

There are many balanda (whites) were living in Maningrida among the ankakalia (Aborigines). Working with them and enjoying their forefront life. Most of the school teachers, forestrys, fisheries, crocodilus and a couple of other small social helpers.

Some were very friendly and good. I know because I visit them, I asked them to help me write my story. I asked them to help me to fix my tape. I asked them to help me fix my truck. And learning from by talking through their ways. I am lucky. Because I don't have to work with or for them. I am only friends for some. And these some help me to learn. But why we hate some nonanga- (Europeans),


Because old time law of Djangawor and Wagilak sisters tell us we boss for ourselves on our land. Before some balanda come and we friends. Then they go. Now they come full and fast. They stay and not for black (null) but for this themselves.

Some balanda worry for natives and know little bit of their law. Other ones don't care and don't worry about it. They just interested to live here. Yesterday, Monanga fight, joined themselves like enemies. And some dark people (yull) from camp (adawa) can't understand properly. But maybe Council know I think.

I see things happen with my own two eyes and I hearing words with my own two ears. That some talk good and some talk bad. They make me happy. They make me sad. Sometime they make me upset and they make me interested. And they are careding me too. This means what will happen today) and tomorrow? I can't understand everytimes. I read plenty books, magazines, Mirage, Bible, newspaper, listen wirles, lookim picture, comic, hearing planes, lookim motor cars, going up and down. I listen engine and make me think.


I drinkim grog to try cover my head. Sto thinking stupid idea. But I bloody can't stop. I can't. I think too much. What about you other people? From seven tribes in Maningrida. You think too? This is your country. Young school boys and girls you should tell all your parents, grannys, nother, daddy, brother, aunty, cousin, uncle and so on. You explain them THAT THIS PLACE HIM GROW TOO QUICKLY. You tell them what you want. I sorry for that good balanda who fight for us. What fight? I can't help them but they help me. I have to fight for Gunavidji tribe to say. What they think about these balanda? For grow this country too big or too little.

What children are learning bit there at school? And how they thinking. Are that new school teacher know? that native story? And they teaching right for young kids? To think about new Maningrida problem. We need that kid to be new bunggawa (bosses) here very soon. And we wanted them to help that old people to understand. Are we thinking for this? When I used to be look. They used to be happy at school. After the school, they come



along at Town Hall for the music and play songs. But now they play cards. Some eat clay. No hunting for Kangaroos. Some sleep all day and all night. No walkabout. What this means. And some go fishing. How about the other mobs? They do not interested for swimming.

For the outstations. What they think about for this plenty balanda at Maningrida? Do you want for some teachers to go to every outstations to teach all this bush children? For depend how long you want them there. So that kid can learn and help that station. More better for own languages known not balanda's own.



I an lucky. I an 35 years old. A little bit more to go. If I'm lucky. This is not my country. I could not say this a lot. But maybe I'm wrong thinking and maybe you don't believe me. Just because of my own thoughts. But I am still thinking as I'm an Jinnang man. And my father used to be live around this place a long time ago. And I like to live around in same way. And my people know me here skin group (balang dua) But this different life now.

JACK MIRRIJJI

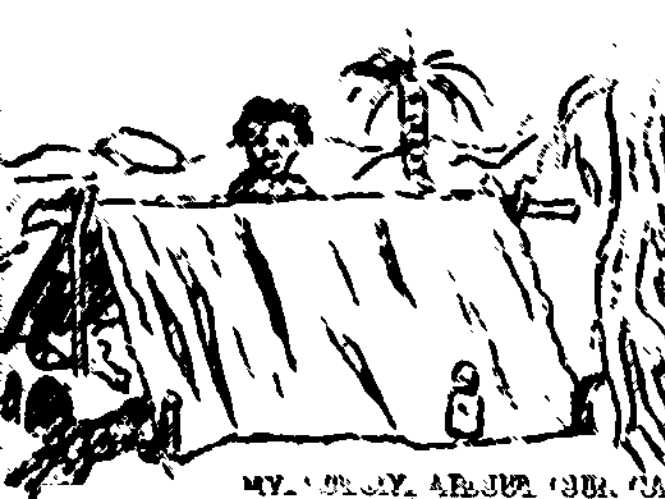
THE YINCA GUNAVIDJI FAMILY CAMP

Last week on the 30th of August, all the Gunavidji mothers and children went out to Juda Point for camping. We stayed there for one week. When we first went there we made tents for us to sleep. Every night we made campfire to sing songs and tell stories. One night, Lee Pinder made a campfire with the children to sing and dance. And the other night the mothers had a Corroberrie. Nancy and Betty Mirdilwanga were the singers and we danced all night. Children learn aboriginal dances. We danced with any songs, songs like Emu dance and the Frank Gatigati song.

We were happy there because it was nice and quiet and cool night where there was no drunken men. Every morning the womens went to get yams and the children went fishing and swimming. Every afternoon some of the young women helped Lee to make supper and tea. The older women went to get some wood cook.

We made a good stew with meat and vegetables. Every morning we had oats or creamed rice with fruit. When we went out, we were very helpful to Lee and Peter and they were very kind to us. In the morning, the tide went out and some of us went to collect oysters and when we got back there were buckets full of oysters and some in billy cans. Peter Pinder also went out with us to get oysters. The children were busy playing and fishing and swimming in the little rock pool and getting little fish that swam in the water.





Even the babies too. They liked to crawl on the beach and play in the shallow water. Laurie was watching eight babies. But when we was out there, the children didn't get sick. The mothers looked after them well. We really enjoyed the camping. Maybe sometime we will go out again.

(Story by: RITA DJITMU

MY STORY ABOUT OUR CAMP

Last week on the 30th of August, some of the Gunavidji woman and children went out for camping at Juda Point.

About 11:30 A.M. we left Maningrida and travelled by land to Juda Point. Lee and Peter went by the YMCA truck and the Gunavidji ladies went on the blue council truck. When we reached there we were eager to find Peter and Lee waiting there for us.

We have found a lovely spot to make a camp. Lee told us to camp right next to them but the ladies had decided to camp about thirty yards away where there was a lovely spot. During the first day at Juda Point some of the ladies and myself and Lee went out to catch some fish by the frill net or the throw net. Peter Pinder and some of the boys tried hard catching fish but the ladies were luckier and had a bucketfull of mullets. After the fishing was over we returned back to our camp, made a fire and cooked the fish on the hot coal. The mullets tasted so delicious.



At 4:30 pm some ladies made stew, the constructions for stew they had sliced the potatoes in quarters, onions in small pieces, and also meat. We boiled a big saucepan of rice which we cooked for about one and a half hours. Later the tea was ready. We called the ladies and the children to get ready and we were that hungry that some of us had two plates. The children behaved themselves during supper. They even washed their own plates up.

The next day followed. Daisy and Margaret went out and dug some yams. Some of us had to stay at the camp to watch the children or to swim or sing under the trees with Lee. Lee played the guitar and taught us a Filipino song. Peter drove the ladies to town to get their Child Endowments and Widow's pension and to shop. Just as we came back, Betty came with us with her two kids. That night, the ladies had prepared to do some dancing and how excited it was. Lee learned to dance with us. Laurie was the best dancer so was Daisy. Nancy and Betty sang. All the children danced.

We had a bit or rain the following day. It was not really sharp but we had our tents ready. Lee and Peter in one, the boys in another, Daisy and her group in the big green tent and my family in the small blue tent. The following day, Margaret and Daisy with Nora and three kids went for a long walk to the creek to collect some crabs and they brought back several and gave Lee some.

The journey was really enjoyable days. We hope someday we might go again.

Story by: HELEN WILLIAMS

PEOPLE AND NEWS JOTTINGS:

Rhys Jones and Betty Meehan who worked with the Anbara people at Kopanga in 1972/73 hope to be back in the area to do a bit more work at the end of September. They think they will be here for about six weeks.

Tom Haydon a producer from the BBC in London will be coming to Maningrida in late September to make some film for a big story he is making about Aboriginal people. He is going to film Mandarrg making a stone spear, people hunting and digging for cockles, and some painting.

There'll be no barge till Saturday a week... (this is a rumor) The beer club is trying to get some beer out as it can on the plane.

The MHA is to immediately start building two houses for the Gunavadjis down at the old Sewmill Site. One house is for Willy Djarkala and the other for Stephen Garwulgu.

John Boyd Liaison officer from the Commonwealth Savings Bank came on Tuesday, the third of August to temporarily take over Bank operations. He will be here till Saturday, the 7th of August. The bank is temporarily situated at the Administrative Officer's cubicle until one of the quonset huts, now undergoing renovations becomes ready as the new Maningrida Bank and Post office center. Expected to take over John Boyd is Mrs Galvin.

Gary Moriarty.. pay clerk, radio operator, scout master, and now Post Master General will be transferring to Banyili soon.

Former Maningridians will have a grand reunion at Snake Bay with Chris Burchett as new Community Adviser, Jack Gardiner as Administrative Officer and John Reister.

Bruce Neale is the bush teacher for Maragulibban this fortnight. Judy LeCheminant and Lenore Chapman are planing in soon to get back to work after a shopping binge in Singapore.

Harry and Chris Cox are due back from their holiday trip around the world.

MEANWHILE The Thomas Crown Affair is expected to continue with that famous song... WINDMILLS OF YOUR MIND.

PUBLIC NOTICES. Beginning immediately petrol and oil sales will be conducted only between the following hours at the Store:

Monday to Friday 10 am to 11am and 4 pm to 5 pm.

These hours will be strictly adhered to.

A. Henderson

All next week you should be prepared for blackouts. Wolpers and Law will be carrying out erection of power lines.

Admin. Officer

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Church programme this week will be the same as usual.

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Spare a thought for the paperbark trees that used to grow on the Western side of the creek. They have been bulldozed. Now what used to be the nicest part of Maningrida looks like the rest of the sordid landscape. All that's needed to complete the picture are a few brick boxes and some papers and drink cans.

Dan Gillespie

Maningrida Mirage

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