

BLAK JUSTICE PODCAST with Carly Wallace

GOORI TENT EMBASSY



At Victoria Park – Barrambin -- in Brisbane, a new frontline has been set.

Father and son Derek Sandy Jrn and **Uncle Derek Orman** have established a Goori Tent Embassy with their supports and are standing in resistance against the proposed Olympic stadium, fighting for land, and sovereign Blak Justice on their own terms.

LINK to Blak Justice YouTube Podcast on Barrambin Goori Tent Embassy:

<https://youtu.be/h8RU8UoBF1A?si=X1YtTWbgGY9cuMtZ> | 47:26

About Blak Justice Podcast: Blak Justice is a podcast hosted by Carly Wallace sharing the lived realities of Aboriginal and Torres Strait Islander people impacted by the justice system in Australia: Stories from survivors, families and communities; justice told our way.

THE GOORI TENT EMBASSY:

A FIGHT FOR SOVEREIGN BLAK JUSTICE

LINK: [HTTPS://YOUTU.BE/H8RU8UoBF1A?si=-UKBLZj6Y5NXBWX-](https://youtu.be/h8RU8UoBF1A?si=-UKBLZj6Y5NXBWX-)

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prepared by Philippe Foubert, First Nations Allies WYNNUM

15 pages approximately, *unedited as yet*

[Note: Timestamps have been removed and transcript wording has been left alone, thereby including possible transcription errors].

Aboriginal and Torres Strait Islander people are warned that this podcast may contain the voices and names of people who have passed away. Listeners are also advised that this podcast may have references to trauma, violence, and other content that may be triggering. It is not suitable for children and listener discretion is advised. The producers of Black Justice recognize the traditional owner groups and clans on the lands on which it is recorded. the Yagura and Turbo people in Brisbane. They pay respect to the Aboriginal elders, both past and present. This country has never been ceded. This always was and always will be Aboriginal land. It's still come back to that fire, you know, for healing.

And the colony knows when these fires happen. They've had it in the early 1800s. They've smelt that that fire. So when it it happens again, it it brings out that healing and they they're reminded of how sovereignty was never seeded. And this is Black Justice, a podcast sharing the lived realities of Aboriginal and touristrit islander people impacted by the justice system. Stories from survivors, families, and communities. Justice told our way. I'm your host, Kari Wallace. I've spent over 20 years in the media and community sectors storytelling and working with our mob. I'm an Aboriginal woman with lived experience. My family and my community have been impacted by incarceration in many ways. So join me on Black Justice where truth` telling leads the way because our stories matter and justice begins with telling them.

Right now in Brisbane on the grounds of Victoria Park or Barrambin, a fight is unfolding over land legacy and who gets to decide the future of this place. The Queensland government is pushing ahead with wanting to build a new Olympic stadium, a massive 63,000 seat venue expected to cost around \$3.6 billion.

Early works are set to begin from the 1st of June 2026 once the land is officially handed over for construction. This stadium is set to host the opening and closing ceremonies for the 2032 Olympics, but it's being built on land with deep Aboriginal history, a place that's been a meeting ground for people long before colonization. And not everyone is standing by and letting it happen. Right now, a Gory Tan embassy has been set up on that land led by Derek Sandy Jr. and his father, Uncle Derek Senior, along with community and other supporters. The Gory tent embassy started small with a sacred fire and now physically stands in the way of this development calling for recognition for land justice and for country to be protected for future generations.

This isn't just about a stadium. This is about who gets heard, who gets consulted, and who gets pushed aside again in the name of progress. Because for many in our communities, this fight isn't new. It's part of a much larger story of colonization, of lands being taken, and about mob continuing to stand up, resist, and fight for what's rightfully theirs. So, what does it mean to fight for sovereign black justice? Well, it starts here at the Gori Camp in Barn around the sacred fire. foreign. Hello Oh, man. My little good spirit. Yeah. Singing out to the the land and the water. Yeah. So, welcome our visitors camp. Yeah. Dereal Gangaloo and Waka Walka and Gaba Gabby. Yeah. And I'm Yeah. Derek Junior DJ Oram.

Yeah. And Sandy Mob too. Yeah. I'm same as Dad's Mob there through Dad. And then mom's mob is where Mega Chen Yurangan um peoples of the Yagura and also Yung bear people too. The Logan and the Tweed and Scenic Rim area. So that's that's who we is. And uh where are we right now? Where are we sitting? Tell us a little bit about this place. Yeah. So we're we're here at um a very important camp for Magandjin Yagura people and also Gurui people. All the Guru people. Um it's Victoria Park here and it's the old campsite and camp area, traditional camp area. Cuz we're talking about an ancient city. Yeah, we got to think of those ancient times like thousands and thousands of our our guri mob. So this was a north northwest camp.

So any mobs traveling from Anogra, Capera, Straf Pine or inland, Sanford, Dabra, they all come through that way through here or down from those mountains that rainforest country uninar They will come down this way and camp up through here. So yeah, that's how how your dad saw dad. Yeah. Same way the walker and that. Yep. Walk a walker that come down through sandport down P tree you know and that pine the m people on my father's side they were art you know I'm a heart I'm a heart too from Waka and Gabby Gabby. So on dad's side the old juke of heart that's the old fellow sherberg rocka you know he was like a headman for ceremonies and that so all them mobs would stay here and then over down near the south southwest mob so themuch mob them toma mob come through across that riverview cross the Brisbane river go up through mgle got the mogul

boring there and they'll come around through mount cutter mount cua used to be. It was that spirit mountain with a good that honey. They say that that that bees that same bee up D tree way too they reckon.

Yeah. Yeah. them little native bees, them wife full of scientists. But you know that's all that kinship song lines and and that ties into what we we stand up for you know and then yeah that's so south southwest mob stay there at Victoria barracks then the southsoutheast mob would go to wind the windmill there at springill then the northnortheast over here near the echa showgrounds then all this water source here that we're trying to protect like York's hollow creek and York's hollow water holes and the natural springs that come through Victoria Park. That's what we're all here fighting for in that environmental law with the Heritage Protection Act uh for our mobs and that. Yeah, it's a very special place. Eh, special place. As someone that's I'm bummer, you know, and I'm kind of you got them ties too up um yall ways up Mossman and Southeast Queensland.

I've been here now for a long time and second home for me. But it's funny that you know that kinship that you're talking about them song lines and those things that connect us right up north you know um historically and then being I still say a visitor to this place you know where we're sitting today in Victoria Park it's very you know for those who've never been to Brisbane it's it's a beautiful place you know there's a there's a golf course next to it but when you when you were describing it it is that um meeting place you know around Brisbane there's a lot of different places like you said where mob come and camp and yarn and and meat and water and fire and resources. And this is one of those places when you sit here and you listen, we can all hear the birds in the background, sun's going down, and you know why you're here um is another form of black justice.

So, this podcast is about black justice, but the ties that all the mob here in in Brisbane, despite what their tribes are, uh, their clans, everyone is in the same place and has different shared resources, languages, um, ways. So, this area here, um, black justice, what's that mean when we talk about that as black sovereign mob and speak to that from, you know, you've set up this 10 embassy. Tell me why why you did that. Yeah, I just feel like it's getting to a point where these type of lands where it's, you know, crowned lands where it's the British crown has has claimed their sovereignty over our country. We haven't seated our sovereignty. They seen this continent as Terranalius place with no people.

So when they arrive, they claim their sovereignty over here. And in order for treaties to happen, the two sovereign parties have to negotiate about that country. and and and organize a you know and it come to an agreement or they don't have to too but that's when that resistance comes in too you know peaceful resistance or full full strong warrior resistance I just noticed over time

our processes are being messed around with you know the the state legislation over 15 state legislations was just seized you know including the cultural heritage act and the the land rights act And I see these things as artifacts of legislation for our our people that our old people and our ancestors have put in place and they shouldn't be moved. It's like artifact on the land. Um it's an imprint in legislation that shouldn't be moved.

But in this case in our state of Queensland that it is moved, you know, it's being moved. is um being changed up to suit those other people visitors here. And so that justice is about standing up for our sovereignty that was never seated. Um we got these mad katos flying over. Yeah. Little glass too. Listen. Yeah. They come down because mob come. They know when this Well, that's the thing, right? This is not just mobs country. It's all the all the kinship that uh is for here, the animals, uh the ecosystem, you know, that's part of protecting land and what you were talking about. So, how long ago did you set up this 10 embassy and how did you get to those yarns between yourselves and to actually just go that's it, we're doing it?

Yeah, they started we started 12 days ago on the 5th of April. Well, we rocked up here night before, slept here, no fire cuz you know that proper way. You sleep no fire first. Just feel people feel the country, you know, and then have that fire second one. We see animals and that when we started the fire the first night, all the animals came out, you know. Yeah. But it's also been a buildup, you know, from some of our elders of part of our native title group, Yaga Yugapool Ainal Corporation. some of our elders have passed away and that and they lived on this park in the early 1950s and that um so they had that connection you know some my grandmother and great uncles and that nannies. So just a build up of pressure that us mob have when we're trying to you know keep that sovereignty going and keep culture going in this this um both worlds you know so it's just a buildup yarns and when them old people passed away we had the grieving process for them all and that and then come out the back end of all of that we started to think about planning to do this and cuz back in 2019 and before co that's when our elders had those consultation yarns about that Victoria Park vision.

Yeah. And we got some of that old documentation here at the embassy. We're going to set up a little library tent, you know, so Hob can come down, read decolonization books and all of that. What was that vision for anyone that doesn't know that? Describe what the the girl elders had that vision then. What what did that look like? So yeah, that vision was about having like a cultural center and community center here. um a part of that vision in the park and when

they restored country here and that they had so many you know of our peoples doing that restoration on country and all that and like there was going to be a lease a lease between the people and the the the the council um you know similar to what Musgra Park has and how we are able to to lease those countries and then build those indigenous ors build those events up um for you know connection to country and sharing of culture and that and so since the elders kind of passing that and co came along and that's when we seen that you seen that breakdown of yarn and change of governments and then they were able to then you know transfer it start to transfer it over from that crown land to free old land and that's why we're here and that's why we're able to do the high because it's that still that federal lands under that ainal to heritage protection act and you can have that sacred fire and that living heritage and yeah it was the only kind of narrow avenue to do because a lot of the other legislations were seized and and it was kind of grew from the idea of other inspirations too standing up for places on country that are being injured or or have discretion that's happening to them, you know.

So like the stop a Danny movement there with the brothers up there and uncles up there too. Yeah. Yep. Stop. And wind farms and solar panels too, you know, other things like that, but mainly with the water. We got few springs that they tapping into central Queensland and Yeah. Yep. They need protected. Yeah. But hey, we that's how we we kind of seen that that was the avenue. Yeah. For the act. So and for the sacred site for our mob and we knew have an embassy. You know, I always knew Victoria Park with this was the oldest area. And I remember coming here when I was a kid myself swimming over here at centenary. We all used to go to over here bouncing on the one meter and three meter and that. But yeah, we all came we came across here but it was you know it's still the same but we just for the spring and what's under the ground here just old spring water there's spring water you'll see a bman here the foot part and you'll see it coming down the hill from the golf club way it stops and then it comes around starts up again starts again so that tells Yeah, they didn't want to do the foot path going around that over this hill dig up the country.

So the water's there. Mhm. Under the ground. That's what tells me that's why they didn't they stopped the foot path here. Yeah. So what do they want to build here then? What are you trying to save this park from at the moment in 2026? We're trying to we're trying to stop the um the stadium from being built here. Olympic Olympic stadium. Yeah. Olympic stadium to be built here on on Ainal sacred site and because it's a it's destroying our country and our sacred sites and our artifacts because they fasttracked the legislation to seize those cultural heritage acts and all of that. That pushes the government of the day to start to do

testing and stuff. So that's why we've set up now a couple of months earlier because we want to start to document some of that living evidence that's on the park.

So we've found stone axes, grooves, grooving stones, cutting tools, a few different things. Say so far, just seeing all the animals tells you seen them big carpet snake, sugar gliders, the halves. Yep. And that's all them guri kinship totems too that we have totems. The land's alive. So we want to bring the the the native title group in with the archaeologists because they're not going to allow paid cultural heritage. We're just going to volunteer the embassy members that have done cultural heritage in the past to do it for our mobs to find those things. day. Yeah, the embassy is just sitting on the two gullies like the two springs and we're sitting right on the bank in the middle. The other golf gully come around and we were on the right hand gullies.

But the council yard over there, the water coming from there, you know. Yeah. I believe that's where the campsite was cuz that's where the bun trees and the hoop pine is. Yeah. Yeah. So, I believe that's where the campsite could have been there, too. Yeah. We haven't seen the map of the place yet, but just looking at it, we can read country anyways, you know. Yeah. You can read country everywhere you go. Don't matter what paddic them say or what, but this is the main place. Yeah. Yeah. Central full of the CBD of Brisbane. Yeah. I don't know if we lose musc 2031, you know, where else we going to go for natto. Maybe it could be here or, you know, who knows? No more natto. This is the thing, right? like and especially like we see it more down in uh cities and places like that that development you know it's been happening in Brisbane a long time compared to you know regional remote areas where especially where I come from I didn't catch a bus till I moved to Townsville mind you but you know things like that like development wise cities it's been happening for a long time the taking of land the building on land country and mob having to then adapt to that environment instead of going, "Hey, these are our parcels here of land where we still have country, still have ceremony. Our our like you said, country is alive and our kinship is still alive here." What's that feel like?

I guess as mob who've had to come from that and continuously have to fight for what's left of what they are trying to develop. What's that feel like? It feels Yeah, it feels upsetting. You know, you're trying to honor them ancestors, them old people, but also keep your story places alive and be strong in who you are as black people. That's that that's the hard thing. And yeah, that's why we fight for these type of things, too, to Yeah. You know, we need country. We need that water flowing. We need fire going. those in instinct things that are more you know carry in our DNA and that having that balance you know between the the western world and that is is important I think so yes isn't it funny though like when when

our country gets taken or destroyed or developed and then our mob tend to fight between ourselves because we knew boundaries before that building was there or before a stadium or whatever it We we we then turn on each other because of that colonization which is still going. It's it's a tough one because when you uh take country from mob, our people, our soul hurts, our spirit hurts, and then what happens?

There's drug, alcohol, mental illness, incarceration, which we hear a lot about here on Black Justice. But you know what we're talking about is if you if you contain these places and and maintain them, you will have less of those things. And you know, governments of every single state and territory find this try to find the solution to keep our people well to do all the and here's the answer, right? It's it's always been country. It's always been culture. Yeah. Yep. Yeah. 100%. E yeah, definitely like it needs to be coming back to country. coming back to that fire, water and and and being present on the land for a bit. That's that's the main thing I think. And yeah, we have the solution. Yeah.

Yeah. For that we have the self-determination, you know, we we can self-liberate what we need to do as people. And that fire is that central um meeting point. You know, any any law truth around any law anywhere you go, we all know that that fire as all Ainal people, you know, and other cultures to that fire is that central meeting place. And yeah, when we come to that fire, we know how we introduce our ancestors say hello, the gifts and that given, you know, love that shared all that and the connection, you know. Yeah. It prevents us, right? Because then Yeah. And then you don't think about they don't think about going out doing wrong and whatever. Yeah, that's what that's why we do doing it to encourage other cuz after the co the marching stopped a lot of things fell through liberal you know they were sitting there waiting and you know they knew all these places crown land was sitting there then they you know make their move when when mob think it's time to you know sit down and relax but I thought of this That's you couple of years back.

Yeah. Have memory of it, you know. Yeah. On the other side. Yeah. It's important to um to keep these spaces and places because Yeah. the more you drive mob away from country and away from um cultural significant places and spaces. That's when our spirit and our mental go, our wellness. And then it leads to more problems which they spend millions of dollars trying to fix. And if you start here, you're not going to get that. But I guess that's, you know, part of why you have um well, big reason why you have set this up. What's the sign significance of this park? And if you could say to any sort of government where to build a stadium that's not here, you know what I mean? Cuz what's the solution? Woo.

So I reckon, yeah, big winds come through. Yeah. So he said probably once they announced his butter and ben butter and ben is that southwesterly winds and

that that come through and that's what the the top part up there top high country you get the four winds you know northsoutheast west. So that's that part of that butterburn southwesterly winds and that rainfall that's brought from those winds storm and then we have that wallen bar the brim down here in the creek breakfast creek and that where that water flow goes through that wallen bar the place of the brim and the warajam which is that eel eel eel one and also has that spiritual connection with that serpent too in the leaves in the water hole there.

So fresh salt and that's windy place. I think the war drum comes up these two springs here. Yeah, cuz breakfast creek's just over there. The meal can walk, you know, to on land too. You know, other places they travel upstream. You know that eel song. This where the war jump would be here. The two big springs here. So that's that's the spiritual significance and cultural significance of the place. Yeah. And then all our mobs connect in through them totems and all that. I think that's the thing when you know when we're talking about boundaries and mob and country. Yeah. We all had our areas, you know, um, and where we're exactly from, but let's be real, we all had to travel, you know, my great-grandfather and and great-grandparents and my, you know, my mom's side, they had to go down to the the Gilly down the bottom of the Gillies range, you know, when to go get fish or to meet up with them other clans down there, then come up, bring vegetables up, you know, like we moved around, we shared resources, we shared country and shared languages, you know.

Yeah. Yep. And colonization and when governments and white fellas say, "No, that's my patch of land." Or, "No, this is yours and this is, you know, our we didn't we didn't do that. We're sharing. We're sharing people, you know, sharing knowledge, sharing country." 100%. Yeah. So, wouldn't there's a level of decolonization that you have to do outsiders, you know, coming into Brisbane, you wouldn't make it past Sand Gate or, you know, into the CBD, you know. If you didn't know the tribes like back then the smoke signal and moated city. Yeah. They they knew Sandate camps and then Victoria Park camp. Yeah. They knew cuz when they did the Heka grandparents worked in the Heka st in the stables doing all the horses and all that for the they would stay here.

Yeah. Yeah. Do the thing for the wife, you know. So, how long are you uh prepared to protest for and keep this 10 embassy up for? Well, we're willing to do it. Long as it takes. As long as it takes like cuz we out of yarn today. Yeah. It's funny cuz we out of the yarn to the leazison officers from the Fortitude Valley and that they come down. There's always this fight between state legislation and federal legislation. And tell us about that, bro. What's the difference for the average person that doesn't know what gives you the right sovereign to come and set up here? People like how are they still there and not getting dragged away like tell that yarn because most people wouldn't know. Yeah, there's certain federal

lands and crown lands that uh the British sovereignty has claimed and that's connected back to the king in that and obviously the the late queen as well and those are managed by the federal government in Canberra.

So each state and territory have certain crown lands that are withheld by the councils and governments as crown lands. So those different lands obviously they're on certain traditional countries or different areas and you know near they could be sacred sites places of trade or whatever. So that's where this park is. It's a a campsite for all the guri mob. So yeah, those different crown lands that you have, that's how it's managed by the federal government. And with the state government, there's certain things they can't do whilst on those crown lands. So the sovereign fire, the sacred fire that we're doing that's um under the federal act, there's certain acts that the sovereign fires acknowledged ainal to land rights act 1994.

And then this a original and toronda heritage protection act the living heritage one 1984. So there's all different acts and also the the cultural heritage act 2003. So depending on the different states and governments they have their different legislations. So here in Queensland those are those ones. And when they seized them the state can only seize the state ones. They can't seize up the federal ones. So they seized all of those 15 different acts. So that land rights act and the cultural heritage act, but they couldn't freeze the um ainal and to heritage protection act cuz it's federal legislation. It's federal government. So when the police kind of come here because it's a sacred sovereign fire done from traditional owners and the communing all guru people they have a certain way that they have to approach the space.

So we've sectioned out the space um and it has ceremony in progress and it's been up for those 12 days. So the sovereign fire it all goes under the sovereign fire that living heritage on the land. Today we learn a lot you know because because there's a lot of new law coming in with um in the Supreme Court they've acknowledged now first law and environmental law have the same values. So that's been set the precedence for all of our mobs now and that's what it aligns with here too cuz this is also an environmental issue too. We're gonna kill two springs. Life of country. Steal the water at the same time. So that's how we've come in and occupied this place as a sovereign group. We started that sacred fire on the 5th of April and that states our occupation here as as a sovereign people.

And it can only be done on those crown lands and and with the support of mob that understand sovereignty. So, we've been reaching out to Uncle Coco Wharton and we've let Uncle Adrian and Ber know in their mob, hey, what we're doing all other mob that's got, you know, fight for spring and water in their

country, you know. Yeah. Come on down. He's right. Got cuz it's holding that old law. Another up. Yeah. with the the battle between the crown and us that sovereignty battle on how we haven't seated our sovereignty and given up on that which people think was you know in 1788 before when people started colonizing oh that was then the sovereign so sovereign versus the crown no that's still happening that's what you're saying yeah yeah yeah that's what I'm saying and because of the the I noticed the native title process is it's real divisive and I believe we're going to see smaller battles being won like this than it's ever going to be won in some native title processes. You know those pro some of those processes are dividing our people and you know the concept of sovereignty was never seeded is is a is a one mob concept. It's it's it's all all of all of our mob put value into I think.

Yeah. Coming back to that. So the injustice that we're kind of yarning is is there should be a bill pushed that you cannot seize Aboriginal to shondaanda heritage cultural heritage at all no matter what government is in power because the type of things that we found out about today which I'm going to release it cuz mob need to know about it before the 1st of June when the freehold land the crown land goes to freehold land they were going going to have um Geico Mob, which is the game infrastructure mob, utilize their own cultural heritage mob, do cultural heritage on this land and pretty much owner can do it because they seize the cultural heritage act and usually it's traditional owner native title groups doing it when you do it that way.

So that's what I reckon you're going to start seeing is oh independent groups, private companies because they've got a reconciliation action plan because they can employ a cultural heritage officer or something like that. They think they can go into countries and and and do their own little tick a box survey and dig up Aboriginal remains, artifacts and country and and there's you got to look at this aspect of there's colonial settler um connections to a place and there's cultural connections 65,000 years 80,000 years of cultural connections and DNA in the landscape. And when you look at it that that sovereign one mob approach, it is it it's an issue that we all have. Mob are mixed in in a an environment where we've our tribes and clans become smaller and smaller because of development and other things and then governments play people against each other. You know, at the end of the day, black followers are black followers.

Yeah, we got our differences between clans and tribes. We everyone knows that. But we all been in here surviving no matter where we are in this country. You know, we all still here. So, we mustn't have hated each other that much or else we would have killed each other. You know what I mean? But this is when that um let's play black fellows off black fellows and then for other games that don't

benefit anybody at the end of the day but uh the people that are going to be making the money. So, what does justice look like? Black justice for you mob here in Victoria Park. What does that look like? Oh, black justice. Yeah, it's a big big thing. Yeah, cuz for us we we want to keep going strong up till the 1st of June when the the mob come over. It's going to come down to the cultural review cuz there's so many applications, a couple from traditional owner, native title groups and that.

If um the cultural review says that they can't start construction and all that, then we'll remain here as long as we can this as a community space. That I think that's the aim going forward cuz we want to prove a point that you know ainal to sh communities can have a space here in this park. Yes. Just like what the old people envision you know. Yeah. what they had before they left and left off. Yeah. And they left it off for us. So it's about pushing governments to the point where you know deed is given back or lease is done like and it's a big justice call but I think we need it at this point in time. Yeah. Our mobs here and yeah I think the hope people help us and come down. No. Yeah. I was going to say, what's your what's your call to action, I guess, for mob and then also, you know, there's allies that are trying to help out like what do you what do you want people to know about this place and what do you want people to do?

So yeah, we we want mob to know that this place is a open, you know, guru camp embassy entails all of the kinship system of southeast to northern New South Wales. They believe in sovereignty and believe their sovereignty has never ceded and and they believe in, you know, self-determination, mob education, you know, our own community spaces. They they if people that provide workshops and stuff, you know, they can also when we hold host the space, hold the space, they can also come here, you know, welcome to country be done and then they can teach people culture and be a place of sharing and learning. and all that and and the space we got here cuz our you know our our grandchildren can be here too you know same space with what the old grandparents was here too before us and it's the energy in the space you're not going to know if you're at home but you know got to come down you got to come down and feel it and walk on and you know walk up the top here walk around cuz you you you don't know you know the significant gets any when you walk in here it's like the kids the energy in the place is lovely.

Yeah. You can't lose it. What does um what does this park look like in say 10 10 20 years from now if there's no stadium what does it what does it look like? Yeah. Yeah. Well, where we are here near Gills Crest Avenue at the end there before the Yorks Hollow, we see we see this whole gully reveated and all of the um old drainage systems ripped up and there's all the natural rocks and all that place through there. Bit like how they did it to um Stones Corner. They did it all through

there. Yep. With the wool and gaba ward. Yeah. The greenies there in that time. Yeah. Same thing happened over Gabititude Water Street going down between Nashville cuz that was all Kumbuki crayfish country aquaculture fish traps they connected to Norman Creek so yeah you know it was an actual aquacultural um fish traps yeah to catch food but the way they revealed it there it's real deadly cuz it brings back that that flow that's what we would do here same for the gully and then reveate all of the bush land on either side. May have even closed off. Chuck some walabbees in there like have a little hall like that cuz they the council are going to move soon before the 1st of June.

So we we thought about off asking for that spot up there where the bun trees are cuz that's a part of an old campsite that all that high country because the water goes both ways. It goes down their driveway and it comes down this gully here then would have been a campsite there cuz then the trees marked the spot. That's how you read country. Yeah. And a big like your wall spot big dance ground over here. So all our tribes and mobs can dance here and there's space to host, you know, events and stuff. Just dis just empower this north side space. Um I'm a southsider represent. Hey, you know, so just to Yeah, maybe put some of that Musgrave Park vibe to the park here, Victoria Park. Yep. So that's why we're we're blocking out certain areas that have cultural significance and you know cuz his wife follows all about maps.

So if we have our boundary that's what we're going to ask back and it's all about the fire that stops them you know the fire there the significant of it it's a law too you know yeah that's why we sit around it and talk that's what we want them to do explain that the fire is the the doors stopper and I didn't we didn't come up with the grand ideas it's this is acts of you know building of of um our old people you know 2012 They had the sacred fire there at um South Bank Musgrave Park on that that um lease land and under that lease given back by the queen it says it's for only Aboriginal use whatsoever. Um so Musgrave Park space is is you know our country. So they had the sacred fire there in 2012 when things weren't going well for our mobs back then. you know, few mob got locked up during it, too.

But, you know, the charges got dropped because it was a sacred fire, but it actually pushed the precedence in the the Brisbane City Council and and the courts. Sacred fires are allowed to be done within Brisbane City Council now. Yes. If they're a cultural fire, cultural fire. So this is all of this this building up of from from the the 70s cold 72 10 embassy in Canberra to the 80s you know the comworth games in the Gold Coast to it's just like the fire backing up water you know the fire element backing up the water element of the springs the law and it's been put in place that's what we're trying to explain to them couldn't be done

in any other paddic but what They would say, but Victoria Park consider it holes, grounds. Hey, here.

Yeah. Yeah. So, you know, it's a buildup of um that sovereign education. That's what we want the place to be. But when people learn about the sovereign education, you know, we didn't come up with them ideas. It it's what we've learned to old people. It's when the pressure of the colony, you're not seeing justice for our mob. you know, back desk and custody rates are going up and and all of that and these are these small avenues too, you know, for cleansing and and and trauma and all that. It's still come back to that fire, you know, for for healing. And the colony knows when these fires happen. They've had it in the early 1800s. They've smelt that that fire. So when it it happens again, it it brings out that healing and they they're reminded of our sovereignty was never seated.

And that's the main kind of picture. And like in regards to stadium, I think stadium can go out Hamilton way to that flat country. Um you know, culturally survey the land properly for any hunting hunting tools and all that. But then once you've done that, then possibly build, but involve all of the native title groups. Don't just involve one because it suits your agenda. And that's kind of our message to Geer and and the government that we have at the time now. Yeah. Um yeah, for for mobat's kind of a significant area. We would propose there, but it's a burial ground. Old Kagura. Yeah. Like kidna country. Yes. Yeah, but I'm sure there's plenty other places for the stadium. There's plenty other places.

There's race courses over there, but they love the Yaman just like us black. We love their Yeah, maybe Doom Stadium or something. Yeah, whack it over there or something. But yeah, you know, it's the sacred fire is about mourning for country, grieving for country too. So, it's also a way of saying goodbye to the place too. Yeah, we offer that too as a healing space for what to do. But yeah, just keep keep fighting for each other. Black justice and injustice for land rights is definitely real and you know, injustice happens all the time in in small little spaces. We just got to keep aware of that and stay one mob on um sovereignty and and we're all one people and we've never given up, you know.

I think that's it. Hey. Yeah. Yeah. So, come down, you know, put a leaf on the fire, come down, check us out. Sit around, you know, you'll feel the place when you're down here. It's about feeling the country, you know, before they destroy it, too, you know. So, I say a lot of families will come, they'll have connections to here. They'll come and sit down and say goodbye to it, you know. We have mob crying, laughing, everything here, you know. That's right. Yeah. Just healing. Yeah. And so thank you for that. Yeah. No, thanks for what you are doing, you know, just to be able to see fire burning water know all the all of it comes together. Doesn't matter where you from Bard to down here southwest guri like you know at the

end of the day we all black followers and we all fighting for that same black justice for all of us.

So yeah I wish you all the all the best for it. I'll I'll still come down and yeah, you know, we'll get the message out to the mob. But I appreciate the yarn and what you are doing. Thank you. Thanks for that. E just a support Derek Sandy Jr. and Uncle Derek Orum and the Gory Tent Embassy. You can find them on social media at Gory Camp Embassy. Or if you're in Brisbane, head down to Victoria Park. All mob are welcome. Just look for the fire. Thanks for joining me for another episode of Black Justice. I'll see you next time. If you're Aboriginal or Toouristra Islander and need support after listening to this podcast, you can call 13 yarn support phone line on 139276. This service is available 24 hours a day, 7 days a week. Lifeline is also available to everyone. You can phone them on 13114 or 1 800 respect on 18007377 732.