

PUBLIC MEETING

GAPUWIYAK — Friday, 5 May 1989

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 Douglas GARRTHANDHAN

Mr Allan BANGGANA

Mr Bill MANYDJARRI

Mr Wilson WIRRKUWUY

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.

FINAL EDIT: 5 MARCH 1991

MR GARRTHANDHAN:

We have our Yolgnu leader here, the one who looks after our laws, and it's also good to see our local staff here with us today. This meeting is not going to be very long because the committee have to leave at 3 o'clock, so let's not waste their time. Let's give them the opportunity to come back another time to give us more information. They will only given us a rough idea today, so we need to be ready when they come back next time. Today they will tell us a few stories, why they have come here and why we have gathered here today. I will now ask the Chairman of the Committee to speak.

Mr HATTON: My name is Steve Hatton. I am the chairman of this committee of the Northern Territory parliament. It is not a government committee; it is from the whole of the parliament. If you look at the back of this book, you will see the photos of all the members of the committee. There are 6 members on this committee. It is not like a lot of things you see in the government where you are always hearing about the Labor Party fighting with the CLP and the CLP fighting with the Labor Party. On this job, the Labor Party and the Country Liberal Party people are working together. That is why this committee has 3 members from the Country Liberal Party and 3 from the Labor Party, including Wesley Lanhupuy. He is a member of our committee and we are working together on this job.

Our job is to write a special law for the Northern Territory people. It is a law called a constitution. This has never been done before in the Northern Territory. This law is a special law that is made by the people and it becomes a strong law, a law that sits over the top of the government. It becomes like the boss of the government.

We have been talking in a lot of places and people say that the white man's law is always changing. One mob is in government and the law is going that way and another government comes in and it changes it all another way. It keeps chopping and changing, backwards and forwards all the time. Aboriginal people, in particular, keep asking why there is all this chopping and changing. Aboriginal law is always the same, it is always going the same way, it does not change. They cannot understand why the white man's law keeps changing all the time and why they cannot work out what they want to do and go the same way all the time.

This law is the white man's way of doing things. We make this law from the people. When that law is made, it stays there and the government cannot touch it. It says how people are going to live together, how they go about making the parliament, making the government, making the courts and making all those things work the way the people want them to work. The people say to the government: 'You go down that way'. When they put that law there, the government has to walk along the same way as that law and that law becomes the boss over the top of the government. That is the way the people have the power and say how they want this Northern Territory to go.

All around Australia, the governments in Canberra, Queensland, Western Australia, South Australia, New South Wales, Victoria and Tasmania have a constitution over the top of them. Those constitutions tell those governments what they can do and what they cannot do. They have to work inside that law and the government cannot change that law. Only the people can change that law. Do you remember that, last year, you were asked to vote to change the constitution. They asked you to say yes or no to 4 questions about the Australian Constitution. The federal government had to go and ask the people. The people looked at it and said no and therefore the government could not do it. It was put aside. The constitution remains the same as it was and that is because the people are the only ones who can change anything about this law.

In the Northern Territory, we do not have a law like that. Because of that, the federal government can do whatever it likes because there is no constitution over the top of it telling it what it is allowed to do in the Northern Territory. That is because the Northern Territory people have never written that law. We are coming around to tell all the people of the Northern Territory that we all have to start thinking about what sort of things we think should go into this law. I am not going to ask you today what you want because this job will take us a long time.

Wesley, myself and the other members of the committee have been going all over the Northern Territory. We have been down to Kintore, Docker, Finke, the VRD, Borroloola and we are now travelling around Arnhem Land. We will be going to Darwin, Alice Springs, Katherine, Tennant and all over the Territory. We will be visiting 60 different communities, saying the same thing to them all. We are asking people to start thinking about the sorts of things that they think should go into this law, to start talking among themselves and getting their ideas together. If you want to know more about it, we will come back and talk about things that you want to talk about so that you can understand more and learn more about it.

When you get your ideas together, we will come back later this year or early next year and you can tell us what you think should go in that law. We will be going back around the Territory asking all the people what they think should go in that law. After we have got all their ideas together, we will have to sit down and try to write up what we think the people are saying should go into this constitution. However, we are not going to do all the job. We are just going to get some idea of what people are saying to us. This law has to be written by the people, not by the politicians or the government. It has to be written by you and the other people around the Territory.

After we have got the ideas of all the people, we will try to put together a big committee of representatives of all the people in the Territory, people who can speak on behalf of their communities, people whom you can trust to represent you properly. Those people will come together at a special meeting called a constitutional convention. They will have a look at what we have been doing and see whether we got it right. They will go through it and say: 'We like this. We do not like that'. They will argue about it. There will be people from Alice Springs arguing with people from Darwin and people from Gapuwiyak arguing with people from Darwin and so on. They will talk about it and argue out all the differences. You must make sure that what is important for you and your community goes in that law. Bit by bit, if all the people around the Territory talk and talk, we will be able to get a law that we all think is good, that will give us the sort of Northern Territory that we want and that perhaps can stop all the fighting that has been going on around the place and we can live together properly as equals.

After those representatives of the people have argued it through and have come up with what they think is a good law, it has to go to the people to vote yes or no. There are 3 stages. We do some work and then the convention has a look at it and perhaps changes it. Then, it has to be put to a referendum of the people. If the people think it is good, they will vote yes. If they think that it is not quite right, they will vote no and we will have to go back and start again. We will have to keep working until we get it right. When we get it right and the people say yes, then it will become the law of the people. That law will then stay there and everyone will have to work within that law. It cannot be changed and it will mean that the Northern Territory will have to go down the way that the law points.

You put in that law all those things that are really important such as how you want to set up the government and the parliament and how you want to go about electing them. You also put in there things that are so important to you that you do not want the government to be able to touch them at all. You lock those rights in that law and the government cannot touch them. It might be your right to vote so that the government cannot take away your right to vote. That is so important. It might be your right to have your own religion or your own culture. It might be something to protect Aboriginal land rights. It might be something to guarantee protection of sacred sites. It might be freedom of speech or freedom to meet like this, freedom of assembly. It is those things that are so important that you think that no government, whoever it might be, should be allowed to touch them. That is what a constitution is. It is the people's law.

It will be a long, hard job. There will be a lot of arguments about what should be there and what should not be there. A lot of people are going to argue about it. But, we as a Northern Territory community must take on our real responsibility of working towards making this a good place for our grandchildren, for our grandchildren's grandchildren and for people in 100 years time. We must start working on this law to determine how we want our Northern Territory to be in the future. It is our duty. If you say that it is too hard, that you do not want to know about it, you will leave a mess for the future and someone else will have to fix it up. They will look back and say: 'Why didn't they do this for us? Why didn't they take on their responsibilities and try to work out the rules on how people are going to live together in this place?' That is the job we have got to do.

As I said, I am not here to ask you what you think should go in there. I am here to say that you must work to have your say in this law. Do not let someone else do it for you. You must ensure that your rights are looked after. We want you to read the material that we will leave with you, think about it, talk about it among yourselves and get your ideas together so that you can have your say in making this law. If we can make it a good law together, we might be able to make the Northern Territory a good place for the future and for future generations. That is what we are here to say. Please start working on this one.

Wesley, would you like to say something?

Mr LANHUPUY:

This man (Steve Hatton) has asked me to stand up and talk, even though I'd prefer to sit down and talk to you mob. I'm going to talk in Yolgnu language now so try and keep track with this bloke.

Thank you Chairman and thank you community for coming along. It's very good to see you all. Our Chairman of this Committee has already told you half of the story. This committee is called the Constitutional Development Committee, and it has been formed to look into the laws of the Northern Territory for all Yolgnu and Balanda people. We're not only looking at the Yolgnu side of law but also the Balanda law. From these two we will try and put together a constitution. A constitution is something which we will put our laws in so they can become permanent in the Northern Territory, for all Yolgnu and Balanda people. At the moment what we are doing is going to different places and talking about this draft paper and giving people ideas on this paper. Then you then do the thinking. Look at this paper and talk about it, discuss it amongst yourselves, all Yolgnu people, and share your views with your Balanda friends and your children because later on when we have to vote for this law (paper) it will affect our children and our children's children in the future. That's why this committee is going around visiting over sixty Yolgnu communities throughout the Northern Territory. Our story is that you need to think about this paper and how you want to live by this law here in Northern Territory. The other States in Australia already have their own Constitution. For us Yolgnu people the constitution is our land rights. Now we are asking for a constitution, for all Yolgnu, Balanda, Chinese and Greeks whoever is living - living in the Northern Territory - so we can have a constitution for everybody and Darwin will look after it. This law will tell us how our children shall be educated and how many politicians we will elect for the Northern Territory Parliament. It will tell us how the police will make laws for us or how the Law Courts will run. This is what this constitution paper is for.

Also in this same paper we will have rights. Yolgnu rights such freedom for peace, freedom of rights and freedom of religion. Do we want all of these laws to be put into this paper? If we want to protect our sacred sites and our customs then we need to put them all into this paper so we parliamentarians cannot touch them. This paper will be above politicians.

Only you mob, Balanda and Yolgnu in the Northern Territory, will be able to vote to change it. The power will be taken away from parliamentarians and you Yolgnu people will have the power - people's power in this constitution. The people working in the parliament will only have the power in the Parliament. We will only be able to change legislation such as charging you extra on cigarettes and fuel, changing your education system or stopping you from having RATE programs, etc. These are the only things we will be able to play around with. We have to keep our eyes open, and keep the freedom we have that concern our customs and all of the other rights that Yolgnu people have.

If you feel like you have the freedom to have these things then put them all into this constitution paper. This is very important for us Yolgnu people, because we are learning more and more about Balanda laws through their work system. If we want to know more about their laws, let's start learning to play their games with them.

The other thing about this paper is that if we are to protect our rights then we have to work through this paper. This man Steve has already said, "We don't want your answers now, or next week or next month". If you ask me or this bloke here or our lawyer over there to come back to you another time we will do so. We will come back and explain to you more clearly so that you understand more and then you can tell us your views, your thinking. We're not pushing you. This is what we're saying, "Here's the paper, look at it and discuss it amongst yourselves then let us know". It's important for us Yolgnu people to understand when we feel discontent and say, "When are we going to be like the Balanda and have the same rights?" Sometimes we do feel that way and say these things. This paper will surely help us to have knowledge like the Balanda through jobs and other areas.

If you have any questions to ask, ask us, and if you want us to come back we'll come again next time. We're not forcing you. This is the first part of our program - going out and discussing the ideas on this paper with the Territory community the next step is when we call all of the representatives from every town and community, interest groups throughout the Northern Territory, to attend a big conference, perhaps in Darwin. We will then have to look at all of these suggestions on laws very carefully. We might say, "This law looks alright for Yolgnu and Balanda to have in the Northern Territory." Then after this Constitutional Convention comes what we call a referendum. A referendum is when you get to vote for this paper. It is when we get the opportunity to vote and agree or disagree to have this constitutional paper. If we all agree then we will have a constitution.

Parliamentarians won't be able to play with it or change it behind your backs. There's no way we can do that. If we don't agree on this paper in the referendum then we have to return this draft paper to all of the communities and start the same process all over again, advising both Balanda and Yolgnu people. This is the first step going around to places meeting people and telling them stories about this paper. We want you all to have a good look at this paper and discuss it amongst yourselves. There are some pamphlets here on this booklet for you to look at.

These green pamphlets will give you more explanations. They have more information in them. If you want to get these papers please do so. We will always be available to come back to you anytime if your community allows us. I just have to say again, "We are not pushing you". It's up to you mob to think about this, and whenever you're ready let us know and we'll come back and talk again.

Mr LANHUPUY:

If you want us to come back, ring us and let us know. Our telephone number is at the back of the booklet that we have been giving out to you. This committee welcomes personal submissions, group submissions and community submissions. And if you have any rights or queries that concern you, write to us and tell us about them. Write to us if you have questions to ask or are unsure about how you will ask the questions. This is for us Yolgnu people. This man here asked me a question. He asked, "Where will our law stand? Who will look after it?"

Canberra already have a constitution, the Federal Constitution. Queensland have a State Constitution, so does Western Australia, New South Wales, Victoria, South Australia, and Tasmania. All of these States have their own Constitution but us Northern Territorians don't have one and that's why we are going around asking for your

views and finding out how you feel about having a constitution for the Northern Territory.

Mr GARRTHANDHAN: (Dhalwangu language)

Yes, one more question. Is this law for both Balanda and Yolgnu?

Mr LANHUPUY: Who is the law for?

Mr HATTON: For everyone.

Mr LANHUPUY: Anyone?

Mr HATTON: For everyone, Yolgnu, Balanda, Chinese, the lot. All the people of the Northern Territory. That is why everybody has got to be a part of writing this.

Mr GARRTHANDHAN: (Dhalwangu language)

I have one more thing to say.

Mr BANGGANA: (Dhalwangu language)

One more question. When you talked about the government departments, are they involved in this constitution? (can't hear) Will we find it easy to put these government departments into this constitution?

Mr LANHUPUY:

Do you mean the services?

Mr BANGGANA: (Dhalwangu language)

Yes, any government departments or local governments like DAA, ADC or Lands and Housing.

Mr LANHUPUY:

We will talk about that later (can't hear). Ask that question again, later.

Mr BANGGANA: (Dhalwanggu language)

We sometimes find it hard with those departments.

Mr LANHUPUY:

Talk a bit louder so this man can hear.

Mr BANNGANA: (Dhalwanggu language)

Please interpret my speech to these Balanda people. What are we going to do with these people and departments? Like when you said, "You've got your freedom and rights to stay in your community. You have the freedom to talk". You said these things but how are we going to put all of these issues into one law? Because a lot of us Yolgnu people do talk freely, with our own will. We also think that we have our rights for our freedom. But most of the time we find it impossible when they (the government departments) say, " No, you leave this, this and this and do it this way." Will we be able to put those kinds of laws into this constitution so we have control over what those departments say?

Mr LANHUPUY:

That will come later after the constitution. (can't hear) Those departments will still have those responsibilities. We are already running our own education, public services, police, laws, and parliamentary system. If you feel dissatisfied about these departments go and see them straight away. At the moment what we're doing is advising all Yolgnu people about this law, the constitution. Understand?

Mr BANGGANA:

Yes.

Mr LANHUPUY:.....

That will come later after the State does something about it, then we will work on this.

Mr HATTON: This is really the absolute basic law that says how you can elect the parliament.

Mr GARRTHANDHAN:

How many laws are we to make, and who and how many of us Yolgnu people will go to this meeting? Just the main people?

Mr LANHUPUY:

When this turns out to be a constitution then we parliamentarians won't be able to change it. It will be there until the Territory population decides to change it. Only the Territory population can say, "We need to change the constitution", then we will have to vote for those changes. This power will be Yolgnu people's power for all Territory people. Then we won't have your power, because you are one's who elect us.

Unknown:

One more question?

Mr LANHUPUY:

Have your say quickly. Give your ideas to this man (Steve Hatton).

Mr BANNGANA: (Dhalwangu language)

I will have to talk to you because you can understand my language.

Mr LANHUPUY:

I'm listening.

Mr GARRTHANDHAN: (Dhalwangu language)

What about our law, Yolgnu laws. Are we going to put all of them into this constitution? Some Yolgnu laws, will be straight forward, some won't be so understandable.

Mr LANHUPUY:

If you feel you want your rights then think about them and put them into this constitution. Write them in. If you feel your rights have been threatened, write them down and put them into the constitution just like everyone else who wants to share their views with us.

Unknown:

Yes that's it.

Mr MANYDJARRI: (Marrangu language)

I've been listening to his (Lanhupuy's) advice, listening very carefully to each word he's been saying, and what he's saying is how it should be. We should always have one Yolgnu law, but the government are always coming and trying to change our laws. You government people shouldn't be in such a desperate hurry. You must be patient until you hear from us Yolgnu land owners. If we say no then we mean no for sure. If we say yes then that's okay.

That's why we have our law. The government people's laws are trying to put us all into one law, to share one law both Balanda and Yolgnu. We Yolgnu and Balanda in the Northern Territory are looking at what you really mean - what these words that you speak really mean. To me this paper is like a picture, (showing it to the ladies in the community). Look at this paper, this paper will tell you to change our laws and to have new laws. This is why we have gathered here today. They have come here to show us, to give us ideas on this, but it's our Yolgnu decision. We must look at this law first from the base of our own laws and see how we are going to put them together, see whether they'll stay together or come apart.

Mr LANHUPUY:

To others I have to say that some people won't like this, some Balanda might say no to this constitution. Others might say yes we want it. We've still got a lot of arguing to do. People might get jealous of one another and try to reject others for not wanting this constitution. Let's all talk about it. How are we going to develop the Northern Territory for our children and our children's children? Let's start talking about what we think of the Northern Territory and its lifestyle. Let's put it the way we want it to be. Otherwise our dissatisfaction will continue to occur.

Unknown:

There's a lot more.

Mr LANHUPUY:

There's lots more to it. For example, this man feels dissatisfied with ADC, DAA, the local government and all of those departments. We are all looking into this big law that will bring all of the other laws into one big law which will be called a constitution. That's what we're all doing now.

Mr WIRRKUWUY: (Djapu language)

There have been three different languages spoken here today and yet we still really don't understand each others meanings. They have given us this paper to have a look at. Think back to how many meetings we have had. Remember we Yolgnu people used to sit and argue about laws, chasing up different ideas. Now this is what we have been talking about. Now is the time when it is all happening, we're getting all of the papers from these Balanda people sitting here. They shouldn't have to write up our laws, we should do it ourselves and then ask the Balanda people to come and look at them. Then after they've gone we will make our decisions. Then we will ask them to come back. When they come their story must be straight and they will have to leave our ways as they are. So when they get those laws from us they will put them into one law, and it will be well above all other laws, and they won't touch them anymore or they won't try and change them any more. This paper, the constitution, will be ours for the Yolgnu people because we will make the decisions for it whether we say yes or no. The laws that we put down in that big meeting (the Constitutional Convention) will be for our children and our children's children. This is the paper they will have and then later there will be no need for us to argue again or dig into each other's laws.

Mr LANHUPUY:

In the big meeting, the big conference.

Mr WIRRIKUWUY: (Djapu language)

It's just simple and plain. All we have to do is talk about it, make our agreements and ask for this paper.

Mr LANHUPUY:

At the moment we're only doing basic things like discussing ...

Unknown:

Everything's just fine.

Unknown:

So we will recognise and understand each other.

Mr LANHUPUY:

You Lake Evella community must think who you want as your representative to go to this Convention. Think about who is a good and fair person.

Mr HATTON: How are we going to put that convention together. You have to think about what sort of people we will have there so that we make sure that we have representation of everyone from all over the Northern Territory, different thoughts, all coming together so that they are not going to hide things. They have to be up front so that they can be talked about.

Mr LANHUPUY:

Everything including land rights, mining and others.

Mr HATTON: Everyone has to talk about it and work out where they want to go.

Mr GARRTHANDHAN: (Dhalwangu language)

(can't hear) ... that's the idea. We don't have to be in such a hurry to ask them questions. Let's not doubt their ability to do this job. Let's not talk and say to ourselves that we know everything. Let's not ask too many questions on this one. Give them the chance and they will tell us what we need to know. They'll do the talking here in our community to us and we'll talk about the situation later. Let's not ask too many questions now because we don't know enough, yet. We haven't been through it yet. It's a good thing that this man (Lanhupuy), my half brother, is giving us the chance to talk. So we will talk about it and try and understand but this is the first time we have talked about it. We haven't discussed this before, and we don't seem to have the right questions to ask. What my cousin said was right, we can talk and deal with this matter later but let's give Lanhupuy and the Chairman a chance to talk about this and deal with the various matters.

These people don't travel around separate to various places. they all go as one group. This man here, who we do not know, is reporting on what we are saying.

Mr LANHUPUY:

(can't hear) for us.

Mr GARRTHANDHAN: (Dhalwangu language)

This man, Lanhupuy, has become a leader in our community, a knowledgeable man (dalkarra). He's the one who sits in the Parliament with the government and listens to the Balandra people and the decisions and laws they are making in relation to Yolgnu people. Right? My cousin was asking the right question. Let's not ask too many questions too soon or we'll be misled. Let's stay on the same track as these people and listen to what they are saying or we might end up talking about different subjects. Lanhupuy will give us the chance to talk about it later. We need to be represented by one strong voice. Gapuwiya people should come up with one voice, not with two or three, like a double tongued goanna. All throughout the Northern Territory people are now discussing this matter and then later on we will make decisions to have our laws firmly planted as one strong foundation. That's why they are going around asking for people's views, so we can establish this foundation. Canberra is looking after us and helping us. At the moment we don't have that foundation, not yet.

Mr GARRTHANDHAN: (Dhalwangu language)

At the moment we are under Canberra's power because the Northern Territory does not have a constitution yet. The Northern Territory now wants to step out of Canberra's control and stand on it's own two feet, Darwin itself. This will cover the whole of the Northern Territory, all of the people, but not yet. At the moment Canberra is taking control of everything because it has its own constitution. This is just to let you know in case we are heading in the wrong direction. We might not know where we are going and this is just to straighten it all out because we've never been through this process before. We have to talk about all of these ideas.

Last week during the public holiday we sat and talked about what are better ways for us to live and understand each other, because today we don't have a foundation yet. I'm not saying that we, Yolgnu people, don't have our law and culture, what I'm saying is that we don't have a constitution. All of the Balanda and Yolgnu have their own laws and cultures, but we don't have this constitution together. This paper comes from the government. It appears to have many sides to it, many different meanings. It's like a mirror with many reflections which people look at and yet cannot see clearly. One minute it's there and the next it's gone. It's deceiving us. We can't hold onto all of the governments thoughts.

Mr LANHUPUY:

I have to break these big words down and explain again to make it clear to you. This is what it really means (about the law). You Gapuwiyak people always stay here in Gapuwiyak, alright? Then some people may decide to move to their outstations (homelands), and they say, "I will work here for myself and try and develop my own home. Then DAA will help me by funding me directly. I will have to work by planting gardens and fruits and then I won't always have to rely on the Council." That's what we, the Northern Territory, are doing now. We are trying to get out of Canberra's care and stand on our own feet and work, to get things going for the Territory. Canberra's been looking after us for a long time. Yet we are now looking after our own Health and Community Services, Police Aides, Public Services (can't hear) legal system and other areas. We are already practising these jobs.

Therefore, the new system with a constitution should be easy for us. There are four other jobs that we are asking for so they will recognise us and give us our papers. With these we will have a law of our own for the Northern Territory. Canberra has been looking after us while we were young, but now we are grown-ups and now we have to look after ourselves and our laws. For example, a person gets tired of living in town and decides to go away and establish his own homeland saying, "I must leave this place and go away. I will work for myself on my own". That's what it's like - this is what it means.

We will have to come back again sometime, when there's a community meeting. For now you talk about this, get it straight. Call me any time and I'll tell you more of these things.

Mr LANHUPUY:

When a big meeting is on call these Balanda people to come again.

(Everybody's talking at the same time)

Mr GARRTHANDHAN: (Dhalwangu language)

They have opened this up for us to look at and talk about.

Mr LANHUPUY:

Balanda people have the right to comment on this constitution too. We welcome written submissions and personal submissions on any matter, Yolgnu or Balanda, anyone. This is not just for the Balanda nor is it just for Yolgnu. It's for everybody in the Northern Territory Chinese, Greekmen, whoever you are.

Is this all for now?

Mr GARRTHANDHAN: (Dhalwangu language)

He was the last person who said (can't hear). Now you can talk. This, man here (Lanhupuy) and all of these other workers (Balanda people) have come here to let us know what's happening (can't hear) and to look at what laws can be made. He, Lanhupuy, is the one who is looking into all of the complicated ways the government is making laws. He's listening for Yolgnu people so we can then understand what the government is doing. We have selected him and these others to do this kind of job, to do our talking on behalf of Yolgnu people. Lanhupuy took that position and now he is having a hard time with governments and their decisions. He's chasing the governments for our laws, and he comes back to us with stories and tells us what he's been hearing and collecting. Now he is here with the others telling us, advising us, so we can put these ideas together and come up with one voice, whether we are Yolgnu or Balanda. The committee are only giving us some ideas. Banggana has just asked me when are we

going to have another meeting so we can discuss this matter. We would like our Balanda friends to know too so they can help us to understand more.

Mr BANGGANA: (Dhalwangu language)

And think about it.

Mr GARRTHANDHAN: (Dhalwangu language)

This lot will help us (pointing to some Balanda people).

Mr BANGGANA: (Dhalwangu language)

Try and think about this really seriously.

Mr GARRTHANDHAN: (Dhalwangu language)

Yolgnu people think about this and also you Balanda staff that are living here with us. Our staff can help us with this too. When Lanhupuy comes back to visit us again we will have the right questions and decisions in our minds. When Lanhupuy returns we will talk about it more. Myself, Lanyipi and Bangana will try and find out what is the best time to get all Yolgnu people together, all Gapuwiyak people and we'll have a barbecue and talk about this more like we did last week, remember? We helped organise food for everybody, we all ate, talked and then went home.

Mr BANGGANA: (Dhalwangu language)

Please think about this very seriously, whether you like it or not. Don't talk about it now and then later forget about it. Talk to yourself and ask yourself questions. Say, " Am I going to trust Steve Hatton or Lanhupuy?" Say that to yourself. Does it sound alright, this constitution?

Mr LANHUPUY:

Sounds great.

Others.

Great.

Mr BANGGANA: (Dhalwangu language)

We will say, let's have a meeting, a community meeting. That man Steve has already told us. We are the ones that have always had a law from the beginning, but for those Balanda people their laws always change. That's why we are asking to have a meeting so we will know what's happening next. Let's talk about this like Lanhupuy has in our own language, so we can then understand each other properly.

Others

Yes, yes I agree. You're the boss.

Mr LANHUPUY:

Do you have anymore to say?

Mr GARRTHANDHAN: (Dhalwangu language)

I have finished talking. Do you have anymore to say?

Unknown:

That's all.

Unknown:

We are all pleased.

Unknown:

We will have to talk about this later, when they leave.

Mr HATTON: I think we have talked about everything. Thank you very much for having us along to talk to you today about this. In finishing, I just want to ask both the Yolgnu and the Balanda people here to make sure you do this job and are prepared to work hard and spend a lot of time on it. Lots of arguments have been going on around the Territory for a long time. If we want to try to find a way wherein we can live together with respect and make a place that we are proud of for our children, we have to do this job. We have to talk our way through all the arguments and find a law that we can all live by and be happy with. Thank you for giving us a chance to talk to you today and I hope we get many chances to talk more about this. Thank you.