



Campin at Keep River

by Seth Retsas

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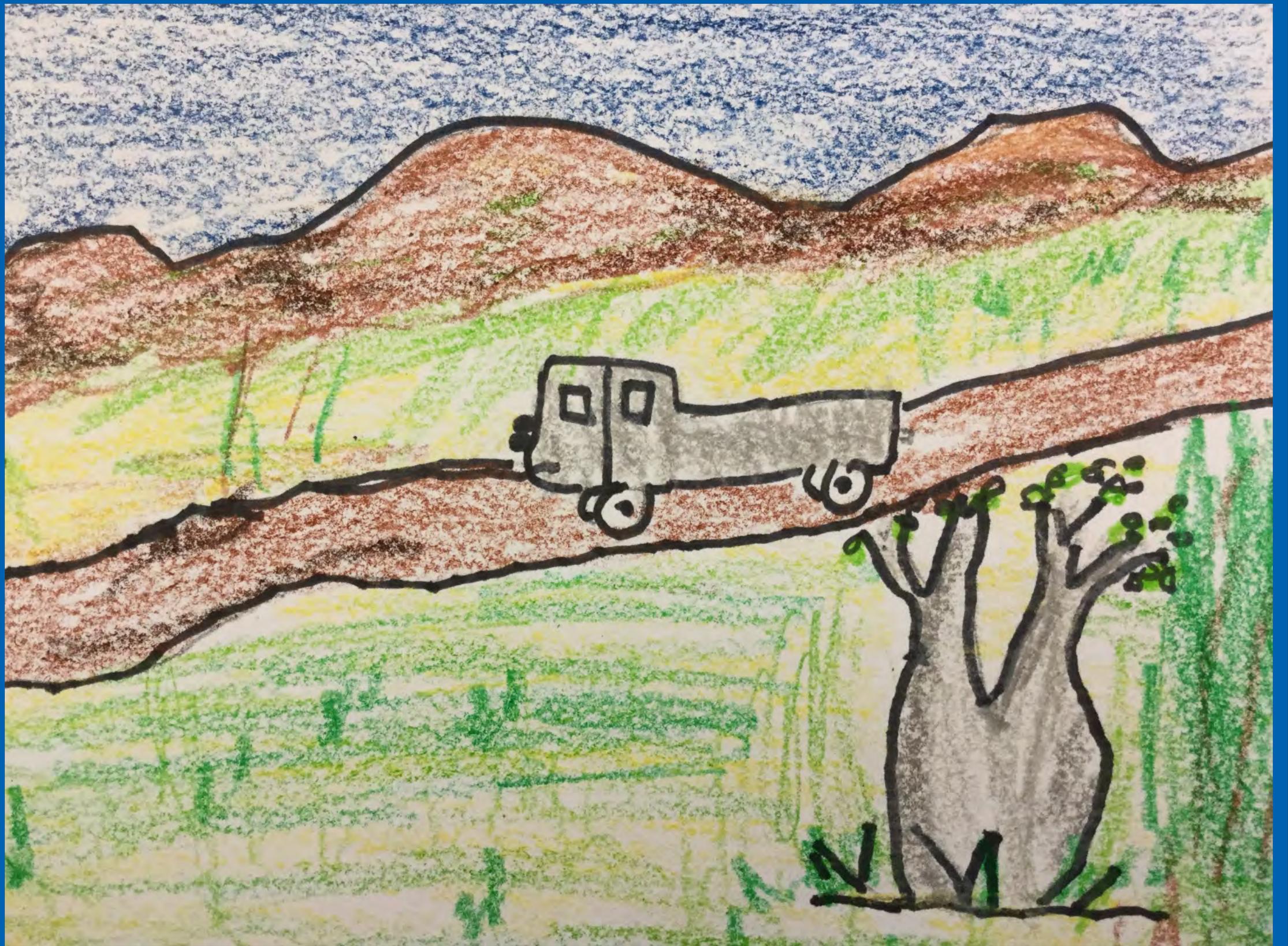
Each person identified as a writer in respect of a story in this book asserts his or her right to be known as the author of that story, or if more than one person is so named, then as a co-author of that story.

FOREWORD

Mandangala Community is 140km south-west of Kununurra and not far from Lake Argyle. It is nestled in the Carr-Boyd Ranges, quite close to numerous gorges, typical of the rugged beauty of the Kimberley Region of Western Australia. As part of the Glen Hill Pastoral Lease, the growth of the cattle industry is important to the future of the students of Mandangala.

I would like to acknowledge Caroline McAdam, a senior Kija woman, for her contribution to the development of these stories.

Sue Smith
Principal
Jundranung Remote Community School



One day we bin go campin la Keep River
it's long way from Glen Hill.

When we was drivin we saw biggest mob bullocks.
This big one he had these two ducks
they was copying him for everything.
Wherever the bull go
they go
whenever the bull goes sleep
they go sleep.



**We did sleep outside in da tent
but grampa bin sleep in da car.**



Next day

me an Anna bin go for walk

in the slippery mud

an we found a way how crocodiles slide down da mud

in da water.



Sit up!

Ha!
Ha!

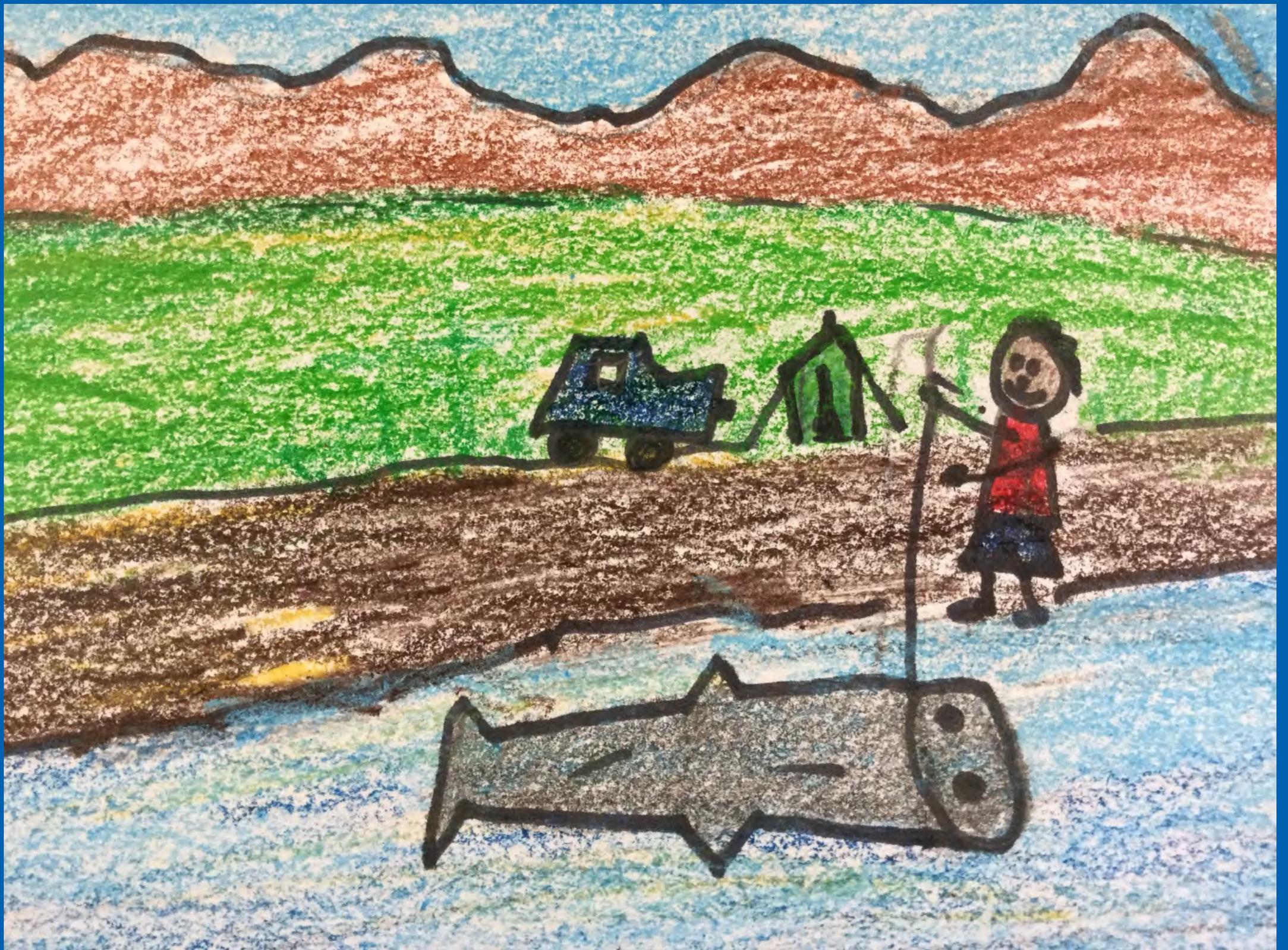
When grampa told us to come back
we went back.

I bin almost slip in da water.

After that

I bin get up and walk back to the car.

I bin change my clothes
and then we kept fishin.



When it was night time
grampa almost caught a shark thing.
The shark felt big.

Alla barramundi only come out in da afternoon.



An we bin go back
to where we bin start seeing all the water.
The crossing where you can go to the other side.
We went there
an we went in the water so we can get clean from the
mud...
our clothes an stuff because grampa saw us hot.
We bin get cleaned up
an we bin come back here la Glen Hill.

In preparing this story for publication, every effort has been made to preserve as many of the spoken qualities of Aboriginal storytelling as possible. The spelling sometimes deviates from that of Standard Australian English to follow the sounds that are typical of Aboriginal English, and the sentence breaks and punctuation are based on the structure and rhythm of spoken language. The line length is also a device that is used to emphasise rhythm, and the line breaks sometimes serve as visual signals (punctuation marks) separating grammatical (and conceptual) units. Full stops and capital letters are used less often than in Standard Australian English because of the preference in Aboriginal discourses to link (often visual) details to build an uninterrupted composite image or impression. The spelling and punctuation conventions used in this book are derived from a set of principles for the spelling and punctuation of Aboriginal English writing developed as part of the Two-Way Tracks to Learning project for the Department of Education. (Tracks to Two-Way Learning, Focus Area 8, Module 8.6.2 pages 50-51, Department of Education, 2012).

