

Volume 12  
Number 1  
February 1983

# BUNJI

P.O.Box 3743  
DARWIN N.T.

Many Tribes — One People

## OUT OF THE COURTS and INTO THE STREETS!

A senior Transport and Works official also claimed the Government had ordered the destruction to force a court battle over sacred sites.

The custodians, the Rice, Stevens and Golders families, were negotiating with the Government when a contractor moved in and blasted the rocks and removed the trees.

"They (Transport and Works) wanted a nice straight line," Mr Ellis said.

Both sites were part of the Injaluka caterpillar dreaming track.

Mr Ellis said actions against the Government could be launched under both the Aboriginal Land Rights Act and the NT Sacred Sites Act.

Anyone guilty of destroying a sacred site under the Territory legislation faces a fine of up to \$2000 or 12 months imprisonment, or both.

### Sacred site action call

"The NT Government apparently believes Aboriginal culture is unimportant besides the inconvenience of putting a slight bend in a strip of bitumen designed to provide an alternative route to the casino," Mr Scruton said.

"Not only did the NT Government ignore Aboriginal law, it broke its own law under which the site was registered as sacred.

"Unless court action is taken quickly, no Aboriginal sacred site in the Territory will be safe from government vandalism."

CANBERRA. — The Northern Territory Government yesterday frustrated an Aboriginal land claim being heard in court — its most aggressive stand to date against Aboriginal land rights.

The Territory Government has decided to alienate several reserves and a former mission station from the 7000-square-kilometer parcel of land being sought by the Warumungu people east of Tennant Creek.

The decision was conveyed yesterday by the barrister representing the NT Government to Mr Justice Kearney, who is hearing the claim.

Under the Land Rights (Northern Territory) Act only unalienated Crown land can be claimed by Aborigines.

The NT decision means the Warumungu people can claim only the desert region surrounding the reserves and former mission.

### KOONGARRA MEETING

the decision to reopen negotiations with Denison, announced by Mr Alderson on Friday, was made before the meeting of traditional owners.

The decision to reopen negotiations over changes to the mine lease boundaries surprised Mr Justice

Kearney's ruling that a 21 to 14 vote in favour of negotiations did not satisfy the need for "group consent."

In his telex to the Minister, Mr Alderson said: "In view of what Mr Justice Kearney said, I am surprised and dismayed at the action of the NLC executive in trying to ride over the wishes of my sisters and myself."

## Koongarra

New problems have surfaced over the development of the \$150 million Koongarra uranium project.

Mr Mick Alderson, one of the traditional owners opposing negotiations with the developers, Denison Australia, is seeking legal advice to stop talks between the company and the Northern Land Council.

### LAND CLAIM

## "Done By Law Way"

The Warumungu land claim hearing in Tennant Creek was adjourned yesterday after NT Government moves to alienate eight areas — including the Devil's Marbles reserve — inside the claim area.

The alienation makes the areas unavailable for claim under the Aboriginal Landrights (NT) Act.

The hearing of the claim over a large area abutting the town started before Land Commissioner Justice Sir William Carney on Monday. It will resume on December 13 in Alice Springs.

Spokesman Mike Dillon said yesterday the CLC viewed the Government move as a "blatant attack on the land rights legislation and an act of bad faith by the Chief Minister".

Extensive legal argument was likely.

### MORE INSIDE.

The Central Australian Aboriginal Legal Aid Service has had to drastically cut back its operations because it is "flat broke."

## Yipirinya is refused aid

An application for \$110 000 for legal aid to fight the NT Government's refusal to register Yipirinya school in Alice Springs has been refused.

Reports from the Alice Springs branch of the Aboriginal Legal Aid Service say Aboriginal Affairs Minister, Mr Ian Wilson, blocked funding for the school.

# ABORIGINAL LAND RIGHTS

**E**IGHT weeks ago, in an editorial on November 10, *The Canberra Times* asked the Minister for Aboriginal Affairs, Mr Wilson, why he had not announced his decisions on five recommendations by the Aboriginal Land Commissioner in the Northern Territory, Mr Justice Toohey. The recommendations reached him, on average, almost one year ago. The first eight recommendations by the commissioner were all dealt with, on average, in only 3½ months. We asked, "Do delays which are three times as long represent a change in Federal Government policy?"

Mr Wilson has remained silent. If he does not reply, we will have to assume that our suspicion, written eight weeks ago, is correct. We recalled that Mr Wilson had announced in June proposed amendments to the Aboriginal Land Rights (NT) Act 1976, which would "seriously weaken the Act's commitment to the Aboriginal interest" (to quote the editorial). We suggested that Mr Wilson was delaying in order to bring pressure to bear upon the Aboriginal Land Councils, because he wanted their agreement to the amendments, which on the whole they do not want.

We suggested that Mr Wilson was hoping the still deprived Aboriginal claimants would become so impatient for the freehold title to their land that they would urge their Land Councils to accept all the amendments, simply to avoid even more delay. We recalled that Aboriginal people had become understandably angry because they had learnt to expect that the commissioner's recommendations would be accepted by the Minister. Of the first eight recommendations, six were completely accepted and two were altered in only minor ways.

Of the five outstanding recommendations, Warlmanpa, Dnguragu, Daly River, Kaititja-Waripiri and Roper Bar, only Daly River and Roper Bar should cause Mr Wilson any prolonged thought, because these two are a little complex. (We did not chide him about a sixth outstanding recommendation, Finnis River, because an appeal to the High Court made a decision by him impossible until its judgment was delivered early last month, almost 19 months after the recommendation.)

So now there are decisions to be announced on six recommendations. The experience of the Dnguragu (or Wattie Creek) people is particularly bitter. They started the land-rights movement by walking off 'Wave Hill' station in 1966. In 1975 they were granted a pastoral lease to their land, but they still lack the security of freehold, inalienable title. To prolong the anxiety of these Gurindji people and all the other peoples affected, for a political purpose, would be deplorable. Is that what Mr Wilson is doing?

STEWART HARRIS WROTE THE ARTICLE ABOVE,  
ON JANUARY 5TH IN THE CANBERRA TIMES.

## Aboriginal Land Successfully Claimed Under Land Rights Act

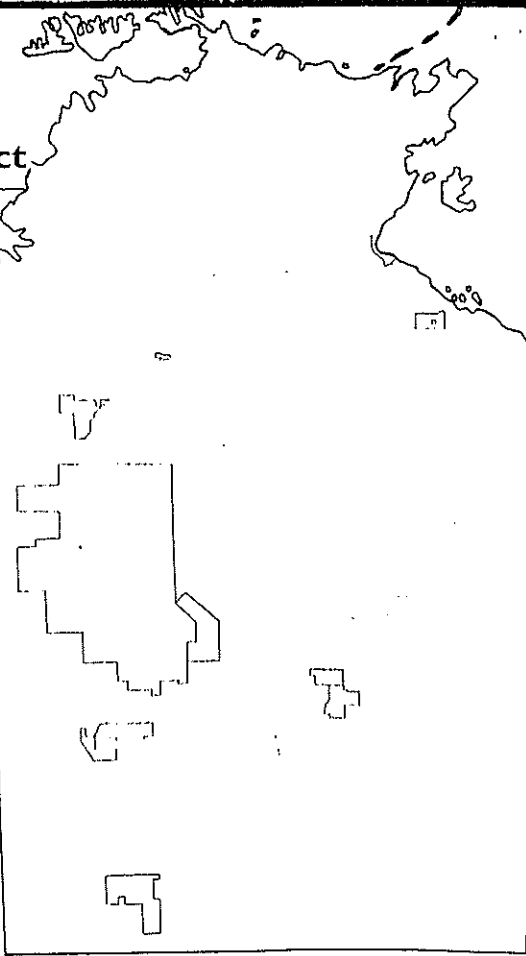
### OUT OF THE COURTS! INTO THE STREETS!

Too much time and money wasted in the whitemans court and getting nowhere. Government Law can be changed anytime. In 1980, Government changed the law when seven Oonpelli people tried to stop Queensland Mines trucks. It is common now for the NT Government to change the laws, to trick the courts, or to break the laws to stop Aborigines (read the stories on the front page). Or the Government can go slow as STEWART HARRIS says (above).

WE HAVE THE POWER TO FLEET, TO DEMONSTRATE, TO SPEAK OUT.

THE WORLD IS WATCHING! THE WORLD IS ON THE SIDE OF THE ABORIGINAL PEOPLE!

THE STRUGGLE CONTINUES!



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# A Threat to the Territory Economy?

1982 will go down in history as the year the Northern Territory Government abandoned all subtlety and caution in its campaign against Aborigines.

The year has seen the government, aspiring for statehood for the Territory, launch an all-out attack on Federal land rights legislation, with the compliance of an inept and ill-informed Federal Minister for Aboriginal Affairs.

In many areas the line of attack is reminiscent of tactics used against the Jews in the 1930-40's, an attack seeded in a time of depression such as we are facing in Australia today.

Huge sums have been spent on questionable advertising that simply fails to tell the whole story.

It fails to acknowledge that much of the land owned by Aborigines in the Territory is either desert or wet lands that no one else wants anyway.

It fails to acknowledge that Aboriginal people are forced to pay exorbitant prices for cattle stations that are run down, overstocked and riddled with disease.

It fails to acknowledge that the Aboriginal Development Commission is funding an Institute for Aboriginal Development program of disease eradication that is an example to the rest of the Territory.

The program, planned for completion by 1984, has been extended to 1990 because of delays in non-Aboriginal properties.

This one example of the incompetence of Mr Everingham's Government will have devastating effects on the cattle industry.

us that Territory Aborigines are anti-development. The signing of the gas exploration agreement for the Centre proves this to be untrue.

In delivery of medical services, the Central Australian Aboriginal Congress, the Utopia Health Service and the Pitjantjatjara Medical Service have proved that Aboriginal-controlled health services represent the very best value for every dollar spent.

The government poops sacred sites and ridicules Aboriginal culture, preferring to keep its politicians, and subsequently their constituents, ignorant of the true beauty of that culture.

This denies a real potential for improved racial relations in the Territory.

In education, the Independent Aboriginal School in Alice Springs has to spend much-needed funds fighting for registration in court.

The basic human right of people to select for their children the type of education they think best suits them is denied to Aborigines, but allowed to many others who embrace different religious ideologies.

Aborigines are destroying themselves with liquor, the government claims, ignoring the fact that drinking in the Territory by all Territorians is a national disgrace.

When Aboriginal leaders voice concerns about the performance of the NT Government they are branded, among other things, as communists.

Aborigines cannot hide their habits in plush clubs, modern homes and the like.

Aboriginal organisations are busy conducting their own 'boozers are losers' campaign without any government backing.

Aborigines, particularly the young, are classed as lazy dole-bludgers. Why then do Aboriginal organisations have to fight in court to get employment projects on their land?

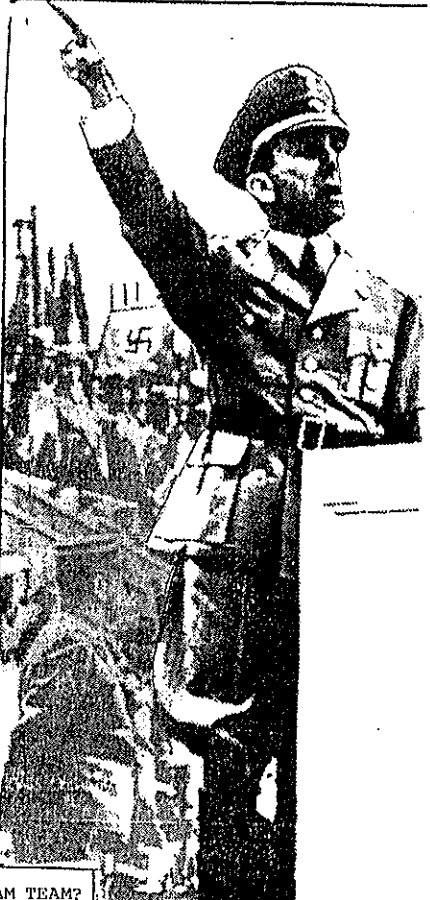
The NT Government unofficially designated 1982 as the "Year of Aboriginal Bashing".

It is another act of infamy in a history of incompetence, bigotry and cover-ups.

Perhaps Territorians will make 1983 a "Year of Understanding and Mutual Development for all Territorians, Black or White". It is a year that is long overdue.

Vince Forrester, Chairman, NT Branch of the National Aboriginal Conference, Alice Springs.

After Vincent wrote this, a bulldozer destroyed sacred sites in Alice Springs.



The Government propaganda machine tells RIGHT: COBELLS PART OF THE EVERINGHAM TEAM?

## Casino site was Aboriginal burial ground: coroner

**DARWIN:** A coroner found that the site of the multi-million dollar Mindil Beach Hotel-Casino in Darwin was an Aboriginal burial ground.

The Coroner, Mrs Thomas, said the skeletal remains of eight bodies, which were found buried on the site near the city centre, were full-blood or part Aboriginal.

The inquest began more than two years ago after the skeletons were dug up at Mindil Beach, the site of the casino which opens next April.

The director of the Northern Territory Aboriginal Sacred Sites Protection Authority, Mr Bob Ellis, said yesterday he had reached agreement with Federal Pacific Hotels to create a memorial island on the casino site if the Coroner found that the skeletons were of Aboriginal descent.

Directors of Federal Pacific Hotels had also agreed to donate \$2,000 towards the cost of erecting Pukamini poles (Aboriginal grave markers) on the memorial island and to maintain security at the island.

He said the authority would also ask the Darwin City Council to protect a grave between the beach and the casino which had been identified as that of a Tiwi leader named Pularimpi.

Mr Ellis said according to Tiwi legend, Pularimpi used to walk and swim to Darwin from Bathurst Island at low tide and was reputed to have been frightened to death at the sight of a motor car in Darwin in 1921.

The authority would ask for a large granite rock to be erected at this site.

# But a black's money is still the same color

Welfare capitalism under threat . . .

So what lies at the uneasy heart of race relations in Central Australia? Writing of white views and attitudes, Happell and Wigley put it succinctly saying that for the man in the street "the only good Aboriginal is an assimilated one".

It does not mean extended kinship and clan lines, a mystical attitude to the land, the retention of tribal ceremonies and rituals, and a spectacular growth in self-help and what has to be called black power. It also does not mean "land rights" and "sacred sites" because these "hold the Northern Territory back".

One of the ironies of a town like Alice is that much of its prosperity is dependent on the Aboriginal people. Its largest taxi company has admitted that more than 67 per cent of its daily business is Aboriginal, since it is the only form of public transport, and outlying settlement Aborigines have to get home.

One researcher, using 1979 Commonwealth Employment Service data, has calculated that 32 per cent of the workforce in the town owed their jobs to the presence of Aborigines.

So there emerges from this what has been described as "welfare capitalism" and, say, Happell and Wigley, "the consequent implication that any increase in Aboriginal self-sufficiency would result in the present system being threatened".

And that is what is happening. The Aboriginal people are learning how to organise themselves and, in pursuance of their own goals, operate the levers and machinery of power.

For most European Australians that's good news. But in Todd St, and indeed up in Darwin, some powerful people are worried. Perhaps the system is being threatened.

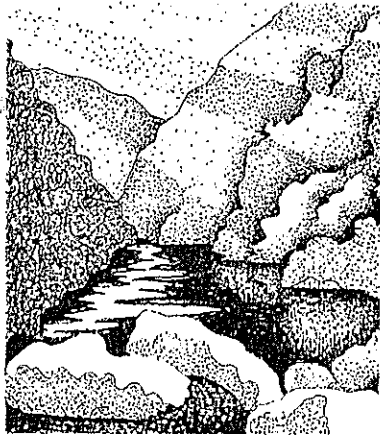
Peter Ward has written three interesting articles in the "Australian" newspaper, telling the world of the problems for the tribes in Alice. The stories were printed on February 5th, 7th and 8th 1983. Above is a small part of Peter's articles.

ABORIGINES IN TASMANIA NEED YOUR HELP

LETTER FROM TASMANIA.

## URGENT!

MAKE HISTORY FOR AUSTRALIA



TO SAVE THE FRANKLIN RIVER

Dear Sisters and Brothers,

The Tasmanian people are seeking national support for one of the most important battles we have had to fight in Tasmania.

The Tasmanian Government is now destroying Aboriginal land and Aboriginal cave sites in south west Tasmania.

Our battle is to defend this area which is under threat of being destroyed forever by flooding the rivers to build huge dams for unnecessary hydro-electricity power.

Yours in the struggle, KERRY RANDRIAMANIEFA.

TASMANIAN ABORIGINAL CENTRE INC.

1 SHORT STREET, GLEBE

G.P.O. BOX 569 F, HOBART, TAS. PHONE 34 1405

FROM NEWS I

On Jan. 1  
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Canberra  
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Darwin.  
Let us k

by Mudge  
1983

We call  
We call  
We call  
We call



FROM THE "NT NEWS" 29 JANUARY 1972

# A Darwin challenge for black activists

## CONFERENCE WILL HEAR THE OTHER SIDE OF 'RACIAL HARMONY'

The organisation of the Darwin Aboriginal community is a challenge for southern black activists, the Brisbane Action Conference on Racism and Education is to be told today.

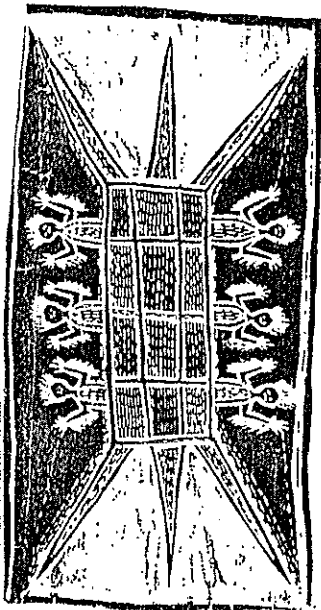
On January 26th 1972 the Aboriginal Embassy began, outside Parliament House Canberra. The article on the right of this page was written about the same time.

Eleven years later, much of this is still true in Darwin.

Let us know what you think.

The Wind Makers by Abadifera. Tribesmen sing to encourage the northwest monsoon to blow and bring rain.

We call Barra We call the northwest wind We call the wind spirit We call the rain



Darwin representative at the conference of black millarists and white supporters is Mr Johnny Fejo, a member of the Larrakia tribe which is campaigning for land rights to an area in Darwin's northern suburbs.

He will read a paper prepared by Mr Bill Day, a white waterside worker who is assisting the Larrakias.

"The challenge for the southern black activists is to get this silent, but huge community to identify with Aboriginal struggles throughout Australia," the paper states.

"Darwin's famous racial harmony will suffer if they succeed and they will be abused for 'biting the hand that feeds them'" but the town melting pot needs a good stir if we are ever going to get a vital, original and balanced recipe.

The paper claims that there is very little association between black and colored people in Darwin, for historical, economical or cultural reasons, as well as "simply the opportunism of running with the winning side."

**NO CAUSES**  
There are no spokesmen and no issues for colored people because "having by silent approval accepted assimilation and its financial favors they have also accepted an indefinite white rule." It claims also that the Larrakias have had a "bad deal."

"Their first white contact was with a party of surveyors who got straight to work plotting out city streets. There was no compensation for the displaced tribe."

Aboriginals camped on vacant sites in the city without "the false security of welfare protection" have been the backbone of land rights demonstrations, the paper says.

Newer and more sophisticated bars and clubs in Darwin will increase racial discrimination through choice in the city, Mr Fejo will tell the conference.

**THE TREND**  
"The trend will create greater segregation in drinking with the Aboriginals confined to the rougher bars — only choosing these places because they feel uncomfortable in the new bars."

"They are not welcome in these bars anyway," Mr Day, through Mr Fejo, will also call for a survey on Aboriginal spending because he believes that Aboriginals are being robbed by shops, taxis and hotels through inexperience.

"Some car dealers specialise in selling old tradies with ridiculous prices and no hope of re-registration."

"Hotels and stores around which people camp, like refugees in their own country, have an interest in keeping the status quo, however horrifying this may be, because an aimless broken people will continue to blow their savings."

"We need a thorough survey on black spending in Darwin to back future action."

### 'Not welcome in these bars'

**"POX"**  
Another "less practical suggestion" to break the 'stronghold' on black finance by the 'hotels' was for the people of Arnhem Land to grow marluhana for the townspeople.

"Unions in the north get more credit than they deserve from blacks who remember the struggle for citizenship."

The truth is that the Darwin unions have deserted the Aboriginal cause. There is no doubt that the Yirrkala Aboriginals would now have land title if they had, from the beginning, wholehearted trade union support from workers at Gove," the paper says.

The paper draws the following conclusions:

- There are many shades of black opinion in Darwin, but it is predominantly conservative.
- Darwin has a young population with a large community of uncommitted part - Aboriginals.
- No co-operation between black and brown, no organisations, few outspoken leaders.
- The phrase "black power" is not popular.

- Suggestions include:
- More power for Bagot Council and ownership of the reserve.
  - People's centre at Kuluk.
  - Weekend educational activities.
  - Kormilda and other proposed colleges to have University - like autonomy.
  - Black Power or similar candidate for next Legislative Council election.
  - Boycotts and use of black spending power as bargaining device.

BUNJI has received the following message. The PAPUNYA  
OUTSTATIONS have also told us they did not want the medical  
staff sacked. They were very happy with the Service.

## Aboriginal community sacks its medical staff



NOVEMBER 17 1982 A SMALL GROUP OF PAPUNYA COUNCILLORS, INCLUDING 2 WHO HAVE LONG COLLABORATED WITH GOVERNMENT AGENCIES IN THE GOVERNMENTS' ATTEMPTS TO CONTROL THE OUTCOME OF "SELF-DETERMINATION", DISMISSED 4 OF THE 5 PROFESSIONAL STAFF OF LYAPPA "ABORIGINAL CONTROLLED" MEDICAL SERVICE. THOSE DISMISSED INCLUDED 3 EUROPEANS ( 2 DOCTORS AND ONE ADMINISTRATOR) AND ONE DOUBLE CERTIFICATE ABORIGINAL STATE REGISTERED NURSE. THESE STAFF WERE GIVEN NO REASON FOR DISMISSAL APART FROM THE ASSERTION THAT ONE OF THEM, A FEMALE, "SWORE" AT THE COUNCIL PRESIDENT.

SHE USED THE WORD "BLOODY" AFTER HAVING BEEN CALLED A F\_\_\_\_\_ BITCH MANY TIMES BY THE PRESIDENT. THERE WAS NO CONSULTATION WITH THE PEOPLE, AND THE D.A.A. MOVED ON VERY FAST TO "WIND UP" THE SERVICE IN LESS THAN 12 HOURS. THE N.T. GOVERNMENT HEALTH DEPARTMENT HAS TAKEN OVER AS "CARETAKERS" FOR "ONE MONTH". UNLESS THERE IS AN OPPORTUNITY FOR DISCUSSION BY ALL THE PEOPLE CONCERNED IT IS CERTAIN THE N.T. HEALTH WILL NOW OPERATE THE SERVICE AND THAT AN ABORIGINAL MEDICAL SERVICE, WHICH WAS OPERATING AT PEAK EFFICIENCY AND WITH THE BEST EVER STAFF COHESION WILL BE FINISHED "FOR NO REASON". SHAME IS ON THE D.A.A. AND ON THOSE ABORIGINAL COLLABORATORS WHO ARE PREVENTING "SELF-DETERMINATION" AND MASQUERADING AS REPRESENTATIVES OF THE PEOPLE

### THE SAME SORT OF TROUBLE

I refer to your letter of October 21, concerning Government interference with operations of the Gwalwa Daraniki Association.

There is no basis for your allegation that normal Government funding will be withdrawn because of your recent expression of support for Queensland Aboriginal interests. I therefore take strong objection to the articles appearing in your magazine Bunji to this effect.

Jim Robertson  
MINISTER FOR COMMUNITY DEVELOPMENT

Here is printed the exact words from the last edition of BUNJI. It was the Kulaluk Manager who stirred up trouble. He says he works for the Government.

Four committee members said I should not have written to Queensland without asking them. They said they were not interested in land rights. The manager said we could lose government funding because of the letter he called me a "radical". 'BUNJI' Vol 11 No.4 November 1982

# 'The Future Is With the Blacks'

INTERVIEW: NADINE GORDIMER

In eight novels and seven collections of short stories, Nadine Gordimer, 58, has won international acclaim for her sharp-edged portrayals of South African life under apartheid. On a recent visit to New York from her native Johannesburg, Gordimer spoke with NEWSWEEK's Spencer Reiss about black hopes, white fears and the possibilities for the future. Excerpts:

**REISS:** How do you feel about being called a "political" writer?

**GORDIMER:** I think it's probably inevitable, not because my intention is to be political, but because South African life is so saturated with political meanings. It's rather like the Soviet Union or Poland. If you're writing honestly about your society, and that society is in turmoil, you become a political writer.

All the customs of a British parliamentary system and the catchwords of American politics create only an illusion of justice. It's nonsense when people talk about preserving our Western democratic system. There has never been one in South Africa—it has to be created from scratch.

**Q. How likely would it be for a black South Africa to continue along Western capitalist lines?**

A. Not very, although that is difficult for many in the West to understand. South Africa's 20 million blacks have already experienced what appears to be a Western government and Western capitalism. It is natural that by now they should be deeply distrustful of a system they have suffered under for so long.

**Q. Does white South Africa realize that its time may be growing short?**

A. Five years ago, I would have been shocked by some of the things I see today—a little police station in the suburbs of Johannesburg covered by sandbags, for instance. Now, I am shocked that such sights do not disturb me. But when you see things like that—and we all do—you must begin to think.

**Q. Are you hopeful about the future?**

A. The future will be with South Africa's blacks. They are unlike any others on the continent—better educated, more aware of the outside world, less split by tribal rivalries. That is where I pin my hopes.

NEWSWEEK/NOVEMBER 8, 1982



B-52 bomber

## Nine crew die in B-52 crash

SACRAMENTO.— An Air Force B-52 bomber plunged into a muddy field near Mather Air Force Base yesterday, killing all nine crew members and spewing smoke and flames hundreds of metres into the air.

Air force officials said the aircraft carried a crew of nine and was on a training flight when it crashed shortly after takeoff from the base in an area of scattered homes, farms and businesses.

Pieces of the wreckage were scattered for several hundred metres, Fagan said. The field is the largest open area near the base.

Fagan said the plane had been stationed at Mather base for two weeks.

BUNJI is published by  
William Bartlett Day of  
Kulaluk, Ludmilla, NT 5790.

## A LETTER TO BUNJI

Dear Mr Day,

I was sad and annoyed at the comments in the last Bunji under the heading AIRPORT NOISE. After talking with you on the 12/11/82 you asked me to make a written reply.

You report "A meeting at Kulaluk was told that the noise from aeroplanes was forcing Retta Dixon to move its Bible College". THIS IS NOT TRUE. at that meeting I said there was also a noise problem from road traffic on Bagot and Totem roads and that this problem was ONE OF THE MANY REASONS why our Mission Councils have decided to move the Darwin Bible College, which is only part of the Retta Dixon Centre, and at this point of time NO DECISION HAS BEEN TAKEN ABOUT THE FUTURE OF THE RETTA DIXON CENTRE.

I was sorry that the comment was linked with the B52 Bombers because my comments at the meeting at Kulaluk was not for or against B52 Bombers or any other subject but hopefully to be helpfull to our A.I.M. friends at Kulaluk.

Yours in Gods service,

*William Bartlett Day*

A MINISTRY OF THE ABORIGINES INLAND MISSION



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# Kwork Kwork the Green Frog

Long ago in the Dreamtime, there lived a woman called Kwork Kwork. Kwork Kwork had three children who were called Pumarali, Tomataka and Pukataringa. Kwork Kwork loved the wet weather and whenever it rained she called her name to the sky, but if it was dry, she remained silent and waited for the rain to come.

Then there came a time when it did not rain for many years, and all the creeks and waterholes were dry. Kwork Kwork was very sad and finally she could not wait any longer for the rain to come, so she sent her three children into the sky. As they rose into the sky, they disappeared and dark storm clouds formed where they had been; Pumarali had changed into the lightning, Tomataka had changed into the thunder, and Pukataringa had become the rain. They made a great storm, filling the creeks and waterholes and flooding the land, so that Kwork Kwork was happy and called her name to her sons in the sky.

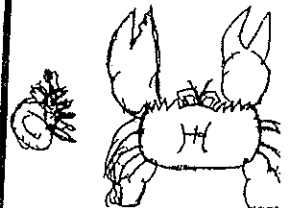
She changed into a Green Frog, and the Tiwi people today never hunt a green frog because they believe that if they do Kwork Kwork's children will flash and roar in the sky, and flood the land with rain.

From "KWORK KWORK THE GREEN FROG AND OTHER STORIES FROM THE SPIRIT TIME" Australian University Press, Canberra 1977. Available from Arnhemland Art Gallery.

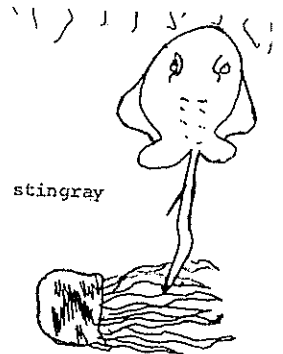
Drawings by MESAK  
Austral, aged ten.



fish



crabs

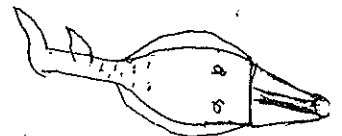
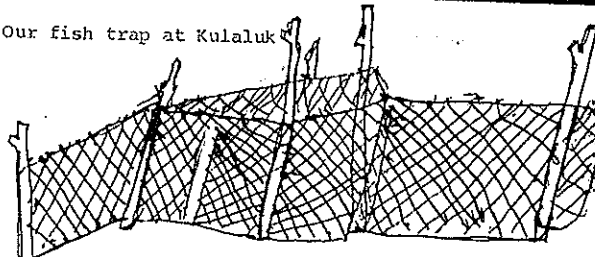


stingray

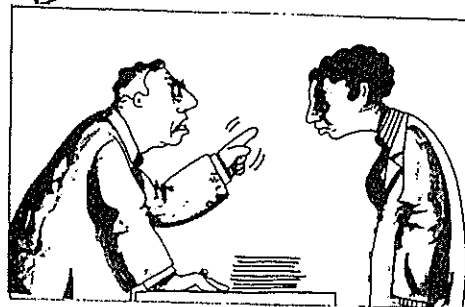


boxjellyfish

Our fish trap at Kulaluk



shovelnose

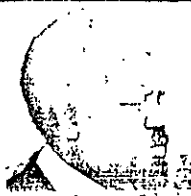




# A RUBBISH BOOK

RED OVER BLACK- BEHIND THE ABORIGINAL LAND RIGHTS  
by GEOFF McDONALD.

'This is a rubbish book. It has only bad words for people who support Aboriginal rights. Mr McDonald thinks black people are stupid.. He says in the book the fight for land rights is the work of "leftists", "marxists" and "communists".BUNJI would not mention this silly book except that some people believe it.



Walter Lini, Prime Minister of Vanuatu. "Communist" says MacDonald

People like Les MacFarlane, (NT News 7/2/83), Lloyd Kent (NT News Feb 72), or Joh Bjelke Petersen (all the time). The Australian Secret Intelligence Organisation (ASIO) thinks the same way. Aborigines have their own brains. They do not need communists to tell them what to do.



Mr MacFarlane said the Aboriginal Land Rights Act should be thrown out by the Federal Government. To loud applause he said the Act applied only to the Territory because the Federal Government "didn't have the guts" to apply it to the rest of Australia.

"With the Marxist groups you have around today - the United Church is one, the World Council of Churches and others. It won't be long before you have a threat to the security of Australia through the Act we are discussing today," Mr MacFarlane said.

ABOVE: Les MacFarlane MLA, Speaker of the Assembly agrees with the book,

It is an important debate, it is an important fact that such issues are being debated in this country today, just as they're being debated in Africa, in Asia, in Latin America and in many parts of the metropolitan world in western Europe and in Japan because the widespread nature of the debate and its intensity at this time is a reflection of the crisis in the capitalist-imperialist mode of production. Ideas and discussion do not just drop from the sky. It is not simply a plot on the part of certain individuals to engage others in a meaningless debate. Whatever the outcome of the debate, whatever the posture the different participants adopt, the very fact of the debate is representative of the crisis in capitalism and imperialism today and, as the crisis deepens, people find it more and more difficult to accept the old modes of thought which rationalize the system which is collapsing; hence the need to search for new directions and, quite clearly, Marxism and Scientific Socialism pose themselves as one of the most obvious of the available options.

The Anglo-American tradition is one of intense hostility philosophically speaking, towards marxism, a hostility that manifests itself in a peculiar way. It manifests itself by trying to dissociate itself even from the study of marxism. We are also, in some way, still embedded to a greater or lesser extent in the framework of bourgeois thought, and from that framework we ask with a great degree of hesitancy and uncertainty, what is the relevance of marxism?

## MARXISM

by Dr. Walter Rodney



WALTER RODNEY, 1942-1980

Dr. Walter Rodney was a Guyanese Revolutionary who was assassinated by a bomb attack on June 19th 1981.

Extracts from an essay in "HAKIKA" Volume 4, Number 2 October 1982.

Rodney had more brains than Petersen, MacFarlane and MacDonald all added together.

# THE WAR IN QUEENSLAND - A NEW BOOK

Did you see the film "WE OF THE NEVER NEVER" ? The Aborigines were good servants and the whites tried to be kind in that film. Was it ever ever like that at Elsey Cattlestation ?

Gordon Ried searches for the truth about white occupation of black lands in his new book, "A NEST OF HORNETS".

In October 1857, Aborigines attacked the homestead of Hornet Bank Station in Queensland. Eleven whites were killed that night. At least three hundred blacks died in the following months when the white settlers and Black Police set out for revenge.

Gordon Ried has found what happened in the years before and after, in his well researched history book. Interesting to read. "A NEST OF HORNETS" by Gordon Ried 235p Oxford University Press. Price \$19.99.

### NEVILLE BONNER OUT OF PARLIAMENT

Senator Bonner will be out of Parliament at the next election on March 5th. He has been dumped by his own Liberal Party. Last year in Brisbane Bonner tried to stop the Land Rights marches. He did this in a dramatic way before millions of TV viewers. Bonners actions caused a lot of confusion in the minds of Territory Aborigines. He was very wrong to put the division of our people before everyone on TV- people who did not understand what was the trouble.

### DONATIONS KEEP US GOING

Thankyou Joan Walker of Sydney for your very generous donations to pay for printing and postage costs for this issue of BUNJI. Also all the people who sent in smaller donations and letters of encouragement. Letters articles and donations should be sent to BUNJI, P.O. Box 3743, DARWIN NT.

NEXT ISSUE: THE NLC MEN HAVE FORGOTTEN THE ABORIGINAL WAY. BLITNER MUST GO.....



Lieutenant (later Inspector) George Murray, a junior officer, a sergeant and troopers in the 1860s

### THE NOTORIOUS BLACK POLICE OF NSW.

### BOB HAWKE AND BUNJI

Bob Hawke may be the next Primeminister of Australia. Vote on March 5th. Tambling is no friend of the Black people.

Several years ago BUNJI followed Bob Hawke out to OENPELLI. The people asked him, as Australias number one union man, to stop uranium mining. Hawke did nothing.

Later at a Press Conference in Darwin, an angry Bob Hawke would not answer questions until the BUNJI reporter left the room.

The gutless journalists did not support us so we could not ask cranky Hawke any question about why he was betraying the trust of the Oenpelli people. It is no secret that Hawke is a uranium man.

### TRANSIENTS CAMPS FOR KULALUK

The Department of Community Development is pushing the Kulaluk Council (Gwalwa Daraniki Association Inc) to take all the town campers.

But the campers have said they do not want to live together in a compound in Ludmilla.

