immediate likelihood of early completion. The drinkable water supply comes from 2 bores about 3 miles from the town ship, but it has rather an unpleasant flavour and most people prefer to drink the river water which of course, is well endowed with bugs at certain times. The Roper is, however, a most attractive feature and at the time of your correspondent's visit was well populated with young swimmers, cooling off after school. The landing barge regularly makes the journey up the Roper (80 miles) to discharge supplies and fuel from Brisbane, the principal supply point. If you want some more information ask Silas as he was a Roper pilot. His father, Barnabas, was visited and spoke of his recent illness, from which he was just recovering. Mr Roberts Snr, is a real old timer, with a strong sense of history of the region.



One of the relics of the old days is an old paddle steamer wreck just a few miles away from the town, which came to grief during the overland telegraph days, and was abandoned.

The river is very important in that during the Wet it forms the only means of access to the outside world, last wet Joe Haigh (former Maningrida Headmaster) used his small dinghy on many occasions to ferry mail and urgent supplies to and from Roper Bar, 18 miles distant because the road and airstrip were both out of service, at the time of this visit there was a Yabadurrua in progress (the business place being adjacent to the town. Recreation facilities consist of a basketball court (bit), an oval (of Maningrida variety) and a house set aside for use as a social centre. The Skip said that there is an excellent rock group which performs regularly. The Church is very impressive featuring stone construction very extensively, there is no Chaplain but



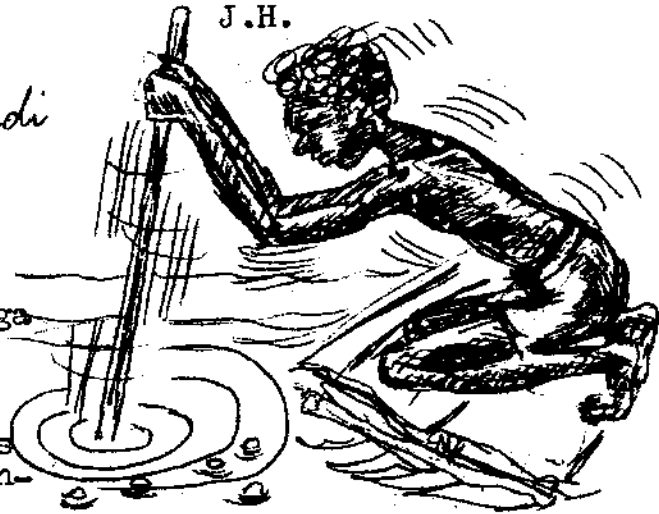
an Aboriginal man, Michael conducts services.

The ~~small~~ impression of Ngukurr was being abused by Skip when his visitors leapt from their bunks, to depart, at what they thought was after 7.00am, in fact it was not yet 6.00am. Never mind, they had plenty of time to make him cook breakfast.

J.H.

## Crocodile Hunting at Botgadi

On Sunday morning a small band of fearless hunters set off from Maningrida and Guyun to Botgadi to make their catch of the year—a large crocodile located by Brian Nyinawanga the previous Monday. With a little difficulty the necessary shafts and spear heads were found at Guyun, but the two number one alligator catchers whose help had been hoped for were unavailable due to being at Mumege.



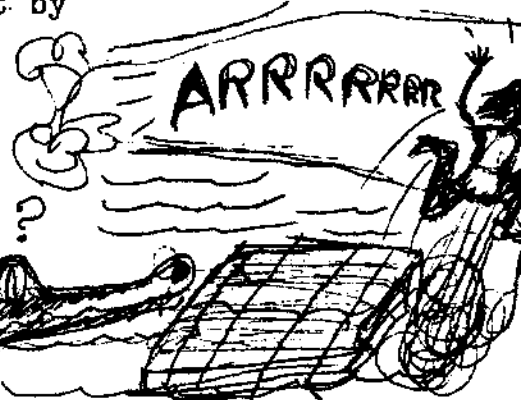
Undaunted, the little party went on with the hunt.

Billy Mirtjawoi soon found fresh crocodile tracks in the sand and began to probe in nearby spots with a spear. Nothing. It was decided to make a boat, so, after collecting dead pandanus trunks and a great deal of paperbark, Billy constructed a raft. Paddy Fordham, that intrepid bushman from Arnhem Land Centre (where, in the wonderful waters of Barribu, the crocodiles are more numerous and more ferocious than any where else) began a slow journey poling this boat along the waterhole and poking in every hollow near the bank to bring out the animal.

The spectators at first followed progress eagerly through the pandanus and watching from overhanging trees, but soon they rested and left Paddy to his task.

Suddenly just as the boat was in sight of the other end of the waterhole, a number of loud shouts rang out and everyone rushed to see what was going on. The crocodile had been surprised to see Paddy's pole coming at him so he set off at a great speed, leaving a trail of bubbles behind him. The water was fairly dark in the deep places and the crocodile was not easily seen except by following the bubbles when it moved.

Jacky Djulupirri (with gun) and two spearmen placed themselves in a tree over a shallow area while Paddy kept harrassing the crocodile, trying to send it into this shallow area. Under the weight of Mr Fordham the boat began to sink, water so, after hurriedly adding some more paperbark, Billy Mirtjawoi took over. The crocodile's trail of bubbles could be seen moving from one spot near the bank to the next, spurred on by Billy's pole.



At this point a new candidate for Australia's Olympic Swimming Team was revealed when young Rita Warriwanga fell into the water only a short distance from hunter and crocodile. She reached the bank and left the water like a rocket.

But then disaster struck. It began to rain, stirring up the surface of the water. Cameramen Stutchbury, Uibo and McKay quickly covered their cameras while a Fordham voice ordered the downpour to stop—with no immediate effect. When the rain finally stopped and the probing began again there was no sign of the elusive crocodile.

As it was now late afternoon the hunt was called off until a more favourable day.

Guyun wasn't entirely without meat at this stage because one of the hangers on of the crocodile hunt had shot a wallaby. The trip featured a brief demonstration of bus-bogging techniques and a sight seeing detour by courtesy of Hunter's Tours.

## Presentation & Speech Night

G.M.

Parents and Residents at Maningrida are invited to our annual evening next Tuesday at 7.30p.m. In addition to the presentation of certificates and prizes there will be a variety concert, with items by classes. If the weather is fine, it will be held at the school, if wet in the old Dining room. 'Prof.'

# Single Girl's Lament.

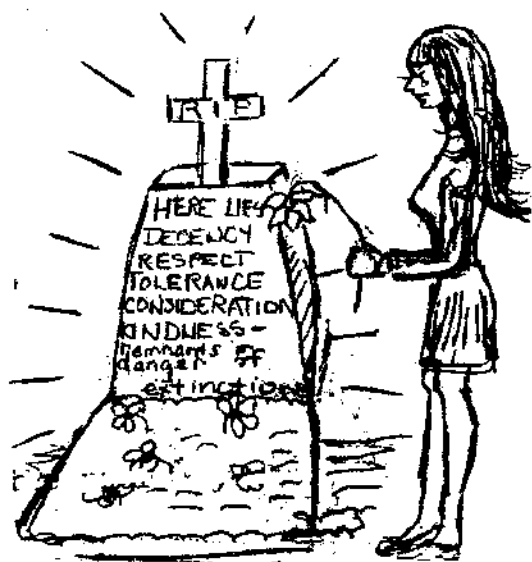
J.L.

After two years on settlements, I feel it is time the people took an honest look at the problems facing single girls. Then, perhaps the gossip mongers would not be so eager to make up stories about girls and damage their reputation. People are always willing to believe nasty and spicy yarns; their not prepared to stand in defence of the person being wronged. Many fellows say, "Don't worry about what people say or think --," that is certainly good advice, but girls do get sick of being continually propositioned by men who have heard and believe the lies. There's nothing so depressing to a girl to find out that a mans' attraction to her is simply to see what he can "get" from her, after hearing stories.

Have married people forgotten what it's like to be alone and lonely? How do they feel when their spouses are away for a week??? Are folk jealous of single girls' freedom, looks, or ability? Don't you single men have sisters or mothers? Would you like to see your sisters, mothers or girlfriends treated the way you think you can treat girls on settlements? Do you think girls are here exclusively to satisfy your sexual urges or pander your male egos? Remember each of us is someones daughter; and usually someones sister and someone's girlfriend.

What are some of you single men thinking when you brag to your mates, "I'll have her eating out of my hand within 3 weeks??" And then call her a stupid bitch because she does not swallow the bait! You must think a girl is desperate. Are girls notches, to be scored, and chalked up? I thought we were human beings--- just like you are-- perhaps I'm wrong-- Perhaps you are something else. It is humulating when drunken men come down at any hour of the night and try to wake single girls, using all the obscene and foul language that there alcoholic brains can muster. A few benevolent friends give girls fatherly advice-- "get married-- then you will be safe!" Some may marry for money, position, prestige but whose heard of a marriage to destroy rumours!! "What of her plans to study, go overseas etc ect Don't we have any right of our own? Do we have to "belong" to a man before we're treated with respect?

Another solution is "pretend you're steady then they will leave you alone." What about a boyfriend or fiance a girl may have on another settlement? What about the feelings of the poor guy she is going steady with? One girl was "torn to shreads" on a settlement because she didn't return the loan of a man who lost hi heart to her on the day she arrived. Didn't she have the right to choose her own boyfriend? People there would not give her that privelege, and the fact that she cared for and was writing to another man, just didn't count in their minds!! There's NOTHING a single girl can do without being insulted by rumours. If she's a happy extrevant who enjoys life and talks to everyone, she is called a flirt or a tease and some men think they have a right to her. If she's a quiet intrevanted girl, people take a dislike to her for that too!



If a girl has an attractive face or figure, men brand her with degrading nicknames. If a single girl chooses to entertain a man in her house, she often ends up fighting and arguing with him till unearthy hours in order to get him out of the house so she can go to bed. She's seldom impressed by the hackneyed wittiasm "I'll come with you" after hearing it for the 125th time.... Eventually, single girls get disgusted with people's attitudes and barricades herself in her house; the purpose of this action being to avoid as much gossip as possible-- at the expense of her equilibruim, then gossips wonder where she is and start up again-- If a decent man who treats people including girls with respect visits the settlement; single girls may meet him, and spend time with him, this sets off the avalanche of spreading tounges of gossip. Single men can't get to him fast enough to ask, "Are you getting a bit?" I ask you, what are we? People or things to use??? Do people say these things becasue single girls refuse to be used and chooses to associate with people who treat her with due respect. Am I being unreasonable????

*Time to Look Back* by Jiritja Madayim

J.P.

All over Australia there are many Aborigines living among European people, working with them and enjoying their out back life.



- The Aborigines are in two conditions -
- a. He has learned about European's society by observing, doing, recognising, eating and using what he hadn't eaten and used before.
  - b. He is living closely with European law which governs both black and white.

Europeans who been around long enough at Aboriginal reserves, Settlements, Missions, homestead stations and cities, only lived with Aborigines, worked with them and enjoyed their lives among Aboriginal people, but the European didn't study the Aborigine carefully and deeply. He only observed. I agree with Rosemary Walters' article, because Europeans (few people) come here full of ignorance and prejudice. When he goes south, he talks about Aborigines in the N.T., of what he has seen or heard. But he doesn't really understand about the Aborigines' society and culture, unless he studied how Aborigines lived in the old primitive days.

Year by year, the Europeans, whether important or special persons, come here to work with Aboriginal men, women and children. He has some understanding about their attitudes and the way they live. But according to this situation, he never studies the Aborigines' customs, culture and regulations, because we Aborigines have more privilege and ability! We belong to the old generation of ancient pristine ancestors.

The Madayan fish, reptiles, birds and insects had raised us to be human beings. Now from human beings we have passed on to us Madayans, ceremonies, corroborees, legends, patrilineal groups and moieties because of Djangkawu and Witij. In what way will the Europeans know about the Aborigines society and wisdom, while they are among us? Can you study Aborigines? Do you read books about Aborigines? Who published the books, Aborigines or European?



We don't write books about ourselves. We remember it in our minds. The Europeans write it and publish it but he doesn't really understand our society, customs, culture and wisdom.

I remember how Jacky Miritji wrote about leaches. Did you know what he meant? How and why did it suck the blood in? He wrote this to tell you about leaches but it has a deeper meaning for us. The murderer murders people by sucking in their blood and leaving only spit and a few pieces of grass to hold him / her inside his body for a couple of days until he dies. You don't have to believe this story - you may think that I'm telling a tale, but I'm a man of an ancient old race.

For your sake, please study and know the Aborigines very well for your future life among them. This is what Jacky and I have been trying to do to help you understand us well enough while you are with us.

Jimmy Pascoe.

*Meals on Wheels*

Roster commencing 4/12/72

- Mon:
- Tues:
- Wed:
- Thurs:
- Frid:

- G. STEELE
- J. COOKE
- D. GILLESPIE
- J. HUNTER

L. GILLESPIE  
(no run on pay Fridays)

Reserve: Sr. Tilley.



## THE PILGRIMAGE

Amid the breakneck pace of the Maningrida rat race, blood pressures soar to sickening heights, and ulcers and migraines stalk the streets. Any wonder one needs to break out, release tension and seek spiritual refreshment.

But where ? Oh where ? can one find such relief?

Students of human nature, Neale, Neale and Walters Incorporated have the opportunity to observe from "the house with the view", the method used by the inhabitants of our marvellous, moving, moorish, multi-lingual, magnificent, massive, metropolis but not malicious, mundane, melancholy, mousy Maningrida.

They - Neale, neale and Walters Incorp., titled the method of release "The Pilgrimage". (refer to Chaucer, et alia) y

However, the Holy Land not being in the immediate vicinity the soul-weary and troubled find their way along a sandy, lonely track. That sandy, lonely track leads to those two deep, peaceful, productive pools (for productivity, refer to Feathers article in a previous volume of the Mirage), that reflect the EFFLUENCE of our society. (refer sewerage ponds via city dump )

Students of Sociology- or even other soul weary, troubled minds thirsting for spiritual rejuvenation- may be interested in the following extract taken from Neale, Neale and Walters Inc's as yet unpublished volume. this extract depicts a typical series of daily pilgrimages.

TIME: 4:35p.m.

DESCRIPTION OF PILGRIM: A local "man about saw-mill", owner of motor-bike with removable muffler.

CONVEYANCE: high-powered motor bike with removable muffler.

POSSIBLE PURPOSE: rough riding of high powered motor bike in agitated manner.

BEHAVIOUR PATTERNS: (before) sedately burbling along but troubled expression. (after) sedately burbling along with look of contentment.

TIME: 4:40 p.m.

DESCRIPTION OF PILGRIM: Deputy Head of one of the more prominent Maningrida schools.

Conveyance: small medium powered motor-bike with fixed muffler

POSSIBLE PURPOSE: flying of high powered model aeroplane (minus muffler) in agitated manner.

BEHAVIOUR PATTERNS: (before) eager manner as of boy with new toy (after) radiant, satiated manner.

TIME: 4:45p.m.

DESCRIPTION OF PILGRIM: prominent figure of the local evangelical order.

CONVEYANCE: high-powered collection of assorted push-bike parts - minus muffler.

POSSIBLE PURPOSE: Communication with a few of his straggling flock.

BEHAVIOUR PATTERNS: (before) Wheezing but determined appearance (the sand, you know)

(after) quietly estatic- unrestrained grins of large proportions.

TIME: 4.50p.m.

DESCRIPTION OF PILGRIM: Newly appointed Headmaster of Kupanga Consolidated Boaring School, and prominent member of Mannie Valley P.T.A.

CONVEYANCE: luxury model gala green Nissan with built-in muffler.

POSSIBLE PURPOSE: dubious....

BEHAVIOUR PATTERNS (after) (before) ...non-committal..

TIME: 4:55p.m.

The strain of observing the Maningrida population gradually drain away along this sandy lonely track proved too much for Neale, Neale and Walters Inc. who undertook a small expedition down the self-same track after the objects of study. Having expected to fight their way through the crowds, they were dismayed to find nothing but emptiness. However, encouraged

# The Continuing Pilgrimage

by a high pitched, high, volumed sound, approaching at a rapid rate they looked skyward, scanning the skies for the powerful model aeroplane (without muffler), only to be confronted with a split second choice, either to remain scanning the skies and be bowled over by the source of the high pitched, high volumed sound or make a rapid retreat to avoid well known, local "man about sawmill" on bike with muffler removed, inhibitions lost psyche released, finding that spiritual releif which can be found only through a ritual dare devil performance of several circuits around the pools of effluence.

After retreating to the "house with a view", Neale, Neale, and Walters Inc waited several minutes before they observed "local man about sawmill" (muffler replaced) burble contentedly out of bush, He was followed in rapid succession by the other personalities, all oblivious of one another and the scrutinies of Neale, Neale and Walters Inc.

MORAL OF THE STORY. Don't have a nervous breakdown, grab a high powered vehicle and visit the sewerage ponds.

NEXT WEEK Don't miss the continuing story of the Pilgrim's Progress featuring the pedestrian pilgrims and the strange conversion of Neale, Neale and Walters Inc taken from the archives of Neale, Neale and Walters Inc.

To the Editor

by a "European" E.01.

I do not know many Europeans, that is, people born in Europe. However, I'm certain that not all of them think or speak in the way described by R.W. in last week's "Mirage"

I do know many Australians - brown, black, white and yellow people from many different cultures and with different languages, dances etc, who now live and work together in this country. Certainly, some of these people speak badly of others who are not like themselves. Some white Australians speak badly of other white Australians, Pommy, Mick, Wog, Dago, are some of the words used by Australians about other Australians.

Also many people laugh at ~~another~~ other people who are different from themselves. I'm sure that many black Australians often laugh at white Australians and I've seen brown Australians laughing heartily as they watched white Australians dancing.

However, sensible people know that amongst all people, some are lazy, some wreckers, some are kind, some unkind, some are stupid, some clever, so let us not worry about what some thoughtless people say or think. It is how a man lives and how he acts towards his fellow men that matters and, if a man feels or knows, that he is doing what is right, he has no need to bother at all about the words of others.

## GRAND FINAL

Monday night (7.30 ish) will see out the Women's Basketball season. There will be two games.

- Game 1 Peacocks play Entrance Island
- Game 2 Winners of above play Flamigo.

There is a trophy that will be awarded at a later date. It is sick and need of doctoring. Should be good viewing for spectators - hope to see many there enthusing the players.

M.N.



# Duty Roster

Duty Officer :

Duty Sister :

# Star Theatre

Friday : Conquest of Space ; William Hopper, Walter Brook Eric Fleming. The giant wheel space station was supposed to do a trial run to the moon but was ordered direct to Mars.

Saturday : Amorous Adventure of Moll Flanders . From seduction by the Mayor San in a lunch closet to love in the death cell with a highway man. The whole bawdy story of Daniel De Foeres' bewitching temptress is told in a gay earthy way.

# Church

First Sunday in Advent.

9.45a.m. Sunday Schools

7/15p.m. Evening Service on the lawn in front of the Church.

A long time ago St. Augustine wrote "You have made us for yourself, and our hearts are restless until they find rest in You"

Then St. Ignatis wrote "He is the beginning and the ending of life for me."

# Obituary

Died 23/11/72, the husband of Margaret Gubalabala, and the father of Mabel, Doris Jinjingara, Ruby Djinmanga, Shirley Jinmadulga, Peter Wanambe and Phyllis, aged about 80 years old.

Known universally as 'Old Man', he was the senior owner of Djunaunya, a series of castal wells, three miles west of the Blyth River. Born in the 1890's, he could remember, as a small boy, the Macassan trepanf fishermen arriving on the winds of the Bara (North West Monsoon), to anchor off the coast of Djunaunya. In one lifetime, he had experienced all the stupendous changes that have occurred to this coast; from full tribal authority to modern Maningrida, from stone spears to telescopic rifles, from the scourges of leptosy and tuberculosis to the medi-vac. plane, from the mass exodus of young men to Darwin and the cattle stations, to the present moves to re-assert their spiritual ownership of land.

Immensely knowledgeable about his own culture, the Old Man helped Les Hiatt to write his PhD, and in return adopted the anthropologist's first name. Dr. Hiatt's book, Kinship and Conflict (ANU Press 1965) is dedicated to him and to his brother Frank Guramanamana.

In his younger days, he was the chief exponent of the Djambidj song cycle, a renowned verse of which celebrates the arrival of Bara, the North West Monsoon. It is an apt epitaph for the time of his death

Woda boi=boi janei  
Madjidja gulabogbog

Djirimula manbargbarg

Boja malar=malar.

Bara is about to come  
Bara clenches a dilly bag between his teeth like a warrior going into battle,  
The seagull is caught up and taken by the wind  
The big wind blows.

R.J B.M.

# People

Mrs. Seckington from Brisbane is having a holiday with her daughter and son in law, Dawn and Ian Cuthbert. Miss Christine Rackmann left on Wednesday's plane for her home in Qld. and then to N.Z. for Christmas. Roger, her fiance has writtten to say that it is snowing in Nelson, ! Brrrrr..... Jean Bagshaw left yesterday and Glen hopes to go in today to join the boys Geoff & mark to journey on to Malaya Thailand and possibly China.- parts of the world they are fond of. Glen received recently a letter from Lea Holt, our former baker, who is feeling homesick for Maningrida.

Elfreda wife of Ad the anthropologist who is working with the Jinang people, cracked her arm after falling on the road.

**Maningrida Mirage**

AIATSIS Library, RS 29.7/2

"Maningrida Mirage Volume 165" December 1st, 1972.

Maningrida Mirage NT Maningrida Community

(r000005900888\_v165\_a.pdf)

To cite this file use:

[http://www.aiatsis.gov.au/lbry/dig\\_prgm/indigenousnewsletters/maningrida/pdf/1972/r000005900888\\_v165\\_a.pdf](http://www.aiatsis.gov.au/lbry/dig_prgm/indigenousnewsletters/maningrida/pdf/1972/r000005900888_v165_a.pdf)

© Maningrida Mirage NT Maningrida Community