

No. 2
JUNE 1980
founded
August 1971

BUNJI



Many Tribes — One People

BOX 3743
DARWIN NT

WE STOP MINING RIP-OFF

In August last year the title for Kalaluk land was handed over. In March this year, big machines moved onto the land to take away earth. Roadmakers wanted the dirt to build the new highway from Nightcliff to Fannie Bay.
"What the hell is going on?" asked Fred Fogarty.
"We have an agreement to take away all this earth," said Roche Brothers, who are making the new road.
"If you are trying to drag gravel out of a swamp, can our land ever be safe" said Fred.



BUT THESE
@*#! RECKON
THEY HAVE A
RIGHT TO OUR
LAND!!!
WERE GIVING
BACK THE
BITS WE
DON'T WANT
AND THAT
AIN'T MUCH

Who would agree to sell the land after we have fought so long for the return of such a little piece of the Larrakia Nation? Who would be so foolish and greedy to sell the land for only \$2,000?

Aboriginal Legal Aid found the answer. What the roadmakers called "an agreement" was only a letter signed by two people. Of course this was not legal.
"We will pay a deposit of \$250," said Roche Brothers in the letter, "We trust this will be to our mutual benefit."
Luckily, not too much damage was done and the work was stopped after one day. But this criminal trick by the roadmakers, helped by the government, started arguments and bad feelings at Kalaluk.
It is an important lesson to us.....

WHEN LAND IS RETURNED THE STRUGGLE DOES NOT END.....

One hundred years ago, the Maori tribes of New Zealand saved some land from the English. Since those days, the maori tribes have been tricked out of so much land, that today they are fighting for land rights again.

In America the Indians signed treaties for parts of their nations.

Today many Indian reserves have bosses who work for miners and the government against their own people.

The Palm Island Reserve in Queensland has a dictator Chairman put there by the government - and he is not white.

Since 1975 the Chairman of the Island has been a puppet of the Qld government - rubber stamping the Department's attitude to the people. Every time he sells out his people he is rewarded - car, boat, truck, new home, 2 way radio - and his most recent reward is the appointment as Aboriginal Art and Craft adviser to the Queensland government, for the part he played in the cover up of the gastroenteritis epidemic that shook Palm Island for four months last year.

FROM THE "N.Q. MESSAGES TICK"
MAY this year.
DONT LET IT HAPPEN HERE!

Another 100 Palm Island people in Townsville are too frightened to go back to the island because of the violence threatened by the Chairman against his own people. Women and children of these refugees have to

VIOLENCE IN THE CLASSROOMS HERE.

Although black communities have six times more unemployed than non-aboriginal communities, the Aboriginal colleges have no answers to this and the many other problems facing our young men and women in 1980.

There are three Aboriginal Colleges in the NT, called Kormilda, Dupuma and Yirara. These colleges are part of the education department. And the Education Department is a part of 'the machine' that white people have made. The same machine that destroys the tribes one by one.

PROBLEM SOLVING EDUCATION NEEDED

A different sort of education is needed at colleges. To be able to do this, the colleges must be autonomous (self-governing), the same as the Community College or Universities. In this sort of classroom, teachers and students can look at the questions in every way, which can be called "a problem-solving education". In this sort of autonomous college, the Aboriginal communities will have much more say about their children's education. You can bet that the government would be too afraid to let this happen; under the present system, they can always blame the students for the poor results.

PAULO FREIRE WRITES ON EDUCATION

Here are a few words from one of Paulo Freire's books.....

"Any situation in which some men prevent others from engaging in the process of inquiry is one of VIOLENCE. The means used are not important; to alienate men from their own decision making is to change them into objects"

And on another page of the book.....

"One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people involved. Such a program constitutes cultural invasion, good intentions notwithstanding."

SEPARATE CLASSES FOR BLACK CHILDREN IN DARWIN.

In the United States, black kids are demanding equal education, and in South Africa children are fighting in the streets for the right to have equal education.

Yet here in Darwin there are separate classes for Aboriginal children at Ludmilla Primary School and Nightcliff High.

There may be good reasons but it is hard to see what they could be when the children are using the same text books and mostly have English as their main language.



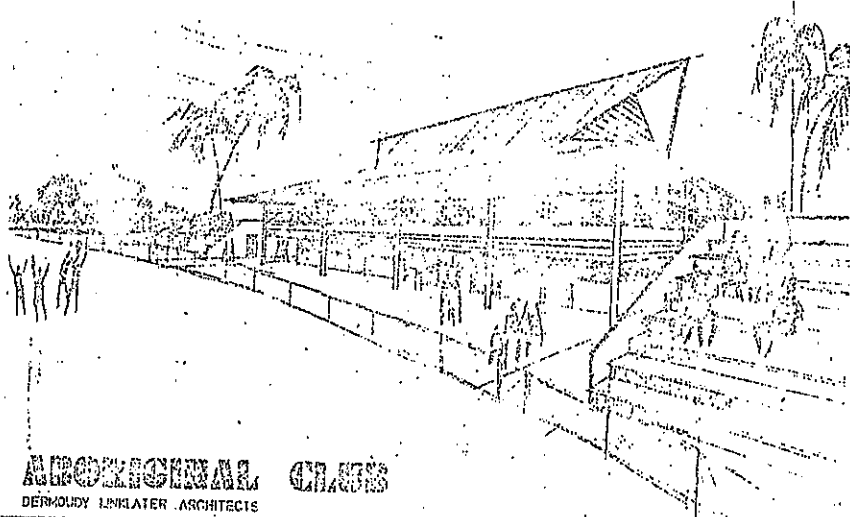
CLUB FEELING FAILS.

Sunday morning, March 30th was the day for the first meeting to talk about starting an Aboriginal Club in Darwin:

Not enough people were there to have a successful meeting. But we know there is a lot of interest in the idea of a club. Everyone asks, "When is the club going to start?"

There will have to be another meeting. Someone must call the interested people together on a better day. The architects, who drew this picture for us for no charge, say the building could cost \$400,000. The sports fields would be an extra cost.

Who is going to call the meeting, and when, is the big question? Let us get a decision soon, maybe in National Aborigines Week? Over to you...



OUR
CLUB
MIGHT
LOOK
LIKE
THIS

ABORIGINAL CLUB
DENHOLDY UNKLATER ARCHITECTS

PLENTY TALK - NO ACTION

Nungalinga College is a learning place in Darwin. They print papers that discuss the problems facing the tribes of the NT. Peter Currol is a missionary from Oenpelli who has written one of the papers called "URANIUM MINING: AN OENPELLI VIEWPOINT". He makes it very clear that the Oenpelli people did not want poisonous uranium to be dug up from their land.

But the paper does not give any hope to STOP uranium mining. Bernie Clark, also a missionary, has a paper called "Social Implications for funding Aboriginal Groups." He says "There seems to be an emphasis on Aboriginality for its own sake. Not as an expression of Aboriginal aspirations but as an end in itself. An end which is defeated

because overall there are more, many more, whites involved than there has ever been."

These papers can be ordered from the Nungalinga College, P.O. Box 40371, Casuarina, NT 5792 for one dollar each.

A TREATY FOR THE TRIBES?

Many friends believe there should be a peace treaty signed between the invaders and the tribes. No matter what government is in power, they must stick to the treaty.

Stewart Harris explains this idea in his book written for the Aboriginal Treaty Committee, PO Box 1242 Canberra City. The book is called "ITS COMING YET"

DREAM TIME SONG by WIYENDJI.

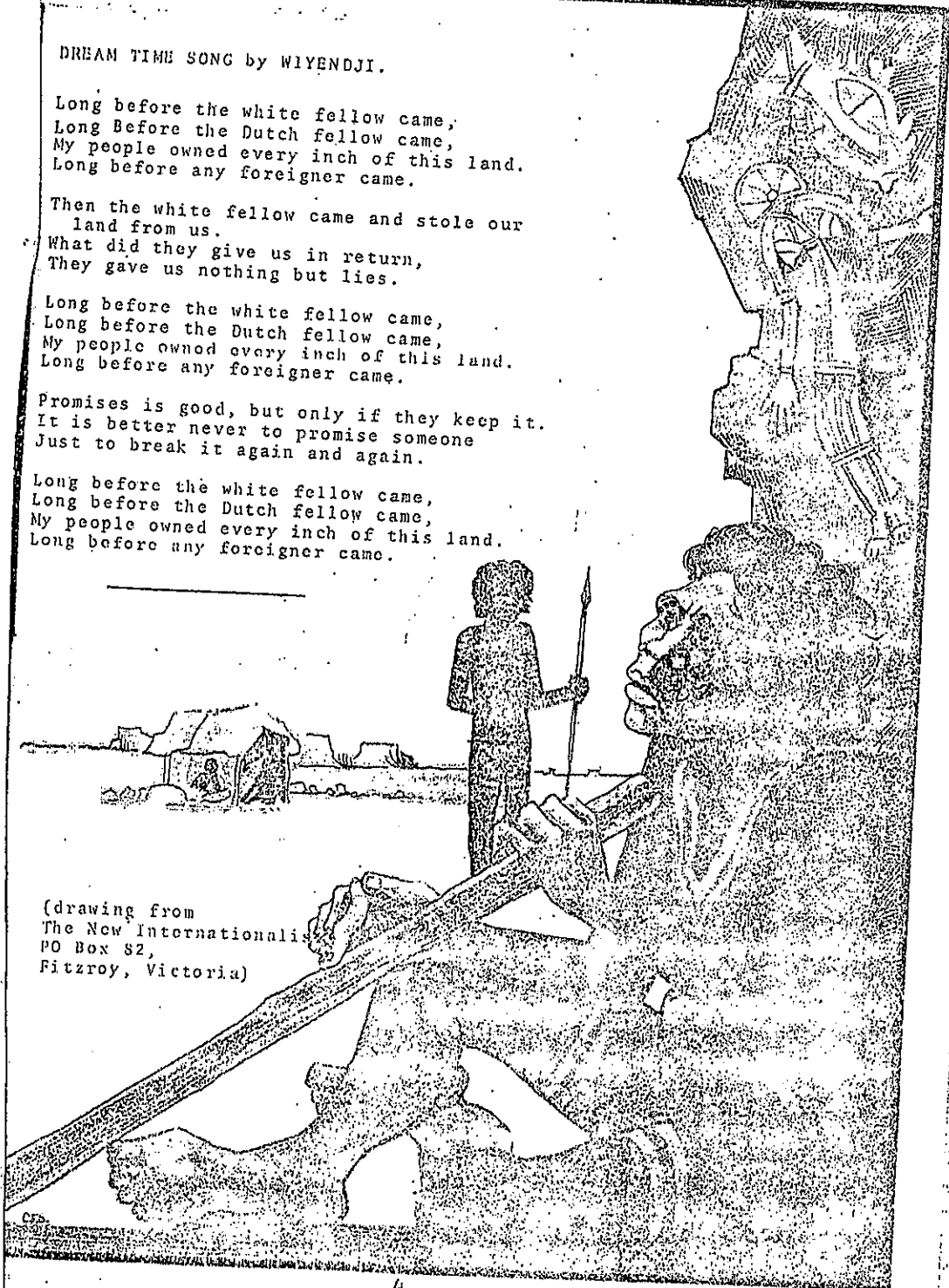
Long before the white fellow came,
Long Before the Dutch fellow came,
My people owned every inch of this land.
Long before any foreigner came.

Then the white fellow came and stole our
land from us.
What did they give us in return,
They gave us nothing but lies.

Long before the white fellow came,
Long before the Dutch fellow came,
My people ownod every inch of this land.
Long before any foreigner came.

Promises is good, but only if they keep it.
It is better never to promise someone
Just to break it again and again.

Long before the white fellow came,
Long before the Dutch fellow came,
My people owned every inch of this land.
Long before any foreigner came.



(drawing from
The New Internationalist
PO Box 82,
Fitzroy, Victoria)

NEWS FROM STRA. ARNHEMLAND.

"WE DEPEND ON THE RIVER"

Never before have we the Aborigines seen so many net fishermen in one Barra fishing season like this year.

I mean big time netting starting from Port Roper to two mile below Green Island on the Roper River.

We river people of Southern Arnhem Land dont mind small time net fishermen who use four nets but we do mind fishermen who spread up to sixteen up to one hundred nets.

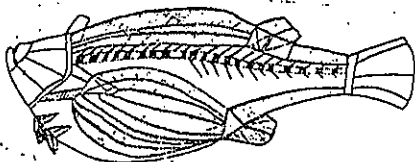
I am afraid that in one or two years we will not see any Barra in the Roper River for us to fish.

We the permanent dwellers on the banks of the Roper will not be able to enjoy Barras because we depend on the Roper River for our weekend supply.

I wish the Northern Territory government see our side of things for a change. They should make legislation that no white fisherman be allowed to fish in rivers that has permanent river people living on the banks.

We think the club is good and we want it to happen- please tell us how we can help.

More stories next time, UNGU!
REGARDS FROM SOUTHERN ARNHEM LAND.



GREETINGS TO ALL OUR READERS !

Dry season again and only the second issue of BUNJI for the year.

It was good to get all the news from Wiyendji at Ngukurr, but like he says, we have no money to print too often. Our last issue was paid for by the unemployed Workers Union in Darwin who donated fifty dollars.

The elections put the CLP back at most of the tribes voted labor for Land Rights.

Hope to hear from you. MAMAK.

LARRAKIA TRIBE - NEW BOOK TELLS ALL.

Not too many years ago, the old tribal cemetery called Wanygigi was bulldozed to make way for the Mandorah Hotel. The Larrakia and Wagait tribes have not forgotten.

They can still name all the proper names for their country around the city of Darwin.

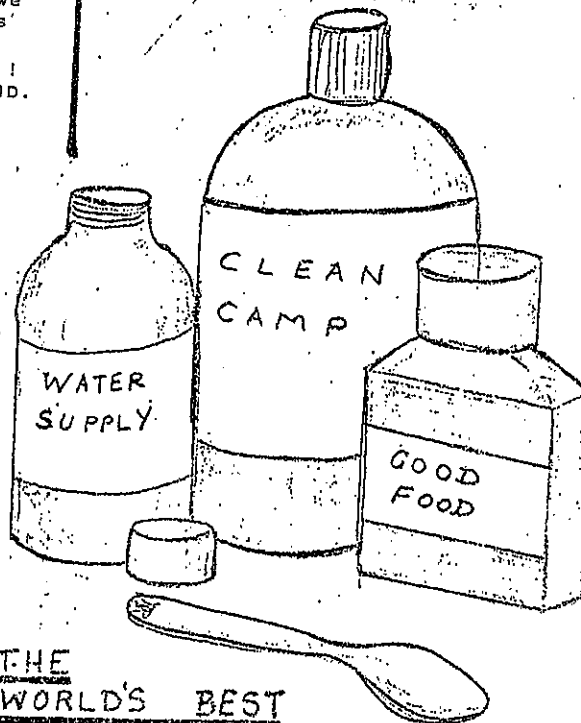
They have a history for this area going back 40,000 years or more.

Some of the story of the Larrakia tribe has been told in the pages of BUNJI since 1971.

Now at last the FULL STORY has been written down in a thick new book called KENBI LAND CLAIM.

There are 295 pages of valuable information of special interest to BUNJI readers, and, we hope, to all Darwin people.

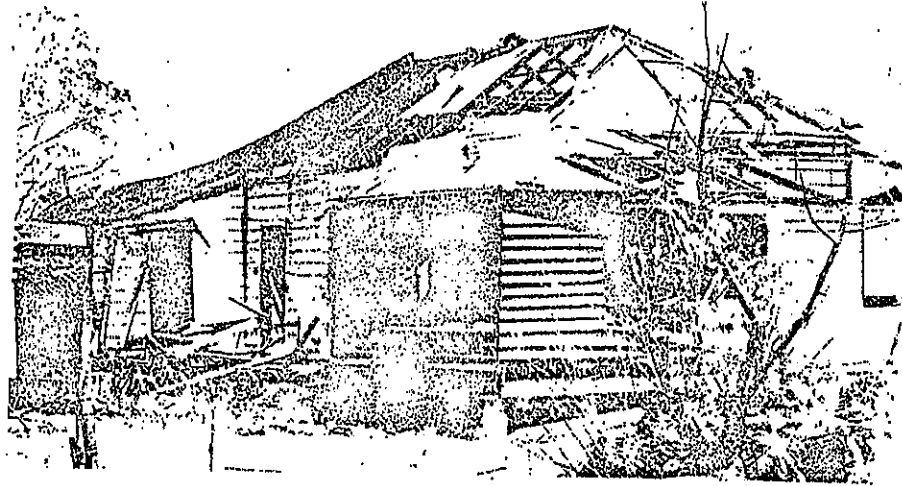
The book is available from the Northern Land Council, Marlowe Road, Barrimah, NT and costs twelve dollars.



THE
WORLD'S BEST
MEDICINE

This is a page from the newspaper of the Strelley Community near Port Hedland in Western Australia. Their Newspaper is called "MIURRUNYA"

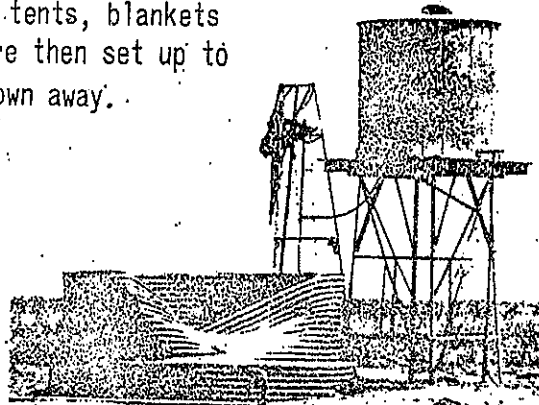
AMY AND DEAN BLOW THROUGH



Two cyclones in three weeks sure made a mess of Strelley, Carlindi and Warralong. First 'Amy' came through on the 10th of January. The homestead at Carlindi was destroyed, Strelley homestead was badly damaged, demountables in camps at Strelley were smashed and other camp shelters were blown away. One of the teacher's houses was destroyed and others were damaged. Water got in everywhere. Windmills were destroyed on all the stations.

Luckily no one was hurt. People sheltered at the school-maya, in teachers' houses, at Ginger's camp and in nearby hills. It was several days before help reached Strelley in the form of tents, blankets and food. Tent camps were then set up to replace the shelters blown away.

The photo above shows the destroyed homestead at Strelley. At right is the smashed windmill at Middle Camp.



LETTERS

ANOTHER LETTER FROM HARRY BUTLER. 3rd April.

Dear BUNJI,

In your last edition of BUNJI, dated February 1980, you used a letter from me, and then went on to publish an answer from the Editor.

I am writing this letter to agree with you that the tribes will need help putting right all the mistakes made during the occupation of private lands, but I would go further to disagree with you. Land rights and conservation are not one of the same thing. Land rights is for people's use, conservation is not necessarily for people's use. It can be, and when it is then it is the same thing, but there are people of all colors who misuse the land to such a degree that it is ruined.

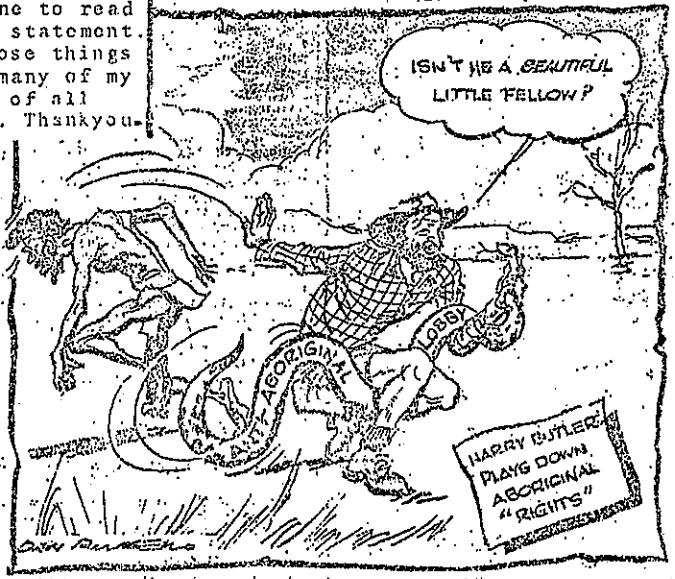
So far the conservation work that I am doing is for the miners in Australia and I am very pleased to say that where I have worked for them the country continues to support it's wildlife and other things in a conserved manner, after the mining is done.

The only Aboriginal area I have worked with is with the Central Land Council and I repeat that although the CLC wish me to do the advising on the land restoration, the only purpose of the restoration is to run it for horse and cattle brands. Thus I say people use rather than conservation of Australian land.

I would hate anyone to read this as an anti-Aboriginal statement. It is merely clarifying those things which I believe in, as do many of my friends all over Australia of all races, creeds and colours. Thankyou.

Yours sincerely,

On the right is a cartoon from the ADELAIDE ADVERTISER of MAY 10th. Harry says that we have "lost the war" (Those cattle stations in the Centre were ruined by greedy people who put too many cattle on them, Harry).



7 Who's just "wild" about Harry?

LETTERS

WE WANT MORE ABORIGINAL NEWS SERVICE

Dear BUNJI,

I like your paper. I think it can grow into a big Aboriginal News paper if all the 28,000 Aborigines throughout the N.T. donate say, twenty dollars each.

In this way we can get more news inside the paper, BUNJI, if councils from around the N.T. and organisations around Australia write news into you.

Wiyendji needs help from all Aborigines so he can put programs on air. With donations he might be able to go a little bit stronger working for Black Radio and make it happen.

Please send to us some BUNJI and land right paper. I will give them out for 20 cents each in our community.

WIYENDJI NUGGULA,
NGUKURR, ROPER RIVER

"BOOKING-DOWN" STOPPED AT PINE CREEK

The nt Liquor Commission has put a stop to "booking down" at AH Toy's shop in Pine Creek.

Many shops let pensioners book down. The shops want pensioners to spend all their money in the one shop.

The pensioners at Pine Creek can now get their cheque and take it where they want.

UNITED WE STAND...

One hundred and fifty blacks of the NOONKANBAH community of North West Australia surrounded the camp of some oil drillers.

The Noonkabah people danced and sang all night. Next morning they went to the drilling camp and said, "You cannot touch this place, the goanna dreaming place of our people. We give you up to this afternoon to pack up your gear and leave our land."

The drilling company packed up their camp and went away in a hurry.

This is a wonderful example of all the people sticking together and winning.

Now the Noonkanbah people have the strong support of friends of the Aboriginal people all around Australia and the world.

DIVIDED WE FALL.

This is how it was in the Northern Territory before.

Remember the long fight for citizenship rights. And the brave Gurindji at Wattie Creek?

GOOD FILM. "CONISTON MUSTER" Scenes from a Stockmans Life" (30 minutes, colour. From National Library, Canberra)

If Noonkanbah was in the Northern Territory, the oil drillers would only speak to two or three people called "traditional owners".

No-one else would be allowed to speak. This is what happened at Gabo Jang, the Green Ant Dreaming.

Black law has been captured and twisted to fit white law.

Read what is said about the Kenbi Land Claim of the Larrakia, by the anthropologists.....

"It became very clear to us during our research that, while no-one disputed the danggalaba clan as owners, both the members of the clan and others were anxious that all people having ties to the land in the claim area be considered.

"We wish we could make this claim as a community", they told us once at Belyuen.

The traditional owners too have always been at pains not to exclude others who had been exercising rights and responsibilities in the area and always referred us to them." (page 169). KENBI LAND CLAIM BOOK 1979.

BUNJI has discussed this question in more detail in our book "URANIUM MINERS GET OFF OUR LAND" which costs 50 cents from po Box 3743, DARWIN NT

GOOD FILM. "MOURNING FOR MANGATOPI" 56minutes, colour. From National Library (free) COMING SOON. "DIRT CHEAP"

ABORIGINALS WHO CAMP
IN DARWIN HAVE MADE
A NEW ORGANIZATION
TO LOOK AFTER THE
PEOPLE.

IT IS CALLED "DHUMBU"