



## INSIDE THIS ISSUE

★ BLACKS REFUSE TO SIGN FOR  
NEW URANIUM MINE  
page 2

★ CHANGES TO LAND RIGHTS—  
TAKING US BACK 10 YEARS.  
page 3

★ SAVE YIPIRINYA SCHOOL  
page 4

★ PROMISED WIVES  
page 5

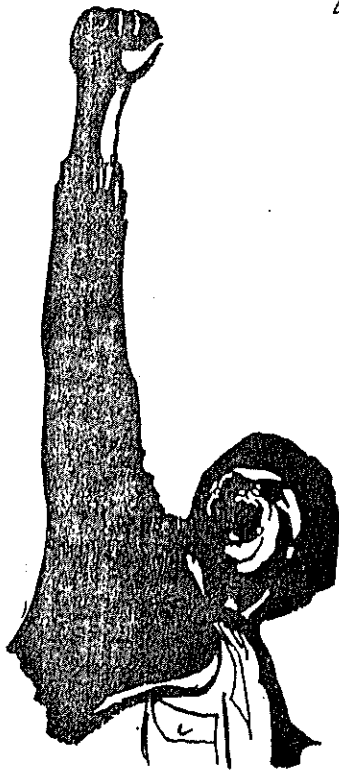
★ CHILDREN'S STORIES  
pages 8 and 9

★ NAC AND THE MAKARRATA  
page 10

★ FRED NADPUR - freedom fighter  
page 11

★ AN NT BLACK PARTY ?  
page 12

and more !



# BLACKS AGAINST URANIUM.

Aborigines have refused the Canadian Company, Denison, permission to enlarge its holding within the Kakadu National Park.

The decision will delay a start to the Koongara uranium mine.

About 20 traditional owners refused permission at a meeting with representatives of the company, the Northern Land Council, including its Chairman, Mr Gerry Blitner, at a meeting near Patonga, near Jim Jim.

Denison was given the right to mine part of what is now the Kakadu National Park before the Land Rights Act became law in 1976.

But the company wanted to extend its lease so as to build a mill to treat the ore taken from the ground.

It rejected a suggestion that the ore be carried elsewhere for mining and insisted the Aborigines be asked permission for it to extend its lease.

The company has already had its proposal accepted by the various environmental authorities.

The rejection may force the Federal Government to appoint an arbitrator for the first time since efforts to mine in Arnhem Land began.

Star 25-5-82

The parliamentary debate on the changes to the Land Rights (NT) Act revealed serious questions about the behaviour of certain white Bureau 'staff' of the N.L.C.; and raised questions about the extent to which such staff act without the approval of N.L.C. It is good that Aboriginal people have been made aware of the danger that real control could be taken out of their lands. (See Hansard-Representative 25/3/82 p. 1449).

CHRIS BUDDEN  
APRIL 1982

The people of Koongara have stood strong against uranium miners and the Northern Land Council. This is the first time the people of the Alligator Rivers have refused to sign. Strong people! Brave people!

HOW MUCH IS LIFE WORTH?

This telegram (below) shows the sort of tricks that Pan Con and the NLC use. They want to push the people to sign for Jabiluka. Jabiluka would become the biggest uranium mine. Big Bill says "It will cost us our life" (The telegram and letter and a warning are from a Uniting Church paper).



VV

DNA 80- SDNA134-

OENPELLI SUB VIA DARWIN NT 35/34 11.31A

MR STEPHEN DAVIS /s/

CARE ABORIGINAL SACRED SITES PROTECTION AUTHORITY  
COMMERCIAL UNION BUILDING  
SMITH STREET DARWIN

AFTER MEETING WITH JACOB LITLEDOLLY I HAVE DECIDED NOT TO  
HAVE SITE SURVEY COMPLETED BY YOU

BIG BILL NEIJI

RM

Cannon Hill Outstation  
21st February, 1982.

Dear Stephen Davis,

I would like you to come and write down the stories for my land. I did not send you that telegram from Oenpelli the other day so do not worry.

Come whenever you can.

Bill Neiji

BILL NEIJI

# LAND RIGHTS

LAW CHANGES WILL TAKE US BACK TEN YEARS.

We are told that the Land Rights Act will be changed again. Mr Fraser is to help Everingham stop any more land claims. Our brothers and sisters on cattle stations will never have land rights if the law is changed. These are people who have suffered more than any others. Stand by our people without lands!

There have been several changes to the Land Rights Act already. With every change the Northern Territory gets closer to Queensland and West Australia, where Aborigines cannot even buy their land back.

## A VICTORY FOR BLACKS

The High Court Decision that frightened Everingham

As the Utopia land claim in the Northern Territory progressed, an important decision was made which will affect the future direction of some NT claims.

The Australian High Court handed down a decision which enables Aborigines to buy ordinary pastoral leases and then, by establishing a traditional claim to the area, to convert them to inalienable Aboriginal land.

The decision was handed down on 6 February.

The hearing of the Utopia land claim began in September 1979, when the Aboriginal Land Commissioner Mr Justice Toohey heard an application by Anmatjira and Alyawarra Aborigines claiming to have a traditional claim to an area which included the pastoral lease known as Utopia Station.

The lease had been held by the Aboriginal Land Fund Commission since 1976. On 12 September 1979, the Commission resolved "to make a grant of interest in the above property . . . to the Utopia Aboriginal Land Corporation".

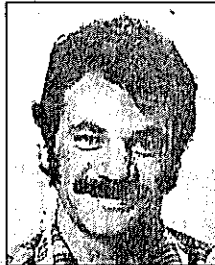
The Aboriginal Land Rights (Northern Territory) Act 1976 allows a traditional land claim to be made to unalienated Crown land and to alienated Crown land in which all estates and interests are held by or on behalf of Aborigines.

The Northern Territory Government opposed the claim.

from "Aboriginal News"  
Vol. 3 No. 9 1980 page 15

## UTOPIA - from Cattle Station to Community

Utopia Cattle Station was bought for the Aboriginal Community of that land. These people then claimed their land with the Land Commissioners. The NT Government fought against the land claim to Utopia Cattle Stations. The Land Council won the right to claim cattle stations owned by Aborigines. This was a decision of the High Court of Australia (see box on the left). Utopia now belongs to Aborigines as traditional freehold land. The people turned the cattle station into a black community. No more white boss in the big house and black slaves in humpies. The community makes the decisions. They have a school, a clinic and a shop. They have security and they continue to care for the cattle.



Vince Forrester - NTG

"TAKE OUR PROTEST TO BRISBANE" SAYS VINCENT FORRESTER

The NAC member from the centre is fighting hard against any change in the Land Rights Laws. Vincent says we should join our brothers and sisters in big protests at the Commonwealth Games in Brisbane.

## Aborigines fight for alternative school

by Janet Hawley, in The Age 24.6.81.

ALICE SPRINGS — Yipirinya, a school begun by Aborigines in the fringe camps around Alice Springs to educate their children the way Aborigines wish, is fighting to survive.

A meeting of Aborigines outside the small Yipirinya school house, yesterday began a campaign to have the school registered as a non-Government school.

If Yipirinya is registered, it becomes eligible for a normal grant of \$600 a child a year. To date all requests for aid have been refused; the school is running on gift money.

"The (Northern Territory) Education Department regards Yipirinya as illegal — it pretends it's not there, even though 80 children attend school here every day," said the co-ordinator, Mr. Ian Yule.

Yipirinya began three years ago, because Aboriginal children in the fringe camps around the town would not go or would not stay long at the white schools in the centre of town. The contrast between their home environment and the white middle-class schools was too great.

Aboriginal parents felt the school "buggered up" their children by teaching them white values, white culture and white language, while totally ignoring Aboriginal values, culture and language. The children felt unsettled and unwelcome in the schools and often left.

The Aboriginal community worried that the children were not getting any education at all, so after many meetings decided to start its own bilingual and bi-cultural school.

The Aboriginal Tangentyere council hired three white teachers and two part-Aboriginal linguists to train 20 Aboriginal mothers in the camp as primary school teachers. It also drew up a teaching programme, with teaching cards and visual aids.

Soon 80 children from five to 15 who had not been going to school at all were doing a full day in Yipirinya.

At first teaching was done under a tree or in a shed, then the Aborigines built eight simple schoolhouses of eight of the 16 fringe camps around Alice Springs.

"Four days a week, we break the days into two hour periods and do two hours of teaching literacy and numeracy in Aboriginal language, then two hours of teaching in English," Mr. Yule said.

"On the fifth day, all the teaching mothers come to a central place for seven hours of training. While that's going on, the old people in the camp take the children — the boys go with the old men and the girls go with the old women, and one white teacher goes with each group.

"The old people teach the young the traditional stories about how their world was created, how the hills and trees and rivers were made, where the sacred sites are and what they mean. The white teacher then asks them to explain it in English.

"Children learn the traditional arts and skills: song, painting, spear-making and throwing, tracking, hunting, how to survive on bush tucker, which plants are good and which are poisonous, how to dig for witchetty grubs. It enforces their own identity and self-esteem."

Mr. Yule said the Education Department offered Yipirinya help, but only if it could take control of the teaching and curriculum. "That's straight back to square one, the white system again telling the Aborigines it knows what's best for them — not allowing the Aborigines to say what they want for their education," he said.



Father Pal Dodson, an Aboriginal Catholic priest said: "The whole point is that the Western schooling system has failed for Aborigines, because it has never given any recognition to the Aboriginal culture or language or life.

"The Aborigines are trying to do something for themselves, and they should be allowed the right for self-determination."

# SAVE YIPIRINYA

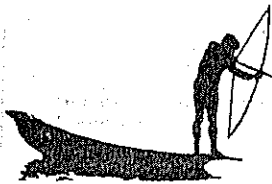
Yipirinya School is doing the right thing for many Aboriginal children in Alice Springs who can not go to the ordinary schools.

Yipirinya asked for Government help to keep their school going, as they are entitled to do.

The NT Government has refused to help Yipirinya School.

This is a cruel and unfair decision. Experiments like Yipirinya School should be encouraged. The Northern Territory should be proud of Yipirinya School.

The cruel decision by Jim Robertson, the Minister for Brainwashing is proof that his government is against black people.



THIS GROUP HELPS ABORIGINAL PEOPLE  
ALL AROUND THE WORLD THEY MAY  
BE ABLE TO HELP YOU.

## SURVIVAL INTERNATIONAL

36 CRAVEN STREET, LONDON WC2N 5NG, ENGLAND

4 Telephone: 01-839 3267

## PROMISED WIVES

### Martina runs away 1921

But the big event of the year, especially in its consequences for the future, was what came to be known as the "Martina affair". This event was what we would call today a "big deal" and it was one which caused the Tiwi to turn round and march the other way. The reader knows enough about the Tiwi people and Fr. Gsell to appreciate what I am about to narrate.

It came about through the courage or audacity - according to your viewpoint - of a small Tiwi girl who later became known as Martina. She began "Women's Lib" for the young Tiwi girls. Martina was a member of the Maola tribe in the north of Bathurst Island. In June 1921 she was ten years old and the 13th "wife" of Merapanui, whom Fr. Gsell described as a "a hairy old man with leprosy"; to be more exact she was his No. 13 promised wife and, make no mistake, she knew what marriage and sex was all about. So she cleared out and headed for the mission.

She arrived at the mission about dusk. Fr. Gsell and Fr. Henschke were sitting in front of the presbytery or shack where they lived. She asked Fr. Gsell to keep her at the mission and save her from this old man whom she apparently hated or feared. He told her to go back to the Maola tribe to which she belonged. He could see no way to solve the problem at that stage. She returned to the tribe and would have collected a sound thrashing for her trouble-making. Five days later she fled the camp again; this time she was seen leaving the camp and a spear was sent flying after her; it pierced her leg but was not enough to stop her. Merapanui called up his warriors and followed her. She got to the mission before them and begged Fr. Gsell to free her. Death for her was not to be ruled out at this stage. The fighting men arrived prepared for battle and demanded that the girl be handed over. Much talk and "sign talk" took place. Then a compromise was made. Fr. Gsell invited them to be his guests for the night. They in turn told him that if the girl was not handed over by the morning, he and his staff would be killed and the mission burnt. Martina stayed in the convent that night. Fr. Gsell was at his wits end; as he said himself he relied on help from above. Then he had an inspiration. The buying and selling of wives on a temporary or permanent basis was no new thing to the Tiwi. So he set out attractively flour, knives, mirrors, tobacco and a tomahawk to the value of about £2. On seeing the display the contract was made immediately and in no time more girls were on the market. The Tiwi looked on them as the "wives" of Fr. Gsell; Fr. Gsell wanted them to be free in their choice of a husband who would be in their own age group, so that they could marry within the limits of Tiwi laws about blood relationships. Martina eventually married a young Tiwi named Argua (Ah-go). He was a good husband and a kind father. They had three boys and two girls.

Of course a lot of eyebrows were raised about Fr. Gsell buying girls and certain types of people tried to make trouble. Both the Australian Government and the Pope asked for explanations and when they heard the story they were quite satisfied. Dr. Gilruth, the then Commissioner for the Northern Territory, visited Bathurst Island, heard the full story and considered it a very good move. More important still, when the Tiwi saw how it was working out they approved, and by the time Fr. Gsell handed over the Mission to Fr. John McGrath and moved to Darwin as the Bishop, the number of "wives" had reached 150. And so someone coined the phrase "The Bishop with one-hundred and fifty wives", and this became the Title of the English edition of the Bishop's memoirs.

This year there has been a lot of talk about "promised wives". These are young women who are told which man to marry.

It is not a new question.

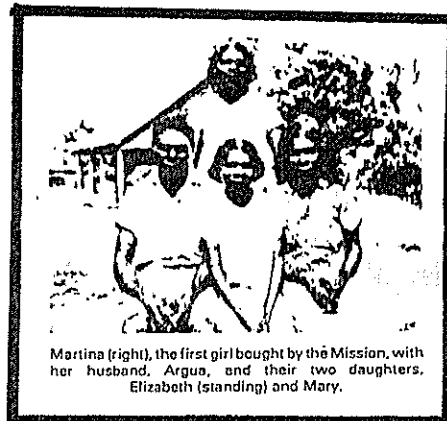
Martina was a Tiwi girl who ran away from her husband on Bathurst Island in 1921. John Pye's story about "the Martina affair" is on the left side of this page.

Tribes which no longer have "promised wives" are still strong people.

Those tribes who can not make changes to suit modern times will not survive.

#### WOMEN SHOULD HAVE EQUALITY

Women should have equality to help in the fight for land and justice. It can be proved that the whiteman's ways of dealing with the tribes has kept black women down, but this is a longer subject of discussion. BUNJI stands against the "promised wife" system.



Martina (right), the first girl bought by the Mission, with her husband, Argua, and their two daughters, Elizabeth (standing) and Mary.

Story from "THE TIWI ISLANDS" by  
John Pye MSC

# KULALUK NEWS



## RETURN BAKHITA VILLAGE

The Church has been treated far more generously by Governments in this country than we have been.

Wherever we have been granted land it has been land that the pastoral or mining industries have not wanted.

In 1989 the Catholic Commission for Justice and Peace, decreed that all unused Church land should be returned, without conditions to the Aboriginal people.

Except for the St Vincent's School in Redfern, now the Aboriginal Medical Service, this has not happened.

It is not the time for any more equivocation on the part of the Catholic Church.

This is what Charles Perkins said in a speech to Churches. Charles Perkins is right.

The Catholic Church should return land to Aborigines. The Catholic Church has not used the old Bakhita Village since Cyclone Tracy. The land has not been looked after and the buildings have not been repaired.

Bakhita Village is part of the Kulaluk claim. Judge Ward said this block should be part of the Kulaluk land. The church block cuts across Kulaluk land. It should be returned now!

DIED: Violet Adams. She had lived on Kulaluk land for well over 10 years. She joined our protests, helped the land claims and was a foundation member of the GWALWA DARANIKI. Everyone will miss her and her knowledge of Larrakia lands. Sympathy to Fred at Fish Camp.

WANTED: An Aboriginal flag to fly at the camp on Kulaluk Beach. Also a strong wheelbarrow. Can you help us? Contact; PO Box 3743, Darwin.

## AGM

The Annual General Meeting of the GWALWA DARANIKI ASSOCIATION INC. will be held in the coming month. This will be a very important meeting for the future of the Kulaluk Land.

Last year there was a lot of interest in our meeting. A committee was elected but some of them pulled out.

Keep up the interest and watch out for the date of the AGM. Come along with your ideas.

One important subject is a Development Plan for the whole land.

Everyone with an interest in Kulaluk should be at our Annual General Meeting. Keep the Association strong.

## FIRES A PROBLEM

Once again wild fires have swept across the land, killing thousands of trees. Only good fire breaks, clear tracks and good land management can save our land from this annual devastation.

## FORESHORE PROTECTION

The Government foreshore protection plan is discussed on another page. But it was the Works Department that messed up the Kulaluk beach when the sewerage pipes were laid. Despite our complaints they have showed little interest in restoring the beach. They promised to do this many years ago.

## THIS GROUP CAN HELP YOU

Campaign  
Against  
Racial  
Exploitation



## WRITE TO THIS ADDRESS

Post Office Box 51  
Kensington Park  
S.A. 5068  
Australia

# LUDMILLA CREEK

## Darwin foreshore protection plan

The Foreshore Protection Plan would break the Darwin coastline into two zones:

ZONE A — This would include parts of the foreshore which are of recreational and scenic value.  
Example: Casuarina Beach.

ZONE B — This takes in areas of mudflats, mangroves, rocks, etc., where some improvement or controlled development may be necessary before such areas could be useful to the community.

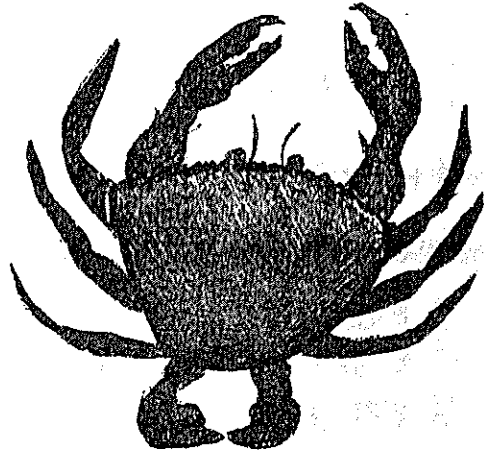
Mangroves are very useful to the black community.

## CANALS OR CONSERVATION?

The people of Kulaluk and Bagot use Ludmilla Creek and Mangroves for hunting and fishing, our people have been fighting to stop REDCO company from destroying the creek and mangroves. Many white people have joined us in our struggle.

### NEW PLAN

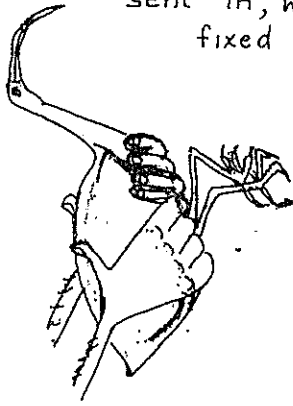
The Minister for Lands, Marshall Perron has made a new plan. Perron says the foreshore protection plan will save the best of the coastline. The plan puts all of Ludmilla Creek in Zone B. The foreshore plan has been made to help Redco destroy the creek. Redco's crazy idea must be stopped.



by Darryl  
at Kulaluk  
16. June 82

# FISH TRAP FUND - REPORT.

In our last issue we appealed for help to repair the fish trap at Kulaluk Beach. Thirty-five dollars was sent in, which was not enough. However we have fixed the trap and paid the fees.



It was 7.00 o'clock in the morning when two of my mates and I got up. We walked down to the fish trap to check it. There was a bird in the trap. We brang it back to Bill until it got it's strength back and was strong enough to fly, then we let it go.

Darren Hodges

The hunt for The Kulaluk Buffalo  
Today my friends and I went hunting for the buffalo. with our spears and went looking for the buffalo in the jungle. We also saw a jungle fowl and a pig track.

by Darryl Binsaris

John Tomlinson and Jack Phillips brought three rolls of wire around by boat. John donated the wire to help us fix the trap.

The dinghy tipped over, just as they arrived and everyone got wet.





We went to the beach to Bulls fish  
trap and when the tide went out  
we caught two fish.  
by Mesak Austral.

Me + Dinnell went to the fish trap + seen  
two fish + crabs we speared them +  
took them up to our friend George from  
maningnada + we kept one crab for me  
+ bill + dorell

Cat fish by Leslie Blerton.

from Roy wright

Eliot and I saw one stingray  
and two salmon in the trap  
I didn't want to touch the  
stingray so we left it there.

by billy Liddy.

ON THESE TWO  
PAGES ARE SOME  
STORIES WRITTEN  
BY BOYS WHO  
USE THE CAMP  
AT KULALUK  
BEACH.  
ANY HELP  
FOR OUR CAMP  
WOULD BE MUCH  
APPRECIATED. THE  
CAMP DOES NOT  
EVEN HAVE A  
TAP!  
THANKYOU.

# STRONG WORDS.

from North Queensland "Message Stick" - February 1982.

## NAC and Makarrata

The North Queensland Land Council, a member council to the Federation of Land Councils, said from Cairns today that nothing more could be expected from Mr Roy Nichols - Chairman of the NAC - who defended the NAC's right to negotiate an agreement with the Commonwealth government.

Mr Nichols exposed gross amateurism and showed just how faithful he is to the "hand that feeds him."

Obviously, those responsible in the NAC, for continuing negotiations on the Makarrata, against the wishes of the majority of Aboriginal people, do not understand the dangerous consequences of such Makarrata agreement.

What Mr Nichols failed to mention, is that the NAC is negotiating such Makarrata because the Fraser government said it would not consider anything stronger.

The "enormous benefits" Mr Nichols imagines will result, are far outweighed by the inevitable erosion of rights of present-day and future Aboriginal generations.

The NQLC said that "half a loaf will not be enough."

Furthermore, we know from personal discussions with NAC members, that the majority of them do not understand the Makarrata, nor its consequences.

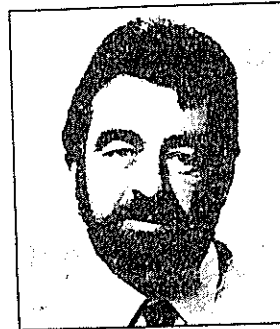
This situation has come about through the NAC's sub-committees and/or working parties being dominated by an elite group from the NAC Executive who fail to involve all other members.

Also, the NAC would be lucky to have a mandate in excess of 4 per cent of the eligible Aboriginal vote. This is worse than the Queensland government's 27.6 per cent.

This poor mandate shows beyond doubt, that Aborigines do not entrust the NAC to negotiate anything on their behalf, and see the NAC as a puppet of the Fraser government.

Mr Nichols and his "Makarrata Associates" should dispose of this foolhardy line and align themselves with the indigenous Aboriginal peoples struggle.

The NAC's present course of action will only be a sell-out.



Roy Nichols - TSA



## Aboriginal radio



Listen to the  
"Aboriginal Hour"  
each Wednesday  
5 p.m. to 6 p.m.

## WE ARE NOT MIGRANTS.

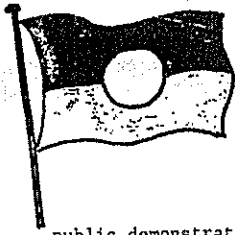
An Aboriginal is featured on the special 24c stamp issued by Australia Post to commemorate Australia Day.

The stamp portrays the three waves of migration to Australia - the Aborigines: who came at least 40,000 years ago; the British: after the arrival of Governor Phillip in 1788; the migrants: from more than a hundred countries who sought new lives in Australia after World War II.

No one knows for sure, how long the tribes have been in Australia but we are not

⑩ migrants.





# THE FIGHT FOR EQUAL RIGHTS.

FRED NADPUR

The first

public demonstration was a march of protest of Aborigines on the town of Darwin in late 1949 or early 1950. In those days there was only one Union in the Territory - the North Australian Workers Union - and its leadership was very left-wing in politics and public action. The executive decided to support a move for better wages for Aborigines employed in Darwin - the main work was domestics, gardeners, rouseabouts etc. The prescribed wages ranged from 5/- to 10/- per week, although boat-hands received more. The protest took the form of a march on Darwin by some thirty or forty Aborigines some of whom were armed with some pretty lethal weapons - iron bars, lengths of chain and the like. The Director of the day, Frank Moy, decided to confront them at the corner of Parap Road and the Highway - the building on that corner in those days was the Parap Police Station - and although there were police in the background Frank was able, unaided, to talk the leading Aborigines into abandoning the march and to sit down and talk. I was on leave in Melbourne at the time and was recalled urgently to assist, for the trouble did not immediately disappear. Aided and abetted by the Union the Aborigines took a hard stand and the number "on strike" increased. The leaders were given fully paid up membership of the Union and the dispute's front-line moved from Bagot to the union offices. Eventually the Administrator, Mick Driver, decided to take a hard line and he directed the removal of the chief leader - a Larakia elder named Fred Waters or, to give him his Aboriginal name, Fred Nadpur - from Darwin to the Haasta Bluff Reserve in Central Australia. This decision was not of course made publically and in a cloak and dagger atmosphere I was detailed to pick up Fred from his camp and to head south towards Haasts Bluff. He joined me quite willingly and apart from expressing some apprehension when he learned his destination, showed no distress or resistance. The case immediately reached the national headlines for the N.A.W.U. sought a Court injunction restraining the Director from removing Fred. Eventually the High Court ruled that the Director had acted lawfully and within the powers given him by the Ordinance. But the nation's attention had been drawn to these extraordinary powers and a conscience began to stir. Incidentally, the removal of Fred had the desired effect and the strike ended. Meanwhile Fred, who had an initial fear of the desert Aborigine, being convinced they had three toes "all-the-same Emu", had adjusted to his new environment to the point that at the end of his six weeks exile he was beginning to rouse the Haasts Bluff folk to industrial action! He is remembered in Darwin by a street named after him in the Ludmilla sub-division.

|| from an address by Ted Evans  
22.7.81

## LISTEN TO US, MR PERRON —

All the rocks and hills there are sacred Yipirinyas. It's all there in the sacred Yipirinya dreaming song for bush men. That's why we want to leave the valley untouched. Our ancestors never destroyed trees there. All the trees and bushes and tucker and earth must be left untouched. Medicine there too. There's nothing we can do about it - that's the way it is in our law.

If we let development go ahead in that valley, we'd be breaking the Aboriginal law. Our grandfathers were very strict about people going into that valley. It's our main sacred corroboree ground. You don't realise Aboriginal law, but we know it and we're frightened. We don't want to end up in the fire, or being boned or sung. Old people will get sick if that valley goes.

Our old people are buried through that country where the Yipirinya been.

That valley is our tradition, it always has been from the beginning. You'll have to change your plan, put the industrial area through the Gap or somewhere otherwise you'll be breaking the law - our law and your law.

*Tom Stevens*  
Tom Stevens  
President

*Michael Rice*  
Michael Rice  
Vice-President. Ewyenper Atwatye Asscn.  
PO Box 2363,  
ALICE SPRINGS 5750.

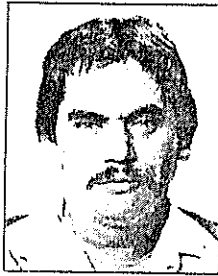
### CATTLE STATIONS

The Central Land Council says that Aboriginal people who have been able to buy cattle stations or who have the chance to buy them in the future should be able to make a claim to make them Aboriginal land under the Land Rights Act.

This is a basic principle of the Land Rights Act.

"Central Australian Land Rights News."

## DO WE WANT A BLACK PARTY?



Willy Clayton - NTA

Willy Clayton is one of those who strongly support a Black Party to stand for election in all seats of the NT Legislative Assembly. The people will not vote for someone just because of their colour. Some of the names suggested have already stood on behalf of the Country Liberal Party!

### RAILWAY DAM PETROL DANGER.

The blocked drains at Railway Dam Camp now stink with petrol and oil from the fuel depots. It is a dangerous and unhealthy situation.

# letters

There have been no letters to BUNJI this month so here is a letter from the editors.

Dear Readers, After eleven years, BUNJI is widely read in the NT and Australia. One community made one hundred copies of our paper and gave them out on picture night. There is no restriction on copying BUNJI. This is our third edition for 1982. Next one is due in August but we cannot go ahead unless there are more donations. Each issue costs us about \$150. It was good to get a \$50 donation from the NSW Teachers Federation. However BUNJI is now in debt. Send your donations, letters and stories to PO Box 3743, Darwin. Hope you enjoy reading about our activities at Kulaluk Beach, which keeps us busy between editions. Yours sincerely,  
Bill Day.