

" The Dead will be raised"

If people went into a cemetery, in most other places in Australia and started digging up a dead body, there would be big trouble. "Desecrating" a grave (not treating it with respect) is a very serious matter.

In Maningrida, and probably some other new Aboriginal communities, people feel differently about such things.

In this part of Australia, there used to be two burials. The first came at death when a body was either put on a platform in a tree, where the crows came and took the flesh (and you can still hear those hungry "wark wark's" hovering around in the singing and in the calls in ceremonies for dead men today.) or else the body was put into the ground where Nature removed the flesh in other ways after a few months. Then the bones were taken and put into a paper bark parcel (or brightly coloured material in these days) and kept in the house of close relatives. One well known Burada man has his two brothers wrapped in this way and kept in a suitcase. If the bones belonged to a child or some young person, they were often kept for a very long time. Johnny Mundurrug Mundurrug (see last week's issue) kept his for 10 years.

Then came the second burial or disposal. Visitors from neighbouring communities were invited to come to a ceremony in which the bones were broken up and put into a hollow log. In the ceremony, there are one or two 'cheeky' parts in which the act of begetting a child is associated with the disposal of the last remains of someone. If the play writer, Mr. Harry Miller saw this, he would probably want to incorporate it in his play "Hair". Parts of this ceremony and others are expected to be performed when a number of people come over from Milingimbi soon (if they come). The bones of the father of Joe and Tommy Fry are to be made ready for putting into a hollow log.

The Hollow Log was usually put in the country of the deceased. Within the settlement there are a number of such hollow logs near the homes of Gunavidji people and one or two Nakara. If they are not disturbed they will remain there until 'dust to dust, ashes to ashes'.

Up until 1967, it was fairly rare to find bones being taken from the cemetery. Quite often the remains of people who had died in earlier years in the bush, were placed in Hollow logs. However 1967-8 was a period of probably unparalleled ritual activity and great was the under-ground movement. Dr. Les Hiatt remarked that previously several older people felt real distress that the remains of various relatives were far far away from the country to which their spirits belonged.

Among the younger people, there are mixed feelings. Recently there was conflict between two brothers over the raising of the bones of a man who collapsed in the schoolyard in 1963. One saw it as his bounden duty, while the other believed that the bones should have been left in the cemetery as in Darwin.

As this old custom does not do anyone any harm and as it is carried out with due respect, it is surely right that at this time in the Settlement's development, people should not be under any undue pressure to conform to "balanda" ideas. On the other hand, some of us may well look forward to the day when the people will feel a sense of peace and comfort that the spirit of the deceased one is in the care of Our Heavenly Father, and as a result it does not terribly matter where the bones are.

Crosses have only been put up on those graves where relatives have given an undertaking to let the bones 'rest in peace'.

POST OFFICE

Be assured that although the addition of postal work within the store adds considerably to our work, we will at all times do our utmost to meet the requirements of the settlement.

TELEGRAMS CLOSING TIME: 11.45am and 5.45pm.

Please use post codes on telegrams.

FILMS: to go airmail require 11cents postage.

As from Thursday 9th July the store will alter its Lunch Hour to 1pm-2pm. to assist in despatching and receiving mails, as most aircraft are due approx. midday, this alteration of lunch now should enable mail to be accepted until a reasonable time and should also enable you to pick up incoming mails before 1pm.

All mail can be posted at anytime day or night at the postal enclosure in the northern side of the store and absolute safety is guaranteed.

G. BAGSHAW.

GRANTS: The Cultural Grants Committee recently approved grants of ~~£~~726.00 for Maningrida Progress Association. The grants represented a 50% contribution towards the cost of the Community Hall Plans (see them in the office) and the Basketball Court Lighting system which were completed in 1968.

THOSE AIRSTRIP TOILETS: The possibility of airstrip retiring facilities coming in the near future are grim indeed. The first attempt at securing reasonable airport rest facilities ended up on the waiting list, for inclusion to the 'programme' - that mystical system whereby essential works are relegated to their proper place of obscurity.

With this in mind, it was proposed to erect 'temporary' facilities (the shed and water tap) plus a couple of deep pit latrines. The latter were banned by the authorities as it was feared they might pollute the bore water. The Health Inspector suggested that chemical toilets be acquired. These were duly requisitioned - and rejected by someone evidently better versed in Public Health requirements than the Health Department man. The next move??

J.H.



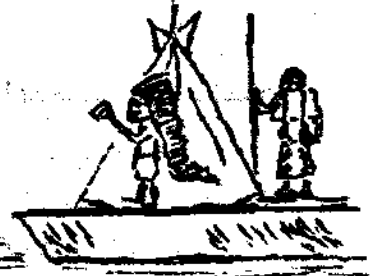
The Official Opening of "Shepherdson College" and Elcho Island Open Day:

Will take place on August 15th. Shepherdson College is now the Elcho Island school and will be named after the founder and former Superintendent, Rev. Harold Shepherdson M.B.E. He has been about in Arnhemland since 1927.

In Next Week's issue 'Mobile Works Force on the Job'
'Council affairs'

The Store has sold 1,000 lbs. weight of fish in 4 days .

THIS WEEK at Maningrida.



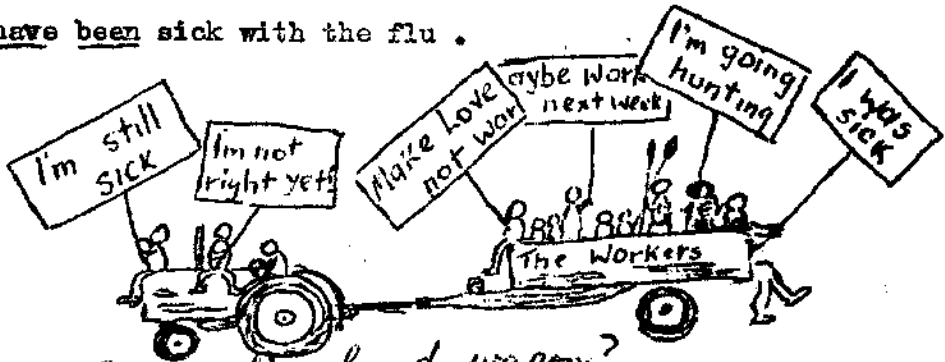
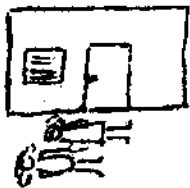
An American Indian of the Cherokee tribe, Mr. Agee, spent last week—and anchored in his boat off the beach. He had hoped to repair a fuel line in the boat and tried to get in touch with Darwin, "but we could only get a bunch of static." The parts needed were not available here.

As he watched the hose fill up his water drums on Monday morning, he spoke about his boyhood days on an Indian Reservation. The different kinds of huts and houses here, reminded him of how the people there learned to live in a simple kind of house before they moved into a better one.

He was a happy fellow and quite proud that he was an Indian. He said that he could quite understand how young people here felt when the old relatives would not let them do some things they wished. The Cherokees had been given a hard time by other Americans in early days, hunted away from their own tribal land westward to Oklahoma and the Indian Chiefs kept very much to themselves. Then the "2nd. World War came and the American Services accepted young Indians as volunteers for the Army etc. Many joined and in this way they were able to make a break from the control of the elders.

Now he and some friends are on a round the world trip in their boat.

A lot of people have been sick with the flu .

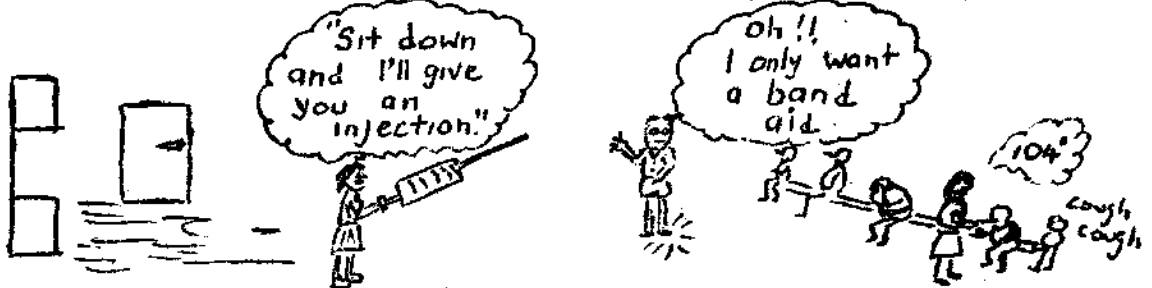


This weeks band wagon?

'given the time -- getting over the flu can be fun'

During this week, almost all the women in the kitchen either had the flu or were in some stage of getting over it. Some of the Home Science girls from the school went to lend a hand with the children's meals. Mr. Bill Armstrong, in charge at the time, expresses his appreciation. "They have been very helpful."

It happened in the Hospital Clinic at the weekend, when half the settlement seemed to be in the clinic for injections either to keep the flu away or to cure it.



An exception.

For the Bird watcher.

The peewee . Dila Dila (strictly rtila rtila) to Burada people and Nyega-rowa to Gunavidji.



There is a dreaming place for the peewees under a mud bank on the Blyth River. The Dreaming-Peewee went into a rock under the mud there, and some say that if you go over this on a high tide in a canoe in the Wet Season, you can hear that Pee-see calling.

The old people say that when all the peewees go away as the Wet Season begins, they go down into this mud (they're also called mud-larks) and stay in the rock place until 'burning grass time'. It eats insects, often from the leaves of the lilies, and on the ground. It lays 3 -6 reddish white eggs with purple spots in nests built of mud and lined with grass. They nest in trees.

Arnhemland Patrol: by Jack Miritji.

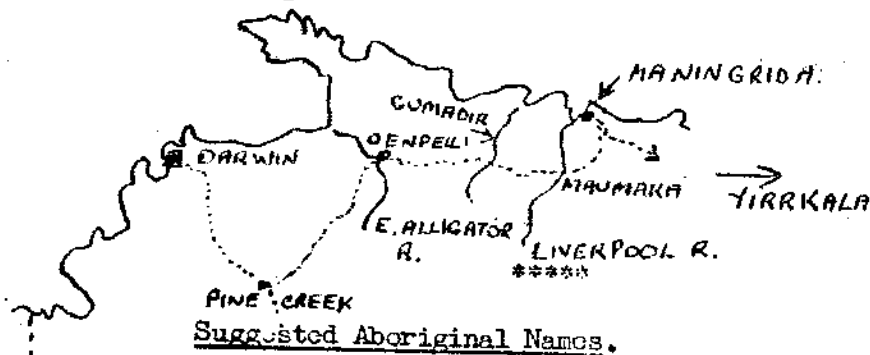
I went out on patrol to Maningrida through Arnhemland and back to Darwin with these men Jack Larcombe, Kevin Peterson, Graham Castino, and Jack Miritji.

We left Darwin at 6.30am on Tuesday 10th Sept. and went out on Patrol to **Maningrida through Arnhemland and back to Darwin.** There we made our first camp at Pine Creek. We had our breakfast at ^{the} camp at ^{the} old Police Station. Filled up with petrol and left for Oenpelli about 8.30am. Broke down 17 miles from Pine Creek. The generator was burnt out. We stopped and replaced the generator and at the same time listened to the radio sched. Set off again and made our second camp on the East Alligator River, Borandi for tea. The next morning, came on Thursday 12th September, broke camp at 8.10am and left for Oenpelli and had a trouble crossing Iमारoo Creek, there we made our third camp, and stayed for the night, travelled 54 miles today.

On Friday 13th, broke camp at 7.45am, bogged at Gumadirr Creek. Had dinner at Arakand-Kara Creek. Bogged again at Guringary a tributary running into the Liverpool River. A few miles later we tried to contact Maningrida on the wireless not very successful. Camped at Mau. aka Crossing.

Saturday 14th September left Mau. aka crossing for Maningrida at 7.45am. Hoped to get to Maningrida today and did despite trouble with the vehicle. We had to get the Settlement mechanic to come and fix one landrover, as the clutch went on it as we were driving in.

Sunday 15th we stayed at Maningrida until on Monday 16th we started work at 8.00am. Got two boys Johnny Manjora and Alex Junor to go to Yirrkala with us. Loaded the trucks and left for Yirrkala about 2.00pm. About 10 miles from Maningrida along the first road (Oenpelli to Maningrida) we started our own road. We went south and then to the east about 9 miles to Gumamburuk Creek, where we camped. One vehicle stuck in the Creek bottom up to rear axels at 6.00pm. Spent the night.



1. For this paper - the person who can suggest the best local Aboriginal name for the Mirage will get Issues 41-60 free. It could be the word for Message, message stick, words, story, or maybe Liverpool River, or some place here at Maningrida - or you may have some other good idea.
2. For the 'Maningrida Store' - the Auditor, Mr. Doug Gamble suggested that Maningrida should follow some other communities like Hooker Creek who call their store 'Wombana'. This is a matter for the "Co-op" Board, but all over Australia there must be hundreds of Snake Gully Stores, Hardy's Hardware Stores, etc. Surely we can find one word a pleasant sounding Aboriginal name, for our store.



KEEP THE CULTURE KIDS!



Learning bark painting? Mat weaving? Singing, dancing? It's not a step backwards in any man's language, in any country of the world.

African people have hung onto their weaving, dancing and singing - which are now famous the world over. There are stacks of records sold of African tribal singing. Famous African dancing companies travel around the world showing other peoples their OWN, UNIQUE ancient dances.

The American Indians are now starting to try and learn again all their old customs. Europeans are learning the ancient craft of pottery (invented in China). Many European customs are very old, e.g. shaving whiskers is an ancient masochistic custom coming from ancient Egypt.

It might be hard NOW for some Maningrida young men and women to realize this - but there is no reason at all why Aboriginal customs shouldn't have the same future as other races, with dancing companies, records, traditional stories, Annual Culture Festivals etc.

Take bark painting for instance - just from the European people at Maningrida there is a steady demand for paintings. What will happen if you Aboriginal youngsters don't learn the skill while you have the opportunity? The skill will be gone - maybe forever, and in times to come, not only Aboriginal people, but many people of the world will be sad, because nothing bark painting!

Right now in America there is a fantastic demand for paintings and other objects (carvings, mats, spears etc.) done using ancient methods and skills. Years will pass and this demand will be even greater.

You are the people who have the opportunity to try and preserve aspects of Aboriginal culture, YOUR CULTURE - don't push it away. Learn how to paint, learn the dreamtime stories, dance, sing - everything!

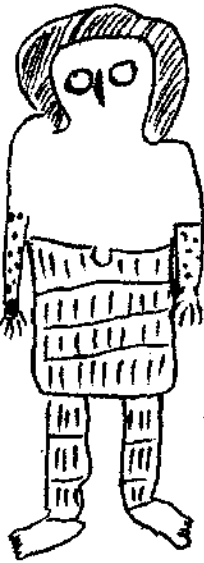
This has been said before and it is so true - you are lucky people. Aboriginals are culturally rich - you have learnt many European customs, and you have Aboriginal customs as well. Europeans know only one culture, they can't dance your dances, sing your songs, paint your pictures - many would love to, but they don't know how. My class is trying to teach me to dance your dances - I am trying to teach them mine, and apart from learning a lot about each other, we all have a lot of fun. Wouldn't it be just too good having a mob of Europeans and a mob of Aborigines all together on a Saturday afternoon having a teach-in, dance-in, sing-in? You teaching them, they teaching you. Too much fun - here look!

Come on you mob, get with the culture kick! We've got a lot to learn from each other.

- Walgett.

Due at Maningrida early this afternoon (Fri.) is the Ambassador for Jugoslavia.

On Saturday, Mr. Jim Davidson, of Melbourne to buy bark paintings Mr. Davidson has been coming to Arnhemland for some years now and knows many of the artists well. In his younger days he was a mining engineer in New Guinea.



WEEKEND DUTY OFFICER: MR ED. CAREY

WEEKEND DUTY SISTER: Sister Ena Pickersgill.

STAR THEATRE:

Friday: State Fair.

Saturday: Colossus of Rhodes.

Church Services: Sunday. 9.30am All age Sunday Schools 'The Law of Moses'
7.30pm. Evening Service.

Mrs Prussian has written a letter expressing her appreciation for the Church building and the service held last Sunday evening. During the last two dry seasons there has been a fall off in numbers in the congregation and some spiritual inertia. Mrs Prussian says "what a pity that so many of the seats are empty.....there is a text in the Bible that says "Forsake not the assembling of yourselves together"....a little while spent inside these walls can be most rewarding."

DEATH: Mary Nulmurgurg mother of Charlie Mowindunga, Michael Gadjawula and Johnny Jibarrjira, on July 7th Aged 50 years.

PEOPLE: Mrs Margot Williams: (formerly a sister here) has written to say that her baby Anthony Scott Williams is a 'beautiful baby' who does almost all the right things. Margot lives in a flat in Melbourne. She is wondering whether anyone has seen a didgeridoo belonging to her.

Ray Munyal and Johnny Majjerri have returned to Bulman after spending a few days with their families at Maningrida.

Mr and Mrs Dana Pollard have returned from Albury, in Victoria where Mrs Pollard's father has been seriously ill. Mrs Pollard's father was the Member for Albury in the N.S.W. Parliament until his retirement (at 82) a few years ago.

Sister Eileen Jones and her sister Kathy are staying with Sister Cec. and Eddy Carey for a few days.

Mr John Wilders: has been attending a conference in Darwin at which the Training Allowances and matters relating to employment are being discussed.

Miss Edna Golliver (Home Management) has sent cards to friends. She has seen Hong Kong, New Delhi, then on to Tyre and Sidon in Lebanon and now she should be in England.

Silas takes off for Melbourne and that dreaded cold weather in Melbourne in a little over a week for the next meeting of the Pensioner Homes Trust.

Congratulations to Alfie Roberts on becoming the owner of a motor vehicle. He is fortunate to have a father with experience in mechanical work.

Maningrida Mirage

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Maningrida Mirage NT Maningrida Community

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