

Goin Bush



By Ethel-Grace Retsas

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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.

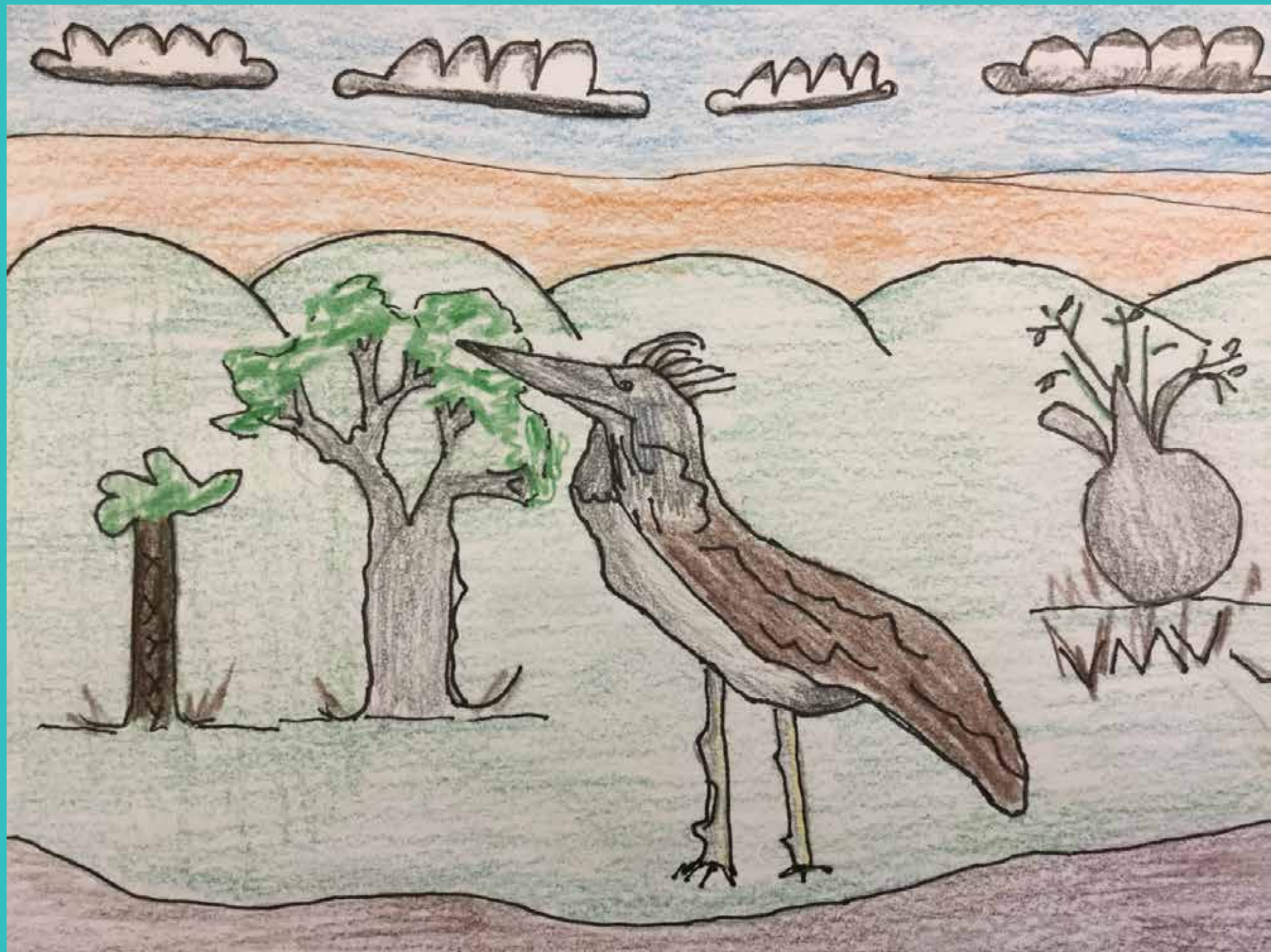
I would like to acknowledge Caroline McAdam, a senior Kija woman, for her contribution to the development of these stories.

Sue Smith
Principal
Jundranung Remote Community School



Painting by Anna Retsas

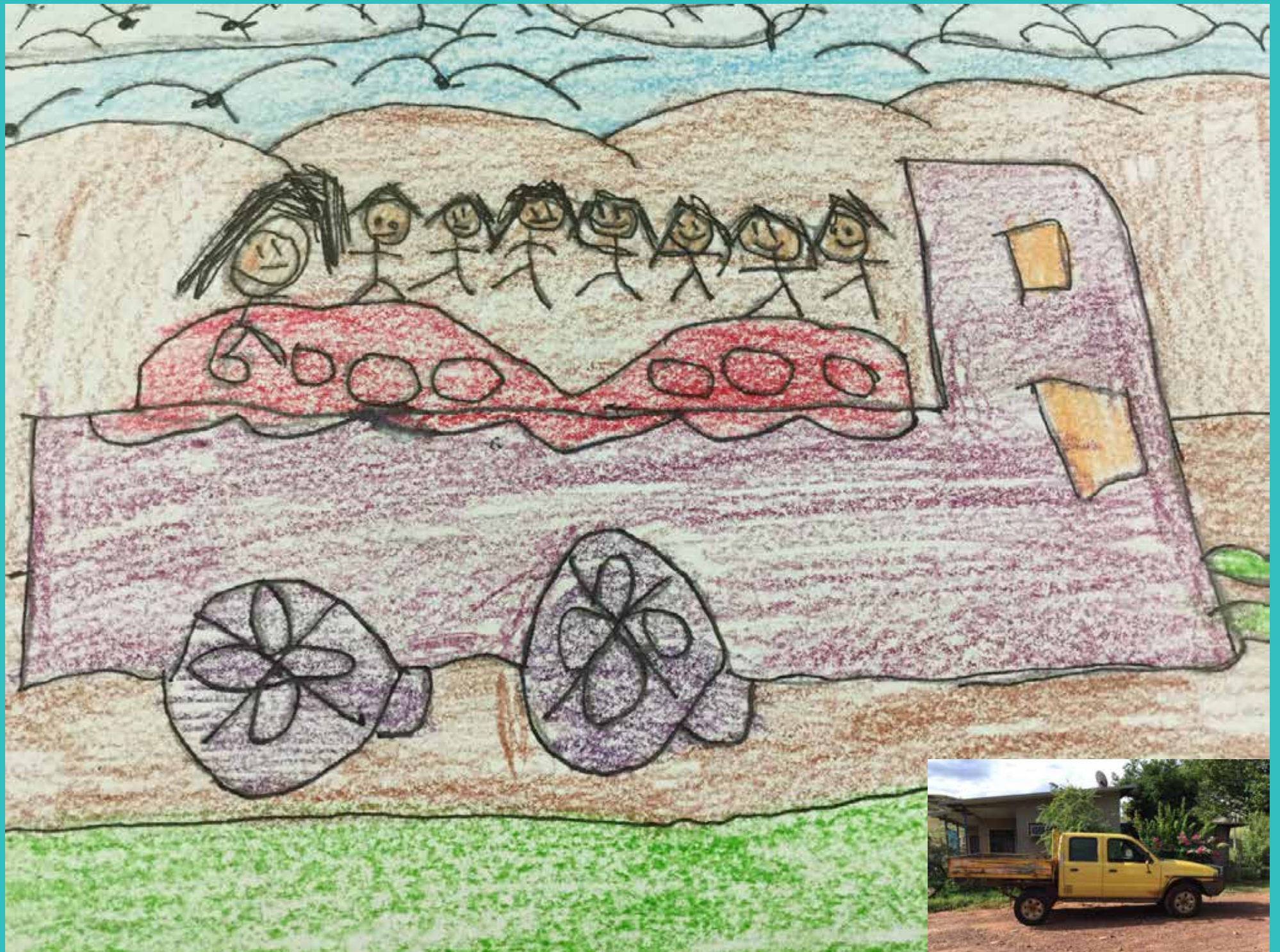
When we go for killer
we take the 308 an wait till it's dark
an we make a fire.
Den all da boys they go out lookin for cow
an dey shoot im
an dey bring im back to all da women
an dey cook it.
First dey skin im
cook im up
then eat em up.



Den dey go out for turkey
dey catch five or seven or six
an dey bring em back
an pluck this turkey
hold is leg an burn da feather
put it on da trayback.

Den we have a big feed.

We used of goin killer an stayin in da dark
while all the men is gorn
an we stay close to our parents.



We skin im up dere.
We get lots of leaf
an put it on da trayback
bring it back home
an give it out to people.

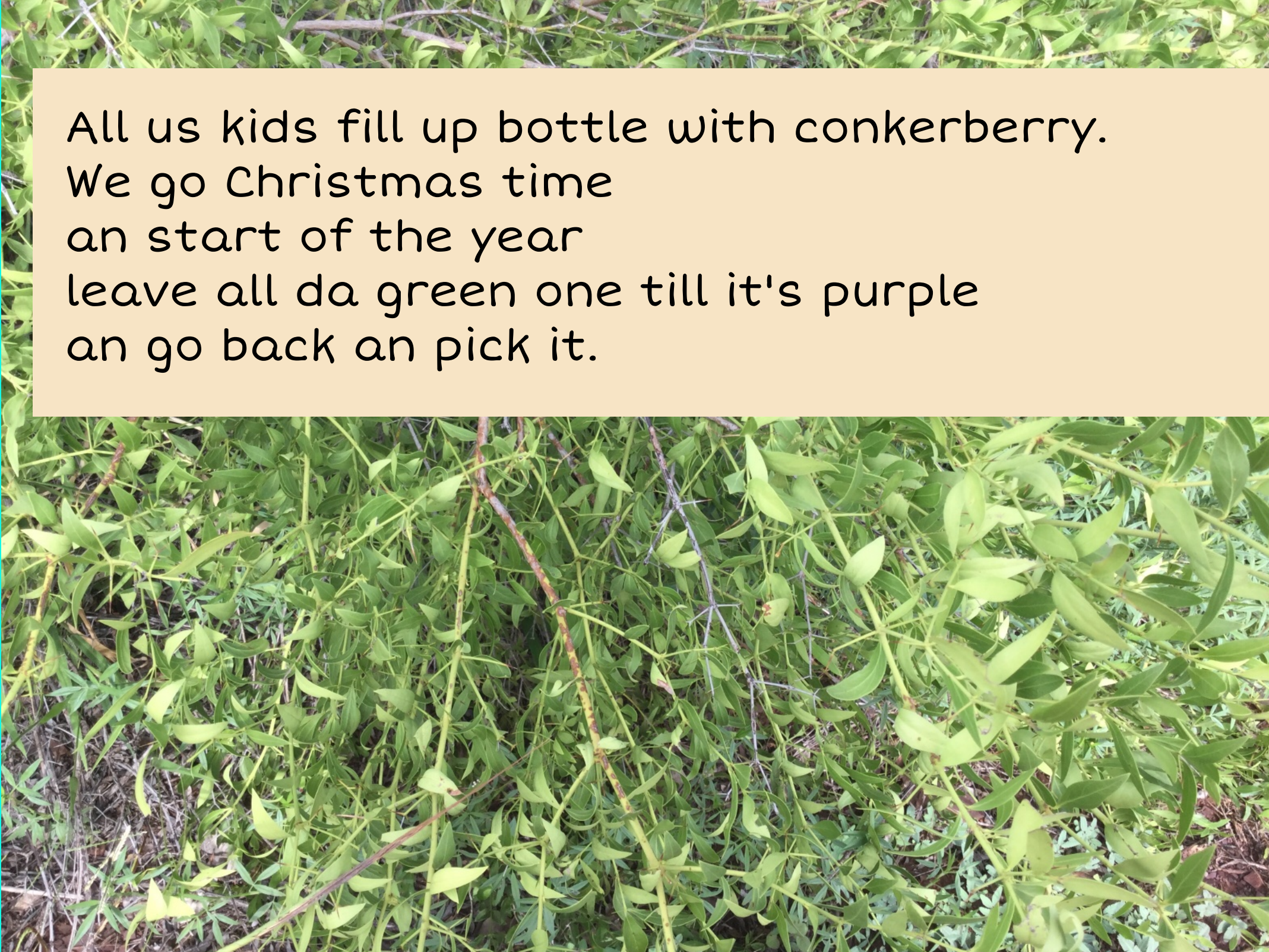




Sometimes when I go fishin with dad mob
dad find all da bobanut trees down la
Junction
an we peel im off
an eat im up la Junction wid our brim.
Taste like coconut milk.







All us kids fill up bottle with conkerberry.
We go Christmas time
an start of the year
leave all da green one till it's purple
an go back an pick it.



by Ethel Grace Retras

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).

