

FINKE — Thursday 6 April 1989

PUBLIC MEETING

PRESENT: -

Committee:

Mr S. Hatton (Chairman)

Mr B. Ede (Deputy Chairman)

Mr C. Firmin

Mr W. Lanhupuy

Mr D. Leo

Mr R. Setter

Officers assisting the committee:

Mr R. Gray (Executive Officer)

Mr G. Nicholson (Legal Adviser)

Appearing before the committee:

Mr Johnny BRISCOE (Translating

for Unidentified Aborigines)

Mr Alfred DOOLAN

NOTE: This is a verbatim transcript that has been tape-checked. However, due to poor recording or many people speaking at the same time, some of the recordings were inaudible and unable to be transcribed.

Mr BRISCOE: Panya nganampa kanyini yangupala tjuta nyakuntjaku panya readaripai tjutangu tjarpara readamilarar nyakuntjaku. Ka ngurpa tjutangu kulilpai.

Ka tjana ngalya yanu pipa nyanga palunya kulira ngaatjikitja kulira wangkara nganana yaaltji yaaltji kanyilku, nganana taaltji taaltji ngura nyangangka nyinaku. Palunya, palunya wangkantjikitja pipa nyangatja nintilkitja kutjupa tjuta ngalya yanu nganananya kulintjikitja uwankarangku. Walypala nyangangu nyanga wangkanyi ngananya paluru Steve Hattonanya, and he's goint to explain about the book nyangaku ka nganana kulintjaku ka paluru wiyaringkunyangka ngayulu tjinguru tjuku-tjuku wangkaku. Ka nyura kanmatu kulila palunya. Nyanga palumpa waarka panya ngaranyi panya chairmanaku waarka. Chairman got to support mitingki palumpa alatji ngaranyi, nyangatja ngayulu wangkanyi. Alatji waarka palumpa nyangatja atunymankuntjaku titutjarangu. Pipa nyanga alatjinkatawara tjinguru chairman wiyangka wiyaringkupai. Palu nganan kulilpai strong nyinantjaku. Palya?

PEOPLE: Uwa.

We have got this book and the young people who can read should read it.

But for people who can't read just listen to what we will be saying. They have all come here with this book to tell us about it and to ask for our view on it. They will be asking us how we will have the book and how we live here on our land.

This white man here whose name is Steve Hatton is now going to tell us everything about the book and when he's finished talking I will say something too. You people will have to listen to him quietly.

He is a chairman and his work is important and he has got to support this meeting. Without a chairman we can't have a meeting. So we have to be strong and listen to him. All right?

Yes.

Mr HATTON: Thank you. I think I should just explain. My name is Steve Hatton and I am the chairman of the Select Committee on Constitutional Development, which is a committee of the Legislative Assembly of the Northern Territory parliament. Mr Rick Setter and Mr Wesley Lanhupuy are members of the committee. On the inside cover at the back of the book we gave you, you will see pictures of all members of the committee. It has 3 members from the CLP and 3 from the ALP. It is a special committee of the Legislative Assembly because it has both Labor Party and CLP in the same numbers. That is because the 2 parties are not fighting about the thing we are talking about now. We are working on it together.

Mr BRISCOE: Uwa. Wangkangu panya kuwari paluru walypala nyangangu wangkangu panya pipa nyangatja. Pipa nyangatja ngarinyi. Nyaa pitja panya tjuta nyura nyangu kuwari pitja tjuta ngarantjala. Nyanga palu tjana nyanga palumpa waarkarinyi. Nyaa panya CLP manu Labor Party palu tjana. Mukuringkula kulini palu tjana uwankara nganananya, atunymankuntjikitjangku. Panya yaaltji yaaltji tjana runamilalku nyanga palunya. Ka tjana mukuringanyi ngananala wangka kulintjaku. Nganana kulintjaku yaaltji yaaltji tjana wangkanyi. And, nyanganyi ngura nyanga tjananya, ngura winki, not only nganananya, ngura winki, tjana para nyanganyi. Ka nganana kulintjaku.

What he said said now was about this book which we have. We all saw the pictures about this book too. These people all work for the CLP and the Labor Party and together they are saying that they want to help us to run our lives. They also would like to hear what we have to say about what they will be saying. They will also be looking at our country. They are going around to many communities and talking, not just here. So we can all know what they are talking about.

Mr HATTON: You have probably heard a lot of talk about the Northern Territory becoming a state. Some people think that is a good idea and that it should happen quickly. Other people are not happy so happy about it, particularly with the idea that it should happen quickly. We are not asking you if you think the Northern Territory should become a state now or not. We are not asking you that question but we do ask you to realise that, one day, whether it be in 1 year or whether it be in 5, 10 or 20 years, the Northern Territory will become a state. That will inevitably happen.

Mr BRISCOE: Palya. Nyura kulinin nyanga palunya wangkantjala somepalanku kulinu panya wangkantjala kuwari. Palu tjana watjanu later on might be after five years ten years or twenty years or before that, maybe happen. Alatjinka ngarantjakutawara ka nganana kulintjaku, wangkara kulintjaku. Nganana yaaltji yaaltjikngku ngura nyangtja kanyilku, tungunpungkula nganana ngatjirintjaku ngura tjanampangka. Palya?

OK, most of you can understand what he is talking about. What he said was later on maybe in five years, ten years or twenty years time it will happen. We have to listen very carefully, so we can understand what is happening, so we can all look after the land. OK.

Mr HATTON: So we are not asking you to say whether you think the Northern Territory should become a state now or not. That is another question for another time. Before you can even start to think about it, you need to know what sort of place the Northern Territory is going to be when it becomes a state, how you want it to work. You want to make the rules, the laws, about how a state would work. It is the people who make those laws, not the politicians, not the government. They make those laws in a thing which we call the constitution.

Our job is to go and talk to the people, and to get them to start thinking and talking about what sort of laws they want, what sort of rules they want about how the Northern Territory should work, what rights should be protected, how the parliament and the courts should operate and all those sorts of things.

Mr BRISCOE: Uwa. Nyura kulinu panya paluru wangkantjala somepalanku panya wirura kulilpai. Ka ngayulu palunyatjara watjani paluru wangka nyanga palunya watjani. Panya like ngura yaaltji yaaltji nganana kanyilku, yaaltji yaaltji nganana kulilku tjanala panya wangkantjala. Pipa iyani ka nganana kulini ngura tunguntu kanyintjaku.

Tjingurru kampa jurjupa wiyangu tjinguru nganananya tjitji tjapu nguwanpa itamilalku. Paluru nganana anangu kulira strong kanyintjakaku. nyanga palungka nganana wirura nyinantjaku panya uwankara kulintjaku, waarka nganampa palya kanyintjaku ngura kulu startamilantjaku. Nganana waarka yaaltji palunya tjana kanyintajaku tungunpungkula. Palu tjana panya ngalya tjarpara tjinguru paluru tjanampa katiku ka nganana kulintjaku. Palya?

OK, you all hear him speaking because most of you can understand English very well. I am nor going to say what he just said. He said, 'How are we going to live here? and what will we think of the book when they send it to us so we can read it. When we listen to their talking we have got to be strong so we can look after our land strongly. Because if we don't stand up and speak up strongly they will treat us like children. When they listen to us then they will look after us strongly. So we all can live together here in the N.T. and get on well with each other. We want to start our own outstation, keep our jobs going and to have the power to be in control of everything that is ours.

They have come here to get something from us. We have to make sure that they don't take it away and use it to their advantage. This is why we have to understand everything that they are saying. OK?

Mr HATTON: This sort of law is not like the other laws, such as the dry areas laws or all the other sorts of laws about fighting and so forth, which are administered by the the police. It is not like those sort of laws. It is a law that is there all the time. It is a law that says the politicians can do this and the politicians cannot do that. It says: 'These are my rights as a person'. It is a law which the politicians and the government cannot touch. It is safe, protected. That is the sort of law we write when we make a constitution.

Mr BRISCOE: Uwa. Wnagka palunya kina, paluru jutjupa kina paluru wangkanyi. Nganana kulintjaku panya tjinguru nganana yaaltji yaaltji nyinaku kampa kutjupa, kampa kutjura. Tjinguru palu tjana ngananala wana tjarpaku, tjinguru nganana palya strong kutu nganana kanyilku. Ngura nyanga tjananya not only ngura nyangatja, ngura winki tjana alatji kulini yaaltji yaaltji tjana runamilalku, anangu panya look afteramilantjaku ngura winkingka warka nganampa. Palya?

OK. He's again saying the same thing that he said before about how we will all live altogether. Maybe we'll live one way or maybe we'll live another way.

They might want to join in with us. If we are strong then we will have no problems looking after our land. It's not only happening here. This thing is happening in all the other communities as well. People will be talking about how they will runt heir communities and how to look after all the people in their communities, just like we are doing at the moment.

Mr HATTON: Once this law is put in place, it is there for a long time. It does not change. Politicians and the government cannot change it. Only the people themselves can change it. It is a strong law, very strong. And it is very important that, as we make this law, all of the people think about it, talk about it and make sure that they have their say on what it contains. That is because it is going to be a strong law which will be there for a long time. It is a law that will affect our children and our grandchildren and their children. It will say how we want this Northern Territory to work in 10, 20, 30 or 40 years time, a long time in the future. It is the law which is about the sort of society we want. If we get it right, we will have a very good place. If we get it wrong, we will have trouble. That is why we must all work together to make it right.

Mr BRISCOE: Uwa. Wangka kina kampa kutjupa paluru wangkanyi, panya kulintjaku nganana uwankarangku. Like ngayulu panya watjaningi palunyatu. Yaaltji yaaltji nganana kanyilku nyangatja nyanga like panya paluru watjanu 30 years, 20 years palunya tjananya. Tjinguru malatja tjutanku kampa kutjupankuku, tjinguru malatja tjutanku tjukarurungku kanyilku. Palu nganana uwankarangku kuranyutja tjutanku must look afteramilantjaku ngura nyangatja pulkara kutungku. Paluru tjana nganananya kulintjaku nganana ngapartji, kutungku. Paluru tjana nganananya kulintjaku nganana ngapartji, kulintjaku palu tjananya. Ngapartji alatji ngapartji ngapartji. Palya?

OK. He is saying the same thing again only in another way so we can understand it more clearly; the thing about how we will look after our land and how we will look after it in 20 years time and 30 years time. The young people after us might change the way of looking after the land from the way we look after it or maybe they might not change it. It is up to us first people now to look after the land properly. Then the young people can learn how to look after the land properly. These people have to listen to us and we have to listen to them in return.

Mr HATTON: We have just given out copies of a book about the sorts of things we will be talking about in making this law. We will also leave more copies behind with the council. It is just a starting book. It has a few bits of ideas about some of the things we have been thinking about. We have other books. There is this big one and that one, and we will leave them here too. The big book took us 3 years to write and we looked all over the world to get ideas.

Mr BRISCOE: Uwa. Kuwari, paluru watjaningi nyura uwankarangku kulinu someplangku wakantjala kulilpai. Ka ngayulu same story palunyatu watjani. Nyaa panya palu tjana kulilpai para ngarala ngura winkinguru kulilpai para ngarala ngura manta kutjupangka. Yaaltji yaaltji tjana nyinantjikitja mukuringanyi ka tjana pipa nyangatja tjunanyi. Tjunanyi ngura winkingka nganana nyakuntjaku yaaltji yaaltji nganan kanyilku, tjinguru nganana nganampa wai kanyintjaku. Well palya tjinguru tjanampa wai kanyintjaku well, palya kina. Palu nganana kulintjaku tjana yaaltji yaaltji nganananya unganyi. Ka nganana anangu tjuta nganana kulinin nganampa wai. Ka walypala tjuta kulini tjanamapa wai kulintjaku. Palya?

OK. What he said now, you all heard, but only some of you understood him. I am saying again the same thing that he said. They will be going around to all the communities to ask people what they want to put into their book. In the book people will be putting things like this into the book. Maybe in the book we will say that we want to live our own way. That's good too.. Or maybe we will say that we want to live like them, which is good also. We have to listen to what they are saying because when they give us something we have to decide what to do with it by ourselves, because they will decide by themselves what they want to do with their own thing too.

Mr HATTON: The ideas in the big book came from all over Australia, America, Africa, the West Indies and so on. They are different ideas about the sorts of things people put in constitutions. We do not agree with all of them. You may not agree with some of them. We have put everything down, all the different things we could think of so that everybody can look at all sorts of things and say: 'We want that. We do not want that'. You might be able to think of other things that we did not find. We want you to tell us those things.

Mr BRISCOE: Uwa. Wangka palunya kina wangkanyi panya yaaltji yaaltjingu kanyilku. Palu tjanampa law kanyini walypala tjutangu nyakula, nyakula nganampa kulira, kulira tjana tjunanyi. Ka nganampa wai panya nganampa tjamula tjanala. Irititjanguru nganana kulintjaku yaaltji yaaltji tjamulu tjananya nintiningi kukaku, rapitaku tjanampa. Panya nintiningi iwaraku nyakuntjaku nganampa law kampa kutjupa, ka tjanampa bookangka tjunanyi nganana kulintjaku. Warka tjanampa yaaltji yaaltji ngaranya. Nganana nintirinkula wanani tjiiti malatjangku kulintjaku alarji palu tjananya tjunanyi. Ka nyanga paluny nganana kulintjaku munu wirura kanyintjaku, maybe strong nganana nyinantjaku. Ngura nyangangka kulini wantintja wiya charimanangu helpamilantjaku, councillorngrku helpamilantjaku. Warka palumpa tjanampa ngura manta kutjupa kutjupangu tjana nyinangi. Yaaltjingu kanyintjaku tjanampa wai ka nganana kulintjai nyangatja. kulini? Palya.

OK. Again he is repeating what he said before. He is asking us how we will look after the land.

The European people have their own law but they want us to join them. That's why they are talking to us about the way we live and for what we want to go into this book. Our ancestors way was like this. They taught us about all the animals like the rabbits and others also. They taught us to track the animals. All this they will put in this book. Also in this book they will be telling us about their work. When we understand this and follow it then our children will do the same. So, we must understand this and follow it correctly, so that we can remain strong and in control of our lives. The chairman and councillors must help the people because it's their work. They must help the people if the people wish to live a certain way on their land. We all must understand this. OK?

Mr HATTON: I will tell you some of the things that have been talked about in here. They apply for Aboriginal people and non-Aboriginal people, everybody. When we talk about this, we must think about things for ourselves and for other people. You must think about things that are important for you as Aboriginal people, as Northern Territory people and, as well, for the non-Aboriginal people. When I go into Darwin or Alice Springs, I say to people there that they must think about the needs of Aboriginal people as well as their own needs. To make this constitution, we must all start thinking for everybody. Otherwise, it will not work. We have to think very carefully for everybody.

The book talks about things like land rights. One question is: should land rights be protected in the constitution so that the government cannot change them or take them away? Another question is: should there be parts of the constitution which protect Aboriginal culture, languages, customs and religion so that the the government cannot muck them up?

Mr BRISCOE: Uwa. Wangka palunya nyura kulinu kuwari nyanga wangka alatji wangkangi. Panya nganampa wai panya nganana kulilpai anangungku wangkatja iritinguru, kulilpai nyanga alatjikula mukuringanyi law nyangaku, nyangakula mukuringanyi. Kampa kutjupankuntjaku wiya tjukaruru ngarantjaku. Government might nganananya kulintjaku. Palunya tjananya nganana wangkapai kuranyungku. Ka pipa nyanga palunya tjananya tjunu nganana nyakula kulintjaku, yaaltji yaaltji nganana runamilalku nganampanya. nganampa warka, nganampa cultureku. Tjanampa cultureku kutjara kampa kutjara kulintjaku, nganana kulintjaku tjana ngapartji kulitnjaku, nganan ngapartji kulintjaku. Alatji nyanga palya.

OK. You all hear what he said. This is what he said. We all know our tribal law and we would like that to remain in the book without any adjustments. The government has to listen to us. They must understand our tribal law and put our law in the book. Also they have to listen to us when we tell them about how we want to run our work and our culture. They must listen to us. Also we must listen to them in return. Like that, OK?

Mr HATTON: Those are the sort of things you can talk about here. You can also talk about other things, such as how the parliament should be set up. How do you elect people to the parliament?

Mr BRISCOE: Uwa. Nyanga palunya wangkanyi. Panya nganana kulilpai yaaltji yaaltji nganana kanyilku. Government kutjupangka tjinguru kampa kutjupa government kutjupa ngaranyi, government kutjupa kampa kutjupa. Ka nganana kulintjaku nyaa panya election day panya nyaa panya yaaltji yaaltji nganana votariku. Palumpa tjanampa wangkantjaku, nyanga palunya nganan kulintjaku, tjarurungku kanyintjaku wangka wirura. Panya kulintjaku yaaltji yaaltji ngaranyi nyangarja. Alatji nyanga kulintjaku.

OK. What is he saying is, 'How are we going to keep out law in this book?' Other government are not like our government. So when we all vote in the elections we have to think carefully before we do, so that our ways are kept and looked after properly. This is what we must understand.

Mr HATTON: We have to think about a lot of questions. It is not going to be quick and it is not just going to be a case of coming in one day and going the next day and having everything done. It is going to take a long time and we all must be part of this because, in the end, the constitution is the people's law. It has to come from the people.

We are going around now talking to people, telling them that this is starting to happen, and asking them to think about things and talk about things in their communities, so that they can get their ideas clear. If people have questions or need more information, they can write to us or ring us up. Towards the end of this year, we are going to come back. When we do that, we will spend a lot more time with you so that you can tell us what you are thinking, what you think should go or must go into the constitution, and what you think should not go into it. We are doing this throughout the Northern Territory.

When we have finished this, our committee will take all the views and will write out the first draft of a constitution. After that, we will ask you a second question, because this constitution does not come from the politicians but from the people.

Mr BRISCOE: Uwa. Kuwari paluru watjaningi ngura wangka kuliningi. Panya wangka kulilpai tjutangku. Palu yuntjuna wangkanyi anangu somepalangu kulilpai kulintjaku nyanga. Paluru panya watjaningi yaaltji yaaltji ngananan kanyintjaku, palu tjanan ngatjiringanyi pipa book nyangaku. Panya nganananya wangka ungangi. Ka nganan kulira wangkantjaku wangkantjaku kulira nyakula panya watjantjaku. Alatji, alatjikula mukuringanyi nganana anangu nganampa kanyilkitja nguraku. Ngurakula wangkantjaku, ngura nganampa law yaaltji yaaltji runamilantjaku alatji palunya. Tjana tjunanyi ka nganana kulira uwankara panya wangkara, kulira strong kutu nyinantjaku. Wiya wantiriantjaku uwankarangku kulintjaku, supportamilantjaku nganananya. Ka nganana panya kulira unganyi alatji palunya.

OK. He was just saying what most of you understood before. I am repeating what he said because some of you wouldn't have understood what was said. He said, 'How are we going to keep it?' They are asking us for our advice for their book. We must tell them our views on this book. Also, how we would like to keep our land. We must speak up now for our land, so that we can go on being in control and speaking strongly for our land. We must not forget about this. Everyone must think hard and support each other. Then we can give the government our answer like this.

Mr HATTON: As I said, we are not going to let the politicians write this one. What we are going to ask you next is to think about how we can get people together from all over the Northern Territory in what is called a constitutional

convention - a meeting of representatives of people all over the Northern Territory, who will sit down and write out what they think from our work. The people on that convention will take these books, what you tell us and what we suggest and they will look through it and prepare the document. They will prepare the constitution and look at it and, when they all agree, they will then put it to all the people. That is stage 2.

Stage 1 is the draft constitution written by our committee. Stage 2 is the convention, the meeting of all the representatives who talk about the draft and say: 'Yes we like this, no we don't like that. This is what we think it should be'. It goes back for all the people to vote on. If the people say no, we start again and we keep going until we get it right, until everybody agrees.

Mr BRISCOE: Uwa. Paluru panya wtajaningi panya like. Panya anangu tjuta ananyi miningiku panya uwankara kutjunkaringkula, mitingi kulini wangka palunya. Nganana panya kutjunkaripai mitingi wangkantjikitja. Kala kulilpai alatji alatjikula mukuringanyi anangu tjutaku nyaanka panya communityngka kanyintjaku. Kala tjapira kulilpai ara palunya, ara pungkula kulilpai, ka walpalangku tjana nganananya wangka ungkupai kala kulira papa wangkapai communityngka. Wangka nyanga palunya tjananya. Ka nyanga palunya ngaranyi alatji tjana ngatjiringanyi nganana kuliltjaku. Warka pulka nyanga palu, warka kampa kutjupa, kutjupa wangkantjaku. Panya like nganampa ngura nganampa ngura look aftermilantjaku, tjunguringkula wangka alatji wangkantjaku. Like panya nganana iriti, iriti nganananya kulilpai tjamulu tjanan ara pungkula kulilpai, yaaltjila kanyilku. ka tjana, tjanampa wai ngarapai, tjanampa aie kanyilpai alatji palunya, walpalungku ngapartji palunya kanyini. Nganampa wai, nganana palunya purinypa tjunkuntjaku palunya ngaranyi.

OK. He just said that all the people should get together for a meeting. When we get together for a meeting to talk and decide on things, maybe on how we want to run our community, we discuss things among ourselves before we make a decision. When European people ask us to do or think about something we always talk about it among ourselves first in the community.

So these people here that are talking to us are asking us for our view on this book. Their work is very big and important. Also the book talks about many, many different things like how we should look after our land. This is what we will be getting together to talk about later, just like our grandfathers used to discuss things in the old days. That was their way of deciding on things and that is also the way of these people who are talking to us now.

We must talk about things in this way too, so we can put our things in the book.

Mr HATTON: That is how we are going to go about doing it. All we are doing now is taking a first step on the walk down this road. We are coming to you saying: now is the time for you to really start to think about these things and to talk about them as a community, including the people who live on outstations. Think about these things. Come to understand these things and say what you really think should go into the constitution. I cannot say strongly enough that this is going to be the most important thing that will have ever happened in the Northern Territory. It will shape the Northern Territory into the next century.

Mr BRISCOE: Uwa. Wangka palunya nyrua kulinu palumpa wangka, panya kuwari panya paluru watjanu. ka ngayulu yuntjungku watjani wangka ngayuku kuliltjaku. Panya paluru watjanu ara pungkula watjaningi wangka panya palunyatu. Ka ngayulu wangka panya palunyatu watjani nganan kulintjaku. Yaaltji yaaltji nganana ara pungkula kulintjaku, tjukarurura kanyintjaku pipanguru, nyanga alatji alatji wangka ngaranyi ka nganana wangkani. Ka palu tjana ngapartji ngananya wangka kulintjaku, ka nganan pipangka tjunanyi. Ka palu tjana nyanganyitu ngapartji, ngpartji tjana kulintjaku. Palya?

OK. You heard all this before. What he said before he is saying again. I'll say what he said, just for the sake of saying it, also for some people to hear what he said. He was saying that people should discuss for a while before they decide on things. I am asking you people how will we discuss things in order to make the right decisions to look after us in the book. We might say this is how it was in the old days and that is the way we want to keep it. They must listen to what we have to say so that we can put our views in the book for them to see. We must do things in return for each other.

Mr HATTON: If we do this right, our grandchildren will look back on us and be proud of what we did. If we do not do it or we do not do it properly, they will look back and ask why we did not do it.

Mr BRISCOE: Uwa. Panya wangka nyanga paluru, paluru panya kuranyu watjaningi. Panya ngayulu wangkapai irititjanguru mitingi nyangangka. Ka wangka nyanga palunya paluru wangkanyi. Nganana panya wangkapai alatji alatji nganana kanyintjaku, malatja tjutangku might pulkaringkula tjana ngapartji tjinguru nganampa wai kanyilku. Palu wiyangka tjinguru nganana wiya palunya nintintja wiyangka, uwankara nganana losemilalku. Nganampa culture palu nganana might tjukarurungku, wangka nyanga palunya ngayulu watjalpai kuranyungku, ka nganan kulintjaku yaaltji yaaltji nganan kanyilku. Nganana pipangka tjunkuntjaku ka tjana nyanganyitu mumu nyakula nitniringanyi munta, yaaltji yaaltji anangu tjuta nyinanyi.

OK. He is still repeating what he said earlier on in the meeting, which I have been interpreting for people to understand. This is what we have always said so we hope that the young ones will also do what we do. If we don't teach the young ones what to do then we will lose our culture. So, as I was saying before, how will we keep our things and what will we put in the book so that European people can see it and understand how we live?

Mr HATTON: Wesley, do you want to make any extra comments?

Mr LANHUPUY: Thanks, Steve. Steve has explained to you mob what we are doing with this paper and this committee, which is asking both black and white people to make sure that they say something about things that will affect us in years to come. As he said, this committee is going around visiting communities throughout the Northern Territory and saying to them that, one of these days, we will have a book like this for both black and white that will affect us. We are asking people now to sit down and to think and talk about the issues because this committee will come back again and talk to you people.

Mr BRISCOE: Uwa, paluru watjaningi wangka palunyatu. nganana kulinu kuwari nyanga. Wangka palunyatu tjilpilu kuwari watjaningi Ka paluru ngapartji wangka palunyatu watjani. Nganana yaaltji yaaltji kanyilku, nganana kulintjaku, ngapartji nganana kulintjaku. nganan ngura nyangatja yaaltji yaaltji kanyilku. Palunya nganana wangkantja wiyangka, wangka nganampa nyaaringkuku palulatara, palulatara nganana kulintjaku pulkara panya kulintjaku. Pipangka tjana tjunanyi he might wangka nganampa kulu tjunkuntjaku wangka nganampa kulu. And yaaltji yaaltji wangka ngura nyanganguru Ka tjana Kulini. Nyanga altaji nyinantjaku nganana mukuringanyi tjana kulintjaku.

OK. He is again repeating what we have heard before. He is again repeating what was said before by Steve Hatton. He is asking us how we will keep things; things like our home. We must think about these things, because if we don't listen to them in return then our views will not be listened to. The won't take notice of our views. That is why we must understand fully what they are talking about. In the book they might put our views in it, also our views of the country. This is how we would like to live, so they must understand us and our ways.

Mr LANHUPUY: It is important from the Aboriginal point of view that we make sure that this paper which the Territory people come up with has got our voice in it. In that book we can make sure that our rights and interests are protected for our children, our land and our culture. That is why it is important for Aboriginal people throughout the Northern Territory to make sure that they look at this book and talk amongst themselves.

If you have any questions or need information, you can write to this committee and it will send someone out here. We might come out again and talk to you mob. It is important. We do not want to be left alone in the Northern Territory. If you do not talk about it, people might put in things that you mob do not want. That is why it is important that you talk about it and put your views.

Mr BRISCOE: Uwa, paluru panya watjaningi kuwari wangka palunyatu nganana kulintjaku. Panya nganan yaaltji yaaltji kanyilku. Ka nganana kulintaku nganana yaaltji yaaltji wangkaku nganampa lawangka. Panya kulira panya nganampa way panya nyinantjakitja mukuringanyi. Nganampa way kuulangka kanyintjakitja mukuringanyi nyanga palunya tjana. Kanyintjakitja mukuringanyi nyanga palumpa tjanampa kulira panya. Tjana kulira panya bookangka tjunanyi, ka tjana kulini munta nyanga alatji anangu tjuta nyanganmpa strong wangkanyi. Ka palu tjana kulirampa nganana lipulangkulta nyinanyi. Palu wiyangka tjinguru nganana lamangka tjana wangkanyi wiya nyurampa putu nyura kulini, ka palumpa tjanampalta tjana katinyi titutjarakulta. Ka nganana kulintaku munu kulira nintiringkula wanatjaku tjananya.

OK. Again he is repeating what he said before so that we can hear it. He is asking us how we will keep things. We must think about all our law and how we will talk about our law, so that we can live

following our laws and ways; to teach in the school how we want to. To be in control of these things, we must understand this.

They will put our views in the book and when they have read the book they will know that we Aboriginal people are talking strongly. When they understand us then we will all be equal and all live together. If we don't talk now then they will say, 'No you people don't understand at all.' Then they will only put all their views then take it like that forever with nothing from us. We must understand what they are on about so that we will know what they are talking about in order to follow them.

Mr LANHUPUY: As Steve said, this is just the first part of our meetings. There will be a second time, where we will get people from the Northern Territory representing women, Aboriginal people, miners and pastoral people to a big conference in Darwin. Those people will decide what sort of law we should have and when that is done it will go back to the people to vote on at a referendum. If the Territory people say no, this committee will hopefully start again to make sure we get a book that all of us agree on.

It is not fair if only one side of the community says that the book is all right. It is important that we all agree with the final book that comes out because it will affect us, our children and our children's children for years to come. The parliament will not be able to change that book by an act of parliament. That book will have to go back to the people of the Territory if they want any changes in it. That is important. The parliament will have no power to scrap this book. It will be the law of the people of the Territory and that is why it is important for us to put our views.

Mr BRISCOE: Uwa, nyurangari kulinu wangka palunya panya kuwari wangka palunyatu panya watjaningi. Paluru panya kampa kutjupanangi palutjana, nganan kulintjaku. Wangka nganampa nganana kulilpai irititja nganana kulilpai kampa kutjara. Kamurulu tjana yaaltji watjaningi, mamalu tjana, kamurulu tjana nganananya watjalpai kulintjaku. Ka palu tjana kuwari pipangka nganampa ngaranya wangka nganana unganyi, ka tjana pipangka tjunanyi. Pipangka tjana tjunkula tjana nyanganyi munta anangu tjuta tjana nyanga alatji iriti nyinanti way. Ka nganana kulintaku kuwari pipa nyangangka tjana tjunanyi ngura winkiku. Ka nganana kulintaku alatji alatji nganana wangkanyi nganampa. Tjana kulintaku tjana ngapartji kulintaku, nganana ngapartji kulintaku, nganana wirura nyinatjaku. Kulini?

Yes, you all heard what he is saying again. He is saying what he said before. He is saying the same thing as before but saying it a different way from before so that we can hear it. A long time ago we used to hear and follow two ways, the way that was taught to us from our uncles, our fathers. They told us things so that we would understand them and follow the way of our uncles and fathers.

So now it is up to us to tell these people our laws and views so that they can be put in the book. When our views and laws are in the book then they will know, by reading the book, how we used to live a long time ago and our ways.

We must understand now that what they put in the book will be for all the communities. We must understand the things that we are talking about. They must understand what we are talking about. Also we must understand them in return in order to live together peacefully. Understand?

Mr LANHUPUY: I stress again that it is important to talk about these ideas. We can always come back and exchange views and ideas with you mob. We do not know when it is going to happen. It might happen in 2 years, 3 years or 10 years but, as long as the people of the Territory are happy with that book, it will become law. We can always come back and visit you mob again next time.

Mr BRISCOE: Uwa, wangka palunyatu paluru watjanu. Ngayulu panya kuwari watjanu nganampa panya nganana panya yaaltji nyakuntjaku book tjunkuntjaku wangkaku. Wangka tjanampanguru kulira nyanga palunya panya, nganampa malatja tjutaku.

Iritja tjuta yaaltji yaaltji nyinangi law nganampangka palu tjananya wangka nganana kulira tjunkuntjaku. Ka malatja tjutangu nyakutjaku, nyakula nintiringkuntjaku, nyanga alatji tjana kanyiningi pipa nyanga palulanguru. Tjana nyakula wanani nganananya munta alatjiya nyinangi ngura tjanampangka, ankupai ngura kukaku kulu para ngarapai. Ka nganana tjananya kuwari nintintjaku strong nganana nyinatjaku, strong nganana kanyintjaki ngura nganampa. Alatji palu tjananya tjunanyi. Yaaltji yaaltji nganana nyinaku, juwari tjanan manta nyangatja kampa kutupananyi ka new lifenguwanpa nyinanyi. Ka nganana kulintaku uwankarangku mumu wirura kanyintjaku wanantjaku. Ngapartji ngapartji nganan kulintjaku. Palya?

Yes, he is again repeating what he and I have been saying before, about how we will talk and get this book together.

From listening to what they are saying we will put our laws and views in the book, so that our young ones can know how the old ones lived before. The young people will learn about how the old people lived by reading the book.

The young people will know how the old people lived doing things like hunting for animals on their land. It is up to us elders now to teach the young people of our ways and law so that they too can be strong and be able to look after our land just like us.

Soon there will be change to the Northern Territory law so it will be like a new life. How are we going to live? We all of us must understand the changes and follow the new way. We must share two ways of living. OK?

Mr HATTON: Thank you. I would ask Mr Setter if he wants to make any comments.

Mr SETTER: Thanks, Chairman Steve. I think it is very important to understand why we need a constitution. Until now, the Northern Territory has had an unusual relationship with the Commonwealth. Let me explain it this way. Imagine that you have a family and the Commonwealth government is the parent. Until 10 years ago, our relationship with the Commonwealth or our parent was like that of a small child. This parent told us what to do all the time. When we achieved self-government 10 years ago, we grew up and became like a teenager. We now have our own parliament with 25 members and we pass laws that control a lot of things that happen in the Northern Territory. However, we do not yet have the full powers that the states have, so we are like a teenager in our relationship with the Commonwealth, our parent, and the next move is for us to become a fully mature adult.

Mr BRISCOE: Uwa, wangka palunya panya watjaningi nyura kuliningi kuwari nyanga. Like panya paluru watjaningi irititjanguru paluy tjana yaaltji yaaltji nyinangi Darwin panya NT Government nyinangi nyaranguru. Ka nganana kulilpai palu tjana yaaltji yaaltji kanyilku ngura nyangatja. Palu tjana ngura iritinguru tjataringu kuranyu panya tjanampa way kanyintjakitja ngalya tjarpakitja tjana mukuringanyi. Munu ngura nyangatja palyantjakitja ka nganana kulintaku irititja nganana kanyiningi. Ka palu tjanan kanyira, kanyira, kanyira kanyira tjunguntjakitja tjana mukuringanyi ngura nyangatja nyaa kutjulkitja. Tjana kulini ngura kutjupa tjuta panya uwankara kutjuringangi tjana ka tjana mukuringanyi ngura nyangaku nyanga. Ka nganana kulintjaku nganana yaaltji yaaltji kanyilku tjanalawana wangka tjanalaawana. Tjanan ngapartji nganananya kulintaku kulintaku munta nyanga alatji anangu tjuta mukuringanyi. Ka nganana ngapartji kulintaku walypala tjuta yaaltji yaaltji mukuringanyi tjana ngananalawant nyinantjakitja. Nganana ngapartji yaaltji yaaltji kanyilku pipa panya book tjana palyanu ngangatja nyanga. Ka nganana kulintaku, nyalkula nganana tjananya helpmilantjaku, answermilangjaku, tjungurikula wangka kulintjaku tjanalawana, wangka kulintaku munu wanantaku.

Yes is is again repeating what we had before this; like how they live and work in Darwin as the Northern Territory government.

We also think about how they are going to look after our lands. A long time ago they started their own law. But now they want to come in with us and help us to keep our lands. But we must not rush in and let them come in and take over. We must think about our laws very hard. They want to come in and make our lands as one with all their lands. They have been thinking about joining all the lands together and now they would like this land also. We must work out how we are going to keep this land together by following what they say. They in return, must listen to what we would like to see happening and we, in return, must listen to what they have to say about joining and living with us.

How will we, in return think of their book? We must try and understand their book that they made. We must help them by answering their questions and getting together to talk with them and understanding and following them.

Mr SETTER: A very important part of growing up from a teenager to an adult is that we must develop our own constitution in the Northern Territory. You need to understand that the Commonwealth government and each state of the government has had its own constitution for a long time. Here in the Northern Territory, we do not have a constitution.

Mr BRISCOE: Uwa, kulini nyura kuwari nyanga wangka palunya, WAngka palumpa wangkantjikitjangka. Ka wangka

palunyatu wangka kutju palunyatula nganana wangkanyi. Paluru panya wangkangi panya alatji kanyintjikitja tjanalanguru kulira ngananala kutu katinyi ka nganana kulini. Nganana wangkayi alatjiku nganana mukuringanyi ngura nyangatja kanyintjikitja. Nganan nyangangka munu ngura wingkingka tjana kulini Northern Territoryngka, panya anangu kutjupa tjutangu kulini tjana yaaltji yaltji kanyilku. Ka tjana ngatjiringanyi, nganana ngatjiringanyi ngarpartji, ngpartji. Wirura nganana kanyintjaku. Malatja tjuta tjana pulkaringanyi ka nganana kulintaku.

Yes, you are all listening to his talk which he has said before. He is still talking about the one thing that we have talked about earlier on.

They are saying that they want us to listen to their things that's why they are here bringing things to us and talking about them with us. We will then tell them how we would like to care for our land. We have to think about how we will care for our lands. Also the other Aboriginal people in other communities in the Northern Territory must decide on how they also will care for their lands. These people here are asking for our help and advice so that we all can look after the land, so that everybody is looked after properly. Our young ones are just growing up, so we must not forget about them.

Mr SETTER: It would be possible for our committee to write a constitution because we have already studied all of the other constitutions of the Commonwealth and the states, and from our study of those we have produced that thick green book. The smaller book, of course, is a precis of that.

It is a long time, however, since anybody wrote a constitution in this country. It has not happened for about 100 years and times have changed, so the constitution that we write for the Northern Territory now will by necessity be different to other constitutions. We want the people to have an input. We want to seek your views. We want to address all the needs of a modern society and a modern community and write a constitution that is applicable to the Northern Territory today, not one that was applicable to other states 100 years ago.

Mr BRISCOE: Uwa, wangka palunyatu palu tjana wangkanyi. Ka ngayulu palunyatu watjani kulintaku. Yaaltji yaaltji palutjana panya community panya tjana tjamilanu. Munu palu tjana mukuringanyi, tjana tjanampa runamilantjaku pulkantjikitja tjana mukuringanyi. Ngananala tjungura ngananala tjungu nyinatjaku. Alatji palu tjana ngatjiringanyi yaaltji yaaltji ka anangu tjutangu kulintaku munu tjarpantjaku uu kampa kutjupa nyinatjaku. Nyaa panya book greena nyanga tjana palyanu nganana nyakuntjaku, wangka uwankara nyanga palula ngarinyi. Nyagnana nyalkula mitingi palya nyakuku, nyakula panya kulintaku.

Munta nyanga alatji ngaranyi nyangakula mukuringkuntja wiya. Alatji palu tjananya ngnanana kulintaku. Kulira, kulira panya nganana like ara panya nganana kililpai palunyanuwanpa nganan kulintaku. Kuliralta watjani. Nyanga alatjikula mukuringanyi. Wangka palunyatu.

Yes, again they are repeating what they have said before for us to hear.

They are telling us about how they started their community and they would like to make their community big so that they can run it. Also they want to include us in their community. That is what they are asking us for. So we must join them or live our own way. They made this green book so that everybody could read it, in this book it talks about many different things. We must at a community meeting decide what we like or dislike about what is in the book. They must listen to what we have to say about the book.

Mr HATTON: We have talked enough now. Would anybody like to ask questions? If you would like us to explain a bit more, please ask us now about what we have said.

Mr BRISCOE: Uwa, palu tjana mukuringanyi nyurala ngapartji ngatjiritjikitja yaaltji yaaltji palu tjana wangkangi. How panya kulira panya ngalya wangkantjaku palunya tjapintjaku, kuntaringkuntja wiyangu watjantjaku. Uu wangka nyangangu wangkanyangka ngayulu antjarmilara wangkanyi palunya, wangkantjaku uu ingilitjingka mukuringanyi kutjupa wangkantjaku, paluru wngkantjaku. Tjapintjaku palunya ngatjiringkula tjapintjku watjantjku. Yaaltji yaaltji nyangatja ngaranyi, nyura yaaltji yaaltji ngaranyi, alatji tjapintjaku ngaranyi kulintaku. Palya?

Yes, now they would like to ask you all what you think about what they have been saying. So, without getting shy, just tell him what you people are thinking. When he asks a question I will ask you people,

or some of you might want to ask the questions in English.

You people should ask him why they are doing what they are doing or where they stand in all this business. OK, that is what you should ask them. OK?

Mr HATTON: No questions? It cannot be that good.

We will leave some books here and we will also drop some into the school and the council office. Please take the chance to think and talk about the issues. If you are not sure of anything, ring us up at any time or write to the committee. Its address is in the book. Tell us what you think and ask questions. If you need someone to come down and talk about something, let us know so we can organise a time for that to happen. It is really important that you start to think about it and find out about it. The work is going to happen and it is really important for you to make sure that what you want goes into that book.

Mr DOOLAN: What about we wait for when we have a community meeting wangkara, wangkara so we can straighten things out. Next time when they come we will be all ready to talk to them.

What about we wait for when we have a community meeting, where we can discuss this in more detail so we can straighten things out. Then next time when they come. We will know what we want to talk to them about, so we can tell them straight away.

Mr HATTON: That is good.

Mr BRISCOE: Uwa, wangkantjaku ngaranyi panya tjapintjaku ngaranyi, tjapira kulintaku. Yaaltji yaaljti nyangatja ngarany, palu tjana mukuringanyi nyuralawana ngarjirintjikitja. Palu wiyaringanyi tjinguru palya.

Yes it is for you now to ask them anything so that you can understand what this is all about, because they are asking us for our views.

If no one has anything to ask, then we will finish this meeting. OK?

Mr HATTON: Thank you very much.