

*NOTE ON PARTICIPANTS*

*This was the only interview with a married couple. The husband is identified as P, the wife is indicated by S or SN.*

2 P: You ask us both questions first. [*SE: All right.*] I think.

**3 SE: *Okay, first one. Did you both go to school when you were children?***

4 P/S: Yes. Yes.

5 P: We both went, and we learnt a little bit.

**6 SE: *Why don't you talk about when you were children?***

7 P: Yes, in those days when I used to attend the balanda school, those balanda used to teach us lots of things. But I didn't really learn that balanda law. Why didn't I learn it? I was always thinking in our own Aboriginal way, and about the country where we lived, where we came from. We all mixed together. We were all different and came from different places, but we all came and stayed at Kunbarllanjja. So we grew up there and went to school. And that white business, there was always a lot of it and it was very difficult, ah, those balanda ideas and ways of thinking. It's good that there is still so much Aboriginal stuff in the homes, at Kunbarllanjja I mean, so we can see the younger generation, kids, young men and women. If they know it properly, then maybe they will be able to teach it – concerning both the white and the black things.

8 Maybe what happens is that when the kids are talking to each other, they get a lot of ideas, and they see a lot of new ideas coming along, lots of different ideas from the balanda world - there's an exchange of ideas. And in the Aboriginal domain, they're moving away from those ceremonies that have been around for ages, and moving towards these new ideas. So they might be thinking that way, or maybe they'll want to really hang on only to the Aboriginal ways. Maybe that is what it all means for them. So for that matter, back then, it was a good thing for us (2) that we wanted to learn balanda things. I should have learnt it. But, this was a little place

back then. Now it's become a big town, so what I mean is there are two ways of thinking that we've, so we have to choose between what's bad and what's good. Between white or balanda on the one hand, and the Aboriginal way, our own Kunwinjku way. I'll stop there.

**9 SE:** [[Asks SN]] *Do you want to say anything?*

10 SN: I went to primary school in Darwin and then to High School - Darwin High. I finished year 10. And some year ten I did at Kormilda College.

**11 SE:** *I'll ask you both some other questions? You went to Kormilda after that? You didn't go to Kormilda?*

12 P: Yes, I went, but only for a very short time, so... [**SE:** *This was when you were a teenager?*] Yes, when I was a teenager.

**13 SE:** *Can you both talk about Kormilda - whether it was good or bad. Did you actually want to go? Did you want to be sent?*

14 P: We went to Kormilda, and...it was okay with them teaching us. But at the same time it didn't work for those who couldn't understand, who didn't really know the story, or understand our reason for going there to Kormilda. There was a strict story there where they used to supervise us - the young women and young men. They were interested in each other, and that's what caused the trouble. They were thinking about boyfriend-girlfriend business. And some of them used to, um, they would prowl around at night and they would, um, go off together. So that group made a lot of trouble sometimes for the rest of us. So we didn't learn very much of the good balanda business those balanda used to teach us. So that's why it was a bit tough for us who went into first year of school there, at college, at Kormilda. So...but we looked at both Aboriginal and balanda ways. So, then I thought, "Ah, well I didn't do very well and so now I don't want to go, I didn't have a successful time at Kormilda." The school was good, but other people mucked it up for me too, with that girlfriend-boyfriend business, men or rather young blokes and young women chasing after each other. So we spoilt it for ourselves. But we still kept our own way right

through. So I didn't go back. That's was it for me, I just stayed at home and didn't ever want to go back again.

15 A lot of other people who went at the same time say the same thing. The ones who went before us and we who went later on. They all know about Kormilda, all of us who went there. Of all those young men, some have died, the rest are still around. And again, the community was small at that stage. There were very few houses. There were just small houses [**SE: Here?**] here at Kunbarllanjja. Airstrips, where the planes landed - there were two, one at Banyan, the first one. Then after that, later on they built one about half way along the base of Arrkuluk (hill). So they used to land at both, those aeroplanes back in those days. That was while the old people were still all here. [**SE: You knew them?**] Yes, there were a lot of older people around then. When we were growing up we knew them.

**16 SE:** [[Asks SN]] *Do you want to say anything about Kormilda?*

17 SN: My mother sent us there because we used to get up real early and sometimes we would miss the bus, so we had to go to Kormilda to do the schooling there. Or we had to get up early to catch the bus. But there at Bagot [**SE: Kormilda**] we didn't catch the bus early.

**18 SE:** *So your mother lived there, you had a house at Bagot, but you went to Kormilda College and slept out there?* [Yeah.] *Okay. What did you think about it?*

19 SN: It was good.

**20 SE:** *And you used to stay there and get the bus to Darwin High?*

21 SN: Yeah.

**22 SE:** *Okay. A lot of kids do that.*

23 SN: There were too many drunks at Bagot, so they sent us there. They were a nuisance, so...

**24 SE: When you were at Bagot, did you go to school anywhere else?**

25 SN: Yeah. At Ludmilla Primary school.

**26 SE: What about, hang on, I'll ask you both. Where else did you go? Nungalinya or Batchelor College? Did either of you go to Batchelor? You went there?**

27 SN: Yeah. I went to Batchelor.

**28 SE: Can you talk about that a bit?**

29 SN: To do my health workers' course. I started in 1992, no, 93, and then in 94 I got my certificate. I'm a registered health worker.

**30 SE: What did you think of Batchelor?**

31 SN: It was good. Me and Rita went.

**32 SE: What about, okay, now you both went to Nungalinya. You went together. Could you talk about Nungalinya.**

34 SN: I've been to...I started Theology, eh? For six months. I've passed that and I got my certificate in December, December 1996, eh? Last year (1997) Sorry, 1996. [SE: *Oh, the year before.*] And I've got my certificate so I'm doing the Associate Diploma now.

35 P: Yes. Um, Nungalinya is a different sort of place but it's like, it's similar to Kunbarllanjnja in the mission days. But that system has moved - they've put it there at Nungalinya. That's what they call the place. I've actually learnt things there. We learnt there. We were learning how to think the right way. It's well established there. If anyone wants to really learn, he'll change his thinking there. He'll do some thinking, he'll think about good and evil. That's actually what we all learn (inc), or

they learn, or we (exc) learn at Nungalinya, so then we can look after each other. We can look after each other, and we can listen to the real law about our Christian belief.

36 Why did Christianity come? It helps us when our parents teach us, when our mothers and fathers tell us, “I’m telling you all this while I’m still alive so you’ll know it in the future, because I’ll die and leave you. So it’s up to you to help yourself and think properly about what you want to go after in life. So think hard. There’s a lot (to think about, for example) animals to hunt, and fish, all over the place. And at the same time, balanda have brought in a lot of things. They’ve got a lot of things. And they could help you to learn too. Whatever it is, if it’s the right thing, the right one, try to understand it. Learn about it. That’s when Christianity helps us. So you won’t become too greedy, but you’ll be satisfied with what you’ve got.”

37 [[End of side A. Tea break and tape turned over and rewound to start of side B.]]

38 P: Yes. When you’re ready.

**39 SE: Okay. I want to ask you about ceremonies. Do you want to talk about that Aboriginal business? Did either of you go up to the ceremonies, to the ceremonial places?**

40 P: Just me. I know about one ceremony. She’s not informed, she doesn’t know.

**41 SE: So are you happy to talk about what you saw, is that okay?**

42 P: When...When those old people used to teach us back then, they used to help us. They would help us, they used to say, “This, this and this are restricted things. You don’t touch them, you don’t handle them, you don’t eat that. You’ll have to wait till we come back again later and tell you when its the right time, and then you can eat those items. You observe this ceremonial restriction, and that’s good. Good. Whenever you go to that ceremony place.”

43 Actually, the old people were themselves under that restriction in the same way. A woman, for instance one’s mother, she is under that restriction in the same way,

she won't eat or touch whatever those things are. And that means she doesn't disregard that teaching, but she hangs on to that teaching strongly. So she'll say to us, "This is what you do, my child." She'll say, "Be very careful lest you become a bad person. That would cause pain to you and me both. We would ruin things for ourselves. We would lose the righteousness which is in that sacred teaching so we can possess the truth. But if you keep on going right through to the end, and those old people come back, who were with you at the start, and they see you there, they'll say, 'Now its okay for you to eat and handle those restricted things. It's okay.' So then you help other people in their turn as they come along. You watch those other people. Whoever turns up, you give them something. You give them somewhere to stay. You should also show them the good spots where they can go to get food and animals. So you can eat and drink together. You should help those who arrive from a long way off. Take them along. Give them a hand. Give them somewhere to live, so you can camp together at your place, make them do this - by giving him a place. Then, I mean, you'll be able to work together, helping each other, make things together. Sharing the same camp. Maybe you like that place where he's staying. He likes that place too. So then you keep an eye on him for your own sake, see if he's going okay or not. So you keep an eye on him. And he in turn will keep an eye on you, to see if you're going well or not, so then he can do that for you. So you pay attention to each other's views, and that's good. Its good you're together."

**44 SE: *That's what they used to tell you?***

45 P: That's it. That's good advice. And it helps us live rightly.

**46 SE: *Which ceremonies have you been into? Mardayin?***

47 P: Mardayin, that's the one.

**48 SE: *Who was teaching you at that?***

49 P: My father's father, my Mawah.

**50 SE: *When...was it the same as...how did they teach you? Were they harsh?***

51 P: Yes, it was hard. They made it so water was taboo for us. Game animals were taboo. And we didn't disobey them.

**52 SE: *The ones who were teaching you at the ceremonies, were they very strict with you? Did they, did they make you try very hard? Did you have to do things over and over many times?***

53 P: They taught me a lot, and it was hard. So that we would then copy them, we would copy them, just like they had done before themselves.

**54 SE: *So you used to watch what they were doing?***

55 P: So...we used to watch what they did when they were talking about the law.

**56 SE: *This was back when you were a young man, but nowadays, do they still do this?***

57 P: Nowadays some do it. There are some who just go on doing this, those who don't, who don't just disregard their mother and father, or what their grandfathers tell them. They hang on to what is taught them, so that's good. They are good (kids). But there are some who just do whatever they like, go along whichever way they like, they don't want to keep hold of the truth. They just want to do their own thing all the time.

**58 SE: *Okay. Can I ask you another one, about that? Hang on. What? Ngalwakadj is just going to see who has turned up outside. So, in the past, were parents happy to send their children to the ceremonies? Were they happy or not sending their children, their young men? How did they feel about it? Maybe back in the past or even nowadays.***

59 P: Yes, they used to take them so they would learn bit by bit. [SE: *The adults?*]

60 The adults. With the result they could relate all the people living all over the place. So they wouldn't do anything wrong in regard to all those other people. So they could live in peace. And this was about Aboriginal ways, they taught them. It was really important. And it was probably very difficult, and some of them want to learn about Balanda things too.

**61 SE: *Some of them?*** [[ P. Nods agreement]]. ***Okay. Is it all right if I ask you both some other questions? Who used to teach you when you were a young man and young woman, when you were young, who used to teach you, I mean about Aboriginal things and about balanda things? For example hunting, paintings, bark painting, or cooking game animals – how did you learn that? Is that okay?***

62 SN: My grandmother used to show us how to hunt. [**SE: *Your mother's mother or father's mother?***] Mother's mother. [**SE: *She would take you with her in the bush?***] Yes, she showed us everything. [**SE: *Here or there?***] At Bagot. We used to go hunting for turtle, turtle hunting, goanna hunting, goanna hunting, snakes. And she used to show us how to cook them. [**SE: *Where was that?***] At Humpty Doo.

**63 SE: *And who taught you about things like promised marriage, like Aboriginal law?***

64 SN: My grandmother, Margaret, yes. My mother's mother.

**65 SE: [[Asks P]] *Brother, what about bark painting? Other Aboriginal stuff?***

66 P: Yes. Um, you know some kind of balanda came, maybe he was what they call, what they've called, maybe and archaeologist, a group, a company that came from maybe from Sydney or somewhere, Melbourne. Anyway, they wanted to find out something like how Australia came about. And they were looking for either minerals of skeletal remains, or looking for [**SE: *Bones of Aboriginal people?***] Only balanda (were doing this.) They were looking for Aboriginal bones or maybe of animals, bones of animals. After they'd got started they saw cave paintings, where there were lots of paintings. So they asked about it. They asked, "Who painted these originally?" "Well the Aboriginal people who lived here back then painted them", I

said, “On the rock.” They may have simply painted them for their own reasons, or maybe they were telling stories. Yes, that’s it. I mean, some, some places have a djang, some place they’ve painting djang on the rocks. And some other places they’ve just painted what is just a hunting story for example, or they’ve maybe painted Mimih. There could be a Mimih story there. Or it could be there is a message in the painting. Actually no one just puts a Mimih there, if it doesn’t put itself there. Maybe something just puts itself there (as a painting.) I don’t know.

67 P: But if a man wanted to paint something, it may have gone like this: he may say, “Hey, I’ll tell that story, so then this painting will have a story.” This is the first man (to do it) maybe. For example the story about Nawalabik. They painted it and then others would copy that when they painted it. Yes, a joking story, a fun story. To make people laugh. Yes, that’s it. But other kinds of things, like anteaters, kangaroos, ah, emus, maybe fish, barramundi, file snakes, swamp pythons, they would paint them in connection with...well, those ones, maybe they painted them because they lived here on this country, I mean we have them. And the djang are here too. Djang. [*SE: The animals linked to the country?*] Yeah, that’s it. What I mean is/Its as if God made everything so it would go reproducing, but, I mean the elders back then, put the djang there, they made djang, so that um, instead of instead of asking God to make more (game animals), they would ask that djang so the animals would increase.

68 P: Oh, and the bark paintings, as time went by, all the stories ended up on bark. Some, there are some, just ordinary ones, with ordinary stories, and those maybe they just, they just talk about them, maybe or, they may have been thinking, “This is what I’ve painted. My descendents can look at this in the future, they’ll see what I’ve painted, I’ll hang it up on the wall.” Yeah, that’s it.

**69 SE: Did those parents, when they taught the young men and women, did they say, “Pay attention. Look at this. Look at this painting, and I’ll tell you the story that goes with this picture.” I’ll ask this in English too: did those old people use those paintings so they could teach other people? [P: Yes,] I mean bark paintings. I don’t know about on rock.**

70 P: Yeah, that's it. Some of them, a little while back, may have just done paintings, and then finished with that and moved on to do bark painting, because its as if they had talked about it, as if they'd said, "This, this, is our (inc) law. Some of this still exists. This law is still here for you (s). You perform that law."

**71 SE: (That man) Nakodjok. – you know Nakodjok T\_\_\_\_. I saw him put four barks on the ground, three or four bark paintings on the ground. There were a lot of people there, the ones who work there as bark painters all gathered round together. And he talked about them (barks), pointed at them - he was pointing at them as he spoke. I mean he was talking about them and pointing to them, explaining things to (the painters). [Yes.] Do other people do that sort of thing?**

72 P: The same thing. When the elders used to paint on rock, they would talk about it. They used to say, "Ah, this one I'm painting, I'm reproducing, it will stay here and testify about the djang." [Ah.] Yes.

73 SN: What's going on with the tape?

**74 SE: Okay. I'll eject it then. I'll put in new ones.**

78 [[End of Tape One, side B. New tape commenced.]]

**79 SE: Something else. I'll ask you both if, and is it okay if you talk about this? What do you think about Kunbarllanjnja school? And another thing is, maybe you can think over and talk about what sorts of things you're teaching those two children of yours. Eh? What do you think about the school? And what sort of things are you teaching your children at home? And how are you teaching them? And how do you think they should learn best? So there's a lot of ideas there. Lots of things – talk about anything. Think about it, I mean, and choose, choose for yourselves I mean. It's up to you.**

80 P: Yeah. Okay. We'll talk about what we've done with those two children of ours, what we teach them. For some of the time we had three kids, including Manuel. We teach them. What do we teach them about? Everything about living in a house, and

also whatever we've learnt ourselves when we used to pay attention to the words of those who taught us. Also we (2) in our turn (teach them) what the elders used to teach us. For example they taught Ngalkangila, my mother's mother, they taught her, and then she taught me too, my mother's mother. She's the one I used to know her, that old lady. I knew her, my mother's mother, when she was still alive. And my mother and father both used to teach me. I would listen when they told me things, and that's what we want, we want to teach (our two), about our Aboriginal things, so they'll then have it, that language. Another thing we want is that they will discover for themselves some white people's things, learn the language so they can understand the law, the balanda law. And learn it. So then they'll understand both the easy and difficult. They'll learn. It's the same with Aboriginal people, with our Aboriginal language, in the same way, it has both difficult and easy parts they will learn. The three of them are learning.

81 P: When other children come here, and the others turn up, they distract them. I mean they interrupt them so they don't know the story on how to do things the right way, the three of them. We want them to learn about the white way so they'll know enough to get a job and look after themselves. So along the same lines, I think while we are together we should teach them how to look after themselves living in a house. Then they would know what we know, they'd know exactly the same things. [*Yes.*] The two of us.

**82 SE: *Yes. What do you think about sending the kids to school here? Happy for them to go?***

83 SN: V\_\_\_, she's happy, but sometimes they tease at school, but I tell them, "Don't worry about teasing. Just go to school." Some kids are silly, teasing. J\_\_\_, when they tease him, he doesn't want to go to school. Once they tease him, he doesn't want to go back to school. So these two are going to school in Darwin. Aboriginal kids, you know, like to tease – other Aboriginal kids. But Balanda kids don't tease. Sometimes they do, but they look at the Aboriginal kids and they are frightened of them.

**84 SE: *When they go to school, do they learn a lot?***

85 P: On one occasion in Darwin, they went to school, and they said, they used to praise that school because no one spoilt it for them there. There may have been some - Malarrk speakers - who abused them, but they didn't take any notice because that language is not the same, so they didn't think what was being said mattered. We don't know that language. Malarrk speakers. So they didn't realize the significance of what was being said [[Laughs]]. I mean when they were abusing them, teasing them. So they didn't worry.

86 SN: V\_\_\_ used to go and tell the teachers.

87 P: She would go and tell them, "That girl, or that boy is teasing me. He's been teasing me." Their mother too, we all went to do that, and we talked about it. Those teachers were good. We made them happy.

88 SN: Those teachers discipline the kids too.

**89 SE: *That's that school in Darwin?*** [P: Yeah, that's it.] ***What about here?***

90 P: Maybe its too crowded here. I mean there are so many Kunwinjku people and, ah, the teacher may not want to help them because...

91 SN: They're not learning much. [P: Yes, that's right.] Because when Vicki and Jethro come home they like to do some reading, they're not doing much at school there, or writing stories. Because V\_\_\_, she likes to read from books and write stories. Jethro too, eh? [P: Mm.]

**92 SE: *You were telling me something the other day. Vicki wants a whiteboard, this kind. Does she want to play at being a teacher?*** [SN: Yeah.] ***That's good.***

93 SN: And sometimes we put up Bible verses for her. [**SE: *You write them?***] Yeah. She likes to do reading. [**SE: *This is in English you mean?***] Yes.

**94 SE: Is it okay if the school here teaches Kunwinjku language? Or, maybe you want them just to teach English. Or both?**

95 SN: Both, I think. Both, eh?

96 P: Yes. Because they'll be living in the city, eh? Lots of them go there. [**SE: Where? Here?**] Here is our country of course. Yes. Ah, we need to teach them here at home. They ah, may also want to learn things outside the home, where other people (are involved). But as far as that goes, we will influence their plans or they won't learn things, and no one will teach them.

**97 SE: Do they teach them Aboriginal things (at school), you know "culture", that?**

98 P: Maybe they do teach them, or perhaps not.

**99 SE: Balanda, is it okay if balanda and Aboriginal teachers work together? We've got that at the moment, Aboriginal and balanda.**

100 P: Yes. I mean here in Kunbarllanjna Aboriginal and balanda should work together. Aboriginal and balanda in each classroom. They both teach them, Aboriginal and balanda, Aboriginal and balanda. [**SE: That's okay?**] Yes, it is.

**101 SE: With balanda and Aboriginal (teachers), should the Aboriginal teacher just teach one way, and the balanda another, is this right? Or should they join together?**

102 P: If they're both teaching the same thing, then they should do it together. They should work together. They should teach them together. That would be good.

**103 SE: Would it be a good thing for the school here to teach the children sex education?**

104 P: Probably no one discusses it. No one teaches them. Either at home or at school. They just leave them to it. I mean no one knows how to teach them. If they knew, it would be good to teach them. Yes, that's right. About that, sex business.

***105 SE: And what about Christianity? Christian stuff? Do you want them to teach that at school? Or where?***

106 P: Well, yes, that too. If they were to teach them that properly, Christianity, that would be good. So Christianity would help us, it would help lots of them. They'll see the truth and they'll know about what's wrong, about hatred, which is like a serious disease. Only Christianity addresses that. Christianity.

***107 SE: Is there anything else you'd like them to teach at the school?***

108 P: Um, the other thing at school they should teach, is asking the kids questions, asking the kids, talking to the young women and young men, working out when they're old enough, grown up enough, and then asking them to talk through ideas. They would talk things over for themselves. I mean teenagers, I think, need to start talking about things for themselves. They should discuss what they want to learn. So they can understand about what's right and wrong. That's what they should talk over. If teachers simply test them, they won't find the answer.

***109 SE: Do you want teachers to be hard in what they do, to make it hard for the children? Or, how should they teach? What kind of teacher do you want the kids to have? Should they be very strict or easy to get on with?***

110 P: If they are going to be strict, if they are going to make it hard, when they're learning, well, they should probably do it in such a way that they learn, so the outcome is that they learn, and they'll learn if they, um, give them enough time. They should give them time. They could perhaps give them a set amount of time, maybe a good length of time, so then the truth will emerge for them, and they'll understand it a deep level. Then if they lose that understanding, then the next time they'll still have a good chance.

**111 SE: A child, or a young woman or young man, who does the wrong thing, maybe just mucks around, should the teacher be angry with him, go crook at those kids?**

112 P: If he does the wrong thing, if that happens, I reckon, ah, ah, two, two things should happen - there should be two procedures. The mother and father should go and talk about it straight away. That balanda will drive there straightaway, the liaison worker, will come and get the mother and father, and drive them and drop them off there. He should collect them. When that child has a problem the mother and father should give him a warning, they should warn him, they should give him a warning. If that little boy can't (change), in that case the police should also be involved. I mean the police aide, the Aboriginal policeman.

113 [[Brief interruption by visitors to interview.]]

114 P: No, I was just saying, I said there are two things, there are two procedures that should be in place: mother and father go to the school straightaway, and make a rule. [SE: Mm.] And if that child does it a second or third time, then the mother and father and the police should all be there, the Police Aide, the policeman.

**115 SE: All right. We'd better hurry up because we're too sick of it. Quickly. Either now and in the past, was there anything that only men can teach, or only women can teach? I mean men only or women only.**

116 P: They were separate, the women used to teach their stuff, the men taught us their stuff.

117 [[Brief tea break. Tape left on.]]

**118 SE: Okay, that was um...A child doesn't want (to go school), and says, "No. I don't want to go to school." Or maybe one of the young women says, "No. I don't want to go to the ceremony." Would they send her? Would the parents send her? Is this good or bad?**

119 P: It's up to them. They might send them. Yes, that's it. But if they force them, if they pressure them, then he'll find it hard and won't learn any more. He could just force himself. But if they talk it over with them gently at the start, well he'll go, he'll be happy and he'll learn.

120 [[End of Tape Two, side A. Tape turned and rewound over to start side B.]]

**121 SE: You know how balanda have people they call "teachers" – it's like they are specialists. In the past, did Aboriginal people have special teachers?**

122 P: Yes, in the past they did. Some people did that job. Here in Kunbarllanjja in the past a lot of them did that work. Some of them have died, some are still alive.

**123 SE: For example, the "Djirrk", they had "Djirrk"?**

124 P: Yes. They had djirrk. They were (teachers).

**125 SE: What about Marrkidjbu? Are those Marrkidjbu...**

126 P: Marrkidjbu they had too, yes.

**127 SE: They used to teach, I mean they would teach them?**

128 P: They had Marrkidjbu, but what they did was talk about things rather than teaching people.

**129 SE: Mm. Something different, I mean, if I ask you some more questions is that okay? [P: Go ahead.] In connection with the school – who pays the teachers at the school?**

130 P: Do you mean Aboriginal or balanda teachers?

**131 SE: Oh...both.**

132 P: Aboriginal and balanda. When they are working at teachers? [*SE: Mm.*] And who works on their behalf?

**133 SE: *And who pays them? Aboriginal and balanda at school.*** [P: Yes.] *Who?*

134 P: Oh well, the bininj will look at it and say, “It’s just the balanda who pay us.” That means it can only be the government they work for.

**135 SE: *You know that some Aboriginal people have their own private schools, you know in Western Australia, some of them.***

136 P: Well, if they changed their mind and started budgeting the royalty (money), they could pay for people to work in a school. Um, maybe the government, the balanda, budget the money, put some apart for Aboriginal things. They’ve been getting money, Aboriginal people, black people, coming from royalties. And they’ve spent it. But if they don’t want to (spend it) they could leave it as is and maybe Aboriginal people and the balanda government could both pay for it.

137 Because some of those kids who go to school are from traditional owner families...[[Laughs]]. And maybe that black man, I don’t know, he may be interested to do that, to teach his children. It might be the right way, I don’t know.

**138 SE: *When children, I mean balanda children, when they learn things, they watch what the adults do. Do Aboriginal children do the same things, do they just watch and copy the adults?***

139 P: Yes. If a child thinks, “Oh, my father’s a rich man. I don’t have to worry. I don’t want to go to school. He’s got plenty of money.” Whereas other kids will keep going to school because they don’t, they don’t have to worry about money, or vehicles, or whatever, so they just go to school.

**140 SE: *Yes. Do... Why is that some children learn quickly, and others may take a long time to learn?***

141 P: According to our Aboriginal way, it maybe that they ceremonially warm the child with fire, they warm him with fire, they waft smoke over him, so he'll be all right. For that reason they would know things and learn quickly. Some others, if they don't warm them with the fire, it's as if they haven't any ideas at all. Their mind just works very slowly, and he'll grow up slowly. I mean, you know how they'll look things, I mean a vehicle or a tape (recorder) or a bicycle, and you know they'll want that, and they'll talk themselves into buying it, but when it breaks they can't fix it. So they have a problem.

**142 SE: Who learns best, Balanda or maybe Aboriginal people?**

143 P: The two of them. Both. They're the same. It's the same. You remember what I was saying before about them being strict with them? If they are learning how to type, how to do things on that... [SE: *Computer?*] Yeah, that's it. Well, they are strict with them, so they won't break anything. So they'll use it properly. (They'll say) "Yes. That's right. That's it. Well, that's really how they work. They produce text." I mean, teachers know how to do that.

**144 SE: I reckon we might...No, that's it. Maybe we should finish. What do you think, what do you think? Should we all meet together, all of you I've taped, and the others I will interview? Is it okay if you all meet together so, for example, you could tell me anything or so you could listen to each other. Maybe later on?**

145 P: Yes. [SN: Yeah.] Yes to that. It will be good if we (exc) meet and listen to the other Aboriginal people so they can say if this is all okay. Yes, that's good.

**146 SE: I want to maybe interview Ngalwakadj J\_\_\_, N\_\_\_, G\_\_\_, maybe B\_\_\_, I'm not sure. I'm still thinking about it. I don't know yet. Some elders, some old people. In fact I want to interview a lot of people talking about this. Some might not want to talk about it.**

147 P: Oh yes, yes. Do that. Go ahead. It'll be good if they tape themselves. You tape them.

**148 SE: Ngalkamarrang too, who works at the school, and her husband.**

149 P: Yes, good idea.

**150 SE: Will it be okay if later on, I might interview you again briefly? I'll listen to what you've said and maybe I'll write something later.**

151 P: Go ahead. Yes. Good.

**152 SE: Okay, that's it. But is there anything you want to ask me about any of this?**

153 P: Since you're going to put the tape in storage, for safe keeping, to stay there permanently, maybe no one will know it's there. Now what will happen later on when maybe my grandchildren or great grandchildren are looking asking about it, talking about the book and tapes there. Perhaps they won't be able to show them or listen to them? Yeah, that's what I mean.

**154 SE: I'll put a copy in this safe here. Only the first one goes into the university safe. Otherwise it might be lost.**

155 P: Yes. Oh well, that's okay.

**156 SE: No one can just come and grab it. They'll have to ask permission. That's it. Okay, I'll give you this tape as a copy for you to keep.**

[[Interview finished. Tape off.]]