

understand. We've been there and done these things. You know, we've been around for a long time. Our people at least 126,000 years. That dates most so-called civilizations around the world, you know. We've got something to offer. You know, we're the remnants, we're the Holocaust survivors -- Australia is the biggest denier of all time, Holocaust deniers. We're the colonized refugees and the fringe dwellers. We fill the jails in our own country. We want that to change. I want a future for my children and everybody else. There's no human rights here in this country, it's only charters. There's not legislated human rights, it's not a law. We can get that at least, human rights for everybody. That's should be a standard. We haven't got that. Still a convict penal colony, basically, run by Britain. We need to change. Need to step up, do this business, you know, tip them out to revolution, not the digital ties stuff, but, you know, we want a revolution now. Get rid of these criminals out of here. And, yeah, a brand new day for everyone. And I gotta live with that, and I'll continue to fight for that, and it's in the interests of our ancestors -- fight for them. Fight for the spirit of this land. And my children's children's children, just make sure they got a future.

For more information on Aunty Sue's work:

www.native-title-rockets.com

Instagram: @westmallee protection

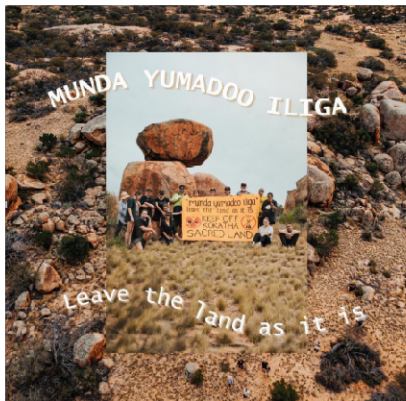
For more information on Uncle Robbie's work:

www.crimesceneaustralia.com

Instagram: @crimesceneaustralia

Watch/Host a doco Screening of 'Our Warrior: The Story of Robbie Thorpe'

<https://www.ourwarriordoco.com/hostscreening>



Native Title - Discussion with Uncle Robbie Thorpe (Krauatatungalung) and Aunty Sue Coleman-Haseldine (Googatha Mula)



Uncle Robbie & Aunty Sue at the Nukes Free Gathering: Knowledge Exchange and Movement Building weekend, on Wurundjeri Woi-Wurrung Country.

The following is a transcription of a Q&A session with Uncle Robbie Thorpe (Krauatatungalung) and Aunty Sue Coleman-Haseldine (Googatha Mula) on the topic of Native Title. The original session was conducted in February 2025 as part of the 'Nukes Free Gathering: Knowledge Exchange and Movement Building' weekend, held on Wurundjeri Woi-Wurrung Country. This zine was made with the permission of Uncle Robbie and Aunty Sue.

[You can listen to the live recording of this interview here: https://drive.google.com/file/d/1-CWfYatTGLz1pbaiNvdZlqGW2SS2Z_FS/view?usp=drivesdk]

Question

This is Uncle Robbie Thorpe and Aunty Sue, and I'm just going to be asking them some questions about Native Title, because I think that plays a lot into all the stuff that we've been talking about, and not enough people know about the reality of Native Title. So, the first question, Uncle Robbie, is for you. You were part of the 1985 Relics Act Review Committee. Can you tell us about the purpose of this committee and what some of the findings were and the submissions that they made were, and how this then carried into Cultural Heritage legislation and Native Title legislation, which you also worked on for 17 years before you walked out. So, can you tell us a bit about that?

Uncle Robbie

Thank you, and thanks to everyone who organized the weekend's events. I think it came out of looking after old country. That call for old country, sort of come from Uncle Kev and the work that he did up there trying to look after Country. But back to 1985. Same time that rock at Camp Sovereignty (what we call Camp Sovereignty, or "Kings Domain") -- there's a rock there and underneath it there's the remains of Aboriginal people who were removed from the museums and the institutions like universities in this country, after a bit of a battle to get that to happen. At that time, our cultural heritage matters were under a thing called a 'Relics Act'. That's how they say they were protecting our cultural heritage -- the Relics Act was basically anthropologists and archaeologists controlling that process. So, we had a bit of a struggle (still an ongoing struggle) to change that situation. And in 1985 they had this... this Relics Act Review Committee, which I was a part of. And we done this

Aunty Sue

We keep fighting for the future. We've just got to keep fighting for the future. We're tired. We've been fighting a bloody long time, and I've watched all the oldies, you know, like brother Kevin, Sister Eileen Wingfield and my old Auntie Marcie. I've watched them come out bush, fighting like mad and dying without any satisfaction. So we just got to keep going, because that Country out there means the world to the next generation as well. We're only the keepers of the Country. We don't own the Country. The Country owns us. So we've got to look after country and animals. Can't forget the animals. Like everybody else has forgotten them. They just blast them. But yeah, look, we've just got to keep going, otherwise there is no future for the next generation. If they destroy Country, they destroy us. So there's no choice.

Uncle Robbie

I'm fighting for my children. I got grandchildren. What keeps me going is people like yourselves. There, here, there [pointing], Michaela, you know. They're the people that give me faith in humanity, these fellas, and it keeps us going. And I'm really impressed by the latest crop of young people coming through, personally. So that gives me faith, keeps us going, and I'm going to continue to fight. Growing up we didn't have any support whatsoever, but it is growing all the time. The change may happen. I got a saying -- "Australia's never had a revolution, but it's always been revolting." You know, we need to take it the full step, for the betterment of all people. I want to see that day. You know, we don't want to be managed by a foreign state, do we? How long that's going to go on for, foreign head of state? Like we need to rip the Union Jack out of our flag, burn it, it's a terrorist flag. Start doing things like that. Now. I want to see the day where we get liberated. And I don't want to live in a world where there's no truth. So think about it. It's a pretty nasty place already. You want to fight for the truth, that's something worth fighting for. But what gives me faith is that is the young people, and I can see it in them, that maybe things are going to change. So it just keeps you going. And we've got something worth fighting for, I think, and taking this land back and looking after it. You may have noticed there was no fences here when they came to Australia. There's no fences, no hospitals. We had it worked out. We had a standard of living and a quality of life that'll never, ever be attained ever again on this planet. Don't be telling us what's good and bad, here, you know. We

assassinated. That'll be right. But you know, when that rocket comes down from space, we don't know where it's going to land or what day it's going to land. It could land on us while we're out there, and then all hell will break loose. I won't be the nice little old lady anymore.

Uncle Robbie

Sacred sites...our land is sacred. They call us the 'Aboriginal'. What does that mean? The original. It's the origins here. It's where life come from, for me, they're sacred. Tells us everything about our Country. And course, the white-the invaders, are going to trash all that. And you- I don't really want to say this, but there's a correlation between minerals and sites. When you even talk about your sites, you put them under- these fellas going to find out about these places and go mining there now. But there's a connection between minerals and sites. So you don't really want to tell them anything about anything. But they're all sacred. They're all very important. Aboriginal people looked after the land in a holistic way. And those sites are so important in the maintenance of that, you know. We fear for mob who are in remote areas, who still got bit of Country, are on Country, and still got sites they're working with, because there's nothing here. And we had big sites, big dreaming stories there, basically gone. Very much part of the song cycle. Well, it's not there no more. It's going to take a lot of work to reconstruct all that. It doesn't look like happening in the near future, but these are vitally important parts of that cycle, that song line, you know, what maintains this earth the way it is. You'll find out one day where you're going, what we're talking about. Took me a while to understand why the land was so sacred Aboriginal people, I never I wasn't brought up or taught those things as a kid. I found out, and I realize now how vitally important all those things. Every site here. And what's been trashed around here. It's just a disgrace. But it's about erasing our existence, our connection to this Country. Because this is for you, now you've taken it. But you need to look after these sites if you want to survive. That's my advice.

Question

And the last question - both of you and so many other elders, Uncle Kev (Buzzacott), Auntie Yvonne (Margarula), all of these people have been fighting for so long and you've seen so much change happen and a lot of loss as well. How and why do you keep fighting? What inspires you to keep doing that?

consultation with the Aboriginal community across Victoria. I thought it was some of the best consultation that I'd ever been involved with at that time. You know, intensive... It engaged the community in the right way. We were running it basically, Aboriginal people. And we got it to the point where, out of that -- the findings out of that committee, were... the three main findings were: ownership, control and representation of our own cultural heritage. None of that was reflected in the legislation that came out. Still left the white minister in control of all those things. Gave them the power to destroy sites, all those things. And it was basically rubbish, like every other piece of law the colonizers ever tried to make for our people. In fact, I'll ask any one of you



here, tell me one law that they ever made for our people that's any good -- one! Aside from the fact that they haven't got the right to be making laws for our people. You know, we never ceded our sovereignty over this land. We never gave consent for this occupation. To me this is just like a big West Bank. It's been going on for 250 years. Really refined these days, you know, this is what a Nazi wet dream would look like. 'Strayalia' got away with it; conquering a continent, dictating, fascist dictating -- that's what it is for Aboriginal people. Like I said, there's not one law that are any good for our people, but what that

heritage thing did was underpin the Native Title Act. It sort of started to decide 'who was who in the zoo'. But to me, it was just more the same, was another piece of white man's legislation, and none of them is any good. None of it. Native Title is racist rubbish. Native Title is the most lowly form of title known in this country, it's at the very bottom.

[Image: Uncle Robbie at Camp Sovereignty in 2006, Boon Wurrung Country]

We say we're the unceded sovereigns. That's not where we belong. But they starved us. They forced us to take that. Like [she] said, I spent 17 years on a body that was apparently negotiating. But I walked away from it, you know, they didn't want to hear our claims over our country -- the right claims -- our elders place in all of this. If you have a look at that Native Title, our elders aren't mentioned in it, basically, and they're our law. That's what we want empowered, not anything else. But the Native Title is the worst thing... It's probably even worse than *terra nullius*. Sort of seems to legitimize this occupation, and we're part of this bullshit regime now -- the titles regime -- we've got our place at the very bottom. Our elders don't get a look in. And a mining boom came out of the Native Title legislation, if you have a look. The people who benefit were non-Aboriginal people, miners and everyone here. There's nothing in it for our people. I never accepted it. I never will. In fact, I'll never accept any of their law. It's garbage. Who would accept it? We say that it's an illegal occupation and it's been genocidal. It's been genocide going on the whole time. Don't go making laws for our people. We don't need your law. We had a pretty good country here before the invaders turned up. Unprovoked attack on our people. Committed every crime you can imagine on our people, every act of genocide. Still going, it's just more refined these days. So it's like it's the end of the day now, you know, and still, we've never ceded our sovereignty. A lot of our people have assimilated and run with it, but a lot of people don't. I'm one of them. I'm pretty sure Aunty Sue is one of them too. And there's a lot of us. We're the people that need the support here, not the people who are getting the handouts from the government. That's where all the money's going, all the resources go to these corporations. That's where it goes. That's not our business. That's not the way we do things. And we have elders who sit in council with a bloodline back to that territory. That's the only authority. Everything else is bullshit to me, that's not recognized. And those people hold- they're connected to the spirit of this land. Very important, vitally important. You see, what happens when they're gone, shit's going to cave in big time. It's the only thing holding the place together, really. People like Uncle Kev, Aunty Sue here, you know, fighting for their country. We don't want to go down this track, you know, assimilation. You know, nothing in for us. It's bullshit. Our quality of life and standard of living have been dropping over a cliff since the time these people arrived in our country. Have a look at the stats on our people. Most jailed people on Earth in our own land. What's that about? What's that about? You haven't got jurisdiction. We've got no rights, but that's

Question

I've just got two more questions, and then we'll wrap up, for both of you. Aunty Sue you can go first. Why is it so important to do the work that you do and maintain the sacred sites that you're protecting?

Aunty Sue

Well, the sacred sites we're protecting has been handed, you know, handed down to us from generation to generation with dreamtime stories, Seven Sisters. And all the good stuff in life came down through the old people to us. And we're fighting to protect that Country, because that's where it all is, you know, like I said, our spirituality is out there. That's our church, our grocery shop, our butchers, our pharmacy, everything that we have been taught over all our lives is on Country. And, you know, we've had kids that come back from the city, come back to us, and they're totally stuffed after years of drug abuse. They come back with no teeth and all. We take them out on Country, and we bring them back, take them to the dentist, get some teeth so they can smile again, and they get jobs. And we are doing really good with this, but we can't do stuff like that without Country. Take them back to their Dreamtime. We desperately need to save the Country. Like I said, the future is not mine, it's the next generation's. And we have to keep fighting and fighting to keep it where they can all go and get grounded and we- I love taking everybody out on Country now, you know, like, get you away from your computers. Michaela's the main one, get her away from computer and everything for a week. And we go out and we do some really hard work. I won't- yeah, it's good work. It's dirty work, but there's good work there too, like dishes. It doesn't, doesn't all have to be the dirty camels. But it's really important for us to maintain that Country, keep those rocket warmongers at bay, and hold on to what we've got, because there's not a hell of a lot of it left. All that Woomera mob, that's on Googatha Country too, and one of my cousins got a hard job to get, you know, go through back to sites there. But it's just devastation. And they'll do that to us as well, because they want to join Woomera with us, and Port Lincoln. They'll do it to them as well. So anything that we hold dear, the government's hell and bent on bloody destruction. So with the help of all my young friends and my family, we're holding them off at this stage, but we're fighting ADF... Who else? Space Agency. The different countries that are signing up to use the launch pad to test their rockets, guided missiles. And we're fighting- it's a big fight. My kids are worried I'm going to get

streets and talked to the Aboriginal people. "What about the Voice? Do you want us to vote yes, no, or what?" Aboriginal people are saying, "We don't understand it. Nobody's come out and talked to us properly to tell us what we can expect, or anything." So when people were saying how racist Ceduna was because it voted a resounding No, I said 'no, they went out on the streets and they talked to the people. And the people were saying, "We don't understand it" or were saying, "No, we don't want it."' And I said the same thing to them when they spoke to me. I said, I'm not voting Yes, because it's not there for us. It was a big hype about having a say in Parliament. Well, sure, you can have a say, but then you sit down and shut up. They didn't have to listen to us. It's the same as every other thing the government's put on us, that Voice would have been the same. They would have said, "Well, you got a voice. Tell us your problem. Now piss off. We don't have to listen." That's why I went No, because they weren't telling the people the true thing behind the Voice. Just to shut us up, give us a voice. I still got a voice!

Uncle Robbie

Yeah. We're not a part of your constitution -- Aboriginal people -- we're not connected to your constitution, the federal one. So how do they get to make laws for our people? I don't understand this issue of jurisdiction here. So would have been a big step if we had agreed with that Voice, we would have been a part of the Constitution and you wouldn't be hearing from us now, because they wouldn't have to worry about us. Fact that we're not in the Constitution gives us an identity in a weird way. We're not part of it. We don't want to be a part of it. So that was important. And, you know, I was there at Uluru, part of that walk out group. And it was a *fait accompli*. They were just going to lock us in and go on their merry way. I'm really glad that it lost. You know, all the black bureaucrats, Albanese, they should have resigned straight away after that failed. Because they come out and they traumatized our people, saying that we had to be a part of this. And it didn't work, and we knew that it wouldn't do it anyway. Australia is a racist country, chronically racist, and why'd we want to be a part of you? It legitimizes your occupation when we do that, same as Native Title has done. It's legitimizing your occupation, so would the Voice, being a part of your constitution. And I'm really glad we didn't, despite all the trauma it caused our people, and still is. So I thought I'd add that.

in everyone's interest here, protecting their little quarter acres... They've got a vested interest making sure we don't see the light of day. But it's a big lie, as we know. Australia is based on a monumental lie called *terra nullius*. It's a legal fiction. This is the basis of the occupation. Why I'm saying this? Because the worst of all the occupiers are the mining companies. They're trashing our land. They're tearing the guts out of it, and all the wealth is going somewhere else. Doesn't even stay here. And what are we doing? That really disturbs Aboriginal people. We've been here for a long time on this land. We created this place. We kept it the way it was. To see it trashed the way it is today is a disgrace to all humanity, if you ask me. Anyway, I really believe the numbers coming up real quick, even this year, 2025. Like I said, it's the year of revelations, which means the truth gets revealed. And when the truth gets revealed in the land of the liars, the home of the murdering thieves, there's a good chance there might be a revolution happening here. Anyways, Native Title is garbage.



[Image: Uncle Robbie & supporters in front of Parliament House supporting niece Senator Lidia Thorpe's Genocide Bill. On Ngannawal and Ngambri Country, 2024.]

Question

All right, Aunty Sue, the next question is, for you. Can you talk a bit about you and your family's experience with the Native Title claim on Googatha Country and why you ended up refusing to sign off on it. And

also a bit about Tindale, Norman Tindale and, how he relates to all of that.

Aunty Sue

You know what? If Norman Tindale was alive today, I'm pretty sure I'd go and kill him, but he's dead. But anyway, he did all this, starting off with Native Title. As soon as Mr. Mabo won his terra nullius case, the government rushed to put out Native Title. And to start with, I thought, "yay, we're going to save country". Then the kick in the guts came. "Oh, but you got rights under Native Title". The only right you got under Native Title is to make deals with mining companies and corporations. You do *not* have the right to say no to anything. And the threat was always there to my people, you know, if you don't sign an ILUA -- that's Indigenous Land Use Agreement, but I prefer to call it Illegal Land Use Agreements -- with the mining companies, the government will come in and take the land anyway. And there was a lot of fear there. A lot of the people said, "well, let's sign, let's get what we can out before the government steps in". But I'm sorry, poor government, I'm not one of them. I said, "well, up your ass. I'm staying where I am, and I'm looking after country". I've been offered a million dollars to shut my mouth and back off. Nah, I don't want that. I'm rich already. I'm rich in the country. I'm rich in my family. I'm rich in my friends. Who wants your money, you know? Give us back what we *need*. And Native Title's not doing that. Down home, they've put six groups, tribal groups, in together, one claim -- which is just not on. I can't come over here and speak on behalf of Robbie's country, but I can stand behind him and support him. But I can't open my mouth and talk on behalf of it. That's not how it's done in our way. But with Native Title, they'll bring in anybody from any other part of Australia -- so long as it's an Aboriginal person -- to sign off on a deal that the government wants to destroy country. Native Title is actually a business. It's not there for us at all. It's there to make money for- I don't even know who... But it's no good. It's the biggest divider of people that even... you know, that's the biggest one, isn't it Rob? It's divide and conquer in a massive way. It's divided total families, parents against children, brothers, sisters, you know, it's crazy. The division that's caused in families just down our way, and I'm pretty sure it's Australia wide. And when the damage is done, you can't go back. You can't fix that. You might be able to forgive, but you can't accept that person that sold country back into family. That person is now a leper. After they spent their money, they've got nothing. They look around, "where's family?" You



[Image: Aunty Sue with her Nobel Peace Prize]

Question

Aunty Sue, can you talk a bit about the Voice to Parliament as well? And there was -- and I don't know if it's still around -- the South Australian Voice to Parliament. And if you know anything about that, I don't know if you do.

Aunty Sue

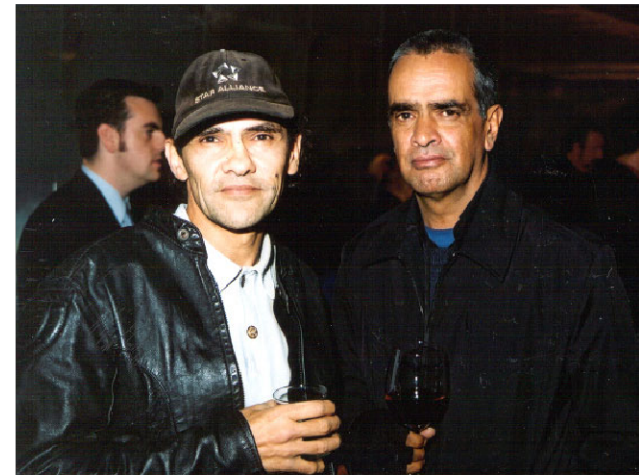
Well, I was a 'No' for the Voice, I'm proud to say. Because we had a voice, remember, brother? And it was called ATSIC, and it soon got scrapped. Anything that works for us Aboriginal people gets scrapped. And there's a Voice in South Australia. I don't even know what they're doing or anything, just- and I got no interest in what they're doing, because it's always a load of crap. Albo's voice, that wasn't there for us. It was like another Native Title. We still didn't have the right to say no and protect Country within that- you know, under that voice. So I went with Lidia and called it- I called mine the 'Lidia No'. I don't know what sort of trouble that caused, but the Voice wasn't there for us. And a lot of the Aboriginal people around my little town of Ceduna, was absolutely no. But those people- the non-Aboriginal people, went around the

welfare and rights for the last 40 years, since we become incorporated. That was the other thing about the Cultural Heritage legislation, we went from being community cooperatives to corporate bodies, and that's when it all changed. Basically changed our organizations fundamentally from that time, become corporate bodies. And it lined in with the coming Native Title, the cultural heritage. But it was all rubbish to begin with. So there's a lot to it, and it's been a big, long struggle to resist it as well. I remember people like Noel Pearson who were promoting it. Guess who he was working with? People down here in Collin Street, lawyers -- the Collin Street Liars, I call them. They're the ones who did that, all that stuff. And as far as I'm concerned, the crime of *terra nullius* first happened in the state of Victoria, because this is where the first constitution was. 'The Premier State', you ever heard that saying? The Premier State? This one. Based on "empty land". This is where the crime of *terra nullius* happened, not on a Melanesian Island close to New Guinea. So why should that be the test case for mainland Australia? You know, I couldn't understand all that. The treaty is rubbish here in Victoria, but- you know, it's not a real treaty. It's colonial legislation. Have a look at it. And there's treaty laws established in international law. There's treaty standards. We want scrutiny from international law, not this Mickey Mouse state here, even the federal one, they're incapable of doing things like that. They're not a proper law. We don't want to do treaties with them Nazis. They're invaders, they're trespassers, they're colonizers. There hasn't been an end of hostilities. There's no proper process here. So that treaty is bullshit, right? Forget about that. But they're talking about it. That's probably the only good thing. They're talking about a treaty, but it needs to go to the international law. You know, our people have been waiting long enough to have some sort of decent sort of justice. It's not going to come from the state legislation, right? They're the problem. We want them in the International Criminal Court of Justice. Because they're criminals. They commit all these crimes against our humanity -- war crimes. In fact, if all that thing hadn't been happening, you wouldn't be here in this country. It's based on acts of terror and policies of genocide. And the state government's responsible. Who's asking them for treaty? We don't want to do treaty with them. Criminals don't make the law. They get dealt with by it. So forget about the state legislation treaties, we want international law involved, otherwise it's just more bullshit.

haven't got it anymore. You left it. And it's really harsh, but that's the way we work. You sell, you do something wrong to country, you stay where you are now. Once your money is gone, you'll stay there. You don't come back. So Native Title has not done anybody any good whatsoever. All it's done is caused a lot of friction, a lot of hatred within families. And once upon a time, we were all Aboriginal people together. And now it's, "No, I'm this tribe", "No, I'm that tribe", "We own that land", "No, you get out". You know, so I'm saying the same thing, actually, "piss off, I'm not leaving Country". So that's my Native Title crap. I hate them.

Uncle Robbie

There's a guy called Gary Foley, he's got a statement. He says "Native Title is not land rights and reconciliation is not justice". And what I mean- land rights was what we wanted, not 'naïve' title. Land rights is holistic, sovereignty. We never ceded our sovereignty over these lands, that's the law over it. And we're the caretakers, the guardians and the custodians -- they're law, alright. That's the law. We're the law of the land. We want that recognized too, not these



poxy poms and that bullshit law. That don't belong here. The Union Jack is... is a terrorist flag, alright. And every one of these flags -- Australian flags -- you see, you should rip it down and burn it, alright. But don't burn the Southern Cross, because there's a real law associated with those stars.

[Image: Uncle Robbie Thorpe & Uncle Garey Foley 2002 (via KooriWeb)]

Aunty Sue

You know, to give me Native Title... it's not the government's duty to do that, because my Native Title was given to me at birth, not by no bloody government who was giving me nothing. What did he say before about reconciliation? Well that's another thing they just use, you know.

Uncle Robbie

What gets me is that this law was done on an island close to New Guinea. This fundamental law that changed the nature of this country was done offshore on a small island by a Melanesian man, Eddie Mabo. He wasn't Aboriginal. People might not know about that. There was no Islanders here. There was a thing called the 'Woomera Treaty', which prevented the bow and arrow coming down into our country thousands of years ago. Stopped all the islanders. Alright, there's law here stopping them. So how come a Melanesian creates that fundamental change in the law? That's what the problem is. It was never done here on this country. It would never have happened. We wouldn't have let them get away with that, so they done on another island. Certain lawyers, I won't mention who they were... Brian Key and Cohen and Ron Casten -- they're Zionists. They did the heritage. They control the lives of Aboriginal people. They control everyone's lives here. They run the legal system, the media... they're in everything, and they're writing us out of this place. We're pretty resilient, our people, and we're hanging on because we're not going to agree to that crap ever. It's an illegal occupation, like I said, it's just like the Big West Bank. It's how I see Australia, the Big West Bank. Been getting away for years. But just remember Aus: you're surrounded by a billion blacks here in the South Pacific. Things may change. Who knows... We'll talk about treaty later.

Aunty Sue

So just remember, when you hear talk about Native Title, it's a load of crap, total crap. There's nothing in it for the Aboriginal people whatsoever, but hatred, fighting and, you know, divide and conquer. All of that's involved in Native Title. There's nothing there whatsoever for us. So don't believe any of that stuff Scott was talking about. You know, "yippee, we win with Native Title". Don't believe any of it. It's bullshit.

Uncle Robbie

I got in involved with Native Title to obstruct the whole process. And I have a right. I'm a custodian for Krauatunglung on the Snowy River, lower part of the Snowy River. I have a right to that land under our inherent rights as Aboriginal people. So I was there to stop Native Title, and I spent 17 years attacking my own mob who was sitting there trying to set it in, set it up, and the system that was trying to lay it down. So avoid Native Title. That was my message from that. It's rubbish. Like I said, it's the lowest form of title. Does nothing for our people. Like Aunty Sue said, it's been really divisive. I suggested that what we should do is- because Native Title is a corporation... They're corporate bodies, and they avoid our elders. Our elders are our law, not the corporations. They're run by directors and CEOs who don't carry the law with them. That's what it didn't reflect. So what we could have done- that's what I suggested to them -- Native Title -- that we could have a corporate arm. We have a sovereign body with a corporate arm. And if the corporate arm didn't do what we told them to do, we get rid of it. We hire and fire. We decide everything about our sovereignty. But we've got a corporate arm to do all of that involvement with the whitefella law. But they weren't the authorities. The Native Title bodies become the authority over the sovereign peoples, and that's the biggest danger for me, with Native Title. So I've always resisted it, and I'll continue to resist that. Strangely the Yoorook Truth Commission recognized that Aboriginal people never ceded their sovereignty over our land. When was that? Last year? The year before last year. Well, what does that mean? Lets unpack that. Sovereignty is higher than Native Title. I want all of my people let out of your jails. Do that. Because sovereignty is about jurisdiction. It's the law of the land. We're talking about that. Not some little, lowly whitefella law to lock us- put us in our place. It's rubbish, Native Title... What was the other part of that question? The treaty that they're talking about is rubbish here in Victoria. No one asked the state of Victoria for legislation. If anyone can find any Aboriginal person asking the state of Victoria for treaty, let me know. I haven't seen that, and that wasn't the case. The talk about treaty came out of the referendum for a Voice to Parliament and all that sort of stuff. And that's a national body, not the state. The state assumed authority and took that on board to establish the treaty process themselves. Which is like the criminals having another go at us, right? They decided what the terms of reference and conditions for a treaty would be, and they appointed all their old black bureaucrats that have been robbing, pillaging and plundering our

I will. I'll cause another bloody fight if I do. But okay, he really did stuff up. And his books, his findings are not to be trusted anywhere, because it's not just my Country. It's Riverland and New South Wales or Queensland somewhere else where, everywhere he went, there's people questioning what he did. So that's Tindale.



[Image: Auntie Sue, family and friends on the April 2024 Rockhole Recovery trip, Googatha Country.]

Question

Uncle Robbie, can you share some of your insights on lessons from Native Title and all the work that you did on that? And also talk a bit about the Voice to Parliament and why you opposed that, and how would you apply these lessons to the Treaty process that's happening here now? Also, if you want to talk about the Yoorrook Justice Commission...

Uncle Robbie

It's more about legitimizing non-Aboriginal people's occupation than doing anything for Aboriginal people. Slot us into their regime of titles. 'Naïve' Title, as I call it. It's worse than the *terra nullius*.

Question: Auntie Sue, can you tell us about your experience with Southern Launch, which is a South African rocket company that have set up on Auntie Sue's country and threatening a lot of sacred sites, for anyone that doesn't know. Can you tell us a bit about what their consultation process was like and how they got approved for this project, and how companies like Southern Launch and mining companies use Native Title to get their projects off the ground?

Auntie Sue

With Southern Launch, they were doing their dealings with the Koonibba community for two years before a little leak came out that this launch was going to happen, this rocket space was going to happen. None of us knew anything that was going on for two years. And when we did find out what was happening, they said, "Oh no, we were all fine. Now we set up. We've got Aboriginal consent." No, you haven't. You know... "We've got Native Title consent through the Aboriginal people." No, you haven't. I don't believe in Native Title. And you know, two years, they kept a whole community quiet. And the only way they could have done that was feeding them money, because Aboriginal people like to gossip and pass the news on. But that didn't come out. And they rushed everything through. They didn't need an environmental impact study or anything. There's another place called Whalers Way, out of Port Lincoln. They're pushing everything through there to destroy that country as well. Join it up with our country somehow. At the moment, Southern Launch has got a- No, it's not Southern Launch, it's an American company called VARDA. They've got to rocket up in space making pharmaceuticals, which I personally reckon is crap, if they can't make it our atmosphere how the hell do they think they're going to bring it back into our atmosphere? But it's going to land somewhere on Country, either at the end of this month or next month, and I'm going to be there. I don't know where it's going to land, what time it's going to land, might hit me on the head, might miss me. I don't know, because they're not telling us things anyway. But they got funding, money that they're giving to the Koonibba Council. And, you

know, "Look here what we're doing for the council. We gave them WiFi" -- which was the government's duty anyway. All that money is government grants. It's not theirs. And the taxpayers don't know. They think that Southern Launch has got all of their own money, but they haven't. It's all government grants from taxpayers money, but that's what they're dishing out to everybody, to the Aboriginal people that they work with, and the Native Title (Far West Coast Aboriginal Native Title). You know, they're paying them money to say, "Yes, you can destroy Country." I get bullied. My family gets bullied, my friends get bullied. But we don't give in. We just stand our ground and argue if I feel like arguing, or walk away if I can't be bothered. But I'm not giving in. And Southern Launch knows this. Was it a year ago that we held them at bay? No...[disbelief].

[Aunty Sue on the Rockhole Recovery trip,
March 2025. Googatha Country.]

Anyway [redacted] and [redacted] was out there with me. And they tried to come out, even offered me a job, the jerks, and tried to move us on. Then they sent countrymen out there to intimidate me, get me off Country a couple of nights straight. That didn't work either. So then they sent the rocket off anyway, with the blessing from the Space Agency and our dumb asses there in South Australia that gave them the O.K. to wreck country for 10 years. "It's only for 10 years", they say, the 10 years is life. It'll be the end of the country. And Southern Launch wants to



join up my Country to the Woomera Protected Area. That is going to be a massive slice of old country that we won't be able to get onto while they've got- you know, quite happily testing their guided missiles and destroying our sacred sites, which is really important out there, because... follow the Seven Sisters out there. The Mother of the Earth is out there, and we're looking after that at all times, with the help of all my friends. And they want me off Country so that they can do what they want out there. So they're using every tactic, dirty little tactic, about "We've got Aboriginal consent. We're allowed on country." Well, I'm allowed on country too. Still. I'm not backing down from them... I can't understand why they need to do this. They've got Woomera. Why do they want to wreck a whole section? Rocky, how many kilometers they want to do? [Rocky: 41,000 square kilometers] Yeah, a lot. With no respect or no thought for the animals. The animals are just going to die out there. They can start fires at any time, and nobody goes to fight those fires, because the only way you could fight them is with the helicopters anyway, because inaccessible country. So we hope to hell we don't get caught out there... Ah we'll be right. We're tough. What else did you want? Oh, you wanted to know about Tindale. Norman Tindale was an- I think, I'm not sure what he was really... archeologist, anthropologists. Man, did he get things wrong. And it's all over Australia that he's placed this tribe here and that tribe somewhere else. And he took samples of the children at the Koonibba Children's Home -- hair samples. My mother was one of them. We said, "You can't use those samples for DNA." They probably already did before they asked permission, is what they do. You can't do that because your hair is very precious in our culture. It's your personal thing, and you don't- nobody else touches it. But that's what they were doing, Tindale was doing. And he has caused so much trouble, and Native Title is running with Tindale's findings to say, "No, this tribe was there, you're not there. Oh, but you were because the Lutherans...", (that was the missionary mob that was there), ...had us in their archives, so we were there. "Oh, so you're there, after all." So okay, Native Title comes along to the courts, and then the courts throw six tribes into one Native Title thing. Man, is that a divide and conquer tactic there. It's massive. But Norman Tindale is very guilty of mucking up a hell of a lot of ancestry, I suppose. What he found... Well, he couldn't understand the language, for a start, and the Aboriginal people he was talking to couldn't understand English, so he was interpreting his own stuff in there. What it sounded like to him in English, which was very wrong. I won't name all them tribes and things- Yeah,