

18 OCT 1972

MANINGRIDA



On Wednesday, Mr Sam Calder, Mrs Calder and Mr Rupert Kentish, visited Maningrida. Mr Calder is the man who talks for the Northern Territory in Canberra, and Mr Kentish is the man who talks for Arnhemland in the Northern Territory Legislative Council.

These people came to ask the Maningrida Aborigines and Balandas to vote for Mr Sam Calder so that he can talk for them again next year in Canberra. Mr Calder spoke to the men at Fisheries, and also to some people in the shop and the Community Hall. He and Mr Rupert Kentish said that they had done a lot to help Maningrida before, and were going to do the same again in the future. They said that the Government had spent a lot of money here, and had a lot of money to spend this year. Mr Kentish said that Mr Calder and his party would make sure that any Balandas who visited Maningrida would have to get a permit, so that Balandas would not be able to take Maningrida for themselves. Mr Calder said that he hoped he would come back to Maningrida to talk to some more people before the election. He left some yellow papers with some people, which he said should be shown to everybody. These papers asked people to vote for him. He said that he hoped that people would not leave these papers on the ground to make Maningrida untidy.

Mr Calder, Mrs Calder and Mr Kentish bought some rolls and pies from the Bakery after this, and then flew away from Maningrida.

G.O'B.

DANCING WEEKEND

Next weekend, dancing men from Bamyili, Oenpelli, Elcho, Goulburn and Milingimbi, will be coming to Maningrida for a weekend of dance and song. Bamyili and possibly Milingimbi will also have some sportsmen with them. The Aboriginal Theatre Foundation in Darwin has given Maningrida \$400 to help bring all these people together. We would like everybody, both balanda and aboriginal to come along to the dancing and singing and the games. The highlight should be Saturday evening when there will be a large dance on a dancing ground to be notified next week. Doubtless, there will be many other less organized dancing sessions. Lance Bennett, the Director of the Aboriginal Theatre Foundation should visit for the weekend, and we also expect to see Ray Heempel, Superintendent of Bamyili with Bamyili's stars: Jolly, David Blanasi and Willie Martin.

Don't forget....next weekend Sept. 16/17.

D.G.

MEDICAL DRAMA

On Thursday the Medical Plane had only just pulled out of Maningrida with a load of patients when mother Del, fresh from the bush, brought in 6 mth. old Benjamin. Little Benjamin was in a very bad way. He had already stopped breathing twice. Sister Ena had to ask the doctor on the radio to turn the plane around and come back to Maningrida. Because Sister Ena is a good sister, little Benjamin is still alive.

FISHERIES WAY

Enthusiasm has still not dwindled for the workers restoring the 'IBIS' to its former image. Much painting and woodwork and plugging has already been done, and it now almost looks like a boat (after a month of work).

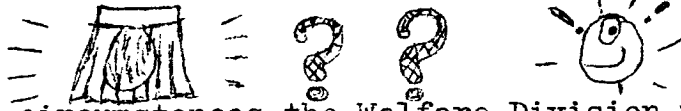
A trial run of the vessel, however was unsuccessful in as far as flotation was concerned, but, we are assured the day is close up.

Fisheries News.

After its violent exasperation two weeks ago, the fisheries freezer has been in retirement, but it is expected to be back in operation within the next few days.

The fishing has also been hindered by high winds and sea (which also caused the Barge to be delayed). Monday and Tuesday were spent on shore but one boat ventured out on Wednesday. Phil is now fit and well and in his usual high spirits. If you see him, ask him what a Scot wears under his kilt, his answer is very interesting.

A CHOICE



In ideal circumstances the Welfare Division would have so much money to spend that all Aboriginal People would have good houses and we could still afford to have opening ceremonies for new buildings. Through no fault of its own, the Welfare Division is not so well blessed financially.

It will be interesting to see what the branch regards as being important enough to spend its money on in the future.

Rosemary Walters.

TUCKER

Aboriginal people in Arnhem Land eat a fruit called Gampilci. It grows on a creeper. The fruit is dark blue and its stem and leaves are a light green. The fruit tastes like wine.

The honey bee collects the nectar from the flower of this plant. It takes it to its hive among the rocks or in a tree (either in the tree top, at its roots, or at the end of a broken branch). The honey formed from the nectar of the Gampila flower tastes like syrup.

Another food found in these hives consists of the eggs of the honey bee. Though the honey bee stings people who break into their hives, the stings are usually not painful enough to drive people away.

In order to find the hives of the honey bee, Aboriginal people use this method: They cut a hole in the bark of a particular tree whose freshly cut wood attracts the honey bees. When the bees come, the people attack the "cord" of a spider's web to the tail of the bee (The "cord" is a thickly woven piece of the thread). When the bee is released the white "cord" is easy to see, and the bee can be followed to its hive.

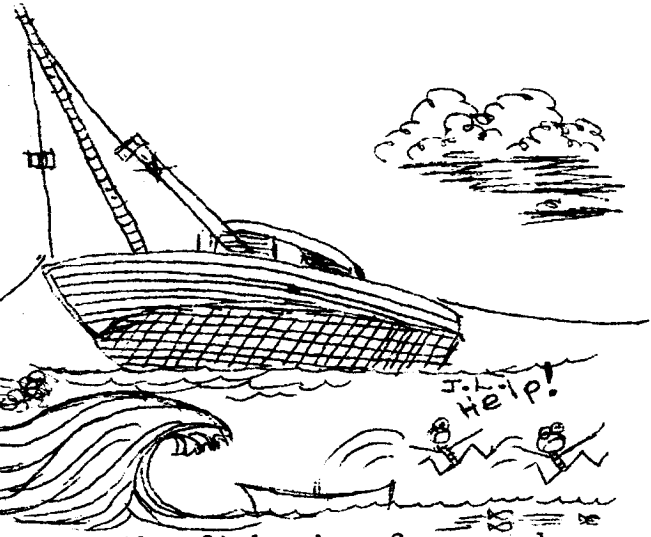
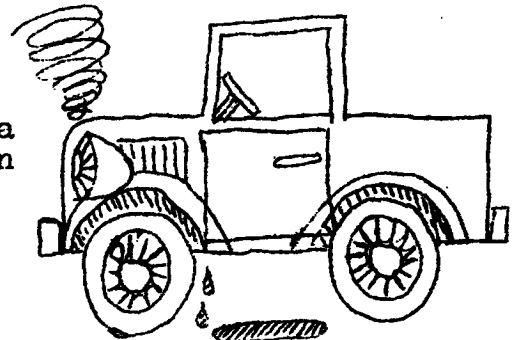
The men bring their dilly bags to fill with the food from the hives. They use a stone axe to cut into the bee hive. These stone axes are not easy to use.

JACK. MERITJA

ON THE TRACTOR TRAIL

Jimmy Gulerawuna and Johnny Mayera made a dash by tractor on Thursday last to the broken down Toyota between the Blyth River and Ngangalala. The trip went well and they were back in the Settlement by 7 pm.

The vehicle can't walk about by itself because the gear box lost its oil



A MAN MOURNING FOR THE DEAD

As I can remember it, in the past, when I was with my parents and relatives, I didn't know my age. The first thing I can remember seeing was a big fight between my countrymen and tribesman. The people of my fathers group were thunder people (Wulma), the people of the fresh water file snake who were brought out of the river pool muscles (Nganga) and the people of my mothers group were the lightning people (Barndaygma) the people of the yellow belly and the green back snake, who were brought out of the salt water pearl shells, they were a tribe from different times.

There should have been no marriages between these two tribes, so the trouble started like a black thunderstorm against the yellow cloud people. The thunder man's skin became dark, when he ate from the dark plum tree on which blossom leaves grow and from the grape fruit plant (Gampiligi) from which grows, the grass roots. The female members of my mothers group received their sacred initiation ceremonies from the yellow snails.

Since then I have lived, and walked around with my family and friends all over Central Arnhem Land and further into the bush boundaries and scrub of the Sunrise (Mallarrk). I have seen many good and bad things and also seen many good and bad people. I can see many good things are coming in the future (dreaming) for the Aboriginal children who have not lived on this earth for very long.

I have listened to and experienced many hardships both right and wrong. At first when I lived in the ways of my people, everything was secure, because my people knew their ways and told me what I had to do, but now that I have seen the way European people live and their laws, I can choose what I want to believe and the way I live. But men and women are asking why? Why are these things happening to us? Where are we going? Can you tell us why we are so different? What is life? Is it a name? Aborigines? God (Mardayin) Thoughts? Money (Rupia)? Works? Balander? For example; a European is like us? but he is different? Why is he different? Is he from our dream time, or is he from the Spirit Tales passed down from generation to generation from our great-great-great grandparents and other ancestors Has he returned from the natural natives to guide us again like before

I believe there is one God or (Mardayin) for black men and women and for white men and women. The same spirit watches over all mankind It has been foretold in the Initiation Ceremony stories, that perhaps the day might come for the young primitive natives to die. Some of the witches tribes believe perhaps they come back in the form of white fellows (Balandas). Perhaps this is why the original people (who lived quite naturally in the bush) are becoming fewer in numbers and the Europeans (Monanga) are growing in numbers. But even if we die perhaps our bones, flesh and blood are going back into the soil from which we originally came, to make ochres for paintings. Therefore we die for some reason.

Looking at the old cave paintings, we believe that perhaps a long time ago the Aboriginal and the European, may have been living the same way (in caves) and both have come from the ocean. But because they were fighting for the best places to live and hunt, they gradually split and moved further away from each other. As I said before this could be our forefathers coming back to show us a new kind of life, different from our old way of living. Our old customs have almost gone, so we must stay together and try to protect our own customs. Another reason for believing that we both came from the ocean tides is that we are both human beings. Men and women (yiritja) were floating in the pearl shells (Karrooboo). The shells of the pearls travelled away to be formed into mountains, hills, cliffs, bays, beaches and caves at different times.

CON'T.



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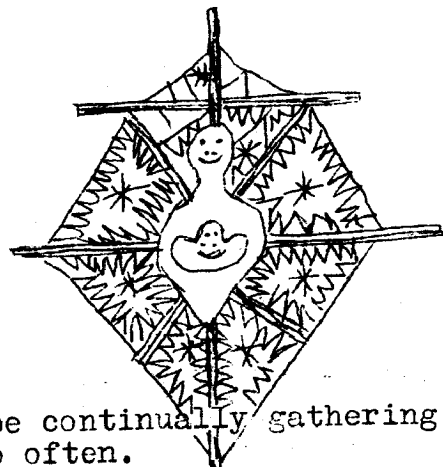
We all made the same journey from the saltbush plains and from the dewy Serpents and swords and of the master frogs.

But the Balander men grew up much faster than the Aborigines, and they were no longer nomads.

By contrast with the Europeans (Monanga), Aboriginal people moved all the time, and could not work as fast or do such heavy labour, because it took a long time to find a tribal home, and to collect food and take tools and make the materials and many weapons that the Aborigines were making.

We also lived in hot places and had to be continually gathering into new villages because the waterholes changed so often.

In the old time the primitive people walked around and found good waterholes and named them dreaming land. Families and parents can live in these places, which are very quiet. The families were afraid of the great wars between tribal reptiles and insects.



JACK MERITJI

SCHOOLS SPORTS DAY

On Friday 25th August over 100 events had been concluded for the term. Most notable was the rumoured retirement of several teachers from the race track. A closer look at the stayers:

House Competition:

1st. Nganaburra	310 pts.	Armstrong Shield
2nd. Bundiana	235	
3rd. Ginga	231	
4th. Mullanullara	159	

The Buffalos, led by Head Buff Pink, went to the front early in the week during the field events, and there they stayed. A good team effort as this house had only one of the six individual champs.

Individual Champs:

Junior (7.8.&9 years)	Rita (12 points)	Shane (15)
Intermediate (10-11)	Daphne(23)	Steven (40)
Senior (12+)	Rosemary (37)	Tom(30)



Some Results:

Senior Girls Shot Put (61b)	Juliet 27'0"
Intermediate Girls high jump	Daphne 3'11"
Senior Boys Long Jump	Tom 15'4½"
Senior Girls Long Jump	Rosemary 12'1"
Senior Boys triple Jump	Ted 30'6"
Senior Girls Discus (1 Kgm)	Ada 60'10"
Senior Girls Javelin (600gm)	Lilly 62'3"
Open 1500m Rixie 5 Min 16.2 secs (just 3.3 outside second)	
100m Boys Under 14	Tom 12.6 sec
Boys Under 8	Adan 15.5 sec
200m Girls Under 12	Rosemary 31.0 sec
400m Senior Boys	Tom 1 min 7.2 sec
Senior Girls	ROsemary 1 min 22.0 sec.
Intermediate Boys	Steven 1 min 10 sec
Intermediate Girls	Daphne 1 min 23 sec
800m Open	Steven 2 min 38.6 sec
4 X 100m Relay Senior Boys	55.2 sec.
Senior Girls 1 mile	1.6 sec.



Any readers, local or Southern, who have athletic results from Darwin or Down South, if you would send them to the Maningrida School for comparison, it would be appreciated.

Also there is still one individual trophy looking for a donor - any takers.

OUR
ARTIST:

She's good, isn't she ? Her name is Jane Hay, and despite the expense, "The Mirage" has hired her full time.

5 GILL'S WALKABOUT.

"Auntie" Gill Anies arrived back on Wednesday, after a holiday full of adventure and big fish stories. Her first leg involved a bus trip from Darwin to Townsville via Isa, and this almost came to an abrupt end when the bus pushed off without her after a short stop at Pine Ck. Despite Gill's efforts of running behind the bus and banging it with her handbag, her screams were unheeded, and the bus disappeared into the horizon. Gill and her travelling friend (female) were lucky enough to abscond a charming prince in a put-together 1959 Holden to take them at high speed down to Katherine to catch the bus.

At Townsville, Gill walked "all over" Magnetic Island and Palm Island, and met some of the Palm Islanders. She found Picnic Bay on Magnetic Island No.1 for shells

She moved up to Cairns, through the beautiful Hinchinbrook and Cardwell country, and "went mad" over Green Island (except she found the law upon her when she tried to sample some coral). She also had a fishing trip amid the Coral Trout and Marlin on the Reef, and a trip to Cooktown - up by boat and down by bus.

Gill also had fun amid the whiting and flathead at Yorkies Knob (just north of Cairns) and even found some good Tiger Cowries

Where was the best place of all ? ? ? ?

Maningrida, of course !

LOOK OUT!

Mr Goff Letts, member for the Victoria River District introduced a Bill to amend the Firearms Ordinance at the last sitting of the Legislative Council.

Paragraph 3(1) (b) of the bill refers to the issuing of a licence if the Registrar is satisfied that a person "is able to read and write the English language". The bill is due to be debated during the November Sessions of the council

The reasons for this clumsy and discriminatory proposition would need to be revealed. It is almost certainly aimed at aborigines where as a minor ty group, the degree of illiteracy, in English, would be the highest in the Territory. Fear of irresponsibility in the use of firearms is an outmoded folk belief, so the reason is more likely to be connected with matters of Ecology. The recent ban on the sale of feathered objects, the protection of crocodiles, and sentiments expressed by Prof. Harry Messel all support the assumption.



Legislative
Assembly

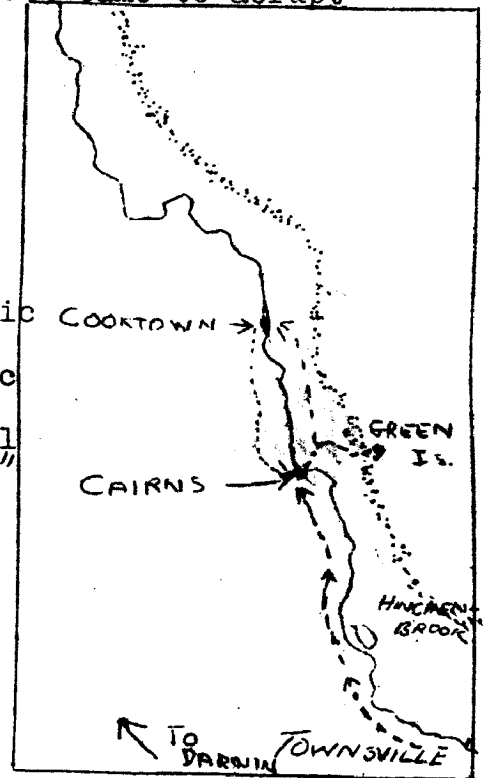


Mr Letts proposed legislation, if passed into law, would bring about a very significant reduction in the number of firearms on reserves. Perhaps Mr. Letts has some evidence that the depredations of Aboriginal hunters are making inroads into the fauna populations of reserve areas.

This is all pure speculation, so we must wait until someone questions his motives in introducing the legislation.

BIRTH

A Son called Isaac was born on the 2nd September to mother Rita Laminwarga and father John Dalgna Dalgna, at the Guyun camp.



WEEKEND DUTIES

Duty Officer: Mr. Ron Berryman
Duty Sister: Sister Ena
Firewatch: John Reister

STAR ★ THEATRE

Saturday: "David Copperfield" Robin Phillips. This brilliant new concept of the Charles Dickens classic detracts nothing from the work of the author whilst allowing today's audiences to identify with that lonely young man at odds with the world.

CHURCH

Friday "Duel in the Sun" An era when the railroads first pushed across the country of the Texas cattle kings.
Sunday: 9.45am Sunday Schools
7.15pm Evening Service
Tuesday: 7.30pm Choir Practice.



"Lord make me an instrument of your peace,
Where there is hatred, let me show love,
Where there is injury, let me show pardon,
Where there is doubt, let me show faith,
Where there is despair, let me show hope
Where there is sadness, joy,
Teach me Lord not so much to be consoled, as to console,
to be understood, as to understand
to be loved, as to love."

Prayer of St. Francis

PEOPLE

Miss Jan Hay writes to her friend Brolga Beckett from Berwickon Tweed, Holy Island (Scotland?) "we've spent the last three weeks touring around England, and now we're just a few miles out of Scotland, and then going to Iceland (Do you want an Eskimo girl -). We leave for Munich on the 21st."

Cheryl Pullen - seen in Darwin - says she is as happy with Hooker Ck. as she has been with any other place, and so will stay there till end of year - thence to South America

Peter Williams looking prosperously stout and driving a large car was also seen in Darwin. Peter said he was in good health

Dennis Strand - now Welfare's hard of hearing specialist, has a house in Bagot Road. After listening to the traffic noise in his living room at peak hours, its small wonder he's hard of hearing.

Allan Grieve - who was looking about for a large motorbike to spend a lump of back pay he'd received. Allan reckons Elcho Island is a splendid spot and he admits that the rumours connecting his name with a female teacher at Galiwinku have some basis in fact.

Digby? Former forestry man, seems to appear around every corner in Darwin.

Timothy Mace - former pupil at our school was at the United Church office in Darwin. Timothy was in town for a holiday. He is in post-primary class at Milingimbi.

Mr and Mrs Neale, parents of Bruce, have been at Maningrida for a few days, and moved east to have a glance at Milingimbi on Thursday. They will be back on Saturday.

Mr. and Mrs Perkins, Noel's parents have had a short look-see at the Settlement, and, no doubt, tried the fishing out too. Bronwyn will leave with them to join them for a break at Brisbane on the 16th.

Rev. Gowan Armstrong and Silas Roberts have been in Darwin for the United Church of North Australia conference at St. John's college. We expect them back on Monday.

Maningrida Mirage

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