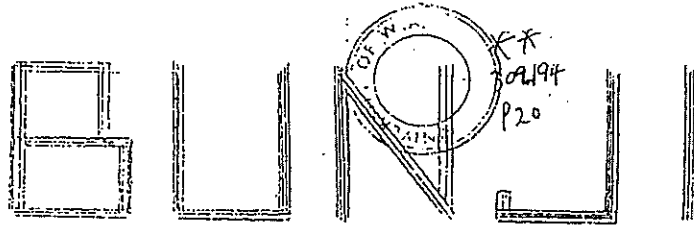




NO. 3
APRIL 72



P.O. BOX 47 81
DARWIN N.T.

WE ARE PROUD OF OUR LANGUAGE!
WE ARE PROUD OF OUR COLOR!
WE LOVE OUR LAND !

TWO SIDES.

This is the BADGE for the CITY OF DARWIN.

You see a white man on one side with a pick and shovel.

On the other side is a black man with his shield and spear.

Visitors to Darwin say "How nice to see black and white together on the City badge."

Now have a close look.

See how the white man has a pick and shovel to get rich in our land.

See how the black man has a spear and shield to fight for our land!

See how the white man has one hand behind the centre of the badge ?

NOW LOOK BEHIND THE BADGE !

Now you see why he has one hand hidden.

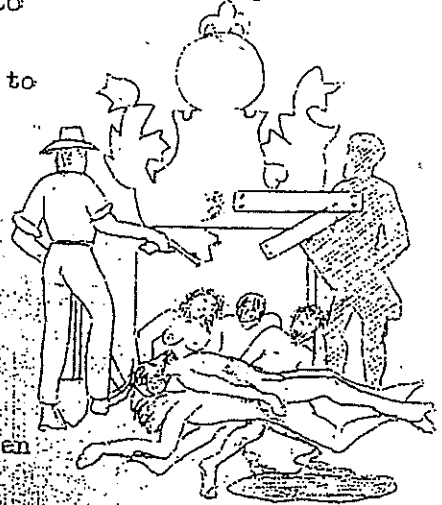
To get the land, he had to shoot too many of our men and women.

It is their bodies that hold up the badge !

And you can see that the Black man that has been put on one side of the badge is not even real.

He is made of cardboard and he is held up with nails.

DARWIN MUST HAVE A NEW BADGE !



ANZAC DAY.

On APRIL 25th every year Australians in every town march to remember the people who were killed in the two World Wars.

They put flowers on a monument to remember their brave soldiers who died.

Why don't we remember our people who fought in the 1788-1930 war against the European settlers ?

That long war has still not finished because no treaties were signed.
SHOULD WE BUILD A MONUMENT IN DARWIN TO REMEMBER OUR BRAVE ANCESTORS?

JOIN THE GUALWA DARANIKI.

The GUALWA DARANIKI is asking for three things-

1. The government must work out a TREATY with each tribe. If the whole tribe likes their treaty, and signs it, then that tribe will stop fighting for their land.

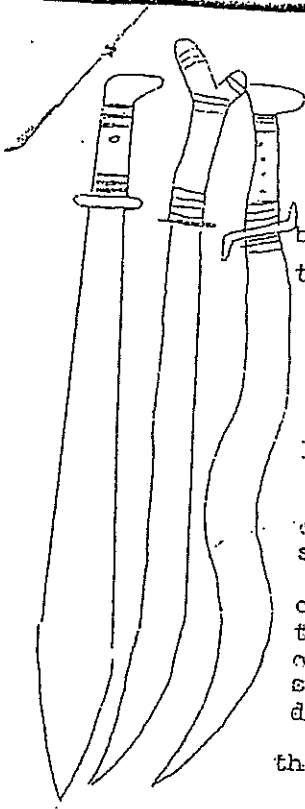
If the tribe does not like the treaty then they will go on fighting for their land.

2. ABORIGINALIZATION This means that Aboriginal people will 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 up people from Canberra to take all the jobs.

3. Harry Giese must resign.

JOIN THE GUALWA DARANIKI .



THE MACASSANS IN ARNHEM LAND 1750-1907.

This is a story that you can not read in many history books. The white man, who writes the books, likes to believe that Australia was discovered by his people.

Long before the coming of the BALAHUR (whites), the tribes of the North-East coast of Arnhem Land had been trading with visitors from the Indonesian islands.

Even before that, the DREAM TIME stories tell us of people who came from the sea.

THE BAIJINI STORIES.

The Baijini are almost part of the dreamtime because they came so long ago. Still they are remembered in songs and stories.

They came in sailing boats to many places on the coast to gather trepang and pearl shell. The old stories tell us that the Baijini bought their wives, planted gardens of rice, and wove cloth. (Today old men in Arnhem Land can say "See, this mark on this rock? That is where the Baijini dragged their boat from the sea.")

No one is sure where these visitors came from, but they left a long time ago and did not return.

THE PRAUS COME TO MAREGA.

The tribes grew up hearing stories of the Bijini from over the sea so they were not surprised when sailing boats (PRAUS) began to arrive from Macassar MORE THAN 200 YEARS AGO.

The Macassan sailors called Australia "MAREGA" or 'Jindi Makarindi' and they made settlements at Vanderlin Island, Groote Island, Caledon Bay, Blue Mud Bay, Port Bradshaw, Trial Bay, Melville Bay, Arnhem Bay and others.

Heaps of broken pottery and shady old TAMERIND TREES show where these settlements of stilted houses once stood.

The Macassan praus arrived with the North-west winds and left with the south-east winds but sometimes some would stay behind.

The tribes helped collect trepang (beche de mer), pearl shell, turtle shell, sandal wood and timber. These things were traded for knives, axes, rice tobacco or material.

THE FIRST 100 YEARS.

Most of our people on the coast learnt to speak the Macassan language. Men and women sometimes went with the boats to see the busy and famous PORT of Macassar, or to stay there to work or marry.

It was our people who had visited Macassar who came back and told the tribes about the first white men they had seen. These whites were not English but Hollanders (Dallanders).

The tribes learnt to make the dugout canoe and to smoke the long pipe. They also watched or joined the macassan ceremonies. There was little trouble over women in these days because each side treated the other with respect. Regular visitors could be given a position in the tribe.

At the end of the season, the Macassan prayerman would chant his prayers from the top of the mast of the 25 ton boats while the sailors pulled up the matting sails. On the beach our people would dance and sing sad songs as the loaded praus left for another year.

In 1803 the English captain MATHEW FLINDERS met 60 praus in MALAY ROADS, south of the English Company Islands. The Macassan leader, Pobasso, came on board Flinders ship the Investigator. He said that there were 1000 men and 100,000 dried trepang on his praus.

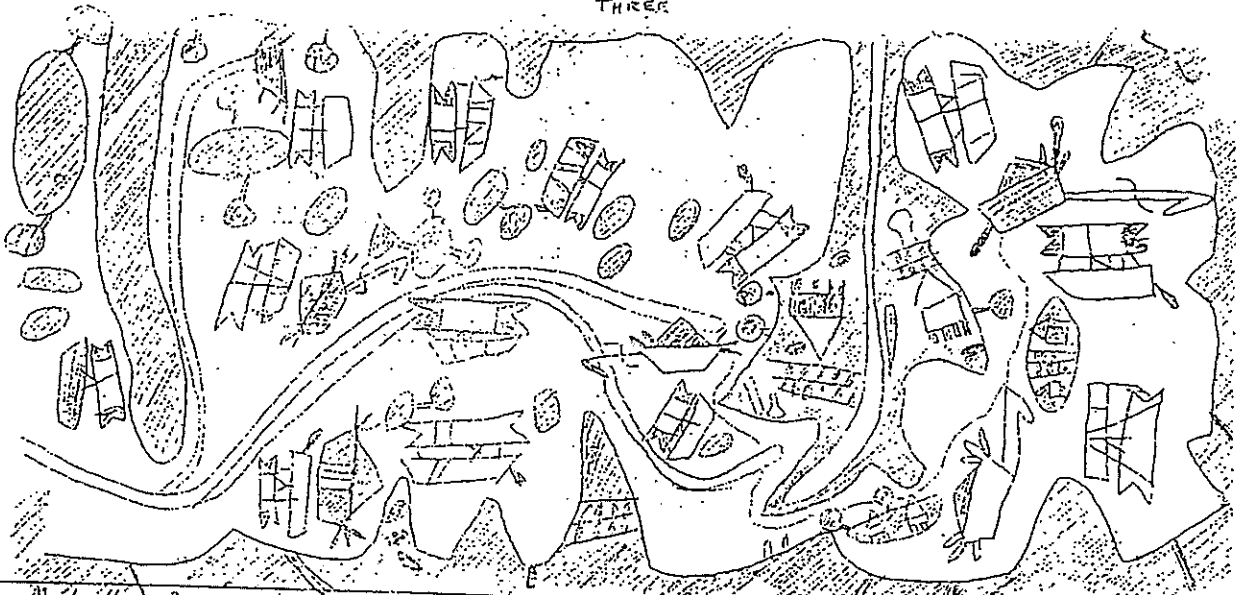
"THE NIGGERS ARE EVIDENTLY GREATLY DISAPPOINTED"

So this trading went on year after year until the white settlements to the west became established around 1870. Then, because trepang was worth £40 a ton, whites also began sailing the coast using blacks from MELVILLE and BALHURST islands for their crew.

These new white fishermen usually cheated and lied and raped and were after quick mancey. They were also jealous of the Macassans who knew the tribes so well.

TAKES AND CUSTOMS DUTY.

Soon the Government in South Australia decided to tax the praus' cargoes and a customs post was set up at BOWEN STRAIT. Fewer and fewer boats came from MACASSAR each year and they stopped altogether in 1907 after ten



Melville Bay as drawn by Mauwulan. Showing Praus, huts, tamarind trees
fires, for curing Trempang, islands etc.
years of trouble.

After some settlers were speared by angry blacks, Mr Searcy the CUSTOMS officer said in his report "the ALLIGATOR RIVER niggers were evidently greatly disappointed that no praus had stopped in the straits this year, which meant they had missed their annual orgy. It has caused them to look upon the whites as greater enemies than ever."

The Macassan captains tried to sneak through the customs because they looked on Mariga as their trading country.

Still in 1900, a traveller tells us of meeting a prau flying the Dutch flag in Melville Bay with 40 crew and 100 Aborigines collecting trempang. Two tons of trempang were on board and six praus were working nearby.

But now the Macassans were forced to compete with Europeans and there was suspicion instead of respect while each side tried to get what they could.

In 1904 all praus were ordered to call at Darwin and as this was impossible on the North WEST monsoons, it meant the end of the great trading days of ARNHEM LAND.

The tribes who had met the Malay fleets with happy singing and dancing now ran away from the BALLANDA boats crying "NO MORE BANG! NO MORE BANG!"

If you would like to read the full story of the Macassans in Mariga, read the books "ARNHEM LAND" by Ronald M. Berndt and Catherine H. Berndt (1964) & "IN AUSTRALIAN TROPICS" by Alfred Searcy (1907).

CONTEMPT OF COURT!

If you go to court these days you will hear over and over again -

"No appearance your worship."

Lately our people do not even bother to go to the court.

Most of us do not believe in English law any more.

Many of us do not even bother to pay fines any more - we are better off in jail!

WHAT THE PEOPLE ARE SAYING.

BOBBY S. "I reckon that if I speak in proper english, whites will think I am a cheeky blackfella. They reckon I am being too smart! That is what I believe."

KIETH C. "After I signed that letter to the primeminister and my name was in the paper, those two plain-clothes fellas come to Kulaluk.

'You'll never get a job in Darwin if you sign things like that' they said to me.

DAVIS D. "We had a meeting last week. We might be starting up the RIGHTS Council again soon."

PETER M. "All our people in Fannie Bay Jail read the last BUNJI! This is very good they said. (Greetings to our brothers and sisters in jail!)"

THE UNIONS HAVE INVITED US TO MARCH ON MONDAY MAY 1st 9.30am UNION OFFICE
PRINTED AND EDITED FOR THE GRASSIA PARANIKI BY WILLIAM BARTLETT JAY GOLLYWOOD, MITCHELL STREET, DARWIN, N.T.