

# KUJUK

Edition 2, September 2001

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● spin dry

# TIME FOR A CHANGE IN DARWIN

By Bill Day



Aboriginal people in Darwin are angry. This why they protested outside Parliament House on August 3<sup>rd</sup>. They have been fighting for town camps areas in Darwin for many years, but the government is not listening. Today, homeless people still live in the scrub around the city without any shelter, taps or toilets. Every day they are chased by the Night Patrol, the Police, the Conservation Commission and the Darwin City Council. Every day, many people are locked up in the watch house and the Spin Dry sobering up centre and have to walk home. Their gear is often taken away and they have to pay \$50 to get it back. They need a safe place to stay, like One Mile Dam (Railway Dam), Kulaluk and Knuckeys Lagoon Communities.

There are also problems for these Aboriginal communities that have land in Darwin. The NT Government wants to take back One Mile Dam for a park. David Timber, who has lived there for many years, says that his people will not move. Why should they be 'relocated' so that their camp can be replaced by a park for rich people who will live in the luxury apartments that will be built around One Mile Dam when the oil tanks are removed?

Louise Bangun and Margaret Stevens from Knuckeys Lagoon joined the protest outside Parliament House. They do not control the land where they live. The lease is held by the Aboriginal Development Foundation, who also control the One Mile Dam land and the land at the 15 Mile community. In the 1970s Louise and her family fought for the place where they live. Basil Sansom wrote about their people in his book, "The camp at Wallaby Cross". You can also read about their struggle in my book, "Bunji".



At Bagot Aboriginal Community, there are stories that the council is broke. People say that the NT Government or developers will soon try to take over Bagot land. Bagot is for people from every place, but people need smaller communities for their own language group. When the land gets valuable, Aboriginal people are moved away. This is the history of Darwin. The Kulaluk community live near the beach in Nightcliff. Now there are high rise luxury units looking down on the Kulaluk houses.

Behind Bagot, 301 hectares of land was returned to the Kulaluk people for 'Aboriginal community use'. The beach area, down from Totem Road, could be a great place to educate school groups about Aboriginal culture and bush skills. Or it could just be a quite place for families. Instead, there is a locked gate and a 'no entry' sign.

In 1997, Aboriginal land on the Kulaluk lease was dug up to build big prawn breeding ponds. Roads and powerlines were built into the mangroves where people go crabbing and fishing. The prawn breeding ponds have failed, but the land has not been restored. A business man also has plans for golf courses, motels and other tourist developments on Kulaluk land. Already a McDonalds Restaurant is on Kulaluk land. McDonalds do not pay much rent and do not have to employ Aboriginal people.



## LEANYER LONG GRASS



Thomas and Annette

**Thomas Milliken:** In the park or wherever we stay, the police, night patrol, or whatever, comes around and picks us up, even if we're sober. We worry too much, spend money too much, wasting money too much. They tip the grog out, they tip that thing out, it's a waste, it costs money. Wasting \$15 per cask. The night patrol, they grab us, take us in watch house, or spin dry and they take us there, no money, no clothes. And the others, women, like young womens, they just come take her, grab her, rape her and take her same place, they do that. I'm sorry. That's true I'm talking. We stay in the long grass, they shouldn't do that. We from 20km now. we stay in the bush, they shouldn't do that... That's 20km they do that, they should leave us alone.

That night patrol treat us like ...the spin dry, they wash us, like clean. They keep our money

and all that. A couple of weeks ago, night patrol, see this (bump on head), they pushed me out and popped me on the head, I was bleeding. They never do anything when I'm bleeding, no sorry. They should grab me, like gently, I was going to go in that van, but they grab me and push me in that van... I need night patrol, and police be there, I've got to talk to them. I need both, tell them to stop humbug on us. Like black fella we are staying in the long grass, we born from the bush, they should leave us alone. If they keep coming in the bush, we'll spear them. This is Larrakia land, they should go back to their home land, where ever they come from, they stay there. Larrakia, they let us stay as long as we in the long grass. This is our land. That's it.

**Mark Winter Norris:** This land is for a black people. My family was here, WWI, WWII, my dad, my mum, they was here before too, long time ago. Those are our people, that is, white people they come here, must be gold or something, you know what I mean. This black people area in Darwin before that, not white people, no, no way in the world. This world will be coming, black and white, where they share one another, and the Larrakia people.

Night patrol, they tell us stand up with one leg. We not long bird, Jabiru... They talk, like "stand up, one leg up", they hate us. They shouldn't be, they shouldn't do like that to black people, this black people area, Darwin.



Mark



(Saltwater Band)



**Bob Buda:** Well, I'm saying ...like, we all people who live in the bushes. And how come all the city council, and night patrol, come and lock us up? And how come we get this grog, they put knife, and bust 'em up, and walk, just walk...? But, no, I don't like that touch for me. They touch everything for me, out of my gear. Even my wife. That's not right, no. I'm saying, I like drink, even police he get drink. Like myself, I drink, I like drink too, with my missus' or my brother in-law, or family, like this, you know. I like my grog yes, but how come, they'll come and stop me... "Hey, you got something there, in the bag?" Why's that? When I get up and walk, me and my wife, they say "Hey, hold it boss, come here... Come here!" they like that. "Yeah, alright" I just stand there. "What in the bag?" "Yeah I got grog". "Try show me that bag" "Alright", I say, yeah, "here, after you". You see this grog here, they (night patrol, police, city council - "the whole lot") get knife and they cut him off, they stab him. Well I'm wasting a lot of money, lost probably most my money. Police, he don't, like, buy it for me. No. We wasting a lot of money, all the black people.

**Bob:** That's my money, in my pocket, the government he give me. And I end up giving it back. And I can't get the grog. That's my money. And sometimes they lock me up, and I go, no reason. I've been sober and they got me. They take my stuff, they lock me up; \$50 to get it back. That's not fair.

After they lock me up, and at my wife they say, "you stay here, you're

right". And how come they lock me up? And after that they come and fuck around my wife. I can say that. No reason, they lock me up and after that they come back and they lock my missus, and this one (indicates sex). Anybody, even police too.

To my wife, always I say, night patrol or whatever etc, I say, you gonna come with me, we locked together, but they say no, we'll lock you up. But no.

I make straight like, police, night patrol or anybody, any bastard. I don't like that kind of business.

I'm trying to talk, to explain. I want people to try and help me, but they can't... what you going to do for me, I'm staying in the bushes, help me, you people (night patrol) should know.



**Kujuk** requests that Clare Martin and her government investigate Night Patrol

**Cliff Murrundij:**  
That's what they do, those mongrels, I'm telling you.

So every time they come round and see me, they pick me up, every time. And before they lock me up, I give them money, every time I sleep at the spin dry. Them people, them spin driers, they acting just like the coppers. And they should know themselves that we own this area. This Northern Territory, it is ours, it is our home. We can sleep anywhere, we can camp anywhere. If they do that again, especially that fella Eric, I'm going to punch the shit out of him next time. He think himself fucking coppers. He gets smart on me every time. Get him out of the job.



**Cliff:** The mongrel breed shouldn't wake us up. Night patrol you don't own this area, we all people own this area, all. Those people there, trying to be like coppers, they're supposed to look after us. An old fella from Port Keats, just got hit when they chucked him in the panel van. He got hit in the head there, the forehead, and he's dead and finished now. On Friday, when they had the protest, at Parliament house. Well he was talking there, I don't know his name but I know his face, they just chuck him in and bang him in the forehead and he was dead. He was from Port Keats. Night patrol, you gotta be careful of me, Cliffy, I'm gonna come and catch you mob... How come they come and grab us? Supposed to respect and look after us, not coming up and grabbing us, what you trying to be like a copper or something...? And night patrol, you know black fella, otherwise you're gone.

**Bob:** Eric, he always just comes and wakes us up. And how come he says, "one leg up", why's that? That's my dreaming. Broлга. I'm saying myself, that's Broлга, that's mine. And all the night patrol tell me, "Hey get up, Come on, get up," like that. And I come. That's my broлга, fucking idiots, they can get fucked. That's my dreaming...

**Bob:** If we make spear or anything, we can kill police or anybody, night patrol, We are black fella different.

**Cliff:** We mention your name and you're gone, dead; sing 'em, in our tribal way, we'll do it. In our tribal way, just going, just dead.



# STAND UP FOR YOUR RIGHTS

## August 3<sup>rd</sup> Protest: A Special Report

Kujuk congratulates all those people who came to the protest on 3<sup>rd</sup> August at Parliament House. It was so good to see long grass people **standing up for their rights, speaking about the problems they face each day, and asking for the respect they deserve.** Although the NT News and other mainstream media were unable to grasp what was going on, Kujuk saw and heard the courage of Aboriginal people. Perhaps other media couldn't understand because they stood so far back and made their stories for the news without hearing what was said. Aboriginal people are used to this, and that is why we were there, to try and change things. We will always remember 3<sup>rd</sup> August 2001 as people came to together and stood united on Parliament lawns, then marched to the City Council building demanding belongings back that were confiscated, and then we marched through Smith Street Mall. There was much singing and dancing to support all those strong words spoken by long grass people and friends. **Here are some of the things that were spoken:**



"Here long grass people now, we talk to you"

"That's what we are, we are long grass. That's what I stand for, and it's our land. We were the first people, not you people over there. It was only black people that was here the first. And nobody is gonna kick us out from our long grass. It's our land and it's what we are doing for our futures, to stand up for ourselves and fight for our rights"

"We can speak here for our own rights whether we are white or black"

"Where is justice, we speak of justice here now.  
We fight for our rights. We push against your system, the system..."

"We live in the scrub, we sleep in the long grass, we camp there many many years, we have a good heart."

"We are homeless, we have no house, we sleep under the stars, we are under the star light..."

"You gotta start treating black people equal..."





"Doesn't matter what colour you are, black or white, we are all family. Why government is treating us like we are animals,... we are not animals, we are family. We not animals, not dogs, we not kangaroo, but we are family. See yourself outside, yeah, you are different colour, but we are all the same, you got to see yourself inside, what you got inside for your own self.

We all same, we all one blood. Why you treating us wrong way? We are all one family... supposed to be a family"

"We got flesh and blood equally, black and white, it's the same. It doesn't matter what colour you are, whether you're white, black or yellow people or whatever, we are the same, the same, equal."

"I've been here for long time. I'm still fighting, I'll never give it up. Because I love people, all our people. The people here are the Larrakia people, this is Larrakia country. You people come here and tell us to get out, no, this is all our country... I'm talking this: it is hard here for Larrakia people and black people.

Give them a good house, we are human beings. I'm a poor man, I'm sorry... I'm talking for black people, I love my family. We're human being in my eyes..."

"You can laugh hey, laugh at us, but we speak for the justice of our rights"

"Just because we're black people, we can speak and we can see, and stand up for our rights"

"I turn around, and I speak in your language, but I still turn around and speak in my lingo too."

They (Night Patrol) think they're pretty tough, but byanoe..."



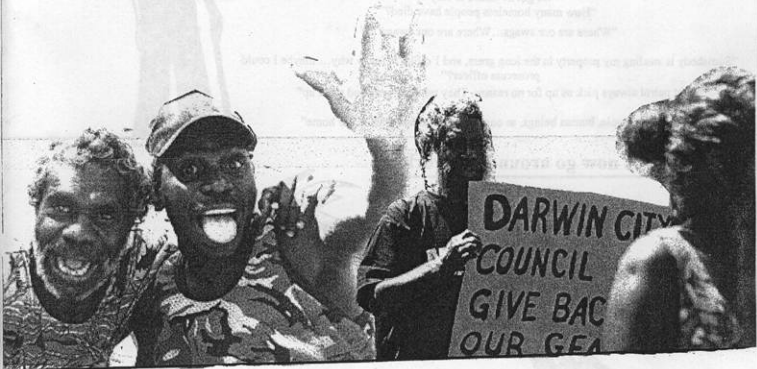


"Believe me, we need freedom, and nobody can take this away. The thing we want is freedom, for family and their freedom. Our family want freedom, we want their freedom, our elders freedom... and equal rights. At the moment, nothing, shop's shut. We had freedom before cyclone Tracey. We used to have Lumaroo Beach, you know we had everything down Lumaroo Beach, the hippy days... freedom. And it's a new century now, and you get this so-called "wedding cake" (Parliament House) that they've got up here. You call it the wedding cake, there's nobody in there, there's just nothing but disappointment, they can't even understand themselves. So why should they judge us? Why? That hurts me. We want to let our freedom be our freedom, because I tell you, whatever we haven't got, they go and then we got nothing left."

"You come and sleep in the scrub with us, you mob, City Council and Night Patrol. You come and sleep with us in the scrub and you see how you like it."

"You're making all the rules, you're making bull-shit rules"

"I was going to make a complaint about these mob here, the yellow tops (Night Patrol). Even when you looking around for bumpers, you know, cigarette butts, they'll just chuck you in the back of the bloody cab and your gone now... Why can't they show some respect and come up and say, good evening, or good day? Instead, they'll just pick you up, and I wasn't even bloody drunk. A couple of times they picked me up walking back from spin dry..."



"That Housing Commission, they kicked me out of my house... I'm talking now. I am who I am, and here I am talking right now, in this moment, here I am, fuck you mob, you just use us. I am talking for my family..."

"Long grass people are very angry, you can see that ...they are very angry because of Night Patrol. Night Patrol is raping women, locking people up for no reason, taking Aboriginal people off their land... They were here first."

"I've been raped, I've been raped by Night Patrol and I stay in the long grass"

"I'm talking to you mob, all the white people, why they doing us mob, all the black people, always lock us up, why that? Tell me you white people hey. I'm talking now, I was born this place, this town, I know what I'm doing, but how come they come and lock me up, all the Night Patrol? No, all we're trying to do is sleep, sleeping in the bushes."

"We're airing our differences out. We want a different lifestyle, we want rights... Do you know what they're doing? They're giving a \$50 fine to any Aboriginal drinking in the park; we just want this reviewed.... 32 years ago we were able to drink anywhere, and now on the beach \$50 fine for one beer if they like. And our family can't sleep out; sleeping in the long grass is what it's all about."

"City council comes to the camps and they take the peoples bags, they take the peoples blankets... The city council is stealing peoples' belongings, and the long grass have to pay \$50 to try and get things back. Put your hand up if the City Council took your bag? Now we go there to ask for those bags back."

"We can do the right things to Aboriginal people that living in the long grass. We know the situation, we got no house to stay"

"How many homeless people have died?"

"Where are our swags... Where are our swags..."

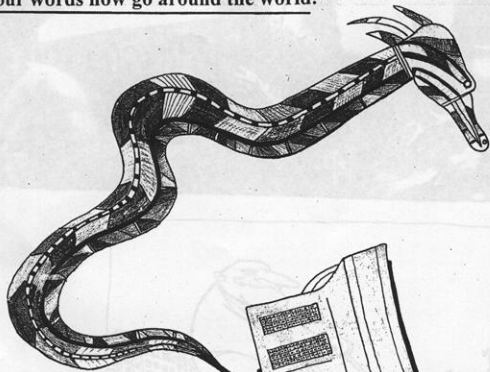
"Somebody is stealing my property in the long grass, and I'd like to know why... maybe I could prosecute officer?"

"Night patrol always pick us up for no reason. They take our grog and slit it up"

"Yes, we are people, human beings, as one. Leave us alone. This is our home"



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THE INTERNET**

<http://www.geocities.com/kujuk2001/>



# ANTI SOCIAL BEHAVIOUR

## (WHAT IS IT AND WHO DECIDES)



This CLP dictatorship has been getting away with a lot of anti social behaviour for a long time. Of course they are not going to admit it. What they say and what they do are two different things. They will continue to persecute aboriginal people as long as there is a vote in it and while we are all busy looking at the dispossessed, underprivileged, aboriginal in the street, this CLP Government gets away with murder. The following is a list of what I consider anti social behaviour.



1. The continued mining of Uranium in the Northern Territory. Uranium and it's by products is the most dangerous of all mined resources in the universe and it's potential to maim, kill, both animals, humans and irreversibly pollute the land is by far the worst anti social behaviour. The continued mining exploration of National Heritage Trust is obscene and an insult to our intelligence and therefore **anti social behaviour**.

2. The fact that there is no freedom of information in the Northern Territory and henceforth no accountability is **anti social behaviour**.

3. The continued harassment and eviction of tenants by NT Housing and the subsequent selling off the houses. They refuse to disclose how many families have been evicted over the last ten years and how many were aboriginal and why were they evicted. The fact that the tenant has almost no rights is **anti social behaviour by NT Housing (a CLP GOVERNMENT DEPARTMENT)**.

4. The fact that we have no aboriginal interpreters working in Centrelink in the Northern Territory, which has a huge aboriginal population, and aboriginal recipients are being breached for failure to live up to the expectations of a Government out of touch is **anti social behaviour**.

5. The continued destruction of significant DARWIN heritage sites, both recognised and unrecognised, ie, The old Courthouse, The old Darwin Hospital, The Darwin Hotel, Kahliln Beach, Dinah Beach, Rapid Creek (freshwater), Buffalo Creek, and many other land sites of significant and sacred importance to the Larrakia, yet again **anti social behaviour**.

6. The fact that this CLP has used the aboriginal as a political football year in and year out, with their blame the victim mentality and deliberate refusal to recognise and support initiatives from the aboriginal community to deal aboriginal needs is totally hypocritical, racist and **anti social behaviour**. I am talking about an aboriginal independent organisation that was established before the cyclone Tracy and was started by a group of concerned aboriginal people. This organisation has had an uphill battle from day one. The organisation is FORWAARD.

7. The fact that this CLP Government believes that most Territory residents are as irresponsible, racist, paranoid, hypocritical, bloody minded, power hungry, cut throat, aggressive, ruthless, and greedy as they are, is an insult to our intelligence and the height of **anti social behaviour**.

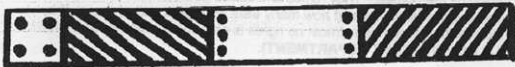


## Johnny Balaiya Update

In the last issue of KIJUK Johnny Balaiya had been harassed by police to get moving to Bagot Community or 15 Mile Aboriginal Community. The Senior Sargent of Palmerston Police the following day apologised to Johnny for the two constables bad behaviour after a friend of Johnny's made a complaint to Police. A representative from Lands, Planning and Environment, visited Johnny's camp with the Senior Sargent to say two complaints had been made by people using the public bike track which is about 200 meters from Johnny's camp. The Lands and Planning bloke said they have to act on complaints and he undertook to investigate where Johnny might move to. After talking to a number of Aboriginal organisations the Lands and Planning bloke found that there was nowhere where Johnny could be relocated to. The Lands and Planning bloke had assumed there would be a simple process to be able to find an appropriate place for Johnny and his small family group. What the Lands and Planning bloke stepped into when heat tempted to assist Johnny was a corridor of closed doors, a system of passing the buck and criminalising poverty developed by the CLP regime over the past 27 years of Government which has slowly been chipping away at the well being Darwin's Aboriginal community. The Lands and Planning bloke was unable to help Johnny and he

was required to issue Johnny with an eviction notice. Some of Johnny's friends and family negotiated with the Lands and Planning Dept for more time to "find somewhere" for Johnny to go. During this time Johnny spoke to a number of Larrakia people about his situation, currently there has been a stand off of an eviction being served. Johnny Balaiya: "Larrakia people they say, we love you, we got to come visit for you there, but we say to you, you can't buy that water, you can get free for that water, (pay) nothing. The Larrakia people (say) because we remember you and you know our old people and we little boy time and we seen you there. Our father and grandfather tell us, we seen you Northern Territory. "Where else in the world can you steal a homeless persons bag that is hidden in the bushes and put it in the City Council depot. And when that Aboriginal person finds a friend to help them get their bag back and they go to the depot, the City Council issues that person with a \$50 fine. If they don't pay it, that long grass person will be issued with a warrant, go to court and eventually go to prison. Where is the sense in criminalizing the people most in need in our community? Where is the sense in making a law that allows you to take somebody's blanket so they sleep not only without shelter but without the warmth of a blanket?"

By Stella Simmering



### THE ALOLA FOUNDATION FOR WOMEN SURVIVORS

"Alola" is the nickname of 16 year old Juliana dos Santos of Suai, East Timor. At the age of 15, Juliana was brutally kidnapped by militia leader, Iglidio Manek, at the height of the violent campaign of murder and destruction which followed East Timor's vote for independence from Indonesia in August 1999. On September 6 1999, the southern coastal town of Suai was the site of a horrific massacre which claimed the lives of some 200 East Timorese, including priests and nuns. Amongst those murdered, was Juliana dos Santos' younger brother, Carlos.

Juliana dos Santos gave birth to a son on 27 November, 2000, and to this day remains in a state of virtual sexual slavery in West Timor. Her fate is shared by hundreds of other East Timorese women refugees who were forced across the border by the departing Indonesian military and the militia groups they created and continue to support. Whilst some women survivors of rape and other crimes of war have returned to East Timor, many others continue to suffer at the hands of their captors, and are denied access to the accurate, unbiased information they require in order to make an informed choice as to their future.

The greater freedom of expression and burgeoning of civil society organisations in today's East Timor, has meant that women survivors of rape have begun to speak out about their experiences with courage and dignity. A number of East Timorese women's groups have taken up their cause, not only for the purposes of ensuring that those responsible for the crimes committed against them are brought to justice, but also to assist them in the often difficult process of social reintegration and the rebuilding of their lives.

The ALOLA FOUNDATION is being established to internationalise the issue of East Timorese women victims of rape and other forms of sexual violence, to campaign for justice for individual survivors, to promote greater community recognition of the suffering of the survivors of gender based violence and to raise funds to support the work of indigenous women's NGOs whose mission it is to restore dignity to the lives of East Timorese women.

The FOUNDATION will give priority to the support of:

- Vocational/skills training programs for women
- Trauma counselling
- Small loan schemes
- Short courses run for and by women
- Fun activities (i.e. community parties, self-defence and creative movement classes) aimed at encouraging laughter, greater self-awareness and self-confidence

The FOUNDATION enjoys the patronage of UN Human Rights Commissioner, Mrs Mary Robinson, and the support of a Board of eminent women. Its Executive, consisting of Ms Kirsty Sword Gusmao, Ms Milena Pires (Deputy Speaker of the National Council) and Ms Maria Dias, will assess applications for funds, make use of its extensive network of contacts to campaign on issues of concern to East Timorese women, oversee the application of grants and assist its partner organisations to acquit funds received in a manner deemed acceptable to donors.

Kirsty Sword Gusmao



## SOVEREIGNTY

We the indigenous people the continent of Australia have since invasion day back in the year 1788 and to this day forward persistently and actively protested the illegal occupation and exploitation of our lands, flora, fauna, waterways, which include the creeks, rivers, billabongs, lakes, springs, artesian wells, the coastal beaches and the surrounding seas, spirituality, heritage and intellectual properties and intellectual copyright.

We still do not recognise or accept your illegal occupation of our sacred land and never will.

We acknowledge that your sole purpose of being here is to exploit and you will not stop voluntarily. We must resist you by any means possible, because to allow you to continue on your path of exploitation and destruction is to stare our own death in it's face.

We acknowledge that our children, both born and yet to be born, that their heritage is more important to us than our own existence and we will live our life by this principle.

We will teach our children their land heritage, cultural heritage and their unique sacred spirituality which is our religion.

We acknowledge and ensure our children's right to a safe, sustainable lifestyle, filled with love, respect, health, prosperity and spirituality.

We will pass on to our children the lessons and tools to maintain peace with each other.



LET US PUT OUR MINDS TOGETHER AND SEE WHAT  
life we can make for our children.

*Sitting Bull*

# KUJUK

send contributions to:  
P.O. Box 42991  
Casuarina, NT 0811

Or e-mail: [kujuk2001@hotmail.com](mailto:kujuk2001@hotmail.com)

Kujuk sighs with relief at the passing of the CLP dictatorship, and hopes that Clare Martin and her government will listen more carefully to the needs and realities of Aboriginal people

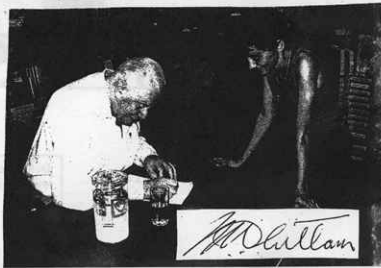
Gough Whitlam is pictured here signing the back of a photo where an Indonesian soldier is torturing a young man from East Timor.

Woman: Hello, um, I don't have a book (Whitlam's autobiography), I can't afford one.

Gough: Well that's ok. What do we have here?

Woman: (unfolds photo) Do you still think East Timor should be part of Indonesia?

Gough: Oh, er, hm... So you want me to sign this do you? (folds it, and signs the back). There you go (drinks water).



# KUJUK



**Love in  
the  
longgrass**



Kujuk thanks all those who have contributed to this 2<sup>nd</sup> edition, as well as those who have offered support and donations.

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will ensure  
survival.

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