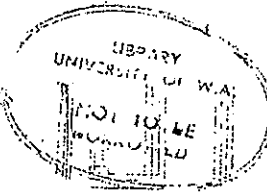
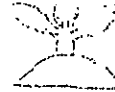


No 2
AUGUST
196 1

BUNJI



* 7
309.194
P20



P.O. Box 3743,
DARWIN. N.T.

MANY TRIBES - ONE PEOPLE.

HAPPY BIRTHDAY BUNJI. TEN YEARS OLD THIS MONTH.

This little newspaper would like to share with you: the excitement of ten years fighting for Land Rights and justice in more than fifty editions of BUNJI. Here we print some parts of many of those papers, starting with the whole of our very first edition in August, 1971.

* * * * *

THE FIRST EDITION OF BUNJI AS IT WAS IN 1971.

This is your paper.
Bunji is written in easy English for all the Tribes to understand. But English is not the language our mothers taught us. We are proud of our language!
Read Bunji and shout, 'We are proud of our colour!'

* * * * *

REMEMBER THE LARRAKIAS.

Darwin is Larrakia country. Bobby Secretary is fighting for his tribe. They want part of their land, a place called KULALUK. Bagot is on Kuialuk.

If you live on Larrakia land, help the Larrakias. Most of them are dead and their land was stolen. The same thing can happen to YIRRKALA, GROOTE, and OEWPEILI people and to all others who get pushed around like KOOLAMURINEE'S tribe.

"We won't get pushed around any more," says Koolamurinee (Bobby Secretary.)

...

W.A.

A

BRINKIN, WAGAIT, LARRAKIA.

"W
Go
"W
at
Wh

These three tribes are going to fight together. Last week Koolamurinee and Barral spoke to the people at Delissaville. The Wagaits said they will join the Larrakias. Then the Larrakias went to the Brinkin camp at the 9 mile. Harry Wilson and Leo Pudgud said they will join with the Larrakias and Wagaits. They are going to muster cattle at Moil River. "That is our country it belongs to the Brinkin, not the Mission" said Harry Wilson. "No one will kick us off. Never!"

MAI

* * * * *

NOT GUILTY!

The
"We
war
in
FIG

If you go to court the magistrate will ask you, "Guilty of not guilty?" You should say in loud voice, "Not guilty!" Then the police will have to prove their charge. Always say not guilty, it is your right.

* * * * *

A POEM.

DEC.

In days gone by we had no fear,
We fought the whites with club and spear.
Brave old people died for their land,
Their bones are lying in the sand.

When white man gave us wine and beer,
We put away our club and spear.
Now we drink and fight each other,
The white man is laughing at us, brother.

At
Are
Are
Are
Aust
But

* * * * *

FEBR

Money spent on grog is wasted. We need that money to fight the Government for our land. Leave grog for the white man, he made it.

your
Hold
Do n
We a
Do n
Reme

* * * * *

A LETTER FROM THE WALBRI'S.

This is part of a letter from Yuendumu.
"We want good jobs because some of us have been trained by the Government in Darwin and we are getting angry now."
"We are saying in this letter how sorry and angry we are right now."
"Now may we please ask you to help us get jobs out here or in town at Alice Springs."
When are our people going to get good jobs?

* * * * *

MARCH FOR JUSTICE.

On July 9th., twenty Larrakias walked from Kulaluk to town. They carried signs saying, "Who killed 1000 Larrakias," "We love our land," etc. Bobby Secretary said afterwards, "We wanted to show the town how we feel. Next time we hope everyone in Bagot will join us."

FIGHT FOR OUR RIGHTS.

MARCH FOR JUSTICE.

READ "BUNJI"

* * * * *

DECEMBER 1971 (No. 4, A POEM.

At the white man's school, what are our children taught?
Are they told of the battles our people fought,
Are they told how our people died?
Are they told why the people cried?
Australia's true history is never read,
But the blackman keeps it in his head.

* * * * *

FEBRUARY, 1972. (No. 6.) KATHERINE.

Brothers and Sisters in Katherine, stand up and fight for your rights, fight for your land, fight for your children. Hold onto your Law.
Do not call each other "yellerfella" or "blackfella"
We are all Black Brothers and Sisters.
Do not call the whites "Boss"
Remember Black is Beautiful and Black is Strong.

* * * * *

...4...

MARCH, 1972. (No.7) THE ABORIGINAL EMBASSY.

In Canberra, our people have opened an Embassy. It is outside Parliament House. Michael Anderson and our people at the Embassy will speak for us in Canberra. He told the Prime Minister, "The Northern Territory belongs to Aborigines."

* * * * *

APRIL, 1972. (No.8) JOIN THE GWALWA DARANIKI.

The Gwalwa Daraniki is asking for three things;

1. The government must work out a TREATY with each tribe. If the whole tribe likes their treaty, then that tribe can stop fighting for their land.
2. Aboriginalisation. This means that Aboriginal people with take over the jobs of those people who only come to the Northern Territory for a few years to make money. We are born, we grow up and we die in this country. Why do we have to bring people up from Canberra to take all the jobs?
3. Harry Giese must resign.

* * * * *

MAY, 1972. (No.9) THE PAPUNYA UPRISING.

Our brothers and sisters at Papunya Settlement are very angry. On the sixth of May, 1972 they took up their spears and chased the police away in the middle of the night. Twenty-two men were taken to court next day. All these men are now HEROES to their tribe. They have said to the government, "If you will not listen to us, then we will make you listen." Now the police are asking for TEAR GAS.

* * * * *

JUNE, 1972 (No.10)

Bunji does not hate any people. We believe that all humankind, of all colours, should be one family. But that is why we ask for justice for Blacks!

...G...

OCTOBER, 1972. (No. 12)

The tribes at Bagol do not have electricity. They have to walk along the streets of Ludmilla carrying firewood if they want to cook their own food.

* * * * *

NOVEMBER, 1972. (No. 13) 'GOODPEEL'S STORY.

"We can put lightning through that Government Office," said Goodpeel (Roy Kelly). "No trouble." "Police Station, anywhere, we kill him."
"If they give us the land, alright, good."
"If not, we bust 'em up. no trouble."

* * * * *

DECEMBER, 1972. (No. 14) WHY THE "N.T. NEWS" ATTACKS US.

"It is important for the white liberal to see that the oppressed person who agitates for rights is not the creator of tension. He merely brings out the hidden tension that is already alive. This tension however must not be seen as destructive. There is a kind of tension that is both healthy and necessary for growth. "-- written in 1968 by Martin Luther King "(Chaos or Community)".

* * * * *

MARCH, 1973.

Brothers and sisters, we have a new government. The Emperor, Harry Giese has gone. Power to the People! Long live the Aboriginal People!

HOW I WENT TO JAIL FOR MY PEOPLE. by David Daniels.

I walked across to Ludmilla School and I saw a police car. I pulled him up and I said to him, "I want you to ring Bennett Street Headquarters." So they rang up and said, "Yes we have a warrant for the old man. Bring him in." I went to Fannie Bay for eight days because I refused to pay that fine. Koolamurinee came in next day with Jackson Lee. The Gwalwa Daraniki people were not paying fines. One day the wardens said, "Mr. Daniels, Mr. Lee the Gwalwa Daraniki are calling for you outside." Thirty of my people were outside shouting "Freedom for Blacks" and banging on the tin wall. The jail was full with aboriginal Aborigines.

WEL

MARCH, 1973. MY EXPEDITION INTO WHITE BOSS COUNTRY by Bill Ryan.

My brothers, uncles and other relatives at Nicholson Station are the closest thing I can ever remember to a family. I arrived at the station on Monday, February, 2nd. I felt truly at home with these old people.

I meet the Big Boss.

I was sitting down having tea with my brother when suddenly I noticed that some of the people near me started moving away. I then noticed a Toyota truck driving up slowly in our direction. The boss pulled up, cool, calm and collected as the Big White Boss always presents himself to the Aborigines..

I said to myself, "Here is another self-appointed god." It really sickens me to see this type of bastards, reflected in most whites who have some authority given to them by the Government or by the point of a gun. He seemed satisfied with my explanation for being there.

Afterwards my relatives said they were a bit frightened he might chase me off the place. They said most half-castes hide in the hut when they see any whites coming to the camp.

It seems to be an aim of station-owners, welfare, police or ministers of religion to keep the two groups apart.

* * * * *

JUNE, 1973.

NOTICE

This Aboriginal Land Claim is under negotiation with the Land Rights Commission buy or build at your own risk.

MANY TRIBES - ONE PEOPLE.

"Put that notice up again and I will shoot you," a man told Violet and Bob at Kulaluk.

This is the notice that made the man so angry. Lucky for the Kulaluk people, our brave brothers and sisters from all over Australia were having a conference at Bagot Concentration Camp. "All tribes must stand together" said Billy Cragie. "Let us go out on the road and show that we shall not be pushed around," shouted Bob Randall. So all the conference, went out of the hall and sat across the highway crying,-

"LAND RIGHTS NOW"

AUGUST, 1973.

The Woodward Report means that lawyers are going to make big mobs of money trying to make Land Rights fit into White Law.

* * * * *

ced
ed
d

SEPTEMBER, 1973. THEY PULLED OUT THE PEGS.

Inside the courtroom the police had fourteen witnesses. "The blacks from Kulaluk pulled our all the pegs for a new road," said a surveyor. "That was on Thursday, July 5th." "Why did you have a rifle in the front of the truck? Didn't you see the signs?" (the signs said "Larrakia Land, Keep Out.") "That is not their land," said the surveyor. "After 30,000 years!" shouted Fred. "Please keep quiet Mr. Fogarty," said the magistrate. The witnesses said they had seen Fred throw something on the truck. Then it caught fire.

* * * * *

SEPTEMBER, 1973. THE NEW LAND COUNCILS.

In 1971 BUNJI was easy to read. How can Bunji explain to the people this last letter from the Land Rights Commission. It said... 'You should have legal aid developing these claims. It would probably be most helpful to have them considered by the Northern Land Council and incorporated into their submissions, if they are prepared to adopt them.' Is this really Land Rights?

* * * * *

OCTOBER 1973. TRANSITIONAL HOUSING.

- Stage one - You learn to call a little aluminium box "a house" (You are demobilised.)
- Stage two - You learn to sleep in a little aluminium box and call it "my house." (You are de tribalised.)
- Stage three - You learn that the big brick box with a fence around it is your house and you must work hard to pay the rent. (You are civilised.)

...6...

11/23

NOVEMBER, 1973. STOP BOMBING OUR DREAMING.

On Sunday 11th November, early in the morning, four brave brothers went out to camp on Quail Island. "This is the only way to stop the bombs," they said. The newspaper's right across Australia said "The Wagait people are going to stop the RAAF Bombing." On Dooen, Billy Munji, Roy Mudpool, Norman Barral and Richard Rankin sat down and waited. They waited for 48 hours. First day they saw the RAAF plane. They had no radio. There was no news. Second day they began to worry. On Tuesday a police boat came and the the police said "You are in great danger sitting on this island."

* * * * *

DECEMBER 1973. LET THE COURTS BE FILLED.

Let the Courts be filled with black brothers like Fred Fogarty and Kevin Gilbert. Their court cases will become part of our wonderful history, like Tuckiar, Nemarluk and Namatjira.

* * * * *

APRIL, 1974. NO TURNING BACK.

In Alice Springs, the tribes have been throwing stones at cars. If the Liberal and Country Party wins the next election on May 4th, it will be no good throwing stones. Here is how to make a little petrol bomb, just in case.

* * * * *

OCTOBER, 1974. URANIUM AND THE END OF LIFE ON EARTH.

The land of the green ant dreaming has a lot of uranium rock. Many people believe that for the sake of all children, white and black, this uranium should not be sold. If it is sold the world will be destroyed in thirty years, for sure.

....

OCTOBER, 1974. FRED'S LETTER.

Fred Fogarty has been in jail for two months. He should be released early in March 1975. Here is part of his letter to Bunji.

"The pictures over the weekend were beauties again. "Where Eagles Dare." It started slow, then the action really warmed up. Clint Eastwood for America and Richard Burton for England, wiped out the whole German race. Dead Europeans everywhere. Burton suffered a sore trigger finger and Eastwood a scratch on his hand!"

"I borrowed a book, Guinness Book of World Records". It told me a bit about the Atom Bomb which is out of style. Then the hydrogen bomb, also old fashioned. The in-thing now is the M BOMB. According to this educational book, if anyone lets this little beauty go, the only way to live is deep inside the ground for 5 years. (I wonder if that book can be right as it is only a 1970 edition.)

Oh well, cheerioh,
Fred.

* * * * *

JANUARY, 1975.

DARWIN DESTROYED
BUNJI LIVES
FOGARTY FREED
(headlines)

* * * * *

APRIL, 1975.

URGENT:- Uranium rock has been put in the care of the tribes by the creators fo the dreaming. Take Care. Leave this poisonous rock in the ground or face the terrible destruction. This is the most important message ever to appear in BUNJI.

* * * * *

MAY, 1975. SITUATIONS VACANT.

The tribes need workers, to work in our own way, for the good of our people. Make land rights WORK. After 200 years of destruction we will also need money help. Just look at how much help and money the Darwin people are screaming for, to get back on their feet after six hours of destruction by the cyclone.

....6...

RET

ck.
d
d

August 1975 KU KLUX KLAN IN DARWIN?

A few weeks after the attack on Knuckeys Lagoon Camp, someone fired a shotgun into the camp at Railway Dam. David Nilco was hit in the face by pellets. That is why Freddie Dagwud asked Les Johnson for two shotguns, for protection.

At Kulaluk they put up a sign saying "Kulaluk - Keep out". They were not taking any chances. Next day someone had put up a sign saying, "If You Want A Nigger For A NEighbour, Vote Labor."

* * * * *
MARCH 1976

The tribes around Alice Springs have been fighting hard to make sure that the rotten new government in Canberra gives us land rights.

* * * * *
JUNE 1976

Goff Letts took thirteen members of the Legislative Assembly to Canberra to stop the land rights law. Mr Tuxworth says the Northern Territory will be like Northern Ireland, Rhodesia or the Middle East, if the tribes get land rights

* * * * *
MARCH 1977

If they cannot stop uranium mining, then the tribe must be prepared to fight. To stop the trucks, to stop the bulldozers.

* * * * *
JANUARY 1978 SUGGESTED WORDING FOR A PETITION.

We, the undersigned, call upon the Federal Government to adopt the recommendations of the late Judge Ward, Interim Land Rights Commissioner, made in 1975 after lengthy hearings into the land claims of Kulaluk, Goondal and Railway Dam.

* * * * *
MARCH 1978 BACK TO DARWIN

Come back to Darwin in May, the Gwalwa Baraniki will be glad to show our friends how the blacks are still living. We will tell them of the way Darwins very own tribe has been treated in the one hundred years of land speculation and white settlement, in the stolen lands of the Larrakia. We will not be able to show our visitors Goondal where Dr Stack and the army brass play golf behind the barricades.

* * * * *
APRIL 1978 ABORIGINES SAY NO TO URANIUM.

The Knuckeys Lagoon people carried a banner saying, "LAND RIGHTS, NOT URANIUM". Bruce Pott, Roy Kelly and Billy Munji were painted for the march. Leo Jackaboy Pudpu spoke against uranium at the meeting in the park after the march. The Northern Land Council did not send anyone to speak.

Big marches were held in every Australian city on the same day.

* * * * *

IN
t
i
N
e
s

SEPTEMBER 1978 LEARN FROM KULALUK

The Kulaluk story shows how even small tribes can fight for their land - how they will be sure to win if they are united and never give up the fight.

The Kulaluk story proves that James Galarrwuy Yunupingu was WRONG when he said,

"WE can't muck around with the government. A group of blackfellas can't do that" (NT News 19th September 78)
Remember the Gurindjis, remember the Aboriginal Embassy and above all, remember our brave ancestors. They not afraid to "muck around with the government."

* * * * *
MARCH 1979 N T GOVERNMENT LAND GRAB

"How can we stop these Larrakia?" asked Marshall Perron. "In the Land Rights Act it says that Aborigines cannot make traditional claims inside a Town Boundary. Let us make new Town Boundaries to take up all the old Larrakia Nation."
On December 28th 1978, the NT Government declared the town of Darwin boundaries to go out past Gunn Point to the mouth of the Adelaide River, down that river to Nanton River and across to Bynoe Harbour. Then around all the Cox Penninsular (without the islands). A total of 4350 square kilometers.

* * * * *
SEPTEMBER 1979 LARRAKIA LAND HANDED BACK.

The return of Kalalak was a great victory for the Gwalwa Daraniki Movement. Their struggle has been told for eight years in the pages of BUNJI. For all these years they have been abused as "troublemakers" by both black and white. They have received no help from the Land Councils. They did most of their fighting in the streets, not in court. Now the members proudly hold the title. They will never forget the help they received from across Australia.

* * * * *
JULY 1979 LETTERS

Dear BUNJI,

I enjoy your paper very much. It is a credit to you. Last issue had a story called "WE HAVE COME TO ASK YOU BUT YOU MUST SAY YES (CONSULTATIONS)". This is typical of the white man's approach and it is a disgrace that it is still happening.

Jean Fielding, Gympie, Queensland.

* * * * *
FEBRUARY 1980 OENPELLI TRUSTS THE LAW, CHANEY CHANGES IT

Viner and Yunupingu broke the law when they signed the uranium "agreement", without all the owners of that area being there. When the Oenpelli people went to court to prove that the "agreement" was against the law, Mr Chaney, the Minister for Aboriginal Affairs, decided to change the law. Now when the miners want to start digging, they will not have to get everyone to sign. The miners have power. They can change the law to suit themselves.

JUNE 1980 VIOLENCE IN THE CLASSROOMS .

A different sort of education is needed in the Aboriginal colleges. To be able to do this, the colleges must be autonomous (self-governing) in this sort of classroom the teachers and students can look at the questions in every way, which is called a "problem solving education".
As Paulo Freire said, " Any situations in which some men prevent others from engaging in the process of inquiry is one of VIOLENCE."

* * * * *

MAY 1981 CUTTING UP THE CAKE. NLC TELLS MORE URANIUM

BUNJI does not use the words traditional owners when talking about one area. The right words to use are, the people who look after that place.

If those people do not look after that place, then they lose the right to speak. The only "traditional owners" are all the aboriginal people of Australia.

* * * * *

MAY 1981 LOW-DOWN CAMP MAKES LAND CLAIM

Eleven Aboriginal skeletons have been dug up from the ground under the new casino at Mindil Beach. Not far away, Yolnu people want some land.

"NO", says the city council.

There is one law for the rich. They will get land easy. There is another law for Yolnu. They must fight for landrights. On March 16th, the Low-Down campers put in pegs for the boundary to their block.....

(All back from Dept Aboriginal Affairs Library, Darwin)

A MESSAGE TO THE READER FROM THE EDITOR.

Thankyou for supporting BUNJI and the struggle for land rights. I have been the editor for all of the ten years and I have enjoyed the job very much.

This tenth anniversary edition is dedicated to all our brothers and sisters who took part in the struggle but, sadly, are no longer with us today.

BUNJI thanks the NT Unemployed Workers union, The Darwin Wharfies Union, The Seamens Union of Australia, the Australian Union of Students, Aboriginal Action (Melbourne) and the very many generous individuals in every state who have helped us with donations.

There is going to be plenty of action in the years ahead.

BUNJI will continue to keep you informed

YOURS IN THE STRUGGLE,

BILL DAY.