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BUNJI

P.O.Box 3743
DARWIN N.T.

Many Tribes — One People



AUSTRALIA ON TRIAL.

One white baby has died at Uluru or Ayres Rock. Hundreds and hundreds of thousands of dollars have been spent in a big court case to find out how this little white baby died. Very little is done to find out why 126 black babies died in the same year. Isn't this an example of Australian racism ?

ABOVE: A painting that hangs in the Catholic Cathedral.

THE workload at the hospital is such that accurate figures of deaths are always late being compiled. The last year for which figures are available is 1980.

They show there were 343 Aboriginal births in the southern region of the Northern Territory in 1980.

The southern area is that vast central area,

often known as Central Australia, with Alice Springs, at the hub.

Of those 343 babies born 126 died in the first year of life.

That is an infant mortality rate of a staggering 36 per cent.

If that mortality rate existed in any white community in Australia it would be considered a catastrophe.

SUNDAY MAIL, July 4, 1982

Of 250 pastoral leases in the N.T. only eight are owned by Aboriginal groups - Utopia, Mt. Allan, Ti-Tree, Clulla Well, Willowra, Mt. Barkly, Daguragu, Amanbidji. The area of Vesteys Station Wave Hill (12,580 square km) exceeds by some 2,000 square km the combined area of the four cattle stations purchased by the Aboriginal Land Fund Commission - Mt. Allan (2,359 square km), Ti-Tree (3,584 square km), Utopia (1,958 square km) and Clulla Well (2,613 square km). Aboriginal cattle stations such as Willowra, Mt. Allan and Ti-Tree are successful viable economic enterprises making money for the benefit of the communities of hundreds of Aboriginal people that each station supports. Freehold title for Aboriginal cattle stations will cause no insurmountable difficulties for the pastoral industry.

from 'Nih Queensland
messagestick'

WHAT HAS BEEN ACHIEVED SO FAR
IN THE NORTHERN TERRITORY?

UTOPIA - ABORIGINAL CATTLE STATION.

Utopia is a big area of Aboriginal land, 240 kilometres north-east of Alice Springs. About 1,000 Alyawarra and Anmatjirra people live on eight small scattered communities, covering Utopia, Ammaroo, Woodgreen and Ti Tree over an area of between five and six thousand square kilometres. Another two areas are ready for people to move to. The people live happily together in a traditional way and still do some hunting for bush tucker like kangaroos, goannas, turkeys and emus, bush fruits and medicine plants.

The Urapuntja Council looks after things at Utopia. It gives people jobs as health workers, batik makers, cattlemen, office workers, bore mechanics and drivers.

One man and one woman from each community are on the council. Council President is Harold Nelson, who is also Chairman of the Utopia Land Trust. The NT Education Department employs four European teachers on small community schools. Other non-Aboriginal people also work at Utopia. There is a doctor, two nurses, a community advisor, an administration officer and a batik co-ordinator.

The Urapuntja Council has 25 members and it meets regularly. The communities work small things out for themselves but big things are talked about at council meetings.

The community-based Urapuntja Health Service not only looks after sick people but teaches them how not to get sick.

Batik work has been done by about 60 ladies from Utopia for three years now. With the help of Julia Murray, they make nice clothes and other items and sell them.

The Angarapa Cattle Company musters cattle and horses. The animals are sold to a stock firm in Alice Springs. The cattle company is running better now. It also got some money from the ADC.

About 150 children go to school at three of the communities. Teachers from the Education Department help them learn things. There are three Aboriginal teacher aides. (from "The Aboriginal Health Worker" Vol. 6 No. 1 March 1982.)

WHAT CHANGES COULD POSSIBLY
IMPROVE THE SITUATION?

IF THE ACT IS WORKING,
WHY CHANGE IT?

TROUBLE AT KULALUK.

I DECLARE THIS MEETING OPEN
THE MAIN POINT TO DISCUSS
IS THE WRONG THINGS
DONE BY *MR BILL DAY.
MOST OF THE COUNCIL MEMBERS
HERE FEEL, YOU MR BILL DAY
HAVE DONE THE WRONG THING
WHEN YOU WROTE TO QUEENSLAND
LAND RIGHTS GROUPS WITHOUT
FIRST ASKING THE WHOLE COUNCIL
FOR PERMISSION.
NOW I ASK YOU TO EXPLAIN
THIS AND ASK OTHER MEMBERS
HOW THEY FEEL ABOUT THIS

* Note - Bill Day is the secretary of the Gwalwa Daraniki Assoc. Inc.

THE REPLY TO THIS CHARGE

The charge written above was made at a committee, or council, meeting at KULALUK. A vote was then taken to dismiss the Secretary (Bill Day). This move failed. Here is the background to this story.....

SEPTEMBER 10th. Annual General Meeting of Gwalwa Daraniki Association Inc which holds the lease to the Kulaluk land (800 acres).
New secretary and treasurer elected. W.DAY Secretary
OCTOBER 8th

Second regular committee meeting. Six members present. Four absent. During the meeting it was passed that a letter be sent to Queensland Aborigines. This letter is printed in full on another page of this newspaper. The treasurer said he did not have enough information to give a proper financial report. It was resolved that the manager keep a log book telling what he does each day.

October 14th (Thursday) The secretary makes an appointment to see the Assistant Director, Community Government Division of Department of Community Development. Wants to know what has been happening for the past three years as all association records have been destroyed. Also asks for a clear explanation of Managers job.

An appointment is made for October 19th (Tuesday) at 9am.

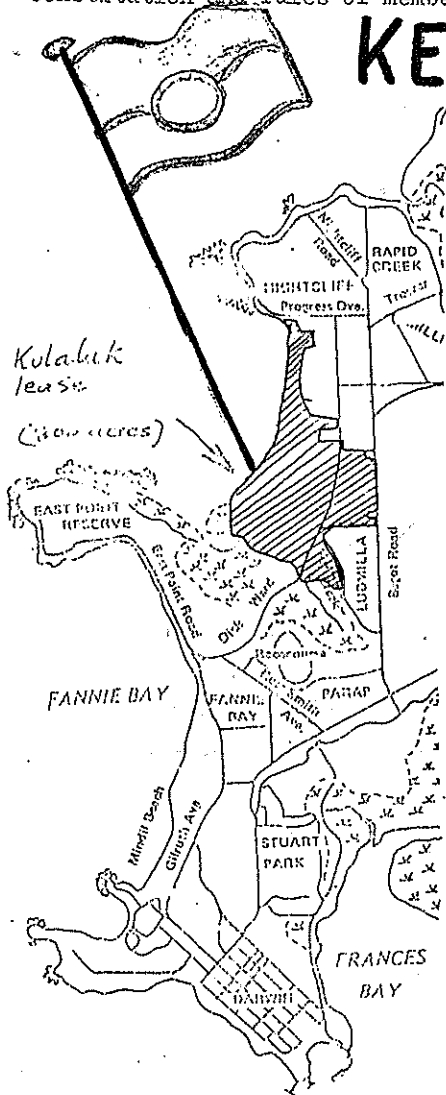
October 15th Department officers speak with Kulaluk manager. An association committee meeting is suddenly called for the next Monday. The agenda is kept secret.

October 18th (Monday)

This is the secretary's account of the "committee" meeting....."We sat down under the tree and the committee was surrounded by a lot of people including the manager and the ex-manager. Some people were shouting and I asked the President to keep order, but he read out the paper written by the manager (shown above). The 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". The ex-manager, Albert Treeves, was standing over me but I refused to be dismissed by this "kangaroo court". I told them it was not in our constitution to dismiss people in that way."

October 19th (Tuesday) The secretary was able to keep the appointment with government officials.

November 11th A special general meeting has been called by the President in a further attempt to dismiss the secretary and to change the constitution and rules of membership.



**KEEP OUR
FLAG
FLYING AT
KULALUK.**

**SPECIAL
GENERAL
MEETING**

**NOVEMBER 11TH
10am**

AT THE CAMP BEHIND THE DRIVE-IN. FOR EVERYONE WHO USES THE KULALUK LAND OR HAS AN INTEREST IN ITS FUTURE. (see the story above).

~~THE~~ LETTER TO QUEENSLAND

This is an exact copy of the letter to Queensland that is being used as an excuse to get rid of the elected secretary.....

BLACK PROTEST COMMITTEE,
C/O BOX 786,
Brisbane.

Dear Brothers and Sisters,

The Gwalwa Daraniki Association Inc in Darwin supports your struggle for land rights for Queensland Aborigines and Islanders.

We are sorry we cannot send you money as an association but accept our best wishes and congratulations on your courageous fight for justice.

Yours sincerely,

(The letter was signed by the secretary and the president).

PROTEST AT GOVERNMENT INTERFERENCE AT KULALUK.

At the "committee" meeting on October 18th, another note was going to be read out. Again this note is in the managers writing. This note was to force the Treasurer to resign.

Please protest at government interference by writing to The Minister for Community Development, PO Box 3146, Darwin, NT.

NOW THEY WANT TO SACK THE TREASURER !

The note written by the manager of Kulaluk to be read at the meeting!

THE NEXT THING IS THIS
COUNCIL FEELS *MR JAMES
GRANT IS ON TOOMANY COUNCILS
IN DARWIN AND WE KNOW
HE IS ON THE FORWARD AND
LEGAL AID COUNCILS AND BOTH
THESE PLACE'S ARE HAVING
TROUBLE SO THE COUNCIL
THERE HAS A LOT OF WORK
SO WE THINK MR GRANT
SHOULD RESIGN FROM THIS
COUNCIL

* EDITORS EXPLANATION: James was elected TREASURER at the last AGM.

"TRADITIONAL OWNERS" REGISTER

THE NORTHERN LAND COUNCIL OPINION.

It is only in the past few years that the words "Traditional Owners" have come to be understood.

Now, since the granting of Land Rights and the formation of the Land Councils, the full meaning of Traditional Owners and their importance to the Land Rights movement is at last being recognised.

A Prime job of the Bureau of the Northern Land Council is in compiling and adding to a Register of Traditional Owners. This is a time consuming and costly job, but one which is fundamental to the correct operation of the Land Council if we are to protect your interests. It is however, a job that can only be done with your help.

To do this job we send trained people into the field to talk to the Aboriginal people. They have the necessary training to be able to help you, but they can only do their jobs properly if you co-operate with them.

In your own interests and for the common good of the Aboriginal people I ask each and everyone of you to do your best to assist our people in the field. Remember, they are working for you.

Gerry Blitner,
Chairman.

from Land Rights News
July 1982
STOP PRESS

Traditional owners have finally come to agreement with Pancontinental Mining about Jabiluka Mine. The mine is expected to begin operations in 1983.

STOP THE REGISTER!

The Northern Land Council is making a mistake to write down a list of people they call "traditional owners".

Aboriginal laws were not made to be written down and interpreted in a white court. These secret things can best be sorted out by the people themselves. Do not make it easy for our enemies.

Do not help make a list of people called "traditional owners".

This list will be used to divide us, like what has happened at Jabiluka this year.

The correct words to use are "the people who look after that place". We do not need a register for that.

Gerry Blitner is saying the wrong thing in the article on the left of this page. The register will help the mining companies only.

When the time comes, the people will know who are the "people who look after the place". The register will only have names for the year of 1982. It is a white idea.

BUNJI has printed a longer discussion on this subject in a booklet called "URANIUM MINERS GET OFF OUR LAND" (1978).

A NEWSPAPER STORY.

the Kungarakany and Waral peoples are challenging a decision by Mr Justice Toohey to recommend that land in the same area be handed over to another group, the Maranunggu people.

The first two tribes claim that, as the original traditional owners, they had the right to live on the land.

Mr Justice Toohey, however, found that the Kungarakany and Waral peoples had moved away from the area during the past 30 or 40 years.

The Maranunggu people had moved into the contested land, and had claimed — successfully — that they had therefore taken over as "traditional owners".

The arguments in both cases involve interpretations of section 50 of the Aboriginal Land Rights Act, including the definition of "traditional Aboriginal owner" under law.

The Kungarakany and Waral people sought writs from the High Court overturning Mr Justice Toohey's decision on the land.

They claimed the commissioner "misconceived his functions and the application of the definition of traditional Aboriginal owners" under the Act.

The tribes sought a writ of prohibition from the High Court, and claimed that the Minister for Aboriginal Affairs did not have the power to act upon Mr Justice Toohey's recommendations because the judge's recommendations erred in law.

The Kungarakany and Waral peoples, represented by Mr A. Castan QC, claimed the Northern Territory Aboriginal Land Commissioner made his decision without properly appraising their claim on its merits and disregarded "the strength of the traditional attachment of either of them to the land claimed".

No date was set for a judgment.

LETTERS to BUNJI

Dear Friends,
I am pleased to get your newsletter, even here in Germany. I feel very close to you and your struggle. For me the BUNJI newsletter is one of the few sources that remain to me to get true information on what is going on in the top end of Australia after my return to Germany. I hope you will be satisfied that I try to help you with my articles and writing about the situation of your people.

Yours in solidarity,
Bernd Koch, Berlin.

Dear BUNJI,
Information about the black struggle in Australia is very hard to come by in Britain. Therefore, if possible, could you send me copies of BUNJI and details of subscription. I have been working with black groups here and wish to expand my information and contacts if possible.

Andrew Potheary
London, England.

MORE LETTERS

Dear BUNJI,
I am very concerned about Redco's plans to destroy mangrove areas around Iudmilla Creek. It is lovely to walk around there and discover that it is teeming with so many varieties of animal and plant life. The sunsets over the mangroves are beautiful, and having this natural mangrove area in the middle of the suburban sprawl makes Darwin a more unique and beautiful place.

Everyone sees the Aboriginal men and women taking the young children hunting there on weekends, learning things about the bush and food gathering. I think a lot of people in Darwin would like that area saved. At the Iudmilla ethnic food fair, the women served a feast of bush tucker from the creek area.

Good luck,
Ann McGrath
Mosec Street, IUDMILLA NT.

Dear BUNJI,
Pauline and I arrived back in Goldsworthy after spending three days at Broome on the way down.

The Gibb River road was very rough but it is worth putting up with because of the scenery.

Number 4, Volume 11 of BUNJI was waiting for us when we arrived at Goldsworthy. I will pass it on to the Strelley people.

Best wishes,
Denis Day,
Goldsworthy, W.A.

Dear BUNJI,
We haven't got much money to spare, but here is twenty dollars in return for the newsletters you have been sending us.
Regards,
Steve Hawke, Resource Officer
Marra Worra Worra, Fitzroy Crossing

FACT

■ IT takes only a couple of hours in Alice Springs Hospital to notice there is a high proportion of Indian doctors on the staff. Dr Dayalan Devaneseri says the explanation is simple. "While doctors don't want to work here. We can't get them to leave their comfortable jobs down south and work with the blacks. Indian doctors do the work while doctors won't."

LISTEN TO THE
Aboriginal Hour
Every Wednesday 5-6pm
on 8 TOP FM radio.

AIRPORT NOISE

A meeting at Kulaluk was told that the noise from aeroplanes was forcing Retta Dixon to move its Bible College. Students could not listen or concentrate and even the smell of the jet exhausts was making people sick. Things could only get worse with extra B52 flights coming soon.

A large part of Kulaluk is in the flight path to the airport which is also a RAAF base. The Gwalwa Daraniki Association Inc has asked for the RAAF to go to Katherine.

KEEP OUT B52 BOMBERS FROM DARWIN.



Larrakias raise flag to take over Darwin

Larrakia Aboriginals yesterday "took possession of Darwin" by raising their flag to the top of the pole outside the Supreme Court.

Tribal leader Mr Bobby Secretary said that the flag raising was to "claim Darwin back for the Aboriginal people."

Five men raised the flag to the top of the flag-pole at 3 p.m. yesterday.

They left it there for about five five minutes and then brought it down again.

The flag raising was "in retaliation for simi-

lar ceremonies by white men during the original settlement of the Darwin area".

Mr Secretary claimed the land in a short speech in his Aboriginal language.

"If it was good enough for Captain Cook to put up a flag to claim all of Australia for the Crown, then it is good enough for us to claim Darwin back," he said.

The flag was raised by another member of the tribe, Mr Harry Adm.

BLOOD

The five Aboriginals involved in the ceremony wore red headbands as symbols of the blood of Aboriginal people "who died for their land."

"Two hundred years ago the English raised their flag on our beaches," Mr Secretary said.

"They said our country would belong to their King. They did not ask our ancestors."

"If that is the English law, we now raise our flag and take back all the Larrakia lands," he said.

Mr Secretary said the lands claimed by the Larrakia included Lameroo Beach, Casuarina, Rapid Creek, Nightcliff and other areas.

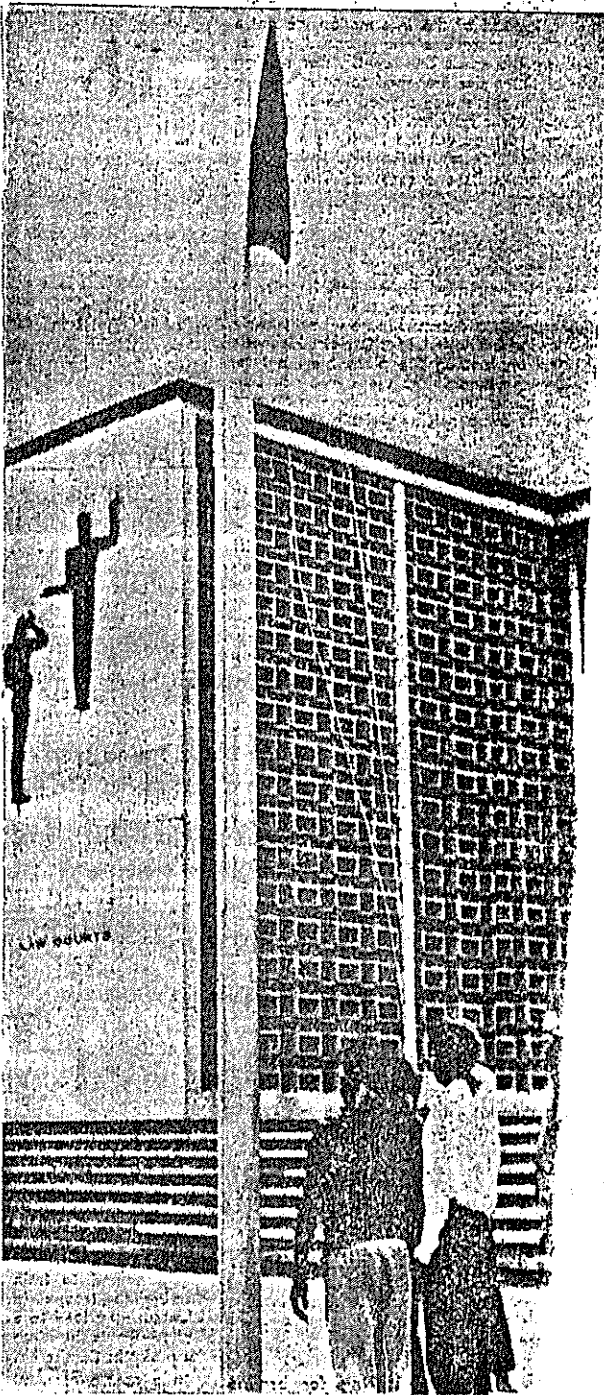
The flag was brown, with a red band at each end.

In the centre was a green tipped representation of the Kulaluk Tree (after which the tribe's sacred land behind the drive-in is named) over a jungle fowl's nesting mound.

"The flag is red at one end for the blood of the old people who died for their land, and red at the other end for the blood that may be shed," Mr Secretary said.

After the ceremony the flag was taken back to the Larrakia camp behind the drive-in to be flown on a small flag pole there.

A single policeman watched the ceremony.



● Larrakias raising their flag outside the courthouse yesterday. other picture, see page three.

LETTER FROM THE EDITOR

Dear Readers,
Many brave people who fought for the Kulaluk land have died. How sad they would be to read this edition. Their motto was "WE STAND STRONG TOGETHER."

BUNJ is an independent newspaper. It does not speak for any association or any council. Cost of printing is paid by donations from our readers. This month we thank Geoff Lacey and Stan Pelczynski of Melbourne, Victoria. Stan is a reliable friend of the Aboriginal people of Australia.

Hope to be with you again soon. Letters, donations and stories can be sent to PO Box 3743, Darwin NT 5794.

Bill Day