

WILLOWRA — Tuesday 11 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 Harry NELSON (Translating)

Mr Johnny KITSON

Mr Sammy JOHNSON

Mr Teddy LONG

Mr Ben JAKAMARRA

Old Toby JAPANGARDI

Mr Billy LARRY

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 KITSON: Nyampulungalpa yanurnu, kardiya nyampupatu. Yingalpungalpa yangka wankami. And ...jinta karlipa yangka know-mani nyampu purlka ngalipanyangu know-mani, kankulu nyampuju, Brian Ede. Nyampu ngula ka nyina, he is our boss. (Many people talking). Ngayilingalpa yangka yanurnu purdnayanjaku, wangkanjaku, yes, that's it, so they can talk to us. Yes, kujanya. Yingarlingalpa wankami.

These white fellows have come to talk to us. And one of them we all know very well, this one here, Brian Ede. This one is our boss. (Many people talking). They have come to listen to us, and to talk to us. Yes, like that. So they can talk to us.

(Several people speak at once, indistinct. Sammy Johnson -in English - says something about listening to Jakamarra -ie Harry Nelson - now).

Mr HATTON: Thank you, I am Steve Hatton. We are going all around the Northern Territory talking to people about making a special law. It is a law that is made by the people. You have heard talk before about maybe the Northern Territory becoming a state. Some people think that is a good idea and some people think that is a bad idea just yet. We are not asking you whether you think we should be a state or not. There is another question first and that is that we have got to say: 'If we want to do that, what sort of place do we want the Northern Territory to be? What are we going to do to make this place a good place for our children, our grandchildren? How do we make a law that is the boss over the government? How do we make a law that is the boss over the courts. How do we make a law that doesn't change all the time? How do we make a law that protects the people's rights?' We do that through this thing and, before we even think about being a state, we have got to do this job. When we have done this job, all of the Northern Territory people, then we start thinking about whether we should become a state or not, but not before that.

Mr NELSON: Nyampu kujalu yanurnu kardiyapatu nyanjanguku manu wangkanjaku nyurrulaku. Kujanyarra pipa nyampu yungu nyurrulaku. Nyampuju ngayinya, kujakalu ngarrirni walypalirli, proposal. Law kujakalunyanu yangka wangkami Darwin-rla, kujangalpa ngalipanyangu Parliament karrimi. Kajakalu wangkami whole-lot-ki jungu-jarrimi, yangka elected-kangu-kangu. Ngalipakungalpa nyinami Brian Ede. Nyampu ka nyinami nganayiki Nightcliff-ki...Ludmilda ka nyampu nyinami, nganayirla area-rla...Out Station area-rla. Nyampupatu Boss-kangu-kangulu yanurnu, Select Committee, wangkanjaku not only ngalipaku yapa-mipaku, kardiya-and-all-ku, yangulu yangka law ngurrju-mani, nyiyalpalu...nyarrparlulu ngurrju-mani nyanungu law.

These whitefellows have come to see you and talk to you and to give you this paper (booklet?). The whitefellows just call this 'proposal'. This how they talk to each other about the law in Darwin, which is where our Parliament stands. They all get together and talk, all the ones that have been elected. Brian Ede is the one for us (our member). This one here is the whatsit (the member) for Nightcliff? ...he's member for Ludmilla, member for all those areas ...outstation areas (ie they represent everywhere). All these boss people who have come, the Select Committee, are going to talk not just to Aboriginal people, but to whitefellows and all, in order that they can make the law, what ...how they can make this law.

Nati ngalipa yangka kujakarlipa jarlupatu nyinanja-yani yangka jalangu, but kurdu-kurdu-rlanguku, ngakaku. Yungluu yangka self-ngki do-mani nyampurla Northern Territory-rla, nati ngalipa nganta, yangka ngalipanyangurla kujakalu yangka nyina Canberra-rla, manu interstate yangka kujakalu wangka walypalipau, walku nganta. Enough karlipajana ngaliparluru mardarni Government Northern Territory-rla. Ngulaku, that's why karnanyarra warrurnu yani nyampu wangkanjaku everybody-ki, --ngalipaku.

You know, it's not only for adults that we are here today, but also for the children, for the future. In order that they can do it themselves here in the Northern Territory, not like for our (Parliament) in Canberra, or those white fellows who talk interstate (ie State Parliaments), not for them they say. We've already got a Government for the Northern Territory. It's them that is doing this, that's why I'm going around to you (all) to talk to everybody, ...to us that is.

Mr HATTON: If you look in the back of this book that we gave you, you see the pictures of the people who are the members of the committee. It has 3 people from the Labor Party and 3 people from the CLP. It is the same number for the government and the opposition. That is because, on this job, we both say the same thing. We are working together. There are lots of times when the Labor Party and the CLP fight, but not this time. This is too important to fight about and so we are working together on this one for everybody in the Northern Territory, Aborigine, white men, the lot.

Mr NELSON: Nyampurra kankulujana nyanyi pipangka yangka, pictures nyampu, kankulujana nyanyi, many wangu-mani. Three-pala nganta Labor Party three-palajala Country Party. Nyurruwiyi kalalunyanu kulungku wajili-pungu. Jalangu, walkulku. Nyampu kangalpa waru japirni ngurra-kari ngurra-kari, jungulku kalu working-jarri, kuluwangu. Yungulungalpa ngalipa help-mani, might be ..mightbe marda kajikarlipa wangka yes kuja, wangkayalu kuja ngurrju-mantalu law yalumpu ngurrju kuja, walkungka, yampiyalu. Kuja ngari kanyarra waru japirni, kangalpa ngalipajuku whole-lot.

You (all) see all these photos in the booklet, you are looking at them, seeing them -said in special language- They are three from the Labor Party, three from the Country Party. In the past, they used to argue with each other. But not on this occasion. These people are going from place to place asking us (about this law), they are working together, without argument. So they can help us,

maybe ...maybe we can say 'yes', telling them to make the law, or if you don't want it now, leave it (for another time). They are just coming around asking, not just us, but everybody.

Mr HATTON: You know that sometimes the government changes the law. It goes this way and then changes it and goes that way and back again all the time. To some people that gets very confusing. The government can change any law that it wants to change. The only way you can tell the government that it can't touch these things here, that it can't change this law, is through this constitution.

Mr NELSON: Nyampu kujaka yirdi warrarda yirdi-mani Constitution, nyampuju ka karrimi law-nya. Nati yapakurlangumipa kapili ngurrju-mani, kardiyakurlangulpa karrija kujapiyaju nyurruwarnupatu. Ngulaju kalunyanu wajili-pinyi kulungkuju. Kajilpa nganta Government wangkauarla, law ngalipanyangu change-maninjaku walku, kajikalunyanu wurra-mani yalirlajuku, Parliament nyanungu-nyangurlu.

This thing that they are calling the Constitution is a law. This is not an Aboriginal thing, buyt a white fellow thing that has been there for a very long time. They are still arguing about it with each other. If the Government is talking about changing our law, then they hold each other back (ie they prevent each other from changing it), over there, that Parliament of theirs.

Mr HATTON: This thing is what the people say, what you say, what everyone in the Northern Territory says. That is the boss law, that is the boss over the government. The government can't change that. The government can't break that law. It's there and the only thing that can change that is all the people together. The government can't change it.

Mr NELSON: Nyampu kujakankula pipa wangu-mani manu nyanyi, kajilpnakulujana wangkayarla jaru kuja: 'Ngurrju-mantalu, nyampu pipangka, jaru nyurrulanyangu Pariament-rla', Government-rli nganta nuulpa nganayi-mantarlalku, change-mantarlalku walku. Ngalipanyangu jaru ngulaju kajika ngunami in order that-jala nyampu wali Parliament-wardingku-paturlu kajikalu kanyi nyampurra-paturlu whole-lot-rli. Kajikalungalpa ngalipa purda-nyani yalumpuju kuja karrimi kujajuku, nuulpalu change-mantarla nganta walku.

This paper that you see, if you talk to them about it like this, 'Make it, on this paper, in your Parliament', the Government say they can't then change it. Our contribution, which is there, well all of these Parliamentarians who are here will take it, they might listen to us, and let it remain thus. They say they can't change it.

Mr HATTON: In Australia, all over the place, people in Queensland, in Western Australia, in South Australia, in Canberra, in New South Wales, in Victoria - all the states have got their constitution, but only the Northern Territory does not have one.

Mr NELSON: Yangka yawarda-nyangu-jala-nkulu, Queenslnad-rla nganta, Canberr-rla, New South Wales, Victoria, Western Australia, panu marda(?) nganta kalu Constitution mardarni, law kalu mardarni, Constitution. Constitution yangka yirdi, Constitution. Northern Territory-rla walku karlipa nyinami, ngalipaju.

You have heard about this, in Queensland they say, in Canberra, New South Wales, Victoria, Western Australia, all of these have a Constitution, they have a law, a Constitution. Constitution, that's its name, Constitution. In the Northern Territory we don't have any.

Mr HATTON: The Canberra government can do what it wants with us. The Northern Territory government can do some things but the Canberra government says that we can do this and we cannot do that. They can do what they like in Canberra. The Canberra government, if it changed its mind, could take away land rights. If land rights was put into a constitution, they couldn't take them away. It would stop them. That is an example.

Mr NELSON: Ngayi-jala wangkami ka, Land Rights nuulpalungalpa jurnta kangkarla ngalipaku, ngayi ka ngarrirni jaru-jala. Nyampurla pipakungarntiji, kajikanjana nganayirla-puka, law-lku kajana karrimirra nyanungukulku pipangka, Canberra-wardingkirli kajikalunjana Northern Territory-wardingki Government ngarrirni change-maninjakuju. Or Mardarninjaku. Nati Land Rights jinta-mipa, panukarirlangu wiri Ristricted Area kujakangalpa karri pamawanguku you know, ...kujarlanguku, kujarra yangka kajikalu change-manirra, wali kajikalunjana wurra-mani marda. Kanya nyanungululka kajikalunyani wajili-pinyi jirramarlu Government-jarrarlulku, Northern Territory-wardingkirli, Canberra-wardingkirli.

He is saying as an example that they cannot take Land Rights from us, he's just giving that as an example. (?Before -the Constitution- comes into effect, they could change the law, if the Canberra government were to tell the Northern Territory government to change it. Or to look after it). Not just Land Rights, all kinds of other things, like large Restricted Areas where we don't have any alcohol, you know, like that for example, in that way they can change it, well maybe they will block them. And the two Governments are still arguing with each other, the Canberra representatives and the Northern Territory representatives.

Mr HATTON: In the Northern Territory, all the people have got to start thinking about this law and what we want in this law. We have got to start talking to each other and thinking about it and then we come together and we make this law so that it becomes a law of the Northern Territory people. We must make a law that we agree should be the boss law for this place.

Mr NELSON: Nyampu ka nyina ngampurpa kajakalu warru-wapami ngurra-kari ngurra-kari, kajana warru-wangkami, ngari kalu nuu nganta yangka kujalpalu nyurruwiyi yangka juwa-kujurnu yapa, kajinyarra japirni nyurrula yapa kalungalpa ngalipakula, yungurlupa law kinta-mani, kardiyalru yapanku.

He want to go around from place to place, talking to the people, not rejecting Aboriginal people like they used to in the past, and he is asking you and us too, all of us together, to make one law, white fellows and Aboriginals.

Mr HATTON: I will tell you how we are going to go about doing this. This book here has got some ideas in it, just a few ideas. However, we have got another one which we will leave here. It is that book. It is a big one. That took us 3 years work, 3 years of thinking, studying, looking all over the world. We looked in America, in the West Indies, in Africa, New Guinea, Australia, New Zealand for all different ideas. We put them all in there. Some of the things in here we think are good and some things we don't like. But, they are all there for us to have a look at. You might think of other things that we did not think of. What we want you to do is to have a look at these things, talk, think and come and tell us what you think.

Mr NELSON: Nyampu kujaka karrimi yarringkarringki, pupu, nyampujulu warrki-jarrija nganta three year or might be four year marda warrki-jarrija. Yirrarnulu jaruju idea kaju muku-yanu all over the world nganta, wangkajana kardiyakuju, yapaku, ngalipapiyaku. Ngulangurlu, pinarnili kangu nyanungu idea Darwin-kirra kujakangalpa ngalipanyangu Parliament karrimi. Nyampurlalku jinta-manu jaruju whole lot-rli, kardiyalru. Nyampu kapu yirrarnirra, nyurrulanyangu Community Advisor-rlyu yungu-nyarra milki read-mani, nganayi kajinkili yangka you know question yangka japikarla.

This green book, they worked on it for maybe three years, maybe four years they worked on it. They put down the messages and ideas for which they went all over the world, talking to white fellows and to black people like us. From this they brought back the ideas to Darwin, where our Parliament stands. And then all those white fellows made one document. Maybe he will leave that document here for your Community Advisor, for him to read it out to you, so you (all) could ask questions about it.

Mr HATTON: We are coming round today telling you that this job is starting. We are asking you now to start to think about this and start talking about it and we will come back later this year. Maybe, if you want us to come back before then to talk about some things, we will come back. Later this year, when you have had a good chance to think and discuss, we'll come back and you can tell us then what you think should go in here.

Mr NELSON: Kajili nyampujangka puku yampimirra, nyampu puku yarringkarringku nyanungu jaru wirijarlukurlu, nyanungupatu kapili pinarni yani, kapilinyarra yampimirra nyurrulalku wangkanjakurra. Wangkayalu self nyampurla yapakariyinyanu. Nati nyampumiparla, yalirlangu kurlirra, yatijarra, kakarrara. Ngulapatuku kajana warru-yanu, japirninjaku. Ngayi kalungalpa yinyi, pipamipa, nyarrpa karlka purda-nyanyi ngaliparlu.

They are going to leave this book for you (all), this green book with an important message in it, and they are going to come back later, and they are going to leave you to talk about it. So talk about it amongst yourself, amongst different Aboriginal groups. Not only in this place, but also people from other places to the south and to the north and to the east. They are going to go around asking people. They are going to give it to us, just a paper, for us to consider it.

Mr HATTON: After that, our committee has got to sit down and try to work out and write out what we think all the people

in the Northern Territory are saying. We will prepare what we call a draft constitution. That is a first go.

Mr NELSON: Nyampulu yanurnu kajalu draft Constitution proper hard-nyayirni ka karri English-ji, yalumpuju. Nuukarlipa Warlpiri mardarni jaru ngaliparlu. Nyanungu nganta English jungu-maninjaku walku. Idea-mipa nganta kalungalpa yinyi nyanungu kalu mardirni, ngula that why kalungalpa warru-japirni maybe ngurrpangu-again marda palikalikirliyjala.

These one came here to tell about the draft Constitution, which is in very difficult English, this one. We don't have words for those things in Warlpiri. We can't put the English (and Warlpiri) together. They are just ideas they're giving us, ideas which they have, that's why they are going around asking us, they might not be sure themselves.

Mr HATTON: Then, we want to get together a big committee of people from all over the Northern Territory, representative people. They may be from the desert country, from the Top End, Aborigines, Alice Springs people, cattlemen, people from all over. They are going to represent all the different people in the Territory and they will take our work and have a look at it. They will say: 'Yes, we like that. But, we don't like this'. They make sure that they are happy with the work that we have done or they change it.

Mr NELSON: Kapilijana nganta nyanungurluju mani nyampu kamparru kujakalu warru-wapami kajili yangka pipangka yirrarnirra report Government-kijala. Kapilijana japirni yangka station-wardingku-patu-rlanga-puka, kardiyapatu, yapa, all over ngayi Northern Territory-wardingku-patu, wangkanjakuju manu read-maninjaku, kajinkili yangka nganayiki ngula karlipajana yangka report-ju pina yirrarni ngalipakuju maybe Yurntumu-wardingkirli, Willowra-rlu, Lajamanurlu, nati parnaparla marlaja juwa-kijikarla, wali kajika yangka pina-wangka again meeting-ji kapili pina yanirni again wangkanjakuju yapakuju, kujakalu nyampuju wangkami.

After they have gone around they will leave the report for the government (to sort out), they say. They are going to discuss it with the station people for instance, with white fellows, with Aborigines, with people all over the Northern Territory, and when you have talked about it and written it down we will give them back our report, made by Yuendumu people, Willowra people, Lajamanu people, perhaps, they won't just throw it away after that, they will come and talk about it again, at a meeting for which they will come back again to talk to Aboriginal people again, this is what they are saying.

Mr HATTON: And they are going to do a very big job, the most important job on this one. When they are finished, that book then goes out and you have got to vote yes or no. If you say yes, that becomes the law. If you say no, we have got to go back and start again and keep working backwards and forwards until we get it right.

That committee we are talking about - you have got to really think about who should be on that committee. We want you also, when we come back, to say who should be represented because that committee has got to be able to speak for people from all over the Northern Territory, all the different people. You have got to think who should be on that committee. That is the second question we are going to ask you. That little book there says how we go about doing that. They are the 2 things we are going to be talking about.

I just want to finish by saying that, when we finish this job and we have this law, it will be like Aboriginal law. It will always be there. It will not change much. It stays there. This law is like that and the government can't change it. We have got to do it properly and get a good law because it is going to affect our children and our grandchildren. We have got a job to do to make it right, to make this Northern Territory a place for all of us so that our children and our grandchildren will say that we did a good job and that this is a good place. If we do not do that job, they will look back at us and say that we did not do what we were supposed to do and that we let them down.

Mr NELSON: Nyampu wali kaji yirrarnirra pipa, kajili yangka finsih-manirra nyanungurlulku, Parliament-rla, nati ngalipaku nganta, yangka kujarna wangkaja kurdu-kurdu and all-ku nganta, kujanya kalu nyampuju wangkami, ngajuju ngurru again ngakarna pirrarni-pardu-karirli purda-nyangu nyampuju wali, jaru. Kapi ngunami nyampuju wali law-ju pipa nyampurla walirla nyampupiyarla, tarnngajuku kapu karrimi. Nati nganta kapulu Government-rla change-mani walku. Kajilpalu ngalparla kapuru nyinayarla, kajili yangka wiri-jarrimi, ngalipanyangu kurdu-kurdu, jamirdinyanu-puka, kajili yangka ngakalku panu-jarrimirra, kari nganta nyampu-paturlu kaja ...'Nuulu kuja do-manu ngurrjungku, warrki'. Ngayilingalpa kuja jamurlu wangkaja kuja, marlajajana kuja nganayi-jarrija yarrapu wantija nganayiji pipa.

When they have finished this report (Constitution) in the Parliament, it will be not just for us, but for

our kids and all, that's what they are saying, it was only the day before yesterday that I was ignorant about this, I only just heard about it, this idea. It will be there, this law, which is on this paper, it will be there for ever. The Government can't change it, no. If they don't agree with what we have written, our children and grandchildren, later when they have grown up they might say ...'They didn't do it right, this work'. They did nothing but talk about it, and because of that it came to nothing.

Mr EDE: All the time when I am travelling around Aboriginal communities all the way around my electorate, we are talking about law and we are talking about how that new Kardiya mob are changing that law. All the time people come back to me and say: 'Why are you mob always changing that law? We try and work them out one way and you tell us one way and then, next week, you come along and say that they changed them another way and we have got another fight going on that one'. And people get really fed up with it. They are always saying: 'Come on, it is not like our law. Our law has been going 10 000 or 20 000 years and always one way'. I say to people: 'Well, Kardiya law is like that. One government comes in, another government comes in and changes. Different ideas. It goes like that'. But, when I was looking around that one, you have a look and you see that every other place in Australia - Queensland, New South Wales, Victoria, South Australia, Western Australia, Commonwealth - they got this law that they do not change all the time, that they call constitution. That constitution is like that ground they stand on. They cannot have that Queensland, that state, they cannot have that place there, without that constitution.

It is a little bit like Aboriginal law. That law, that custom, sacred site, land rights, everything - that is that one, straight there. You cannot go changing them. It has got to be there. So this a little bit the same. You cannot really say the same because this one has only been 100 years or something like that. Aboriginal law has been for thousands of years. But those ones for Queensland, Western Australia, South Australia, all those ones, they did not talk about Aboriginal people. Back in those days, they just thought: 'All the whitefellas coming together, but those are different ones there'. But that was 100 years ago.

We do not want Northern Territory to go like that. We want Northern Territory, Aboriginal people, white people, to all stand together. What we want to do is talk about how we can make a constitution for Northern Territory that is law, like that one that does not change all the time. But, we got to look what we are going to put in that constitution. What are the important things? So we are going to start looking around. Okay, there is that Land Rights Act there. Canberra is boss for that Land Rights Act. What we have got in that Land Rights Act, we do not want to change. What are the really important things in there? Put that one out and say: 'Okay, we will put that one in the constitution'. We are not going to change that one. We are going to leave that one for 100 years, 1000 years. What about sacred sites? Northern Territory government, that Darwin mob, is boss for that sacred sites legislation. We might take some things from that and say that is really important thing for this one. Put that one in there. Then we have got things, Kardiya things, like voting. Everybody wants to have right to vote so they can say: 'Okay, are we going to put Brian Ede back in there or are we going to chuck him out and get the National Party or what we going to do'? That is important power you mob got for that one. It is really a power, important. So you might want to put that one in there too, about having elected representatives. Who is going to be boss for the courts? All of those sort of things, we are going to talk about putting in this constitution. They are all things that are put around the place now and they can change. But what are the ones out of all that we want to make sure they do not change all the time? So we put that one in.

Mr LONG: Can I ask one question?

Mr EDE: One thing we have got to think about with this one, most important thing, is that, when we come back next time and you give us some ideas and we take them all away, write them up and bring them back and you have a look at them, it is no good if you are going to say: 'Oh, they are all right. Half all right, half no good'. You cannot take them for that. You have got to make sure everything is all right first. That is why I am saying it is really important. If you do not like them, put them back and we will start again. We have got to do all those sort of things first. People have been talking about statehood. What is this statehood anyway? You cannot feel it, you cannot eat it, you cannot do anything with it. You have got to have constitution first because constitution, that is that law that says how that statehood is going to run, who is going to have that power after that statehood. How are the people going to stop politicians, going to stop the government, from going inside their area, from mucking up all those things from long time back - all land rights law and all that thing. That has got to be in the constitution. So we have got to do all this one first and then, after we have got that one all right, we can start talking about statehood. We do not talk about statehood first.

Mr KITSON: Kuja karnanyarra wangka nyampupatu kalungalpa wangkami yangka that Government ngalipanyangu, Territory Governemnt, ngalipanyangu nyampapatu.

This is what I am saying to you, this is our Government, the Territory Government, these ones are ours.

Mr NELSON (Translating): These people, you people here, you are speaking as our government, Northern Territory government.

Mr KITSON: Kala ngulalparlipajana payirninja-yanu outstation-ki walilpalungalpa yungu.

When we asked them for an outstation, well they gave it to us.

Mr NELSON (Translating): When we have been asking you to give us the outstations, you have given us the outstations.

Mr KITSON: Allright ngulalpa yungu. Northern Territory Gvoernment-rlilpalungalpa yungu. And still kalungalpa Gvoernment-rli wurnturrungurlulpalujana holding back-manu. Still-lpalungalpa jukuru-jarrija.

OK, they gave it. The Northern Territory Government gave it to us. And still that distant Government held them back. They still didn't want it for us.

Mr NELSON (Translating): The Northern Territory government has done the right thing, has given Aboriginal people their outstations but the federal government has sort of been holding the Northern Territory government.

Mr KITSON: Ngulangurluju yangkalparlipajana keep-on-lparlipajana payirninja-yanulparlipajana and yangkalparlipanyanu kulu-jarrija, ngulalpalungalpa yinja-yanu walilparlipajana payirninja-yanu keep-on payirninja-yanuparlipajana ngula yalijilpajana jurnta pull-him-back-manu Government-rliki nyampupatu ngalipanyanguju.

After that we kept on asking them and we became angry with each other, and they gave it to us after we kept on asking, and then the Government held back that which we were asking for.

Mr NELSON (Translating): The Northern Territory government is our government, they federal government has always been knocking the Northern Territory government back from giving us what things that we have been asking for.

Mr KITSON: Nganimparlu karnalujana milya-pinyi nyampujuku. Nyampujuku yangka kujakalu Government-ji warru-wapami, milya-pinyi karnalujana and wali yalirli kalunganpa kurlirrarlu Gvoernemnt-karirli maju-manirni. That why-rlipa nyampuju yanurnu. Ngulanya kalungalpa wangkami.

These people, we know them very well. Yes, we know they are the Government, who go around to every place, and that other Government a long way off in the south is spoiling it for us here. That's why they have come to us to talk to us about this.

Mr NELSON (Translating): The Northern Territory government has been coming around here and he has been talking with us. They have always been helpful. The federal government has always stood in their way.

Mr KITSON: And jalangu yangka last year-rlipa try-jarrija three-pala four-palaku nguruku: Patirilirriki, Yinapaka ...Yinapakaku, Ngarnkaku, Munyupanjiki, yangkarlipanjana, try-jarrija last year try-jarrija Government Nyampupatuku. Nyampupatukurlupajana try-jarrija. Kula nganta nyampupatuju ngurrju kalu nyina, kala yalipatukarirli kalungalpa still hold back kalu nyampupatuju, kalujana hold back-mani kalujana. Last year like-rlipajana try-jarrija, try-jarrija we try to make-them outstation lawajuku. Wali Governemnt-karirlikijana nyampupatuju purami.

And last year and still now we tried for three or four places: Patirilirri, Yinapaka, Ngarnka, Munyupanji, we tried last year from these Government people. We tried (to get it) from these people. We thought that these people were good to us, but those other ones from a long way away are still holding it back, they are holding them back. Like we were trying hard for them, trying and trying, we tried to establish outstations, but still nothing. Well, that other Government is still arguing with these ones.

Mr NELSON (Translating): We have asked the Northern Territory government to purchase or to get us 4 areas of our country but the federal government has knocked it back again. From last year and before.

Mr HATTON: Have you got the names of those 4 areas.

Mr KITSON: They are Aboriginal names.

Mr LONG (In English, but indistinct): Ask-im this mob, ask-im this mob, we want to know this rule, what ..they ..made this rule. For work together.

Mr HATTON: Sorry I cannot hear properly.

Mr LONG: You not made(??) this law yet. You know, we got to know.

Mr HATTON: Is this one about the constitution?

Mr LONG: Yeah. I wish we work together.

?: Worrying Steve about lack of consultation.

Mr HATTON: That is why we come here now. This is a very important question right, really important. We come here now because we are saying that we want to start that consultation now.

Mr NELSON: See, that's why-li yanurnu wangkanjaku nganta you want to get ideas from ...kujarrapiya now, nyurrulapiyarlu kujakankulu question-rli japirnirni, not only wait-miparlu, mardukujurlangurlu too you know. Kajilpankulu yangka japikarla yingalpankulu find-out-mantarla story proper way.

See, that's why they have come to talk, you want to get ideas from ...like this now. Like you (all) are questioning him now, not only men, but women too you know. You might ask them and find out the true story, the proper way.

Mr HATTON: See we only just now. We have been working to get some ideas together but we are not sure which way to go. We are going to you so you think about it and you come back and tell us later. We just start the consultation now. It does not matter how long it takes, we have got to do this one properly.

Thank you I just got reminded. What we have got to do too to help we want to get together some tapes in your language so you can listen to some of the different ways of thinking about it to help you tot alk amongst yourself.

Mr LONG: We think, we think ...our things yangka yapakurlangu, yangka Land Trust and for Land Council.

We think ...our things are our own Aboriginal ways, the Land Trust and for the Land Council.

Mr HATTON: That is a different one. See we are not saying that to touch that. Let me put it this way, right. At the moment your land councils, your land tursts, your land rights, they are under the Canberra government. Right, now they are under the Canberra government, the federal government. Now if that federal government change or they change their thinking, they can just take it away, they have the power.

Mr LONG: In our land we own a freehold title, how government get it?

Mr HATTON: If that federal government mob, if they change, now I am not saying tha they are going to do it, I am saying they have the power. If they want to they could just take away that law and take away that land.

If you put this in the constitution then the Canberra government, Northern Territory government, nobody can take it away.

Mr LONG: We are worrying about the Aboriginal people not putting all the rule every year, years and years, changing all the law. We only got one law.

The Aboriginal people only worrying about, we are only trying to run out place, we are worrying about money side. That is all we can sing out to government. You know we cannot change the laws.

Mr HATTON: This rule you can change. This rule. Can I think of a different way to explain it. If you want a Land Rights Act, right. You want your land rights, you want to protect your sacred sites like that one there. You want to protect your

sacred sites and you want to get it so there is a law that says the government cannot touch that, right, then you have got to put that in the constitution.

Mr Toby(?) JAPANGARDI: Pipa ngajunyangu kapala jintajaarrimi.

My two papers (titles??) are going to be made into one.

Mr LONG: Yeah, I am with you.

Mr HATTON: Now that is how you do it. Right now, today governments change, new man becomes government, he thinks different, he go and do something can hurt you and you cannot do anything about it.

Mr LONG: The government he changes law, you got no..... We old people we got no brains, we do not read.

Mr HATTON: In our way, in white mans way you put them in this sort of book, this constitution, that is the same like Aboriginal law.

Mr EDE: We are not talking about changing Aboriginal law. We are not talking about going in front with that one. What we are talking about, like that one there. For the sacred sites hey. Land council put out that one there, really worried about all this new talk about law to sacred sites.

Now one thing we were talking about, we had big argument about that one. Okay, government put it back, Northern Territory put it back and said okay we leave him for little while because big argument came up and the federal government backed us up on that, so we were able to get that one back there. Okay, we won them that time but we might not win every time, that's what we.....2 like that, go straight. What we trying to do with this, trying to put things like that in the constitution to talkum together, then we will not have that trouble. That is what we are doing. If we just leave like that and then another mob, Labor Party get chucked out down in Canberra, another mob come in and they say Oh no we don't want that land rights or that one there, and they come and we bump.

Mr KITSON: We have to fight for you mob again.

Mr EDE: And then we have big trouble again. That is what we are trying to put together.

Mr LONG: You know why, there are a lot of government fellas we know been changing all the rules. You think this rule cannot be on and on all the time, he can't understand all the time.

Mr EDE: That is why in Labor Party, why I am working with the CLP for this one because I am not going to allow it, let CLP or Darwin lawyer mob or mob living up in there to go and write this constitution on their own. They can't go writing and putting all things they think, I want everybody to come back down here so that is why we are going around every corner place, talk to everybody and try and make sure all the things that Yapa people want to come into that law at the same time.

Mr LONG: Because we no let a government fellas been changing all the law, we know for years and years but we want to know this now when we work together. You, the government not going to change this rule when we can work together. He cannot change it all the time you reckon.

Mr EDE: Well this one is going to be how you mob decide. We going to put this law in ourselves. When we put it in one of the part we got to put in that law is how we are going to change it. Now you might put in there so that 90%, 9 out of every 10 people got to say yes or you might put 7 out of every 10 people got to say yes or whatever.

Mr LONG: Because every Aboriginal people, all of Australia they know the government, you know they changing all the rules. We want to know this like you mob saying now.

Mr EDE: See these are things we need help from you from, you mob got to, that is why we are out here you have got to help us to work out how we can make this one so it fits in with what you are looking for.

Mr LONG: Kuja now ngarrirninjaku nyampuju.

This is the way we've got to talk about it.

Mr NELSON: Murnma, murnma. That's why kanyarra warru wangka, japirni kanyarra every way ...

Wait a minute, wait a minute. That's why (they) are going around talking to you every where ...

Mr JOHNSON (In English): That people got to keep us before ...you know how far we got to think about it, (inaudible). That'll be I know you're really representative, what about our community, people self there representative too. They act the same way like kardiya (white fellows).

Mr NELSON: Pirlaarli. Steve kuja wangkaja, what they're going to try to do, nyampujangkarlu, kajilpalu yangka law ngurrju mantarla, they got representatives from all over the Northern Territory. That means yapa and all. Yapa, kardiya.

Cousin (addressing S. Johnson). Steve said this: what they are going to do after this, if they make this law, they'll get representatives from all over the Northern Territory. that means Aboriginals and all. Aboriginals and white fellows.

Better than they're making him one law yangka walypalimiparlu. We got Parliament member there palka jinta yapaju, jirrama yinya Darwin-rla, yurpurlujarra. Jirrama kapala nyina.

Better than if white fellows should make this law by themselves. We've got an Aboriginal member of Parliament here, two ofthem in Darwin, two Aboriginals. There are two of them.

But this one nganayi, this committee nyampuku, Constitution nganayi Standing Committee on Constitution, ngulangka, yalumpuju ngayi Committee-wangu kalu nyinami walku. Kala we got two yapa there in Parliament-rla, they going to give us all the support. Manu nyampulu karrinyalu.

But this thing, this committee for the Constitution thing, the Standing Committee on the Constitution, it's there, those people are not that Committee. We got two Aboriginals there in Parliament, they are going to give us all the support. And one of them stands here.

Mr JOHNSON (In English): We can wait. But we can really think, we can stick onto that idea. How we going to go, and how long we going to wait for that Constitution meeting.

Mr EDE: Might take years.

Mr LONG: Yeah, might take them more than 2 years.

Mr EDE: It does not matter. Say we going for 2 years, 3 years, 4 years, if I come back people still worried about some part and they say no that not good enough, okay we start again.

Mr LONG: People might say not happy, we can still you know. Maybe for another couple of years more.

Mr LARRY: If the Territory becomes a state, will it affect the land rights and sacred sites?

Mr EDE: Sorry?

Mr LARRY: If the Territory becomes a state?

Mr EDE: I do not want to talk about statehood because I reckon statehood is something I want to talk about after we get constitution. If we get constitution. If we put strong thing about sacred sites, strong thing about land rights in that constitution and that is what you mob have got to tell us if you want us to do it. If you want to make so that they can't change them after statehood you can put them in the constitution. That is the way to go.

Mr NELSON: Nyampu kankulu understand-jarri, yapa? Because nyampuju ngayijala kalyu warru japirni, ngayi kalungalpa warru japirni ngalipa whole-lot. Ngaka kapulu yangka pina yani wangkanjakuju, kari ngurrju kujalu nganayi kujurnu Yurntumuardingki manu willowra-wardingki manu Pupanyiwardingki kuja ...Yalikuranguwardingki, kapilinyanu ngula-kangu-kangurlu wilji-mani pipangkaju, nganayi report-kulku, you know. Ngulanjangka kapili jungu-maninjarla yirrarnirra kapili wangkamilki Parliament-rla Darwin-rla.

Do you understand, people? Because these people are going around to talk to the whole lot of us, getting everybody's ideas. Then they'll go back to talk about it, and look to see if they agree with what they said, Yuendumu people, and Willowra people and Papunya people ... and Ali Curung (Alekarange) people. Then they'll get together and discuss it, for making a report, you know. After that they'll put it all down and leave it and discuss it in the Parliament in Darwin.

Mr EDE: If nobody joins in and helps us to make this constitution, help us to write up and we end up other side of statehood with nothing about sacred sites, nothing about land rights in that constitution that means they got no fence around that government, they can go out and change anything.

Mr NELSON: That's all. Kujakujaku now kalunyarra japirni again yalumpuku-kula yangka Sacred Sites-ki Land Rights-ki ngulaku. Still-li there mentioning-manulu nuu kapilingalpa jurnta-kanyi nyuampurlu Government-rli, walku. They still got to wait for the answer ngalinpanyangu.

That's all. To avoid this, they've gone around to ask you all again, it's for that, for Sacred Sites and for Land Rights. That's what it is for. They're still mentioning it, otherwise they might take it away from us. They still have to wait for our answer.

Mr EDE: That is not what you are saying. If after statehood we don't put in that constitution they can change them. But if we put in that constitution and make that constitution really hard, really strong, okay then we are safe afterwards.

Mr NELSON: Yawarda-nyanyi kankulu, really ngurrju yalumpuju wangkami ka. Because nganayiki yangka, ngayijala nyampu idea-rlangu kalu mani yapakurlangu nyurrulanyangu, ngulajangka kalu pina yani, kapili wangkamilki Parliament-rla Darwin-rla. They'll talk and work it out: 'Oh yes, nyampu so-and-so and so-and-so ngurrju kujaju wangkaja.. Yuwayi, nyampulu agree-jarrija Yurntumuardingkipatu, nyampu kujalu agree-jarrija Willowra-wardingki-patu, ...kuja!' Kapili yangka pipangkalku ...(tape ends before he finishes).

You heard that, it was really good what he said.. Because that's why they're going to get ideas from you Aboriginal people, after which they've got to go back to talk about it in the Parliament in Darwin. They'll talk and work it out: 'Oh yes, so-and-so and so-and-so, he was right. Yes, people from Yuendumu agree about this, people from Willowra agree about this, ...like that!' Then they'll (.....) it down on paper ...(Tape ends before he finishes).

NOTE: This is the end of the transcript for Willowra. The tape following has cue sheet but the tape itself is blank. It is tape 076 which follows tape 074. Tape 075 was used for women's meeting.