



ABORIGINALS AND THE LAW

Noel Souter saw me on 9/9/74 and spoke of an incident which took place at Co-inda (Jim Jim) last week.

His party including an Aboriginal, Abel, was travelling back to Darwin last week. They stopped off at Co-inda and asked for accommodation, but were told that there were no vacancies.

They asked for drinks and, whilst being served, were asked to go and drink them outside the premises and "be quiet".

When they went outside they were harassed by an employee of the establishment who said he had been employed by Mr Tom Opitz to "clean up the cannibals."

He was most offensive and a couple of members of the party became but were restrained by another. Noel said the man appeared quite irrational and was continually referring to 'cannibals' and making other insulting and derogatory remarks.

The employee demanded that the party quit the establishment which they eventually did. They realised that the cause of the attack was Abel and the establishment's attitude towards Aborigines.

An enquiry directed to the licencing inspectors in Darwin revealed that this was the fourth such complaint against Jim Jim. Under Section 117 of the Licencing Ordinance a licensee has a blanket right to exclude people from his premises.

The law thus sanctions discrimination and evidently those discriminated against have no right of redress (except by action outside the law).

### CATTLE STATION WAGES

Incredible as it may seem, there are still cattle stations in the NT which do not pay regular cash wages to their Aboriginal employees.

The other day your correspondent visited Mainoru station, and, among other things, requested outstanding wages on behalf of a former employee. He was handed a sheaf of dockets being a list of items "booked down" at the station store. According to the manager the former employee actually owed the station a sum of money. An examination of the dockets revealed that the employee had been given only \$40 in cash over a period of a couple of months: he had no doubt been paid at the award rate (\$56 per week) but had never seen the money.

Later on some Aborigines said that this system of 'book down' is one of the main reasons why their people are reluctant to work at Mainoru and other stations.

They know the value of their wages and want to see the cash in their hands each week, or fortnight. With the 'book down' system they never know where they are.

Whilst your correspondent was at Dulman one of the staff members of Mountain Valley station came recruiting but no one would go there - for the same reason.

The Department of Labor officer in Katherine, Mr Charlie Cuff, said that his Department is most concerned at the iniquity of a situation where employers can opt to maintain such a system - but there is nothing in law to prevent it.

Same old story eh?

The committee presently touring the Territory to enquire into such matters as the way Aborigines can participate in Government ought to be having a hard



look at the laws of the Territory.

from John Hunter

## I KNOW ONE CASE VERY WELL!

A Jinang called Dick Miwirri had a small son in about 1962 or '63. This could be proved by looking at the hospital records in Maningrida. When he was only two or three years old he died.

Gowan Armstrong and the assistant supe intendent John Wilders asked me (I was working as a patrol assistant then) to organise the burial for next morning. The superintendent of the settlement was that day John Hunter.

But Dick Miwirri came to see me and said that he couldn't bury his little son and pleased by to tell the minister. I told him that I couldn't tell the minister but that I would help him, because he was my countryman, to trick the European people. We had the burial service next morning, but all we buried was a bundle of stringybarka, either a blanket nor leaves and some grass. We kept the little body in the camp.

Soon after, though, another Jinang man called Peter Pandjuljul went to the assistant superintendent John Wilders and told him about that what we had done. The assistant superintendent John Wilders came to me and said "where is the body?" We dug up the grave and there is nobody there."

I realised that it was no good telling a lie. And so I took the assistant superintendent John Wilders down to the camp where the little body was and told the old man called Ray Baku, who was guarding the body, what the balanda Hollander had come for.

Doctor Baku brought out a suitcase and said "here is the body, but if you take it we will spear you." The assistant superintendent John Wilders was very angry at me for tricking but I said to him "what can I do? If the old men will spear you and you can get a holiveman to help you for that. But if I don't do what they tell me to they will spear me and I will have no-one to help me."

Finally the white Hollander went away and said "now it's all up to you." Then Dick Miwirri still has that suitcase and it contains the bones of his little son.

He has carried yesterday everywhere he went. This shows how hard it is for a man fashion to change to the Dutch man's ways.

Once again this story was written by myself a long time ago and nobody was helped me until Bruce Neale (ex- Maningrida school teacher) came from Milingimbi and I first met him in about 1972 or '73. He helped me change a little bit of a few English mistakes.

Watch it for more story next week.

from Jack Mirritji.

## ARE YOU BUYING A MOTOR

Over the last few years Aboriginal people have bought cars, motorbikes, boats and outboard motors from balandas. The things they bought have often been rubbish and the balanda finishes up with the money and the Aborigine finishes up a broken motor, car or bike in quick time.

Roger Brooks the M.P.A. mechanic, gets a lot of worries these days because people buy old or rubbish vehicles and motors and then want him to fix them up.

If you are thinking of buying a used car or bike or motor, Roger would like you to ask him to have a look at it first. It could save you a lot of money and him a lot of trouble. Also, if you are thinking of buying a new machine, Roger might be able to give you a few good ideas too.

P.C. and D.G.

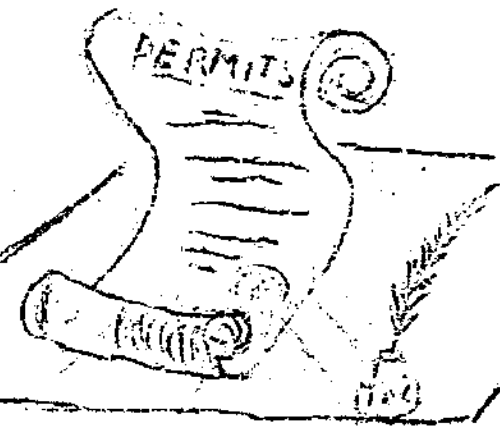
## WELCOME:

The Mirage says welcome to all the people from all the countries along the saltwater coast who are coming to the big bunggul this weekend as guests of the Gunavidji people.

# PERMITS PERMITS PERMITS:

Violations of the Permitting Ordinance have been brought to the attention of the Village Council.

1. Maragulibban reported that illegal entry of a group from the Housing Association who snapped away their cameras at the Guninggo Camp and countryside without the courtesy of asking the local camp council if they could do so.
2. Nakalamandjora people have spoken of balandas "sneaking up" in their boats to fish and to catch crabs in their waters. They also said that balandas have gone further East of Rocky Point into the restricted area.
3. People at Momega have complained of vehicles enroute to Darwin travelling through their residential area at dangerous speeds. Specifically noted was a convoy of Forestry vehicles. The Momega People are soon to build a road bypassing the camp on the present road. Travellers are prohibited from camping from the Gove turn-off road to the Liverpool River.
4. Individuals have bypassed or ignored Council recommendations with regard to permits which affect matters of consequence...ie.. employment of Europeans.
5. European residents have hosted guests without asking the permission of the Council or the gazetted Welfare Officer who in this case is J.WILDERS.



The law specifically states that documents, ie..Permits must be duly signed by the gazetted Welfare Officer. In Maningrida, the ONLY person who is legally able to sign permits upon the recommendation of the Council is John Wilders. Any permit signed by any individual other than Mr Wilders is INVALID before the law. Individuals seeking just VERBAL permits, or individuals ignoring Council recommendations stand accountable before the Council and before the Law. Only permits specifically those of consequence, duly approved by the Council in an officially convened meeting and endorsed to the gazetted Welfare Officer are VALID.

VIOLATORS OF THE PERMITTING ORDINANCE WILL BE DEALT WITH ACCORDINGLY.

Maningrida Council.

## ATTORNEY-GENERAL FLIES IN

Attorney-General Senator Murphy met with the Council on the 6th of Sept. while on visit with the Crocodilus. He declined to discuss matters regarding Forestry but he spent an hour and a half discussing the LAW and its implications on Aborigines. His attention was called to the very slow grind of justice in the bush and the lack of communication and rapport between the Law Enforcement Agency and the community at large. He realized the conflict between Tribal Law and the Constitutional Law (Balanda Law) and the confusion in the mind of the Aboriginal as to what law reigns supreme. He said " It is difficult to synthesize what the law is to these people." He also said that his department will look into the possibility of appointing a Special Magistrate (an Aboriginal) who will sit with the visiting Magistrate and help him evolve a decision regarding cases brought to court. He will also consider the possibility of having Court Interpreters to bridge the communication gap between the Magistrate and the accused.

(continued on the next page)

As to the participation of the Aborigines in maintaining peace and order in the community, he said that it is possible to have special Peace Officers who will have police powers to enforce the law or to arrest individuals causing public disturbance or posing a threat to the well-being of the community.

Further, he discussed what the Council can do, within the Law to deal with various social problems.

L.P.

## STORY FROM RITA

I want to write the thinking of the Gunavidji people. My people are worried about many balndas who come more and more in our country. Long ago, my mother told me that there were no balandas and my people were happy. Now we have many balandas and many are checky they think we are less people and dirty ones too. This make us shy but angry inside. My people only want good balandas here, may just a few, many 50 to stay here and work. If we see checky balandas we will just kick them out of our country.

Some school teachers are doing well some are not. Some balandas are good. Some are not. Just like a few years ago, when Peter Williams was here and the school was running well and good. Many children like school and they are happy to go swimming by trucks during the weekend. And they learned about hunting in Aboriginal ways and during school time, the headmaster helped the cleaners, the women use to work at school. And tell them to do right things. My people want the children to learn Aboriginal story not only balanda story. My people also want balandas to learn Aboriginal ways to come and let my people teach them about us. Maybe some old men can teach in school about Aboriginal story and dance, something like that like a few years ago.

But now Maningrida is becoming Balanda place and my people are not happy. We want balandas who are doing well with the Aboriginal People.

### JOINT COMMITTEE

The Joint Committee on the Northern Territory comprising of members of the Australian Parliament arrived in Maningrida on the 11 Sept. 1974 to inquire into greater self-government for the people of the Northern Territory and how best can the Aboriginal people participate.

Participation has been narrowed down to mere representation on the Legislative Assembly through elections. The Committee presented two types of elections:

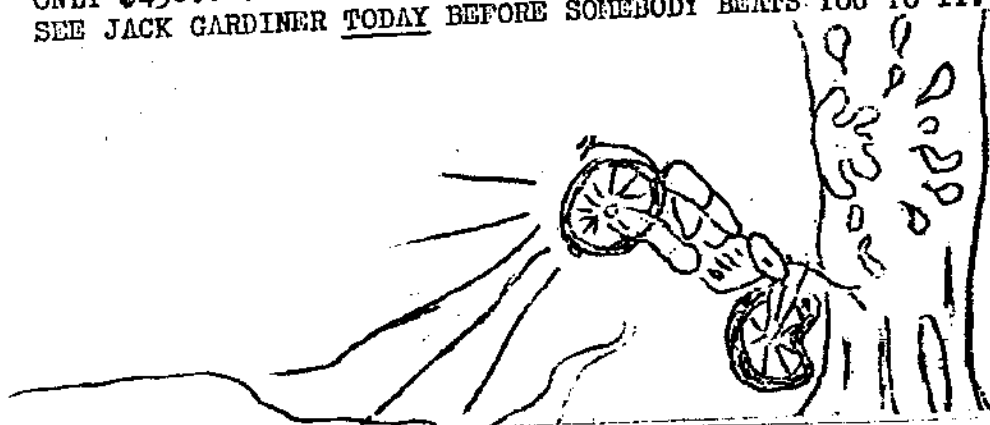
1. Ordinary elections in which both Aborigines and Whites can stand for election.
2. Special elections where only Aborigines would be allowed to stand for election.

The Council decided on Ordinary elections and also decided on a mixed district

L.P.

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# HAPPENINGS IN ARNHEM LAND CENTRE

There are 62 people at the Bulman presently, either associated with the Galperum cattle project or Weemoll Community Development.

Mr. Tex Camfoo is Manager of the cattle station and several men work with him all for no wages as the Government has not seen fit to fund the project (Murwangi and Unia cattle projects are in the same boat.) The station has about 100 head of horses and 200 to 300 cattle in paddocks. There are about 40 or 50 available for market but the price is so poor that it is not worth sending them to Katherine. On present indications there seems to be no option but for the men to apply for unemployment benefit so they can get some money whilst they go on with their station work.

Weemoll Community is better off, with Housing Association funds in seeming abundance. Several men are on award wages but are awaiting the commencement of building activities (2 houses per year.) The Community needs to have 15 houses and has also sought funds to erect a workshop and a community building. Willie Martin, community leader, envisages quite a few people moving up to Weemoll from Beswick and Danyili and plans to start a gardening and cropping venture as an economic base.

The Government has evidently planned to have a school there but it has not materialised. The D.D.A. is building a better airstrip but has had to seek more funds from D.A.A., so work is at a standstill. The Works Dept. has partially completed a formed access road to Maimoru.

John Hunter

## SCHOOL OUTSTATION POLICY

As the outstation movement continues I have outlined a policy for the establishment of schools in this situation.

1. Outstation schools will only be established at the direct request of the outstation leader (land owner)
- 2; The request must be made to the Principal of the school.
3. Upon such request the Principal will visit the area and discuss various aspects of the request especially that of a suitable Aboriginal to train.
4. The initial visit will be followed by a second visit within three weeks. (sometimes a third visit is necessary.)
5. Following the second visit the situation will be discussed with the Dept. and the staff of Maningrida and the school will be established as soon as possible.
6. Staffing will vary, and will be decided on the situation of the "hub" school.
7. There are some "physical" considerations these being: living quarters and the utensils of the teacher, suitable structures for the school, basic texts and stationery.
8. Where possible, the school will be bi-lingual.
9. In all cases, the newly established school will come under the direct control of the "parent school" at Maningrida.
10. The transport situation is such that at the moment, it depends entirely on the cooperation of the Dept. of Aboriginal Affairs. Treasury has recently approved the supply of vehicles to the Dept. of Education but these will not be in Maningrida during 1974/75.

Brian Deslandes

## CHURCH NOTICES

Sunday school classes in the morning and church service at Cadell.

There will be a camp service at 7:30 pm on Sunday Evening at Harry Mulumbuk's place at the Burera Camp Area. We hope to finish this service before the dancing starts, and people can proceed to the dancing area.

I would like to express the feeling of appreciation from our Maningrida Church for the image of a Christian witness that Mr Jack Gardiner is leaving with us.

We wish you John with all the blessings and successes through our Lord in your future work.

Rev. Gowan Armstrong is coming to visit us this weekend until next Tuesday. It is good to have a yarn with an old and loving friend.

M. Latu

## SCOUTS

Last week, the scouts spent two days out at Juda Point. Although the fishing was fairly poor, we were able to shoot and a couple of birds and collect plenty of oysters. We hope to go out on several more camps before the year's end. Anyone wishing to join the camp is very welcome.

## PEOPLE AND NEWS JOTTINGS S. Joseph

The Gunavidji Women have started a weaving club. Last Wednesday, Helen Williams Laurie, Rita, Linda, Daisy and Margaret plus their babies went out in the YMCA truck out to Barney's Jungle to collect some pandanas. It is hoped that their enthusiasm will keep going.

L.P.

On Thursday's plane came Kathy Glasgow, her children and an assistant whose name we unfortunately did not catch. Kathy and her husband Dave are old friends of Maningrida people. Some years ago they were here for a long time writing down and learning the Burera language. Kathy and her assistant have come to hold some classes in learning to speak read and write in the Burera language. We hope to bring you a story about these classes next week.

On Tuesday Frank Guramanamana, elder of the Anbara people at Kopanga returned from Canberra. Frank has been made a full member of the Australian Institute of Aboriginal Studies and had gone to Canberra for a big meeting to talk about the Institutes work and give his ideas. Frank went back to his country on Wednesday where its nice and warm. While he was in Canberra he went to the snow and had a ride in the chair-lift--everyone else was too frightened.

The Gunadba people at Gotdjandjindjerra have been hunting for geese and buffalo to give the visitors to the Bungul some bushtucker. They are getting the geese from the place called Ganingana. They hope to get a buffalo at the Balpanarra plains.

John Hunter, Projects Officer from the Department of Aboriginal Affairs is visiting Maningrida and some of the outstations.

A few consignments of Gardens tomatoes have gone into Tullys the produce merchants in Darwin. Peter O'Connor, M.P.A. Manager, tells us that Tully's are very pleased with the consignment and have increased their order.

Contributions of articles stories and ideas are always welcome for the Maningrida Mirage. Give your stories to Peter Cooke or Dan Gillespie.

Arthur Marks former Community Advisor at Maningrida for a short time is now C.A. at Banyili.

**Maningrida Mirage**

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