

1 COMSR STEVENS

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4 HINDMARSH ISLAND BRIDGE ROYAL COMMISSION

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6

7 MONDAY, 9 OCTOBER 1995

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9

10 RESUMING 10.20 A.M.

11 MR SMITH: The programme for today is perhaps I
12 should put on record that the Aboriginal Legal Rights
13 Movement subpoena was originally returnable for this
14 morning. That, at the request of the Movement, was made
15 returnable for Wednesday, so that issue won't be before
16 you, this morning. The question of media evidence this
17 morning has been also adjourned off, subject to
18 consideration of materials that have been provided to
19 the Commission by the ABC. Because the Aboriginal Legal
20 Rights Movement's subpoena has been made returnable for
21 Wednesday, that means that the schedule has been changed
22 and Tim Wooley is now not before Monday, 16 October.

23 The evidence this morning, there has been a slight
24 problem. One of the witnesses is ill and cannot attend
25 today, Jenny Grace. And there is the evidence of Beryl
26 Kropinyeri and her chief evidence is not complete. You
27 will remember she was in the witness box on 25 August,
28 when the authorisations were held invalid. And also
29 this afternoon Mrs Fisher's cross-examination was
30 scheduled to resume. There may be some variation on
31 that, which I will advise you about, in the course of
32 the day.

33 If I could, before we have the witness take the
34 witness stand, there are some exhibits that can be
35 straightened out, if I could use this moment to do that?

36 COMSR: Yes.

37 MR SMITH: Exhibit 154 is a video of an interview
38 provided by Sandra Saunders, on 19 September 1995.

1 There is a transcript, the Commission has made a
2 transcript of that video, so, could I tender the
3 transcript and ask that it be marked Exhibit 154A and,
4 in effect, go into the envelope with the video?

5 COMSR: What is the status of that exhibit?

6 MR SMITH: It is a clear exhibit, Exhibit 154.

7 COMSR: The transcript of the video will be
8 included and form part of the Exhibit 154 and be marked
9 Exhibit 154A.

10 MR SMITH: You will recall that, when Mr Cooper
11 from the Water Corporation gave evidence, he left with
12 the Commission, I think they were three volumes of
13 photographs relating to the construction of the
14 barrages. And he left them on the basis that we would
15 reproduce what photographs counsel required and return
16 to him his archival albums, which are very valuable, of
17 course. We have done that. So, dealing first with the
18 volumes of photographs, the first one was marked MFI 85.
19 It is the album containing photographs relating to the
20 construction of the Goolwa barrage.

21 I now tender a bundle of copy photographs relating
22 to the Goolwa barrage. I ask that be marked Exhibit 85.

23 COMSR: The volume will be substituted by the
24 photographs.

25 MR SMITH: Copy photographs.

26 COMSR: Copy photographs and will become Exhibit
27 85 and the volume will be returned to Mr Cooper.

28 MR SMITH: Yes.

29 EXHIBIT 85 Copy photographs relating to Goolwa
30 barrage substituted for volume MFI 85
31 tendered by Mr Smith. Admitted.

32 MR SMITH: I take you to MFI 86. It is the same.

33 COMSR: MFI 86 is to be substituted by copy
34 photos and you are asking that they be admitted and
35 become Exhibit 86?

36 MR SMITH: Yes, and they are copy photographs of
37 the Tauwitchere barrage.

38 EXHIBIT 86 Copy photographs relating to Tauwitchere

1 barrage substituted for volume MFI 86
2 tendered by Mr Smith. Admitted.

3 MR SMITH: MFI 87 is the same category again. It
4 is the Mundoo barrage.

5 COMSR: The volume of photos comprising MFI 87
6 will be substituted by copy photos, which will be
7 admitted and become Exhibit 87 and the volume will be
8 returned to Mr Cooper.

9 EXHIBIT 87 Copy photographs relating to Mundoo
10 barrage substituted for volume MFI 87
11 tendered by Mr Smith. Admitted.

12 MR SMITH: I now seek to tender the Department of
13 State Aboriginal Affairs documents. They are in two
14 volumes and copies are available to counsel and I seek
15 leave to tender on the basis that Mr Rathman, in due
16 course, will give evidence as to these documents. And
17 the reason for proffering them, at this stage, is that
18 counsel and parties with an interest will have time to
19 absorb the documents, subject to the restrictions you
20 may impose, and then be ready to examine and
21 cross-examine Mr Rathman, when he gives evidence.

22 COMSR: There would be a range of information in
23 those documents, I take it, ranging from matters where
24 there is no problem to those where there may well be
25 some implications in respect of the Aboriginal Heritage
26 Act? And it will be necessary, I take it, that we hear
27 the evidence of Mr Rathman concerning those matters
28 before a proper assessment can be made as to the degree
29 of sensitivity of the documents contained in the
30 departmental files?

31 MR SMITH: Indeed, there is material in there
32 relating to archaeological sites. There is material in
33 there relating or at least discussing the concept of
34 Aboriginal tradition and various aspects of it. So that
35 you would be receiving and divulging this information
36 pursuant to your authority. So that I would be
37 contending that at least, at this stage, those documents
38 should be suppressed from publication, should be

1 divulged by you to counsel at the bar table very much
2 subject to the undertakings relating to confidentiality
3 and dissemination that people have given before.

4 So, I tender volumes 1 and 2 of the Department of
5 State Aboriginal Affairs documentation.

6 The Commission has indexed the documents and
7 numbered them and they are predominantly in
8 chronological order to provide easy of access.

9 COMSR: Those documents have been provided to
10 you, I take it, by Mr Rathman from the Department?

11 MR SMITH: Yes, they have been provided to the
12 Commission pursuant to the direction that Government
13 agencies provide documentation to the Commission, which
14 is, indeed, part of your Terms of Reference.

15 COMSR: And Mr Rathman will be giving evidence?

16 MR SMITH: Mr Rathman late in the week, subject to
17 his convenience and the convenience of the Commission.

18 COMSR: In so far, then, that it is necessary,
19 the files of the Department of Aboriginal Affairs are
20 received as an exhibit, pursuant to the authorisation
21 under s.35 of the Aboriginal Heritage Act, which permits
22 divulgence of information to the Royal Commission or any
23 person assisting the Royal Commission. And,
24 accordingly, the files will be received and they will be
25 marked Exhibit 197.

26 EXHIBIT 197 Volumes 1 and 2 of Department of State
27 Aboriginal Affairs documentation
28 tendered by Mr Smith. Admitted.

29 COMSR: Pursuant to the provisions of the s.35
30 authorisation, the information contained in Exhibit 197
31 can be divulged to counsel or the legal representatives
32 of a witness or potential witness, provided that they
33 sign the written undertakings as to confidentiality that
34 will be required of them by me. And, meanwhile, pending
35 the appearance of Mr Rathman as a witness, the exhibit
36 will be suppressed from publication.

37 MR SMITH: Perhaps I should indicate that they are
38 copy documents, rather than the original files from the

1 Department, too. In other words, the tendered exhibit
2 is a copy and the Commission has copies only.

3 I indicate to counsel, through you, that those
4 volumes will be available today to them, subject to the
5 question of the undertakings being executed. There
6 will be another undertaking for counsel to sign.

7 COMSR: Yes, I think it is advisable, so no
8 argument can arise as to whether the original
9 undertaking related to the former authorisations and the
10 terms of this authorisation.

11 MR MEYER: I just wanted to be perfectly clear
12 whether, when we picked them up, we had to sign a new
13 document?

14 COMSR: Yes, I think it is advisable, Mr Meyer.

15 MR MEYER: I am happy to do that.

16 MR SMITH: I recall Mrs Beryl Kropinyeri to the
17 stand. And you will remember that Ms Shaw was examining
18 her, pursuant to the direction that Aboriginal ladies
19 could be examined by their counsel.

20 COMSR: Yes, that is so.

21 We will have to consider, of course, whether any of
22 this evidence needs to be taken in private section.

23 WITNESS B.L. KROPINYERI ENTERS WITNESS BOX

24 MS SHAW: As I understand it, there was already a
25 suppression as to one page of her statement. In fact, I
26 think the statement is suppressed.

27 COMSR: Yes.

28 MS SHAW: I don't know that any of it needs to be
29 taken in private.

30 COMSR: If that situation should arise then, Ms
31 Shaw, I would expect you to give me some intimation.

32 MS SHAW: Yes, that is not going to be the case
33 With Mrs Kropinyeri.

34 There were some correction to her evidence from the
35 last occasion, primarily related to names.

36 COMSR: Which page are you referring to?

37 P.1324?

38 MS SHAW: That is so, but the corrections are, at

- 1 p.1327, line 7, should be `swim' not `live', referring
- 2 to the lake.
- 3 COMSR: `Because it was a really nice place to
- 4 live in', and it should be `swim in'.
- 5 MS SHAW: Yes, and line 21, `Kimberley' should be
- 6 Uncle Alan Campbell. Line 34 `Nilgidly' should be
- 7 `Niltcheri'. On p.1335, line 11, it should read
- 8 `sisters Verna' not `Lena'. Line 23, `Elaine' should be
- 9 `Eileen'.
- 10 CONTINUED

B.L KROPINYERI XN (MRS SHAW)

- 1 At p.1,341, line 13, the name `Kropinyeri' appears
2 instead of `Karpany'. It should read `Auntie Karpany'.
3 Lines 19, 21, 22 and 23 should all be `Karpany'.
- 4 COMSR: Wherever `Kropinyeri' appears it should
5 read `Karpany'?
- 6 MRS SHAW: Yes.
- 7 COMSR: It appears 7 times on the page.
- 8 MRS SHAW: Finally, at p.1,345, line 21, it should
9 read `Alan is deceased.'
- 10 COMSR: Is that an error in the transcript or is
11 that confusion?
- 12 MRS SHAW: I am not sure. It could be confusing in
13 the way she answered it.
- 14 COMSR: Perhaps we could clarify it with the
15 witness then.
- 16 MRS SHAW: She has read this and she says the
17 correct position is it should read `Alan is deceased
18 now'.
- 19 COMSR: Is that right?
- 20 WITNESS: Yes, that's right.
- 21 MRS SHAW: Mrs Kropinyeri's statement was tendered
22 as Exhibit 56. Mrs Kropinyeri has given evidence
23 covering the contents of her statement up to p.31.

B.L. KROPINYERI XN (MRS SHAW)

1 WITNESS, B.L. KROPINYERI, EXAMINATION BY MRS SHAW
CONTINUING

2 Q. Coming to the events of 1995, you became aware that Doug
3 Milera was on the television on the Tuesday night of 6
4 June 1995.

5 A. Yes, that's right.

6 Q. Did you see that television interview.

7 A. Yes, I watched it.

8 Q. Did you also hear his interview on the radio on the
9 Wednesday morning.

10 A. Yes, I was coming from TAFE college with a friend and I
11 heard Doug speaking on the radio as I jumped out to go
12 to the bank in the Main Street of Murray Bridge.

13 Q. When did you see Doug after that.

14 A. It was on the Thursday morning, about 8 o'clock in the
15 morning, that he came to my house.

16 Q. Before he came to your house, had you had a call from
17 Dorothy.

18 A. Yes. That morning Dorothy rang me and said that there
19 had been an altercation with Vic Wilson and Doug out at
20 Alan Clarke and Karen's place on Swan Port Road. That's
21 Sarah's son - she has more or less brought him up, she
22 calls him her son. They stayed the night there, I
23 think. Yes, they stayed the night there, and Vic went
24 there looking for Doug to find out why he went to the
25 media. This was after he was on television on the
26 Tuesday night, and started being abusive towards Doug,
27 and asked him why he went to the media when they had all
28 promised to keep each other - to keep quiet about what
29 had happened at the Mouth House and -

30 Q. This is as Dorothy related it.

31 A. This is as Dorothy related to me that morning, and he
32 was very very angry with Doug and had been swearing
33 around, and Doug thought that he was even going to hit
34 him.

35 COMSR: Just a minute, is this witness -

36 XXN

37 Q. This is what Dorothy told you just before Doug lobbed on
38 your doorstep.

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- 1 A. Yes. So, anyhow, that was about 7 o'clock that morning
2 Dorothy, I think, rang me and told me about that. And
3 when Doug came out at 8 o'clock in the morning - because
4 he had not been in my house for a number of years and I
5 have never - I don't think I have ever spoken to Doug
6 since all the business of Hindmarsh Island had come up -
7 but I thought - when he knocked on the door at 8 o'clock
8 in the morning, I instinctively knew it was going to be
9 Doug at the door there. So when I opened the door and
10 saw Doug standing there, I wasn't very surprised when I
11 saw Doug.
- 12 Q. How did he appear when you saw him standing at the door.
- 13 A. He was sober and he asked could he come in. He looked a
14 bit flurried and stressed out, and I said 'Come on in,
15 Doug'. And he began to tell me that Sarah - he wanted
16 to come in to make a phone call to John Campbell out at
17 Wellington. I think he wanted to get away from all of
18 the pressure that was being put on him in Murray Bridge,
19 and by the people, and also by Sarah, his wife. He told
20 me that Sarah had chased him down the road that morning
21 and been abusive to him, and asking him - and telling
22 him to retract his statement that he had made to the
23 media on the Tuesday night, and he ran down, or hurried
24 down to TAFE College to get away from her. I live not
25 far from the TAFE College, and he told me that he lost
26 Sarah there in the TAFE College, and he took a shortcut
27 up to my house. Then he said 'I think she has gone
28 bunta, the way she was abusing me' and screaming at him
29 to change his story. Then afterwards I found out that
30 she had - he said he got - she chased him as he got out
31 of bed, and I don't even think he had had any breakfast
32 at that time, and Sarah didn't even have any shoes on
33 when she was chasing him down the street there.
- 34 Q. This is what Doug told you.
- 35 A. No. I found out from Jenny that he told her that she
36 didn't even have any shoes on - Jenny Grace.
- 37 Q. Going on with what Doug told you that morning -

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1 A. He wanted to get to my place to use the phone so he
2 could ring John Campbell down at Wellington to get away
3 from all the pressure. That's what he thought. That's
4 what he wanted to go to Wellington for. So I said 'Come
5 on in, Doug'. Then he said 'Did you hear about Victor?'
6 I said yes, I had already heard about him and Victor
7 about the night before. So I led him up into the
8 passage and went into the kitchen there, and asked him
9 if he wanted to have a drink - wanted some breakfast,
10 and he said no, he said he wasn't very hungry, but could
11 he just have a glass of juice or something. So I went
12 to the fridge to get him some orange juice and I poured
13 him a glass and I gave it to him. In the meantime, he
14 had seen I'd bought the 'Advertiser', where Sarah was on
15 the front page of the 'Advertiser', and the headlines
16 were 'The great lie of Hindmarsh Island' on the front
17 page of the 'Advertiser'. I had it displayed on my
18 table and I think that's what caught Doug's eye, and he
19 went across to my table and lent across, and he was
20 reading that front page of that part with Sarah on it,
21 and there were also some other papers that was there on
22 the table as well that had to do with Hindmarsh Island.
23 I had a little 9 year old girl to get dressed for
24 school, so I went to the lounge and I helped finish
25 getting her dressed for school, because she had to leave
26 to catch the bus at 8.15 - she had to leave my house at
27 8.15 to catch her bus. So in between getting her
28 dressed and coming out to see how Doug was, I think he
29 must have spent quite a few minutes reading through the
30 paper about Sarah, and maybe - I think he may have read
31 some of the other articles that was on the table. Then
32 I got my little girl off at quarter past 8, and I think
33 Doug said he wanted to know if he could have another
34 drink, and I gave him another drink and he continued
35 reading the paper. When he stood up, I don't know what
36 triggered it, if it was what he read in the papers, but
37 he said 'I was the one that pointed out the aerial map
38 on the wall to the women', and he used the term 'aerial

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1 map'. I think he grabbed his juice, his second glass,
2 and he wanted to go outside on the back verandah to have
3 a cigarette, so we went out.

4 Q. Did you see any signs at all of the effects of alcohol.

5 A. He was just very thirsty, but I couldn't smell nothing
6 on him, and he wasn't drunk when he came there. He was
7 just very thirsty. I thought maybe he had been drinking
8 the day before, and also he is a diabetic, so I thought
9 maybe he had a thirst up as well, but he wouldn't eat
10 nothing. I asked him again if he wanted some breakfast,
11 but he said he wasn't hungry, just the juice was fine.

12 Q. From what he had told you, he had in fact just got out
13 of bed.

14 A. Yes, and Sarah chased him down the street from the bed.
15 That's why I offered him breakfast, because I knew he
16 hadn't eaten anything. After that, he went out on the
17 back verandah there and was sitting outside, and I think
18 he had a few cigarettes out on the back verandah, and
19 then I went outside there to join Doug.

20 Q. Did he discuss with you on the back verandah why he came
21 to speak out.

22 A. He was sort of like sitting down on the chair on the
23 back verandah, and it was sort of like a bewildered
24 look, and sort of like asked some questions, you know,
25 why - about the women. I think the reason why he came
26 forward to speak out is because of what had been done to
27 Dorothy, the Aboriginal community had ostracized her and
28 refused access to the facilities at the Nunga's Club,
29 and people in the community weren't talking to her.
30 Because I think I heard from Dorothy, too, that she had
31 met Doug weeks - I don't know how many weeks before that
32 down at the pokies, and Doug had been drinking and he
33 said to Dorothy down there `Dorothy, I'm still talking
34 to you', and I thought that that was really when he did
35 come forward. It was really pricking his conscience,
36 because he had been very good friends with Dorothy for a
37 long time and -

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- 1 Q. Just coming back to him saying to you about why he came
2 to speak out, did he say what he came to speak out
3 about.
- 4 A. He came to speak out about the - he said he used the
5 word 'fabrication' of Hindmarsh Island, and he came to
6 speak out about it because Dorothy was being ostracized
7 in the community, and also he couldn't understand the
8 women that were calling themselves Christians that were
9 using witchcraft and the threats against Dorothy. He
10 said he couldn't understand the women using witchcraft
11 and threatening Dorothy. He couldn't understand that.
12 They called themselves Christians and yet they wanted to
13 use witchcraft and talking about milin her. He didn't
14 specifically name any women. He didn't say what women.
15 Then he went on to say that he couldn't understand why
16 the women were bringing up the things from the past, you
17 know, why they wanted to bring up the things from the
18 past. They call themselves - they were Christians, but
19 why they wanted to go back into the past and bring
20 things up from the past. He said 'It is not right what
21 they are doing to Dorothy. That is why I have decided
22 to speak out.' That was one of the things he was really
23 concerned about, is what was happening with Dorothy.
- 24 Q. Did he, on the back verandah, once again make mention of
25 what had occurred in the shack.
- 26 A. Yes. He said they - he didn't mention any of the men,
27 so he was sort of like taking - just about himself
28 pointing to the aerial map, and he didn't mention any of
29 the other men. He just said that he was the one that
30 had pointed to the aerial map on the wall and told the
31 women about the map, like the shape of a women's
32 privates - I think that's the words he used with me.
- 33 Q. Did he speak about whether he was of the view that the
34 Ngarrindjeri community had been consulted.
- 35 A. I may have said something to - made comments to Doug,
36 and he went on to say that, in his opinion, he thought
37 that the Chapmans had adequately consulted the various
38 Aboriginal people, and I think he went on to mention

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1 Henry and Jean Rankine from Point McLeay, and he
2 mentioned George Trevorrow from - he said NLPA.

3 Q. Is it NLPA.

4 A. I thought it was Ngarrindjeris Lands Progress
5 Association. I think that's what those letters stood
6 for. I didn't know it at the time, but he mentioned
7 those initials to me, and he said himself, like being
8 the secretary of the Lower Murray Nungas Heritage
9 Committee. So he thought the groups had been adequately
10 consulted in his opinion.

11 Q. Did he say whether or not he would continue to speak
12 out.

13 A. Yes. He went on to say that he was going to speak out,
14 and he said 'I'll name names', because at that stage I
15 wasn't familiar with any of the groups that were
16 involved down there. So when he said he'll name names,
17 he said 'I can name a lot of groups, and they're not
18 going to stop me from speaking out'. Three of the names
19 of the groups that I remember him speaking of was the
20 Friends of the Ferry, Friends of Kumarangk, and he
21 mentioned about the unions had been involved in there,
22 because I wasn't as familiar as what Doug was, being on
23 the Heritage Committee, and as Dorothy, my sister, had
24 been - had more information about what had been going on
25 than what I did.

26 Q. So those groups meant nothing to you.

27 A. No. They are just the names that he gave me. So I
28 didn't really know much about them.

29 Q. Did he tell you where he wanted to go from there.

30 A. He wanted to go down to Wellington, to get out to meet
31 up with - get John Campbell to come in and pick him up.

32 Q. Did you ring Dorothy.

33 A. I think he had another glass of juice - I think he had
34 about three glasses in all - and then I went up to the
35 phone in the passage and I rang Dorothy, and I told her
36 that Doug was at my house, and I think I asked Dorothy
37 for Johnny's number out at Wellington. Then I said
38 'Dorothy, would you like to speak to Dougie?' And then

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1 Dot said `Well, put him on the phone then'. So I called
2 Doug up on the phone, and he went to the phone to speak
3 to Dorothy. I left them talking and I went back into
4 the kitchen. Doug was on the phone for a few minutes
5 with Dorothy then, and I think Dorothy must have given
6 him John's number, because I think he ended up ringing
7 John out at Wellington. I'm not sure if it was him - I
8 think it was Doug that rang him, and said that he wanted
9 to get picked up at the Bridge Clinic, the doctor's
10 surgery down the street there. He wanted John to come
11 and pick him up.

12 CONTINUED

13

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1 Q. How long was he at your house in all.

2 A. Probably would have been about half an hour to three
3 quarters of an hour. I think he was well gone by about
4 9 o'clock. I'm sure of it. I don't think he was there
5 for even an hour.

6 Q. When he left, did you mention any other person to him.

7 A. I knew that he was looking for a place to hole up, to
8 get away from all the pressure on him, that's why he
9 wanted to go and see John at Wellington. I said `Why
10 don't you ring your brother Russell', Russell Milera.
11 He was here in Murray Bridge. He said `No'. This is
12 when he was walking through the front gate. I said
13 `What about ringing up Russell', he said `No, I won't',
14 because Victor was putting pressure on him. Victor was
15 program director at Kalparran where Russell Milera was
16 working, his brother. I think before he walked out the
17 door, he asked me for some money. I think I had \$3 or
18 \$4 in loose change which I gave to Doug, because he
19 wanted to get another cold drink down the street there,
20 and that's the last I saw of Doug that day.

21 Q. But you spoke to Dorothy and later Jenny Grace that day.

22 A. Yes. I went up to Dorothy's son's place later in the
23 afternoon, and I met her there. Apparently Doug and
24 John had gone to Bill's place, Dorothy's son's place,
25 and they had spoken with each other on the back verandah
26 there, but I wasn't there when that occurred, yes.

27 Q. So that was on the Thursday, 8 June. At about that
28 time, did you go and see Nanna Laura.

29 A. I think that was the Thursday afternoon when I went to
30 Bill's place and met Dot, and he, Bill, took us back to
31 Dorothy's place, and Jenny Grace was down the street
32 buying some lunch, and she came to Dorothy's place
33 after, and I think we had some lunch together, and were
34 speaking about what had happened with Doug, and then we
35 decided to go up to see Nanna Laura, who had been very
36 ill in hospital at the stage.

37 Q. We have been calling her the daughter of Pinkie Mack.

38 A. Yes, the daughter of Pinkie Mack.

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1 Q. When you went to see her, was she quite ill at that
2 time.

3 A. Yes. When we pulled into the hospital grounds, we saw
4 Muriel driving out.

5 Q. Muriel Van Der Byl.

6 A. Yes, drive out the place, because she waived to us. We
7 didn't know who she was, so we waived back at that
8 stage. We found out it was Muriel. When we got into
9 the hospital, there had been Judy Kropinyeri had been
10 sitting on the front verandah with her head hung down.
11 She looked like she was very worried. I thought she was
12 very worried about the daughter of Pinkie Mack being
13 very gravely ill, and I think there was other people,
14 other women sitting on the front verandah too, so we
15 went into the ward to see her, and when we walked into
16 the room, Marcie Kropinyeri was in the room, it was, I
17 think, Rachael Day, Sarah's other sister, and maybe a
18 couple of other women.

19 Q. Just putting it in context, you visited the daughter of
20 Pinkie Mack on the Thursday afternoon, then there was a
21 meeting on Friday 9 June, at the Nunga Centre.

22 A. Yes, that's right.

23 Q. Could we come, then, to that meeting. How did you find
24 out about the meeting.

25 A. Well, I did find out that there had been a meeting on
26 the Thursday up there as well, and the women, I thought
27 the women had come out on the Thursday about a meeting,
28 but I didn't know nothing about it, and Dorothy and
29 Jenny came to my place about 10.30 or 10 or something,
30 and said there was a meeting at the Nunga Centre and
31 that the media was up there and everybody was up there,
32 there was a big mob at the Nunga Centre.

33 Q. What time did you go down there.

34 A. I probably would have got up there about 11 o'clock, and
35 when I pulled up in the car - Jenny drove us up there -
36 Jenny and Dorothy just said 'We'll drop you off here'.
37 There was guards at the gate and all the media was lined
38 up outside the gate, they weren't allowed into the

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1 perimeter of the Nunga's Club, in through the gates.

2 Q. You were on the committee of the Nunga Centre at that
3 time.

4 A. Yes, I was on the committee. I wasn't notified that
5 there was going to be a meeting that morning.

6 COMSR

7 Q. I didn't hear that.

8 A. I didn't know there was a meeting that morning, I wasn't
9 notified. I was on the committee, the Nunga's Club
10 committee. When I walked in through the door up the
11 passage, I walked past the program director's office,
12 and in the office was Tim Wooley standing there looking
13 out through the glass, there's big glass windows there,
14 and you can see the media from the program director's
15 office, and Isabel Norvill, his program director, she is
16 the sister of Victor Wilson, she was there, and there
17 was another man there, a scruffy looking man with a
18 beard. I didn't know who that man was. I thought
19 someone said he was a lawyer, but I couldn't be sure. I
20 didn't know who he was.

21 Q. Did he have a black beard and black hair.

22 A. I thought he had dark hair and a dark beard. He didn't
23 look like a clean-cut lawyer.

24 Q. His name wasn't Chris Charles, was it, before you go any
25 further.

26 MR MEYER: Perhaps we can ignore 'scruffy' and
27 accept that Mr Charles dresses casually occasionally.

28 COMSR

29 Q. Have you met many lawyers in your time.

30 A. Only clean-cut ones.

31 XN

32 Q. Did you speak to Isabel Norvill.

33 A. I asked Isabel, I said to Isabel, 'Why wasn't I told
34 about the meeting here today', because cars were
35 everywhere in the yard of the Nunga Centre, there is
36 quite a big yard, and she said 'Don't you come here
37 putting anything on me'. She didn't say exactly that
38 word, she used another word. She said 'Why don't you go

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1 into the meeting'. She said 'Go and ask them at the
2 meeting. They're all there at the meeting, go and see
3 them in there'.

4 Q. Did you know go into the conference hall.

5 A. Yes. I may have spoken to a couple of people in the
6 foyer - people were all in the foyer looking out the
7 window, seeing the media out the front - and I think
8 when I walked past the kitchen I spoke to my cousin,
9 Mary Smith, she works there, and I may have spoke with
10 her for a couple of minutes, and maybe a couple of
11 others, and then I walked on into the meeting, and
12 probably would have got in there after 11 o'clock.

13 Q. About how many people were at this meeting.

14 A. Well, it's a fairly -

15 Q. Is the hall bigger than this room.

16 A. Maybe three quarters of this room, I think it might have
17 been.

18 COMSR

19 Q. What is the Nunga's Club. Is it a social club or some
20 other type of club.

21 A. It was started about 20 years ago and, yes, it takes
22 care of the needs in the community. Like they have a
23 housing committee formed there as well, we have some
24 community welfare FACS workers working from there, a
25 well-being group, a community worker works from there,
26 and program directors take care of the needs of the
27 people in the community. They uses is as a resource
28 centre and programs are set up there.

29 XN

30 Q. When you went into the conference room, did you see Matt
31 Rigney.

32 A. Yes, he was seated. The tables were arranged in a
33 rectangular shape, and Matt was seated at the head of
34 it, along with Jimmy Jackson, he was our temporary
35 chairperson of the Lower Murray Nunga's Club at that
36 time, because our other chairperson was away in
37 Canberra, doing some work in Canberra at that time. He
38 was only there for about six weeks or something as our

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1 chairperson.

2 Q. Did Victor Wilson speak in your presence at that
3 meeting.

4 A. Yes.

5 Q. What did you hear him say.

6 A. He did speak on a number of occasions, but one of the
7 times that he had been speaker, he was talking about,
8 telling the people at the meeting that John Campbell had
9 been supplying Doug Milera and getting him drunk, he was
10 just telling the meeting this about John, that John had
11 been supplying Doug with a lot of alcohol, out at
12 Wellington, and I knew that this was a lie, he was
13 talking about the day before, because Doug didn't come,
14 John didn't come looking for Doug, because it was Doug
15 that was looking for John for a place to go and have a
16 rest. I don't know what else he said at that time, he
17 did speak a few times, a few times later on, too, during
18 the course of that meeting.

19 Q. Was Sandra Saunders there.

20 A. Yes, all the women were there, Val, Muriel, Sandy,
21 Doreen.

22 Q. Doreen Kartinyeri.

23 A. Yes, Doreen Kartinyeri. I stood in the doorway for a
24 couple of minutes, and Sandy Saunders was speaking, and
25 I think what - the gist from what I could gather was
26 that she had been speaking about Dorothy, and saying to
27 the meeting that Dorothy had been faxing a lot of
28 information to McLachlan's office, and when I walked in,
29 I think when she saw me, I think she dropped the name
30 'Dorothy' when she was speaking to the meeting, because
31 I don't know exactly how long she'd been speaking the
32 time before, before I walked in there.

33 Q. Was there a whiteboard up.

34 A. Yes, there was a whiteboard behind Matt Rigney where
35 they were seated, and I think it had the agenda items
36 written upon it, because I didn't see any agenda, you
37 know, any papers handed around at the meeting. I guess
38 they had it written up on the whiteboard. All I can

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1 remember is just that they had, I think, about four
2 agenda items. The fourth one was freedom of speech and,
3 I don't know, the second one may have been the
4 Ngarrindjeri spiritual beliefs, and a couple of other
5 items, I can't remember what they were, maybe it was to
6 do with - I think the meeting voted Matt Rigney in as a
7 spokesperson to make media statements. I think that he
8 was voted in that all future media statements would come
9 through Matt Rigney.

10 Q. Was there any indication as to whether other people
11 would speak.

12 A. Other people were speaking, were asking questions and
13 were speaking, but -

14 Q. Did you ask to speak.

15 A. A couple of times I asked to speak there, but I can't
16 remember anybody asking the hard questions, like if what
17 had taken place down at Goolwa. I don't remember
18 anybody asking the hard questions of Vic or either men
19 or anybody that was involved down there.

20 Q. When you asked to speak, what did you say.

21 A. Well, I asked - first of all I just wanted Matt and the
22 people at the Nunga's Club to know that there had been a
23 group of women that did not recognise Doreen Kartinyeri
24 and Val and Muriel as our elders, you know. I said
25 'They are only a couple of years older than what we are,
26 and we don't recognise them as our elders. The ones
27 that we recognise as our elders would be our 74 year old
28 women, or older', and I think I proceeded to name some
29 of the women that we had gone to over the years, elderly
30 women, for information about, you know, about our life
31 at Point McLeay, our traditions. With the daughter of
32 Pinkie Mack, we used to ask her for some herbal medicine
33 and some remedies and stuff, and Granny Smith and people
34 like that, I was referring to as elderly women.

35 Q. Which ones did you name.

36 A. Probably would have been Granny Smith, the daughter of
37 Pinkie Mack, if I said said Auntie Priscilla, I believe
38 it was Granny Smith's sister, I think I mentioned Auntie

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- 1 Bertha's sister Dulcie Wilson, I think there might have
2 been a couple of other women that I mentioned as well,
3 elderly women that we went to and we classed as our
4 elders.
- 5 Q. Did Val, Muriel or Doreen respond when you said that you
6 didn't recognise them as elders.
- 7 A. No, they did not respond to what I claimed, but they did
8 say 'There is another 74 year old woman', I think
9 Veronica Brodie mentioned that it was Auntie Maggie,
10 Auntie Maggie Jacobs, and Doreen said 'There is another
11 74 year old women too', that was Auntie Connie Roberts,
12 and she was seated around the table too, 'Auntie Connie
13 Roberts' and Doreen walked across to her and she said
14 'This is another of our 74 year old elder', and that she
15 went on to say that they were the ones that had the
16 combination to the, I think she meant to the vault where
17 the secret envelopes were kept at that stage.
- 18 Q. What did she say about the combination. Who had what.
- 19 A. I think she said she had one half of the numbers, and I
20 think she said that Auntie Connie Roberts had the other,
21 because that was the first time I heard about that,
22 about them having two different people having different
23 numbers. I thought that's what she said.
- 24 Q. Did she say anything about whether or not anyone would
25 get to see them.
- 26 A. She said nobody would get to see the secret envelopes.
27 'The only way they'd get to see them would be over my
28 dead body'.
- 29 Q. What did you say about that.
- 30 A. I can't remember, just - because I think she was just
31 speaking to the meeting, she sort of didn't look at me
32 or address me or name me in any way, I think she was
33 just making a statement, whether it was just for my
34 benefit as well as for everybody at the meeting, I can't
35 remember what she -
- 36 Q. Did you say anything about the need for the women, in
37 particular the elderly women, to have been consulted.
- 38 A. Yes. The people asked some questions at the rest of the

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- 1 meeting. I think I asked Matt again 'Can I speak', and
2 I said to Matt about he should never - for some reason,
3 I don't know why I'm thinking it was a bit too late to
4 do this, but I said we should have called in the elderly
5 women in the Ngarrindjeri community, and we should have
6 asked them, you know, about all this business, to see
7 what the elderly women in our community had to say about
8 it, before we proceeded like it did. I was more or less
9 saying we should have consulted our elderly women in our
10 Aboriginal community, Ngarrindjeri community, to see
11 what they had to say about the secret women's business.
- 12 Q. Did you also speak to the meeting about accountability.
- 13 A. Yes. I think I was sitting straight across the room
14 from Vic, Vic Wilson, and other people had been asking
15 other questions there, but I can't remember what they
16 were saying, but I just said, when I got a chance to
17 speak again, that I think that the people, our leaders
18 that were leaders of our organisations, and the people
19 that were in high profile jobs in the Aboriginal
20 communities, should be more accountable to the people,
21 should be more open with their people and let the people
22 know what they are doing, because if they get out on a
23 tangent on their own, there is no way that the people in
24 the community can back these people. I think I said it
25 a couple of times, should be more open and don't tell
26 lies to the people, or something, and I think Vic said
27 to me, I think he said - he was sort of looking at me
28 and he said 'Dorothy was lying too', but he didn't say
29 exactly specifically anything what -
- 30 Q. In what area she was lying.
- 31 A. Yes, he didn't say what area.
- 32 Q. Did he say anything about getting the television people
33 on side.
- 34 A. Yes. They got in a big circle and they said 'Let's join
35 hands together to give support', and I think they were
36 saying that they all supported the Ngarrindjeri beliefs,
37 and they all grabbed hands and got in a big circle, and
38 Vic said 'Why don't we call the media in', and the ones

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1 that they wanted to call in were Channel 2, they didn't
2 want to call any other channels in to film them getting
3 into this big circle and all having unity and supporting
4 the Ngarrindjeri beliefs and all that, and they said
5 'Let's go outside', so all the people wanted to go
6 outside and be filmed outside, and I just left the
7 meeting then - I think that more or less finished the
8 morning session - and walked back up into the other
9 rooms.
10 CONTINUED

- 1 And I think that's when they broke for lunch. And I
2 think, when I walked out of the room, I met up with Mr
3 Lovegrove. He is our administrator out at Murray Bridge
4 at our Legal Rights Movement out there.
- 5 Q. He is the field officer for Legal Rights.
6 A. He was the field officer.
- 7 Q. This is back in June -
8 A. I think he has the job today. He has an office there
9 now. I went there the other day and I saw the
10 administrator there and I said to someone that worked
11 there 'Who is the administrator?'
- 12 Q. He said 'Mr Fairgrove.'
13 A. He may have been a field officer then. I am not sure if
14 he was an administrator or field officer then.
- 15 Q. Did he speak to you about the Nunga Club denying Dorothy
16 use of the facilities.
17 A. Yes, he said that 'Don't take any notice of them, Beryl,
18 because they can't stop Dorothy from using any of the
19 facilities at the Nungas Club. If they try to stop her,
20 they will be in trouble with the Equal Opportunities
21 Commission if they try to stop her from accessing the
22 services of that club.' They couldn't stop her because
23 of that.
- 24 Q. When they joined in the circle and spoke of Ngarrindjeri
25 beliefs, was it ever spelt out which beliefs.
26 A. No, nothing was defined, though. There was nothing on
27 the board. All they said was Ngarrindjeri spiritual
28 beliefs, but nothing was - whether they had spoken of it
29 before I got there to the meeting, but nothing was - I
30 didn't see nothing on paper or nothing was said at the
31 meeting exactly what the beliefs were.
- 32 Q. When they joined, or leading up to the joining of hands
33 in the circle, was there any reference to Christian
34 beliefs.
35 A. Jimmy Jackson said to me, he said - because I always
36 thought Jimmy was a Christian, because I used to
37 fellowship a lot at Point McLeay with people at Point
38 McLeay that held Christians beliefs. And we used to go

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1 along to what we called sing-a-longs and Jimmy Jackson's
2 was one of the houses I used to go to down at Point
3 McLeay. And he said - I said 'Well,' I said 'I can't.'
4 I said 'I am a Christian.' I said 'I can't believe -
5 put Ngarrindjeri ahead of my Christians beliefs.' And
6 Jimmy Jackson said 'That's only white man's beliefs.'
7 He said - you know - and, like, I really got a shock to
8 think that Jimmy was talking like that. He said 'We
9 believe in Ngarrindjeri beliefs.' And they grabbed
10 hands and there was a minister there, one of the
11 Aboriginal men that had been at the Uniting Church. And
12 he joined hands with the group. I said 'I will stand
13 with you as Ngarrindjeri people, but,' I said 'I can't
14 stand there with you with your beliefs.' I never saw
15 anything on the board to define what the beliefs were.

16 Q. Did you later go to the afternoon session.

17 A. Yes, and I stayed for lunch there and I met with a
18 couple of the men there and had been talking with some
19 of the men that were there at the meeting there.

20 Q. In the afternoon session, did Doug Milera come.

21 A. Yes, I am not quite sure whether - I think he may have
22 already been seated at the meeting when I walked back
23 into the afternoon session and - because I got a bit of
24 the shock. I didn't think Doug was going to come
25 anywhere near all the people, because of what had been
26 transpired a few days before. And, when I walked in
27 through the door there, I stood in the doorway for a
28 little while and I think that is when Maggie Jacobs said
29 'I hope there is not two Judases at this meeting like
30 there was at the last meeting.'

31 Q. That is Maggie Jacobs.

32 A. Yes, and I thought she was meaning Doug and I. And I
33 think the ones she was referring to at the last meeting
34 may have been Dorothy and Doug, like, going to the
35 media. And I think that's what she was referring to.
36 But, when she saw me walk in through the door, she made
37 that remark to the meeting. And I thought she was
38 referring part of that to me.

1 Q. In whose company was Doug, from what you could see, who
2 was he with, at that meeting.

3 A. I thought he was just - he was seated at the table.
4 Matt Rigney was just up from him. And, on his left,
5 Doug's left, was George Trevorrow and Vic Wilson was
6 sitting behind him. So, I looked for a place to sit and
7 I went across from Doug, because I wanted to know what
8 he was going to say at that meeting.

9 Q. Did he address the meeting.

10 A. Yes, I think Matt may have made an opening statement
11 about him coming to speak at the meeting there to the
12 people, I think. I can't remember. And then I think
13 Doug then proceeded to talk there then.

14 Q. Can you tell us what Doug said to the meeting.

15 A. I think he started to recap the reasons why the
16 Aboriginal Heritage Act was - Committee was formed and
17 that was - and the reason why they were down on
18 Hindmarsh Island. That was to look for sacred sites or
19 for the middens. And, if there was any bones or
20 anything that was found there, they were to be listed
21 and recorded. And I think he said that, if there was
22 any sites that were found there, he wanted them to be
23 fenced off. He wanted them fenced off there and he was
24 down there with an archaeologist and the reason why he
25 was down there at - on Hindmarsh Island, that's what he
26 was doing down there.

27 Q. Did he talk about his own expense.

28 A. Yes, well, he - he said that he was asked to do a - him
29 and Sarah, they used - he felt that him and Sarah had
30 been used. That's what he said. He felt that they had
31 been used by different groups. Because, when there was
32 a job to be done, it was Doug that was stuck out the
33 front to do the job for the groups. And, when they said
34 'Come to this meeting, Doug', he would go to that
35 meeting. 'Come to this other meeting', or 'go there',
36 or 'go there'. Doug said he was always going to these
37 meetings and doing things for people, but, when it came
38 to getting financial help from the people for expenses

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1 that he was incurring in running around at these
2 meetings. He said he had, you know, telephone bills and
3 petrol expenses, but he said nobody would give him any
4 money. And he said 'I don't run around here for
5 George.' And he indicated George Trevorrow sitting on
6 his left there. And I think that is the only person's
7 name I remember him speaking about it, that he said.
8 And he felt like he had - just had not been given
9 adequate money for all the work that he had been doing
10 running around for different groups.

11 Q. Did he speak about his Christian beliefs.

12 A. Then he went on to say, I think he spoke about that he -
13 I don't know how he brought it about. I think he was
14 more or less referring to the women, you know 'Why do
15 you want to go about dredging up things from the past?
16 Why do we want to go back into our past and dredge up
17 things from our past?' And I think he said about 'White
18 people don't go back into their past.' He said 'They
19 had a lot of things back in their culture, but they
20 don't go dredging things up from the past and living in
21 the past. They get on with what is happening, like, in
22 today's world.' I think that's what he meant and said
23 'Why do we, the Aboriginal people, go back into our
24 past?' He said 'We have got Christian beliefs, now.'
25 He said 'We should only just take the good from the
26 past.' He said 'And all the bad things that was in our
27 past, we should be leaving it back in our past.'

28 Q. Did he talk about 1995 issues for Aboriginal people.

29 A. He said that, you know 'We should be getting along with
30 1995 issues.' And he said there was more important
31 things like 1995 than dredging up the things of the
32 past. He spoke about there was unemployment. And I
33 think he did mention that they were looking forward to
34 opportunities, employment opportunities, for people down
35 at Hindmarsh Island. He wanted to get on with 1995
36 issues and I think about the youth. I think he
37 mentioned about the youth, to do things for the youth.
38 And I think he may have mentioned a couple of other

- 1 things, but I can't remember them.
- 2 Q. Did he say anything about what had occurred in relation
3 to Dorothy and the threats that had been made against
4 her and his views on that.
- 5 A. Yes, I think he did say something about that, that -
6 about the threats against Dorothy, about looking to use
7 witchcraft on her or to milin her. I think he did speak
8 about that at the meeting as well as he spoke to -
- 9 Q. Did he speak about what the white people did in their
10 past.
- 11 A. He brought up something about maybe in the white
12 people's past or in their culture that they did have
13 sacrifices and they had Stonehenge and all that and he
14 said `You don't see them doing those things, keeping
15 those practices going today. And why are we trying to
16 resurrect things from our past that had been left in our
17 past? Why do we want to go back into those areas?'
- 18 Q. Did anyone attempt to stop Doug.
- 19 A. No, they just - the women didn't. I can't remember any
20 of the women saying anything, taking anything out -
21 having an issue with Doug. They all just sat there
22 quietly and were listening, even though I think it was a
23 very cold reception Doug was getting. Nobody was
24 acknowledging him with any smiles or encouragement or
25 anything. They just went there and they were just
26 listening to what he had to say.
- 27 Q. How would you describe his state of sobriety.
- 28 A. He was sober. And, all through the meeting I had the
29 feeling that he never said anything that he was going to
30 - ever going to retract his media statements. You know,
31 that he never said to the meeting that he was going to
32 go back and say that what he said was all wrong. He
33 just - he was - in fact, I think Jimmy Jackson went to
34 say something and went to speak on behalf of Doug and
35 Doug said - was going to agree with him for a little
36 while and then he said `What did you say, Jimmy? No,'
37 he said `don't you go putting words into my mouth.' He
38 was very adamant about people putting words in his

1 mouth. He was the one doing the speaking and he was
2 speaking from his own heart. And, all through the
3 meeting I never had any inclination that he was going to
4 retract anything he said. And he faced the meeting full
5 on with the men and women there and Matt was there. But
6 he still wasn't going to retract anything he said or
7 any statement made to the media.

8 Q. Did he say that he himself was a Christian.

9 A. Yes, he said that 'I'm a Christian,' he said. At one
10 stage, I can't think exactly where he said it, but he
11 said 'I am a drunken one, but,' he said 'I am still a
12 Christian. I have still got my Christian beliefs.' And
13 Victor was behind him and he said 'I am a Christian, too
14 and I believe in Jesus', sitting behind Doug, Victor
15 said. And Doug heard Victor speaking behind him, but he
16 didn't turn around to look at Victor or anything. He
17 sort of just listened and didn't acknowledge Victor
18 sitting behind him.

19 Q. Did he say anything by way of questioning the women
20 about whether or not any of them had ever, ever been
21 through Ngarrindjeri initiation or traditions or the
22 like.

23 COMSR: I don't know what the answer to this is
24 going to be.

25 XXN

26 Q. Don't go into any detail.

27 COMSR: Was it mentioned?

28 MS SHAW: Yes.

29 XXN

30 Q. Was it mentioned.

31 A. Yes, he may have asked the women - said to the women,
32 you know 'Which one of you women know anything about
33 initiations and that?' Because, like I said, we had all
34 grown up together. We knew each other. If there is
35 anyone that was traditional in our community we would
36 have known it, but there was - they were asking the
37 women that, because I think some of the women had been
38 baptised and - maybe in the river - in the lake. A lot

1 of them were professing their Christian faith. So, that
2 is why Doug would have said that to them.

3 Q. How did he conclude his address to the meeting.

4 A. I am not quite sure whether he said that he respected
5 the old people's view and - or the Ngarrindjeri views,
6 and he respected them, or - as well as saying that he
7 loved the people, loved and respected all the
8 Ngarrindjeri people. I thought he was talking to the
9 people about the people that were the Ngarrindjeri
10 people that were at the meeting.

11 Q. What happened then. Did the meeting end, or did Doug
12 leave.

13 A. I think he just said 'Thank you', and that. And there
14 was - he finished what he had to say. And I think Matt
15 sort of just summed it up and said 'Well, thanks Doug
16 for coming along and giving us your point of view.' And
17 there wasn't any acknowledgement from the people. You
18 know, no-one got up and acknowledged Doug or thanked him
19 or anything like that. So, he just sort of stood up and
20 I think he just sort of sauntered out of the meeting. I
21 think Sarah was sitting in the meeting and picked up - I
22 think Sarah and him more or less walked out. And I
23 think he stood in the door for a couple of minutes and
24 then there was a couple of other people at the meeting
25 wanted to speak. And I think it was Lew Rigney said
26 that he could feel something about it. I think he said
27 at the time the meeting was breaking up, because I think
28 they just went there to listen to what Doug had to say.
29 I think that was what the meeting was about.

30 MR SMITH: Perhaps I could rise to tell you that
31 Maureen Pyke, counsel for Dr Deane Fergie, rang me this
32 morning to say that she wasn't expecting this witness
33 this morning and that she had another engagement and
34 wished to reserve her rights. I made it clear to Ms
35 Pyke that the ladies such as Mrs Kropinyeri, their
36 cross-examination has to be concluded this week, but
37 that it was made clear to everyone that these ladies
38 would be finishing their evidence in this week. And I

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1 notice Stephen Kenny is not here and I am not precisely
2 sure why he is not here. So I suggest, in the light of
3 what Ms Pyke requests, that we accede to this request,
4 one more time, but the stage has been reached in this
5 Commission where we can no longer continue to
6 accommodate people and we can't keep deferring
7 cross-examination.

8 COMSR: Yes, when you say 'one more time', that
9 means somewhere later this week, I take it?

10 MR SMITH: Yes, the whole of the week has been set
11 aside, amongst other things, for the completion of the
12 group of ladies that have been called the dissident
13 ladies, but there is likely to be a continuing problem
14 with the completion of Dorothy Wilson, for instance.
15 The Mouth House letter has not yet been released to this
16 hearing by the Commonwealth. The Mouth House letter is
17 an important piece of evidence in respect of this
18 Inquiry and, as yet, we have no word back from the
19 Commonwealth and the Minister as to whether he will
20 allow this Commission to have access to that letter.

21 So, until that is done, Dorothy Wilson's evidence -

22 COMSR: We are not talking about the sealed
23 envelopes?

24 MR SMITH: No, it is not the sealed envelopes. It
25 is a letter which was prepared on 9 May 1994 and signed,
26 first of all, at The Pines or Bunkhouse it has been
27 called. Then that letter received some attention at the
28 Mouth House and something was added to it there and it
29 was that day faxed from Goolwa to the Federal Minister.
30 It then became part of the evidence in the Federal
31 Court. And the problem with the letter is not so much
32 that I think originally when this letter was proposed to
33 be tendered through Dorothy Wilson, Mr Tilmouth rose to
34 object to raise the fact that there was a
35 confidentiality order made in respect of it in the
36 Federal Court. In fact, a close perusal of the Federal
37 Court transcript shows that the confidentiality order,
38 in the end, was discharged in the course of the hearing,

1 but what causes the problem with the letter. It is a
2 letter discovered, of course, in the course of those
3 proceedings and we, this Commission, require that letter
4 and another document that formed part, if you like, of
5 the discovery or the disclosure in the Federal Court.
6 CONTINUED

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1 We need the consent of the Federal Minister to have
2 access to that document. That consent, so far, has been
3 refused. For that reason, Dorothy Wilson's evidence
4 cannot be completed until this issue is resolved, but I
5 will contact counsel with an interest in cross-examining
6 the other ladies, and they must be, subject to your
7 ruling on this, completed in the early part of this
8 week.

9 COMSR: That is so, because there is not a great
10 deal of latitude in the arrangements that we have for
11 witnesses.

12 MR SMITH: No, we have got time constraints, of
13 course. I will contact Mr Kenny and find out. I should
14 say, I received some telephone calls about Mr Kenny's
15 non-attendance this morning, but nothing that made it
16 clear why he is not here. I will contact him. There is
17 some perceived problem with funding apparently. I will
18 let you know what the true position is about that then.

19 COMSR: I do not know if there is any other
20 party here who wishes to cross-examine the witness.

21 MR MEYER: Under the ordinary course of events, I
22 would go last, so I do not propose to commence any
23 cross-examination. To be quite frank, I have got very
24 little, if anything, to put to this witness, but I might
25 have after cross-examination by other counsel. I will
26 wait to see what happens with Mr Kenny.

27 MR SMITH: If that is the case, Mrs Kropinyeri can
28 be released for time being subject to that.

29 COMSR: Yes. Is it possible to contact counsel
30 over the luncheon adjournment?

31 MR SMITH: We will be adjourning now, so I will
32 contact counsel now.

33 COMSR: And resuming at 2.15?

34 MR SMITH: No. There has been a change this
35 afternoon. Mrs Fisher was scheduled this afternoon.
36 For reasons which I will elaborate upon on another
37 occasion, she will not be giving evidence this
38 afternoon, but later in the week. Her evidence is

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1 contingent upon some other decisions being taken. I
2 have had conversations with Mr Wardle this morning about
3 Mrs Fisher and the notebook and topics like that.

4 There are no other witnesses this afternoon. I took
5 the view that counsel could usefully use this afternoon
6 to get on top of the Department of Aboriginal Affairs
7 documentation so that Mr Rathman could be completed this
8 week.

9 COMSR: Yes. Although we could usefully use the
10 afternoon in evidence, too, if we had the witnesses
11 available, but you tell me there is some difficulty, as
12 I understand it, obtaining the attendance of Mrs Fisher.
13 That cannot be remedied. You say it is an opportune
14 time to recall Mrs Wilson -

15 MR MEYER: If there is any likelihood of Mr Kenny
16 being available this afternoon -

17 MR SMITH: Or Maureen Pyke.

18 COMSR: Yes, I think we should adjourn until
19 2.15, and see what can be discovered concerning the
20 reasons for the non-attendance of counsel, and whether
21 in fact they wish to attend this afternoon for the
22 purpose of cross-examination.

23 WITNESS STANDS DOWN

24 ADJOURNED 11.45 A.M.

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- 1 RESUMING 2.35 P.M.
2 MR SMITH: The witness for this afternoon is Dulcie
3 Wilson, and she will be examined by Mrs Shaw on the
4 basis of the direction that was given some time ago.
5 MRS SHAW CALLS
6 DULCIE WILSON AFFIRMED
7 COMSR: Is there any part of the statement of
8 the witness which goes beyond matters already in the
9 public arena.
10 MRS SHAW: No. I have spoken to Mr Smith about its
11 contents, and he seems to agree with my view that there
12 is nothing that goes beyond it.
13 COMSR.
14 Q. Is there anything which is in your statement which goes
15 beyond matters which have already been disclosed in the
16 press.
17 A. No, there is nothing, no.
18 Q. You understand that, out of caution, I ask these
19 questions, in case it is necessary for me at any stage
20 to take any evidence in a private hearing and in the
21 event that you were about to say something which goes
22 beyond matters which have already been publicly
23 discussed and disclosed, I would like you to let me
24 know.
25 A. Yes, I will.
26 Q. That includes not only matters relating to women's
27 business, but also any matters of Aboriginal tradition.
28 EXAMINATION BY MRS SHAW
29 Q. Looking at the statement that you have been shown of
30 some 28 pages with three annexures, that contains the
31 evidence you wish to give before this Royal Commission.
32 A. Yes.
33 Q. How old are you.
34 A. I'm 63 years old.
35 Q. Where were you born.
36 A. I was born at Point McLeay Mission.
37 Q. Who was your father.
38 A. My father was Spencer Rigney.

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- 1 Q. Can you tell us briefly what you know of his ancestry.
2 A. He was a descendant of Isobella Sumner, from whom Doreen
3 Kartinyeri is also descended.
4 Q. As you were growing up, what was the name that she was
5 given.
6 A. She was given the name of Mulchoo.
7 COMSR
8 Q. Who was given that name.
9 A. Isobella Sumner. It was an Aboriginal name that my
10 grandparents used to refer to.
11 XN
12 Q. And the grandparents who referred to her by that name,
13 what were their names.
14 A. Essie and Edward.
15 Q. Your mother was Lorna Sumner.
16 A. Yes.
17 Q. And her ancestry.
18 A. Matthew Sumner and Elsie Tripp.
19 Q. You attended the school at Point McLeay.
20 A. Yes, I did all my schooling there.
21 Q. Who was your teacher.
22 A. Mr W.T. Lawrie.
23 Q. For how long did you remain there living at Point
24 McLeay.
25 A. I lived there for nearly 26 years.
26 Q. Were you married at Point McLeay.
27 A. Yes. I was married when I was 18, and I was married to
28 the same man for over 40 years.
29 Q. That is Lindsay Wilson.
30 A. Lindsay Wilson.
31 Q. Was he 10 years older than you.
32 A. Yes, he was.
33 Q. But he had also been raised on the mission.
34 A. He was.
35 Q. Can you tell us what his ancestry was.
36 A. He was born actually at Kingston in the South-East. His
37 mother was Mary Watson, but his father was Charlie
38 Wilson from Point McLeay.

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- 1 Q. He is a brother to Bertha Gollan.
2 A. Yes, that's right.
3 Q. Your mother died, I think, when you were 12 years of
4 age.
5 A. That's correct.
6 Q. And your grandmother on your father's side, Essie
7 Wilkins, raised you thereafter.
8 A. That's correct too.
9 Q. In addition, I think your Auntie Dulcie Wilson, who
10 lived next door, had the care of you for much of the
11 time.
12 A. She did, because she was my father's sister, who I was
13 named after, and she cared for me a lot.
14 Q. You've heard claims now about Hindmarsh Island. Did
15 your grandmother, Essie, ever say anything to you about
16 Hindmarsh Island.
17 A. No, she never ever spoke about Hindmarsh Island.
18 Q. Do you have the view that if anyone would have known
19 about Hindmarsh Island, that is and the claims that are
20 now made about it, Grandmother Essie would have.
21 A. I am sure she would have known something because we were
22 - well, I was told by my uncle that Grandmother Essie's
23 parents originally came from Kangaroo Island, and lived
24 in the Encounter Bay, Goolwa area for some time before
25 they moved to Point McLeay Mission.
26 Q. Can you tell us, as you have done in paragraph 6 of your
27 statement, about the kinds of things you were taught of
28 a traditional nature by your father as you were growing
29 up.
30 A. Yes. When we were children, because we didn't have much
31 in the way of money, we used to have holidays about
32 three miles from Point McLeay at a place called Narrung
33 Landing, and my father used to go out and gather
34 flexible sticks to make a framework, and my mother would
35 sew wheat bags or chaff bags together to make a covering
36 to make a type of wurlie for us to live in while we were
37 on holidays.
38 Q. And what kind of food would you eat.

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- 1 A. We mainly ate fish because we camped near the lake, Lake
2 Alexandrina and Lake Albert, where the two lakes met,
3 and we mainly ate fish and rabbits and cooked a few
4 ashes damper in the ashes.
- 5 Q. Did you also go to the Coorong for holidays.
- 6 A. Yes, we went to the Coorong quite a lot because that was
7 another area which was about 20 miles away from Point
8 McLeay, and we would go there nearly every Christmas
9 holidays. We would pack our few belongings in the cart
10 and the horse, and away we would go to have our holidays
11 at the Coorong and this same type of shelter we lived in
12 there. We didn't take any mattresses or any bedding, as
13 such, but my father used to gather some soft bushes and
14 make a type of bed for us to sleep on, and that's how we
15 lived then, a shelter where we cooked our food on the
16 open fire or in camp ovens, and we mainly lived off
17 fish, rabbits, cockles, muntries, ngangies and
18 culthamuies.
- 19 Q. What are muntries.
- 20 A. Muntries are little berries that grow on bushes around
21 the sandy areas. Mainly around the seaside. We even
22 still gather them today around the Beachport area where
23 I live, not far away.
- 24 Q. The other two.
- 25 A. They are the ones that are - culthamuies are little
26 white berries that we used to get off the bushes that
27 grew along the hammock side of the Coorong.
- 28 Q. And the ngangies.
- 29 A. Ngangies are like Pigfaces, and we used to gather them
30 off the bushes. They grew like some of the plants - the
31 Pigfaces we get today.
- 32 Q. Did your mother teach you some traditional crafts.
- 33 A. Yes. My mother was very skilled in the art of basket
34 weaving and mats. She also - because we didn't have
35 much money, mother quite often used to get a piece of
36 hessian, and she would cut strips of old material,
37 because we never ever had anything new, and mother would
38 cut these old strips of material, and for a needle she

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1 would get a sardine - you know, the key of the sardine
2 tin and she would file that down to make a needle which
3 she drew the thread of the material through this
4 hessian, and that's how she made some beautiful mats.
5 She was very skilled in that type of work.

6 Q. Did she also teach you how to make baskets.

7 A. Yes, she did.

8 Q. Can you tell us what that involved.

9 A. That involved gathering the rushes from alongside of the
10 lake, and it is a type of rush that grew profusely along
11 the lake shore, and we would gather these rushes and dry
12 them, and then we would go along these threads of rushes
13 with a knife until we flattened them out. They were
14 easier for us to work with in that particular way.

15 Q. Did she also show you how to make feather flowers.

16 A. Yes, she did. The feather flowers would be made from
17 the pelican feathers. After shooting the pelican, the
18 pelican would be skinned and the skin dried out - pegged
19 out and dried, and when the skin was dry, mother would
20 then pull off the feathers and die them with crepe
21 paper.

22 Q. Were these kinds of crafts being taught generally at
23 Point McLeay as you were growing up.

24 A. No. I never learned them from any of the older ones.
25 Like, we didn't sit around in a group and learn
26 anything. I was only taught by my mother.

27 Q. You eventually, as you have said, married Lindsay
28 Wilson, and began your married life, I think, in a tent.

29 A. Yes. My married life was - we first went to live in a
30 tent in the backyard of my grandmother's place, and we
31 lived there for approximately 12 months until a little
32 cottage was available on the mission for us.

33 CONTINUED

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1 Q. As you were growing up, you were you told of traditional
2 views that were held about the behaviour of birds, for
3 example.

4 A. Yes. One of the things that stands out in my mind is
5 the minka bird. We were always told about the minka
6 bird. This was said to be a sign of death. When it
7 came near a camp or near our house or within hearing,
8 this was, to us, a sign of death.

9 Q. The willy wagtail.

10 A. Yes, the rutherruthy, which is a willy wagtail, if that
11 flew in your yard or somewhere nearby where you could
12 see it, this was a sign that visitors would be coming to
13 visit, or a letter, you would receive a letter. Another
14 thing that was told to me by my parents was about the
15 prupi, which is a type of ghost, and we were told about
16 this, that if, as children, we didn't behave ourselves,
17 the prupi would get us.

18 Q. Have you, as you have got older, heard different names
19 being attributed to that kind of ghost.

20 A. Yes. Some of the Ngarrindjeri people refer to prupi as
21 mulgewonke, that's one I've heard, and my husband used
22 to say to me that quite a number of our Ngarrindjeri
23 people are getting their language mixed up with others
24 from other Aboriginal people from other areas, and he
25 used to get quite mad about this because they were
26 getting quite confused with their language, because they
27 were taking a bit from here and a bit from there and not
28 really sticking to the proper Ngarrindjeri language.

29 Q. You also mention in your statement the 'old man beard'
30 creeper.

31 A. Yes. This is one that was used, the 'old man beard' was
32 used for medicinal purposes. This is a type of creeper
33 that grows on the bushes out in the scrub, or along the
34 road you'll find it, this is a white type of creeper on
35 the bushes, and this would be boiled down in several
36 pints of water for about half an hour to an hour and
37 this, when it was cold, it would be bottled, and this
38 was used for quite a number of ailments or sicknesses

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- 1 that you had, all depending on what it was, and I can
2 remember when my brother was very sick, he had a very
3 severe illness, and this old, very old Aboriginal woman
4 boiled up some of this `old man beard' creeper and used
5 to give that to my brother. He would take approximately
6 a tablespoon each time, and my brother lived until he
7 was well over 50, and we never thought he was going to
8 live much more than 20.
- 9 Q. Was that something that could be rubbed on the body.
10 A. It could be rubbed on as well. They used in it in quite
11 a number of ways.
- 12 Q. You left the mission at the age of about 26 with your
13 husband.
14 A. Yes. I was nearly 26. By this time we had three
15 children who were born on the mission, and we left the
16 mission to go to live in Millicent.
- 17 Q. You had three children, as you've said, and another one
18 -
19 A. Yes, we had another one at Millicent.
- 20 Q. Then I think you worked once your children began school.
21 A. Yes. Once my youngest child attended school, I then
22 went to work.
- 23 Q. You worked for many years for a mail company, drove the
24 school bus, and then worked as a school cleaner.
25 A. Yes. I did this type of work because it was convenient
26 for me to be home with my children. I was able to see
27 them to school, then I went to work at 10 o'clock until
28 2.00 for a mail company. I also drove a school bus, and
29 I was home then to see to my children. After I did that
30 for four or five years, I then held a school cleaning
31 contract for 17 or 18 years.
- 32 Q. Five years ago, you applied to be a regional counsellor
33 with ATSIC.
34 A. That's correct.
35 Q. You were granted that position.
36 A. Yes.
37 Q. You remained in that role for some three years.
38 A. Yes, I did, that was when ATSIC was first formed. I

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1 felt that I might be able to give some, have some input
2 into ATSIC, but I found this very, very difficult,
3 because there were other factors pulling against what I
4 wanted to do with ATSIC. I might just say here that
5 when the elections were down for this position with
6 ATSIC, that when the votes came in, there was only one
7 man that did - I came second in the top rating with the
8 votes, because the man who beat me only beat me by one
9 vote, so I felt confident that this was where I should
10 be, you know, going down this way.

11 Q. You felt you had a lot of support.

12 A. Yes, I felt I had a lot of support.

13 Q. You've also been involved with the Salvation Army for
14 all of your life.

15 A. For a large part of my life. I was raised in the
16 Methodist Church but, of my own free will, I left the
17 Methodist Church when I was 19 to go into the Salvation
18 Army, where I've been ever since, and I believe that
19 this was the right course for me to go on.

20 Q. I think you are the only member of your family who has
21 embraced the Salvation Army.

22 A. I am.

23 Q. I think just before you moved to Millicent back in 1957,
24 you were chosen to represent the Salvation Army.

25 A. I was.

26 Q. Can you tell us about that.

27 A. Yes. During that particular year, the Salvation Army
28 was holding a conference in England for women of our
29 church and, in Australia, they were to send seven
30 delegates from each State, and I was the delegate chosen
31 from South Australia to attend that conference in
32 England, I believe it was primarily because of my
33 Aboriginal background, and I went there and, when I
34 arrived in England, I was informed that I was the
35 delegate chosen to speak or to represent the Army here
36 in Australia.

37 Q. Did you speak to a gathering in London.

38 A. Yes. I spoke to a very large gathering of about 4000

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1 people.

2 Q. Following upon that trip to England and the speaking
3 engagement that you had in England have you, since that
4 time, fulfilled a number of speaking engagements.

5 A. Yes. I do a lot of speaking and engagements whether in
6 my church - not only within my church, but I've since,
7 in the last six to eight years, taken up public
8 speaking, mainly to promote Aboriginal people, because I
9 feel, I have felt, that for a long time people were only
10 hearing one side of the story about Aboriginal people,
11 and this is why I was speaking at a Probus Club in
12 Millicent, which led on to many, many speaking
13 engagements, and I've been as far afield as the Gold
14 Coast, and I get very busy at times.

15 Q. 10 years ago I think you were awarded 'Citizen of the
16 Year' in Millicent.

17 A. I was awarded 'Citizen of the Year' for my involvement
18 within the community, and my work in the Millicent
19 community, and for my work amongst the Aboriginal people
20 there as well.

21 Q. Are you often asked about your pale skin, bearing in
22 mind you're Aboriginal.

23 A. Yes, I do get asked that a lot. I was speaking over at
24 a combined service club meeting in Naracoorte only a few
25 weeks ago, and I was asked that same question about the
26 lightness of my skin but, as I told the men there, my
27 roots go back to a full blood Aboriginal woman and an
28 Irishman on my father's side, and half-caste Aboriginal
29 woman and an Englishman on my father's side.

30 Q. Your husband, Lindsay, is well-known for his
31 contribution to recording the culture of the
32 Ngarrindjeri people.

33 A. Yes, my husband was very, very interested in that type
34 of work. He was always interested in our Aboriginal
35 heritage right from a very young age, and he continued
36 that right throughout his life.

37 Q. Have you, that is you and your late husband, both been
38 directly involved with anthropologists from the South

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1 Australian Museum.

2 A. Yes, we have.

3 Q. Which anthropologists in particular.

4 A. Mainly Steve Hemming, Philip Clarke.

5 Q. What has been the nature of the contact that you've had
6 with anthropologists from the museum.

7 A. Mainly because of our association with Point McLeay
8 mission, and because Lindsay had this deep interest in
9 our Ngarrindjeri heritage, and Lindsay always wanted to
10 know more and more about his Aboriginal ancestry, and
11 Lindsay would always listen to what the older people
12 would tell him, and he learned quite a lot from some of
13 these people. Lindsay also made approximately 150 tapes
14 for the Adelaide Museum about the Point McLeay mission,
15 and I think they are still at the Adelaide Museum now.

16 Q. When you say `about the mission', do you mean relating
17 to Aboriginal traditions and culture.

18 A. Yes, as much as he knew.

19 Q. Over what period of time are we talking about that you
20 and your husband have had this contact.

21 A. I would say anything between nine, 10, 11 years.

22 Q. Did Steve Hemming and Dr Clarke stay at your home.

23 A. They used to stay at our home when they came to
24 Millicent.

25 Q. Did you and your late husband contribute to Graham
26 Jenkin's work `Conquest of the Ngarrindjeri'.

27 A. Yes, we did. Graham Jenkins came and spent a full day
28 with us, and -

29 Q. Acknowledged your assistance at the beginning of his
30 book.

31 A. Yes.

32 Q. I think in Millicent itself, your husband has been
33 honoured.

34 A. Yes. Lindsay contributed a lot to the work in
35 Millicent, the work with the Aboriginal community there,
36 and only recently I was approached by a committee member
37 of the Museum Trust in Millicent asking if I would give
38 permission for a memorial for Lindsay to be built. They

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1 want to build a special room, to recognise Lindsay's
2 work, at the Millicent Museum, and they intend to set up
3 a full room there with artifacts and different things
4 associated with the Aboriginal people, and I thought
5 this was a wonderful gesture on their part.

6 Q. Is one of the ancestors from whom Lindsay learned much
7 about your culture Jacob Harris, the father of Rebecca
8 Wilson.

9 A. Yes. Lindsay learned a lot from Jacob Harris, who was a
10 full blood Aboriginal man. Jacob was the father of
11 Rebecca Wilson also, and Lindsay was one of the boys
12 privileged, or was chosen, along with three other boys,
13 at the age of 12, to go to the Coorong and take part in
14 a week or more there with Jacob Harris, who taught them
15 the Aboriginal way of living off the land. Jacob taught
16 them many things, where to get fresh water from from a
17 certain type of reed that grew along the Coorong, they
18 gathered different roots for food, they learned how to
19 hunt for rabbit, not with traps, but with wadis, and
20 Lindsay used to make a lot of these himself. They
21 learned how to spear fish and gather cockles. Lindsay
22 said they lived completely off the land.

23 Q. Did he relate to you stories that Jacob Harris had told
24 him.

25 A. Yes. One of the things which stands out in my mind was
26 that Lindsay tells a storey about the cockleshells. He
27 said that many people assume that the shells are
28 remainders from where the Aboriginal people used to cook
29 their cockles and where they ate them, but he said that
30 Jacob told them that this wasn't so, because the
31 cockleshells that can be seen in rows were a part of the
32 ocean floor bed, and when a mighty upheaval of the earth
33 took place, the shells were exposed and they died. That
34 was one story that really stands out in my mind.

35 Q. Did he tell you of the customs that related to other
36 friendly Aboriginal groups visiting.

37 A. Yes. That was another story Lindsay used to relate to
38 us, which was about when other friendly Aboriginal

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1 groups came into that particular area where they were,
2 that they would burn a certain type of wood, which would
3 indicate which tribe they belonged to. For example, the
4 tea-tree or the sheoak or the malleewood each had their
5 own distinct odour, smell, and you knew from which
6 tribes that these people were visiting from.

7 Q. Did he, Jacob Harris, also teach Lindsay how to hunt for
8 certain ducks.

9 A. Yes, mainly the punkuri, this was a black duck, and
10 Jacob used to tell Lindsay and the other boys about the
11 punkuris which fed off the muscle bed which grew in a
12 particular area where the water from the lake and the
13 sea met, and this is where all the muscles would be, and
14 that's where you would find the black ducks. The
15 hunters used to covered themselves with mud, all over
16 with mud, and then they would cover their heads with the
17 water, he said, and then slide into the water and creep
18 up to the ducks and then grab them, and Lindsay used to
19 tell quite a lot of stories like that.

20 Q. Did he talk about the men catching mulloway in the
21 Coorong.

22 A. Yes, that was another thing, and I can relate to that,
23 too, because when we used to go to the Coorong, the men
24 would make spears. Sometimes they would only be made of
25 wood, and at other times they'd get a bit more
26 sophisticated, and they would make them out of a steel
27 rod and, you know, make a spear, and they'd stand out in
28 the water for hours, and the mulloway would swim around
29 and then, when they came close, the men would spear
30 them.

31 Q. Did Lindsay also hear stories from his father relating
32 to, for example, one you've referred to in your
33 statement, the story of two tribal brothers who worked
34 on the crops on nearby Narrung station.

35 A. Yes, that's another one. Two tribal brothers who worked
36 at nearby Narrung station, which is about, I'd say,
37 eight or nine miles from the mission on the shores of
38 Lake Albert. These two tribal brothers were, and one in

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1 particular, was very skilled in the art of sorcery.

2 COMSR

3 Q. Before we go further, these are all matters in the
4 public arena.

5 A. Yes.

6 Q. Nothing confidential.

7 MRS SHAW: It's actually in a book that's been
8 published.

9 A. It's been published.

10 Q. Thank you.

11 A. One brother in particular was very skilled in the art of
12 sorcery and medicine, and the story is told of several
13 men from the Riverland had heard about this, these two
14 brothers, and so they decided to come down to the lakes
15 area to get rid of this particular man who was very well
16 informed about the art of sorcery. They came down and
17 they camped at a place called Wittawung, and this place
18 called Wittawung is on the shores of Lake Albert and, as
19 kids, we used to go there quite often to catch yabbies,
20 and so this is where this group of people came to stay
21 at Wittawung, and Wittawung was opposite Narrung station
22 where the tribal brothers worked.

23 CONTINUED

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1 And the tribal brothers heard that the Riverland men
2 were camped opposite, so they made a raft out of reeds
3 to cross the lake and, as they came closer to the camp
4 of the Riverland men, they could smell a particular type
5 of odour. And this odour came from the pouch of a
6 kangaroo skin. And the odour had a type of anaesthetic
7 effect. One brother kept his nose covered and so he
8 wasn't affected by the smell, but the other one became
9 unconscious. The river men began singing and stirring
10 the fire and they heated some stones to inflict sorcery
11 on the brothers. But they took their eyes, the story
12 goes on to say, off the brothers and one immediately
13 struck the chief on the head with a waddy and then
14 pummelled the others with the heated stones around the
15 kidney area, which resulted in a very cruel death. This
16 is one type of sorcery that Lindsay used to tell the
17 story about. And the other one was about sticks, that
18 they would burn the ends of sticks and they would burn
19 people with the ends of these sticks. And that was
20 another type.

21 XN

22 Q. Is it fair to say that there are many other stories and
23 references to the culture in the 150 odd tapes that
24 Lindsay has lodged at the museum.

25 A. There certainly is a lot of stories.

26 Q. They are just a few examples.

27 A. That is just some examples. If you care to follow it
28 up, go to the museum.

29 Q. Is it true to say, too, that Lindsay, during the course
30 of his tapes, refers to various things that he has
31 learnt from the likes of Clarence Long.

32 A. Yes, Lindsay always used to talk about Clarence Long and
33 Clarence Long, for those that don't know, was the
34 grandfather of Henry Rankine and most people would have
35 heard about Henry Rankine. Well, Clarence Long showed
36 my husband, or taught him how to make Aboriginal
37 artefacts and Lindsay carried this on, right up until
38 his death.

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1 Q. Did Lindsay also make a video, with some other
2 Ngarrindjeri men, showing how to make wurlies, artefacts
3 and other items.

4 A. Yes, Lindsay made a video at Camp Coorong. He taught
5 the men, or he showed the men how to make wurlies. He
6 showed them also how to make a blanket sail for their
7 boats. This video goes for, I think, approximately half
8 an hour and it was made for the purpose of showing it to
9 schools for educational purposes.

10 MS SHAW: I will be seeking the production of the
11 video. I understand it has been lodged at the museum
12 for educational purposes and Philip Clarke may have
13 possession of it.

14 Is that so, Mr Smith?

15 MR SMITH: Yes, there will be arrangements.

16 MS SHAW: Arrangements will be made for it to be
17 produced and I will seek to tender it when it is
18 produced.

19 XN

20 Q. One of the persons that Lindsay helped, I think, was
21 Doreen Kartinyeri.

22 A. Yes, Lindsay helped Doreen Kartinyeri, because Doreen
23 used to ring Lindsay up when she was doing her studies
24 at the museum and she would seek help from him, because
25 she didn't know who else to ask for help. And, on
26 occasions, she came to visit us at Millicent. And
27 Lindsay would help her as much as he knew, to help her
28 with her studies.

29 Q. When Doreen came to visit you and asked questions of
30 Lindsay, did she indicate whether or not she herself had
31 any knowledge.

32 A. No, there was - no, she didn't seem to have much
33 knowledge about Aboriginal or the Ngarrindjeri people
34 and she would always ask Lindsay if - you know, to tell
35 her stories, which she would record.

36 Q. Did she ever indicate she knew anything at all about
37 Ngarrindjeri traditions or culture.

38 A. I never heard any.

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1 Q. Did Lindsay give her as much information as she
2 requested.

3 A. Yes, Lindsay gave her a lot of information, but there
4 wasn't anything about secret women's business in it.

5 Q. Coming then to the claims that you are now well-familiar
6 with, that have been made about Hindmarsh Island, during
7 all your years at the mission and to the present-day,
8 have you ever heard from anyone in the Ngarrindjeri
9 community about the topic of secret sacred women's
10 business on Hindmarsh Island.

11 A. I was - I never, ever heard of anything. I was never,
12 ever told anything by my Elders into the relation of
13 whether there was any secret or sacred women's business
14 on Hindmarsh Island. I never knew where Hindmarsh
15 Island was when I lived at the mission. I heard about
16 it, but it could have been overseas, as far as I was
17 concerned. I didn't know where it was, because we never
18 travelled that far away when I was a girl.

19 Q. As you were growing up at Point McLeay, can you tell us
20 who you would have regarded as being the elderly
21 Ngarrindjeri women from whom, if such a thing existed,
22 you would have expected to have heard something.

23 A. I mixed a lot with older women on the mission. I think
24 mainly for the fact that I had lost my own mother at a
25 young age and, because I was raised by my grandmother
26 and my aunties, I mixed with Mrs Laura Harris, who was
27 the wife of Jacob Harris, who was also the mother of Mrs
28 Rebecca Wilson.

29 Q. Was she known as Grandmother Glanville.

30 A. Yes, she was known as Grandmother Glanville. She was
31 also one of my best friend's grandmother and one of my
32 best friends came to Millicent to live when I went to
33 Millicent to live and that's why I knew a lot about
34 Rebecca Wilson, her daughter, Leila, and Grandmother
35 Glanville.

36 Q. And Leila was the same age as you.

37 A. Leila was the same age as me. I was born in - early in
38 that year and Leila was born later in that year, but we

D. WILSON XN (MS SHAW)

1 attended school together. We belonged to the same
2 church. We mixed a lot together.

3 Q. Mrs Beatty Karpany.

4 A. Yes, Mrs Beatty Karpany was an older sister to Mrs
5 Violet Rankine who lived next door to us on the
6 mission and so I had a lot to do with them. And Mrs
7 Violet Rankine is now over 80 years of age. Mrs
8 Dorothy Sumner was another elderly lady who lived two
9 doors from my grandmother's place who was a very
10 lovely lady. Mrs Bessie Rigney was another elderly
11 lady who was the grandmother of one of my girlfriends
12 and we would go fishing along the lake shore with Mrs
13 Bessie Rigney, because we used to love to go fishing
14 with her. Mrs Sally Kartinyeri was another elderly
15 lady who lived next door to my husband's people on
16 the mission, who was also Doreen Kartinyeri's
17 grandmother.

18 Q. And you understand that, at one stage, Doreen claimed
19 that she had learned the -

20 A. Yes.

21 Q. Sacred secret women's business in relation to Hindmarsh
22 Island from Mrs Sally Kartinyeri.

23 A. Yes, but I said to Doreen that Grandmother Sally didn't
24 come from Point McLeay, she came from Poonindie mission
25 on the west -

26 Q. And you are not certain if she made the claim since you
27 informed her of that.

28 A. No.

29 Q. And also Mrs Annie Rankine.

30 A. Yes, Mrs Annie Rankine was another elderly woman. She
31 was the mother of Henry Rankine and these women I had a
32 lot to do with on the mission. I respected them each
33 for who they were and -

34 Q. Did any of these women ever suggest to you there was any
35 sacred secret women's business -

36 A. Not one.

37 Q. Of any type.

38 A. Not one.

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1 COMSR

2 Q. Or women's business.

3 A. Not - no, we never discussed anything at all about
4 women's business.

5 XN

6 Q. How did you learn about the changes in your body.

7 A. We learnt the best way we could.

8 Q. All of the women you have mentioned, how were they
9 regarded within the Ngarrindjeri community.

10 A. They were well-respected women.

11 Q. Were they viewed as Elders.

12 A. Yes, they would have.

13 COMSR

14 Q. What does that entail, to be viewed as an Elder.

15 A. This is my way, I think anyone - a women over 60 I would
16 class as an Elder.

17 Q. Does it carry with it any particular responsibilities or
18 knowledge or what.

19 A. No, I don't really know, no.

20 XN

21 Q. You have, from time to time, as you have said, been
22 consulted by the anthropologist from the museum, with
23 Lindsay, but, in addition to that, have other
24 Ngarrindjeri women spoken to you, as an Elder, in the
25 community, from time to time.

26 A. No.

27 Q. Can I just take you to Mrs Rebecca Wilson. How well did
28 you know her.

29 A. I knew Rebecca Wilson very, very well.

30 Q. Can you explain how that came about.

31 A. I knew her from a very, very young child. She lived on
32 the mission all that time and, as I said, her daughter
33 and I were the same age. We went to school together.
34 The three of us attended the same church together, all
35 our lives. I was always in their company on a very
36 regular basis.

37 Q. At any time was there any suggestion from Mrs Wilson
38 that she knew of any secret sacred women's business.

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- 1 A. I never heard anything from Mrs Rebecca Wilson about
2 secret women's business.
- 3 Q. What role did she play at Point McLeay.
- 4 A. She was a highly respected person in the community. She
5 was a very well-spoken lady, a very gentle lady, as
6 well. She was a very competent public speaker who was
7 held in very high esteem.
- 8 Q. Would she also preach in the Salvation Army church.
- 9 A. She did. She did quite a lot of preaching, lay
10 preaching.
- 11 Q. And, indeed, were you the person who officiated at her
12 daughter Leila's funeral service.
- 13 A. Yes, it was I who officiated at her daughter Leila's
14 funeral service, approximately two years ago, I would
15 say.
- 16 Q. How did that come about.
- 17 A. It came about through Leila herself. She knew she was
18 very sick and she telephoned me and asked me would I
19 meet her at Camp Coorong. This was a week before she
20 died. And my husband and I, we went to Camp Coorong on
21 the Saturday morning. Leila was brought to Camp Coorong
22 that same day, approximately 1 o'clock, by some
23 relatives and friends. And after, you know, speaking
24 with us all there, Leila and I went into a room on our
25 own and she knew that she was dying. She told me all
26 about the preparations that she had made for her funeral
27 service. She said 'I would like you to have a part in
28 my funeral service.' She said 'I would like three of
29 you to participate.' And I said I would do what I
30 could. And she had it all arranged, everything
31 organised for her funeral service. A week later she
32 died and my husband and I came to Adelaide. And on my
33 arrival here I was told that the man who was going to
34 take part in that funeral service could not be there and
35 so would I take full responsibility to conduct that
36 funeral service, which I did.
- 37 Q. During the period that you spent with Leila, when she
38 knew that she was about to die, did she ever suggest to

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1 you that she had any knowledge of sacred secret women's
2 business that you ought to know about.

3 A. She did not say anything about sacred secret women's
4 business.

5 COMSR

6 Q. Did she say anything about women's business.

7 A. Never said anything about women's business.

8 XN

9 Q. I think, too, you have a tape recorded when Rebecca
10 Wilson was in hospital and knew that she was about to
11 die, in 1973, and spoke to the Point McLeay community on
12 that tape.

13 A. Yes, I wasn't there at the - it wasn't my tape. I had
14 it sent to me by her daughter. And Mrs Rebecca Wilson
15 spoke about quite a number of things on that tape, but
16 she did not speak about anything to do with women's
17 business.

18 Q. That is her daughter Leila, was it.

19 A. Leila sent me that tape, yes.

20 MS SHAW: I seek to tender that tape. There is a
21 transcript that has been prepared and is annexed to Mrs
22 Wilson's statement.

23 COMSR: What use are you suggesting I might make
24 of that?

25 MS SHAW: I ask the tape be suppressed, because it
26 is her personal message to the friends and colleagues
27 that she leaves behind. Its relevance is that she talks
28 about her Christian beliefs and what she wants to say to
29 those she leaves behind, but makes no mention of the
30 existence of secret sacred women's business.

31 COMSR: How would you describe this tape?

32 MS SHAW: It is a tape of Rebecca Wilson, taken in
33 hospital in 1973, speaking to her friends and colleagues
34 before she died.

35 COMSR: Its contents will be suppressed from
36 publication.

37 MR MEYER: Just to confirm that, that is the last
38 document attached to the statement that we have been

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- 1 handed out, just so that we are all clear about what we
2 are talking about?
- 3 COMSR: Yes.
- 4 MR MEYER: Five pages, you would like a suppression
5 on that?
- 6 MS SHAW: Yes.
- 7 MR ABBOTT: Not just suppressed from publication, we
8 want it confined to counsel.
- 9 COMSR: This is pursuant to the authorisation
10 under s.35, is it?
- 11 MR ABBOTT: No, it is out of respect for Rebecca
12 Wilson. It is not a document that should be bandied
13 about. It is a transcript of the tape.
- 14 EXHIBIT 198 Statement of witness, D. Wilson,
15 tendered by Ms Shaw. Admitted.
- 16 MR SMITH: That has annexures, including the
17 transcript of that tape, so, you will need to suppress
18 that part of the statement which is the attachment
19 transcript.
- 20 COMSR: Perhaps the annexure, if it is the last
21 annexure.
- 22 MR SMITH: It is the last annexure.
- 23 COMSR: Could it be separated from transcript
24 exhibit and the tape and that transcript together form
25 Exhibit 199?
- 26 MR SMITH: Yes.
- 27 COMSR: Can you do that?
- 28 MR MEYER: I would prefer that, because then we
29 have an actual suppressed exhibit.
- 30 EXHIBIT 199 Tape tendered by Ms Shaw. Admitted.
- 31 COMSR: And Exhibit 199 is restricted to counsel
32 or legal representatives of witnesses or potential
33 witnesses before the Commission and the contents are
34 suppressed from publication.
35 Does that cover it?
- 36 MR SMITH: Yes, what we have been doing is marking
37 the transcripts as an A of the exhibit.
38 Do you want to keep that sequence?

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- 1 COMSR: Yes, the transcript of the tape will be
- 2 Marked Exhibit 199A
- 3 EXHIBIT 199A Transcript of tape tendered by Ms Shaw.
- 4 Admitted.
- 5 COMSR: A similar order applies in respect of
- 6 that whole exhibit.
- 7 CONTINUED

D. WILSON XN (MRS SHAW)

1 XN

2 Q. If I can then turn to how you came to first speak
3 publicly about the issues relating to sacred secret
4 women's business. First of all, your husband, Lindsay,
5 died on 28 April 1994.

6 A. That's correct.

7 COMSR: You keep calling it sacred secret
8 women's business. I suppose that is to indicate that
9 the contents are contained in a sealed envelope. But,
10 because there might be some confusion, we are talking
11 about women's business as defined in the Terms of
12 Reference.

13 MRS SHAW: I am using that expression to
14 distinguish it from women's business that we might see
15 reported in Berndt and Berndt, which obviously deals
16 with women's initiations and all sorts of things that
17 might be described as women's business, but the concept
18 of sacred secret women's business is what we take issue
19 with.

20 COMSR: Of course, in Berndts it covers those
21 matters which are already in the public arena.

22 MRS SHAW: That is right. That is so.

23 COMSR: Other than the suggestion of the
24 resemblance of the area to the women's anatomy, I
25 suppose.

26 MRS SHAW: None of that is in Berndt and Berndt.
27 That's in the media though.

28 COMSR: That's in the media prior to the
29 commencement of this commission.

30 MRS SHAW: Yes, well and truly, and repeatedly so.

31 XN

32 Q. Mrs Wilson, after your husband died on 28 April 1994,
33 how would you describe your public life from that day
34 on.

35 A. I didn't go out much for several months after he passed
36 away suddenly. In fact, I did not leave my home for
37 three months after that, and that's when I learnt about
38 this so called secret women's business.

D. WILSON XN (MRS SHAW)

1 Q. You didn't speak publicly at that time.

2 A. No, I didn't do anything around about that area.

3 Q. Eventually, did you decide to fulfil two speaking
4 engagements.

5 A. Yes, I did. In November I decided to fulfil two
6 speaking engagements which I had committed myself to
7 approximately twelve months previously. That first
8 engagement was at Bordertown, and the second one was at
9 the Murray Bridge Rotary Club at a dinner which included
10 the combined rotary clubs of a number of towns around
11 that particular district.

12 Q. Did you give a speech at that meeting.

13 A. Yes, I did. I gave about a half an hour's speech there
14 at Murray Bridge that night.

15 Q. Do you remember now the date of that commitment.

16 A. I think it was 7 November. I am not quite sure, but I
17 think it was around that particular time, and I
18 mentioned in that speech that I didn't know anything
19 about women's business in relation to the Hindmarsh
20 Island business.

21 Q. I think you still have a tape of that speech.

22 A. Yes, I have a tape of that speech.

23 Q. Looking at this transcript, in particular p.5, can you
24 tell us what you said at that time as to your view of
25 the Hindmarsh Island Bridge claim of secret women's
26 business. Perhaps just read out what is in bolder print
27 to identify just exactly what it was you said at that
28 time.

29 A. Which page is that?

30 Q. P.5. Perhaps where it commences 'It is like the
31 Hindmarsh Island Bridge saga'.

32 A. Yes. It says here 'It is like the Hindmarsh Island
33 bridge saga, of the very private women's business which
34 was in the letter which stopped the bridge from being
35 built. I am not saying that I agree or that I disagree
36 with the building of the bridge. The point that I am
37 making here is this: That I am older than some of the
38 women who are supposed to know or have that information

D. WILSON XN (MRS SHAW)

1 and I have also spoken with someone older than myself,
2 and that person doesn't know anything either'.

3 Q. I think you went on to say `You see this type of
4 publicity by certain outspoken Aboriginal people is
5 damaging and straining relationships between the black
6 and the white'.

7 A. I did say that.

8 EXHIBIT 200 Transcript of speech given by Dulcie
9 Wilson at Murray Bridge Rotary Club
10 tendered by Mrs Shaw. Admitted.

11 Q. Who was the someone older than you that you were
12 referring to in that.

13 A. I was referring to Bertha at that time.

14 Q. Bertha Gollan.

15 A. Yes.

16 Q. Was there a write-up of that speech that appeared in the
17 local paper at Strathalbyn.

18 A. Yes, that's right.

19 Q. As you understand it, it was that write-up in that local
20 paper that caused Ian McLachlan to eventually meet with
21 you in 1995.

22 A. Yes, probably it was, because I never knew Ian McLachlan
23 up until that time, but at that rotary dinner that
24 night, Peter Lewis was there, and Peter Lewis was the
25 first person that came up to me after I finished my
26 speech to congratulate me on my speech.

27 Q. So at the time that you gave your speech, you had not
28 had any contact with any member of Parliament.

29 A. Never.

30 Q. Any political person.

31 A. No, I did not.

32 Q. Anyone from Murray Bridge.

33 A. No, I did not.

34 Q. Or anyone from Goolwa.

35 A. No, I didn't.

36 Q. You had no contact, for example, with the Chapmans.

37 A. I had no contact with the Chapmans until January of this
38 year, when Wendy Chapman rang me at home.

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- 1 Q. What did you say to Wendy Chapman. Did she ring you
2 saying she had read the article in the paper.
- 3 A. I would say that's where she got it from, because I
4 don't know where else she would have got it from, and -
- 5 Q. What did you tell her when she rang.
- 6 A. She just asked me if I knew anything about women's
7 business, and I told her I'd never heard anything about
8 women's business before.
- 9 Q. Did you tell her what your views of it were.
- 10 A. Yes, I did tell her that I didn't believe there was any
11 such thing in my opinion. I said to her I thought it
12 was a lot of nonsense. That's the only time that I ever
13 spoke to Wendy Chapman.
- 14 Q. On 7 April 1995, it was Bertha Gollan's son's 50th
15 birthday.
- 16 A. That's right.
- 17 Q. Did Bertha come down and stay with you at that time.
- 18 A. Yes, Bertha came and stayed at my house for that
19 weekend.
- 20 Q. Her son was living at Mount Burr.
- 21 A. That's correct.
- 22 Q. And working in Millicent.
- 23 A. Yes.
- 24 Q. As you have said, Bertha is the sister of Lindsay.
- 25 A. Yes, that's right.
- 26 Q. Did you talk at that time - that is, you and Bertha -
27 about the women's business claims.
- 28 A. Yes. Prior to going to the tea for her son's birthday,
29 I said to Bertha 'What do you think of all this nonsense
30 about this women's business?' and Bertha said 'I've
31 never heard of any such thing before.' I then said to
32 her 'Well, what are we going to do about these women who
33 are making such claims, which I think are degrading to
34 Ngarrindjeri women. I don't agree with what they are
35 saying, and I don't think that we should have to put up
36 with this nonsense, for they are not speaking on my
37 behalf or for all Ngarrindjeri women'.

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- 1 Q. Was there something about what they were doing that
2 angered you.
- 3 A. Yes, because they - over the years they have made the
4 statement on a number of occasions that they are
5 speaking on behalf of all Ngarrindjeri women or
6 Aboriginal people. I did not want to be included in
7 such business.
- 8 Q. Did you and Bertha come to some agreement about what you
9 would do.
- 10 A. Yes. We agreed that, if the opportunity arose, we
11 should speak out publicly against such claims that were
12 being made.
- 13 Q. At some time later in April, did Ian McLachlan, the
14 Federal member of Parliament, contact you.
- 15 A. Yes. Ian McLachlan rang me some time in April - I think
16 it was early April - to say that he would be down in the
17 South-East and he would like to speak with me.
- 18 Q. Was that your first contact with him.
- 19 A. That was my very first contact with Ian McLachlan.
- 20 Q. Did he come to your home.
- 21 A. Yes, he came to my home.
- 22 Q. I think he is your local member.
- 23 A. He is our local Federal member.
- 24 Q. What did you tell Ian McLachlan when he came to your
25 home.
- 26 A. He came to my home and, as we shared together in a cup
27 of tea, I told him about my feelings and what I thought
28 about what was being said about the Ngarrindjeri claims,
29 women's business, and I said I personally felt that such
30 claims were degrading and humiliating to Ngarrindjeri
31 women. This was my own personal thoughts, and I felt
32 very concerned, and I was very upset about this. And I
33 then asked Mr McLachlan if he could help me in some way
34 to bring to the notice of the public that not all
35 Ngarrindjeri women agreed with the claims that were
36 being made in relation to Hindmarsh Island.
- 37 Q. What did you tell him.

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- 1 A. I told him I was not happy about what these women were
2 saying, about their claims of the secret women's
3 business on Hindmarsh Island. I told him that I had
4 never been told anything about secret women's business
5 on Hindmarsh Island either. I also told him that there
6 were other women who were unhappy about this, but who
7 were also reluctant to say anything, and, in any event,
8 they did not know how to go about it or how to bring it
9 to the attention of the public that they themselves had
10 never heard of any secret women's business. He
11 suggested to me that we ought - the women who didn't
12 agree with these other women should get together and
13 talk about this.
- 14 Q. Did Ian McLachlan ask you if you knew Dorothy Wilson.
15 A. Yes, he did ask me if I knew Dorothy.
- 16 Q. Had you had any contact with Dorothy Wilson up to that
17 point in time.
18 A. No. I told him that I was intending to speak with
19 Dorothy because I'd heard on the grapevine that Dorothy
20 was unhappy about this claim that was being made also.
- 21 Q. But you yourself hadn't spoken to her direct.
22 A. No.
- 23 Q. After that visit to your home, did Ian McLachlan ring
24 you and refer you to Sue Lawrie.
25 A. Yes. Ian McLachlan did ring me, and he told me that Sue
26 Lawrie would like to talk to me and the other women,
27 including Bertha and Dorothy, about the women's
28 business. I believe that Sue Lawrie had been present at
29 one of the women's meetings at Goolwa.
- 30 Q. That she had been invited by Maggie Jacobs.
31 A. She was invited by Maggie Jacobs, I believe.
- 32 Q. Did you then participate in an interview with Chris
33 Kenny of Channel 10.
34 A. Yes, but before this I did meet with Sue Lawrie.
- 35 Q. On 1 May.
36 A. On 1 May, yes.
- 37 Q. And with the other women who have come to be known as
38 the dissident women.

D. WILSON XN (MRS SHAW)

1 A. Yes.

2 Q. You signed a joint statement.

3 A. We did.

4 Q. Which has already been tendered in evidence. Looking at
5 Exhibit 26, that is the joint statement signed by a

6 number of women on 1 May.

7 A. That's right. That's correct.

8 Q. Looking at Exhibit 76, that is a statement you signed
9 for Sue Lawrie to be released to the media.

10 A. That's correct.

11 Q. Before 1 May, I want to come to a telephone call that
12 you had, first of all, from Dorothy Wilson in the week
13 leading up to the anniversary of your husband's death.

14 A. Yes, yes.

15 Q. Did you have a telephone call from Dorothy Wilson on the
16 Sunday night before the first anniversary of your
17 husband's death.

18 A. Yes, I did have a phone call from Dorothy.

19 Q. What did she tell you during the course of that phone
20 call.

21 A. She told me that she had been to Goolwa, to a meeting
22 there at Graham's Castle, I think it was.

23 Q. I am dealing with p.18 of your statement.

24 COMSR: Are all the matters we are going to
25 mention, in the public arena?

26 MRS SHAW: Yes, they are.

27 XN

28 Q. Can you tell us what Dorothy told you during that phone
29 call.

30 A. She said that they - she had just come back from this
31 meeting there at Graham's Castle. She said there were
32 several white women there. One was speaking about
33 reconciliation. Sue Lawrie was another woman that was
34 there. She was invited there by Maggie Jacobs. They
35 discussed different things. One, in particular, was
36 about Dorothy's conversation with Pinkie Mack's daughter
37 about something to do with a letter that - I don't know

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1 much about that, but they spoke about that there, and
2 the reconciliation process.

3 Q. Did she discuss the claims with you.

4 A. Yes, she did discuss the claims relating to the shape of
5 the island. She also mentioned about the babies that
6 had been aborted, and, as we talked, we decided that it
7 would be a good idea to have a meeting. I then said to
8 her that there were some other women who would be
9 prepared to come along to that meeting so that we could
10 discuss some of these issues.

11 CONTINUED

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1 Q. On 27 April, that's the day before the first anniversary
2 of your husband's death, did you have a telephone call
3 from Doreen Kartinyeri.

4 A. I had a telephone call from Doreen Kartinyeri on 27
5 April. I recall the date very well because it was the
6 day before the first anniversary of my husband's death.
7 I believe she rang between 7.30 and 8 p.m., and we would
8 have spoken for approximately six to seven minutes.
9 Doreen said to me words to this effect 'Is it correct
10 that you are supporting Nanna Laura in her saying that
11 she doesn't know anything about Ngarrindjeri women's
12 business'. I said 'Yes, Doreen. I cannot support what
13 what is being said about women's business because I was
14 never told anything by my grandmother, my aunties, my
15 mother or anyone else, and I cannot support something
16 that I don't know anything about'. She said to me
17 'Well, Grandmother Sally told me about it', and I said
18 to her 'But Grandmother Sally comes from Poonindie on
19 the West Coast, and she then said to me 'Well, Auntie
20 Rose told me about it, too', and I said to her 'Well,
21 Auntie Rose never told me anything about that, and I'm
22 older than you, Doreen'. I then said to her 'Doreen,
23 you know me and the person I am, and you've known me
24 since you were a child, and I cannot give my support to
25 something I don't know anything about'. She said to me
26 'Why didn't you come and ask me about this'. I said to
27 her 'Doreen, in Aboriginal culture, we should all know
28 about these things'. Doreen then went on to say to me
29 'But I was the only one that was chosen to know about
30 women's business'. At some stage in the conversation
31 she said to me 'Are you against the bridge'. I told her
32 that the bridge is irrelevant. I said 'That is not the
33 issue, Doreen. My main concern is about the claims
34 being made about the secret women's business, and I
35 would like to know the content of what is in these
36 sealed envelopes'. She then said to me 'Now that you've
37 asked me, Dulcie, I will have to tell you', and then she
38 proceeded to tell me that Hindmarsh Island is in the

D. WILSON XN (MRS SHAW)

- 1 shape of a woman's vagina, and the different waterways
2 are the different tubes in the woman's body. She told
3 me that white men took the Aboriginal women to Hindmarsh
4 Island to abort their half-caste babies. I then said to
5 Doreen 'If that's the case, why are we the colour we are
6 today'.
- 7 Q. Was that the first time you'd been told specifically
8 what was in the secret envelopes.
- 9 A. That's the first time I knew.
- 10 Q. Did you then go on and tell Doreen what your views were
11 about what was in the sealed envelopes.
- 12 A. I said to her 'Doreen, I was never told that, I have
13 never heard it, I cannot accept it, and I cannot support
14 something I don't know anything about. I am older than
15 you, Doreen, why haven't I heard that information
16 before'. Doreen then went on to tell me that she had
17 learned a lot about our history, and that she was
18 getting her doctorate handed down soon. I told her that
19 evening that I did not want to be bogged down any more
20 with any of this business because it was the eve of the
21 first anniversary of my husband's death. She said to me
22 'I'm sorry, Dulcie, I had forgotten'. She said 'I owe
23 Lindsay a lot, for he was the one who had helped me with
24 my studies at the museum'. I ended up by saying to
25 Doreen 'Congratulations, Doreen, on your achievement',
26 and that was when our phone conversation ended.
- 27 Q. Just one matter to clarify; you said to her, during the
28 course of that telephone conversation, when she told you
29 that Grandmother Sally had told her about this sacred
30 secret women's business that was placed in the sealed
31 envelopes, she told you that it was Grandmother Sally
32 who told her, and you said 'But Grandmother Sally comes
33 from Poonindie on the West Coast'.
- 34 A. Yes.
- 35 Q. Does that mean that Grandmother Sally was not a
36 Ngarrindjeri person.
- 37 A. Well, it was suggested she wasn't a Ngarrindjeri person.
- 38 Q. Later that evening, did you have a telephone call from

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1 the Director of the Aboriginal Legal Rights Movement,
2 Sandra Saunders.

3 A. Yes, I did have a phone call from Sandra Saunders. It
4 was approximately half an hour after Doreen had rung me.

5 Q. Did you know Sandra Saunders at that time.

6 A. Yes, I knew Sandra because she is my sister-in-law's
7 cousin. I was also aware that she was the Director of
8 the Aboriginal Legal Rights Movement.

9 Q. Did you think she was ringing you in her capacity as
10 your sister-in-law's cousin, or as the Director of the
11 Aboriginal Legal Rights Movement.

12 A. As the Director of the Aboriginal Legal Rights Movement.
13 She said to me 'Is it true that you are supporting Nanna
14 Laura, who says that she didn't know anything about this
15 women's business', which I'd already signed a paper
16 which John Campbell had sent to me saying that I
17 supported what Nanna Laura had said earlier, simply
18 saying that she had never heard of women's business.

19 Q. What did you say to the Director of the Aboriginal Legal
20 Rights Movement.

21 A. I said to Sandra that I don't know anything about
22 women's business, and of course I was supporting Nanna
23 Laura when she said she didn't know anything about it.

24 Q. What did Sandra Saunders say.

25 A. Then Sandra said to me 'You don't want to forget all
26 that has happened to the Aboriginal people over 200
27 years'.

28 Q. Do you remember those words clearly.

29 A. I remember those words very, very clearly because, at
30 the time, they angered me very, very much. I was angry
31 because some Aboriginal people always seem to want to
32 bring up the past, and what happened during the early
33 settlement of this country, to justify their actions
34 today. I have always felt that we should concentrate on
35 the present and strive to build a strong foundation in
36 which to help our younger people to follow on. I was
37 also angry because I knew that Sandra was the Director
38 of ALRM, and that her real motive was probably to get me

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- 1 to back off, because Sandra Saunders had never, ever
2 telephoned me before. I said to Sandra `I am aware of
3 all that, Sandra, and I know full well of some of the
4 atrocities that took place during the early settlement
5 of this country, because I, too, am interested in the
6 Aboriginal people and I, too, read books'. I also went
7 on to tell her that `I stand by what I have said. I
8 don't know anything about women's business, I've never
9 heard of it', and I also said to Sandra `I don't want to
10 talk about this any more. I don't want to talk about
11 this at this particular time because this is the first
12 anniversary of my husband's death'.
13 Q. That concluded the telephone call.
14 A. Yes.
15 Q. Has she rung you since.
16 A. No, she has not.
17 Q. Did you also subsequently have a call from Maggie Jacobs
18 after you had come out publically.
19 A. Yes. It was on 21 May that I had a telephone call from
20 Maggie Jacobs, it was on a Sunday morning. I was still
21 in bed when she rang. When I answered the telephone,
22 she said `I've been thinking about this a lot. I hardly
23 slept last night, and I just had to ring you'. She said
24 `I am sorry, my dear, for what's happened, but I know
25 where you are coming from because you want to tell the
26 truth'. Maggie went on to say, `I know that you've been
27 a religious person all of your life, but', Maggie said,
28 `my grandmother told me all about this'. I said
29 `Maggie, I don't know anything about this. All I know
30 that I wasn't told anything'. She said `But it wasn't
31 my mother who told me, it was my grandmother'.
32 Q. Was Maggie Jacobs someone who would come to your place
33 down at Millicent with Stephen Hemming, when he was
34 talking to Lindsay on behalf of the museum and gathering
35 the Ngarrindjeri history.
36 A. Yes. Maggie lived away from the mission, I would say,
37 for approximately 30 years or more but, in the last 10
38 years, she became good friends with Stephen Hemming, and

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1 Lindsay and Maggie were the same age, and both went to
2 school together, so it was good to renew this friendship
3 when Maggie came back down south to live, and so when
4 she became friends with Stephen Hemming, Steve would
5 bring her to our place, and they would stay there for
6 one, two or three nights, and I would put them up, and
7 we would have such wonderful conversations around the
8 table. Sometimes Lindsay would talk to Steve and the
9 other members, sometimes Steve would bring a couple more
10 other people with him, and we'd sit up until 3 or 4
11 o'clock in the morning talking about Aboriginal culture,
12 traditions, telling stories, and this was a very
13 wonderful thing that took place in our home.

14 COMSR

15 Q. Reverting to what Doreen Kartinyeri told you about the
16 secret women's business, did she suggest that there was
17 some things that she hadn't told you.

18 A. All she said was what I mentioned in my statement this
19 afternoon. That's the only conversation Doreen and I
20 ever had.

21 Q. She just mentioned the two matters, and that she didn't
22 say there were other matters.

23 A. No, she didn't.

24 XN

25 Q. I think what you've said is you asked her what was in
26 the sealed envelopes.

27 A. Yes, I did ask her.

28 Q. This is the information she gave you.

29 A. Yes.

30 Q. You, I think, also had a call from Valerie Power, again
31 after you spoke out publically, inviting you to come to
32 a meeting at Camp Coorong.

33 A. That's correct. She did ring me on that very same
34 Sunday after Maggie rang me, and invited me to a meeting
35 at Camp Coorong, but I said to Val I wasn't able to
36 come, because my daughter was sick, and she was due in
37 Adelaide to see a specialist, and when she comes to
38 Adelaide for treatment, I go to her home at Beachport

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- 1 and look after the place. I wasn't able to go.
- 2 Q. Just coming back to Maggie Jacobs for a moment, when
3 Steve Hemming would discuss issues of Ngarrindjeri
4 history, and take what he was told by Lindsay, would
5 Lindsay invite Maggie to offer some information to Steve
6 Hemming about Ngarrindjeri history.
- 7 A. Lindsay used to say to Maggie, 'Maggie, come on, you
8 tell Stephen something that you know', and she'd say
9 'But I don't know anything, Slim' - my husband's
10 nickname was slim - she'd say 'But I don't know
11 anything, Slim. I've been away from the mission too
12 long, I can't remember things and, after all, I had a
13 big car accident and so I can't remember everything'.
- 14 Q. To your knowledge did she, in fact, have a car accident.
- 15 A. She did have a car accident, yes.
- 16 Q. You mentioned that Stephen Hemming would come to your
17 home, and you and Lindsay had known him for some 10 to
18 12 years.
- 19 A. Yes. We'd known Steve for a long time and got to like
20 Steve very much.
- 21 Q. You say in the statement that he would often say, 'If
22 Lindsay doesn't know, no-one else will'.
- 23 A. Yes. He used to quite often say that.
- 24 Q. After you made your views known publically in 1995, were
25 you then contacted by Stephen Hemming.
- 26 A. Yes. Since the death of my husband, Steve has rung me
27 several times to ask how I'm keeping and how I'm getting
28 on. He has also asked me on a number of occasions did I
29 know anything about Hindmarsh Island. Steve had never
30 argued with me on this topic, but he told me, he said he
31 believed what Doreen says, but he also believes me too.
- 32 Q. On one occasion, did he ring and ask if he could bring
33 Maggie Jacobs down.
- 34 A. Yes, he did ask if he could bring Maggie down, and I
35 said 'But you know the women have been told not to have
36 anything to do with the dissident women'. He did not
37 bring her down and, on 12 July, he was going to come
38 down with his wife and two children to stay with me, but

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- 1 he then rang and said he couldn't come. When he rang
2 and asked the last time how I was, he said to me `How do
3 you feel about all this business'. I said `Steve, I
4 still stand by what I've said because I've never heard
5 anything from my grandparents, my aunties, my mother or
6 any other woman anything about secret women's business'.
7 He again said `I believe Doreen, but I also believe you,
8 too'.
- 9 Q. Did you understand that the funeral of Leah Rankin in
10 July 1995 that Maggie Jacobs spoke to your
11 granddaughter.
- 12 A. Yes. My granddaughter had gone to the funeral service
13 of Leah Rankine, who was Henry Rankin's sister, out at
14 Point McLeay, my granddaughter went to the funeral, and
15 my granddaughter rang me that evening to say that she
16 had met Maggie Jacobs out at Point McLeay, and Maggie
17 went up to her and burst out crying and she said `Kerry,
18 I've been thinking about your nanna and your pa, and
19 I've been listening to the tapes'.
- 20 Q. Were you ever spoken to by Dr Deane Fergie about
21 Ngarrindjeri culture.
- 22 A. I've never been spoken to by Dr Deane Fergie. I didn't
23 know the woman at all.
- 24 Q. What about Dr Neale Draper.
- 25 A. Never, ever met Dr Draper.
- 26 Q. To your knowledge, during his lifetime, did Lindsay
27 Wilson have any contact with Dr Draper.
- 28 A. Yes, I believed Lindsay had met Dr Draper on two or
29 three occasions.
- 30 Q. Were you ever invited to attend a meeting when Professor
31 Saunders was to meet with Ngarrindjeri women.
- 32 A. No, I was never invited.
- 33 Q. Just coming to specifically some claims that have been
34 made by Mrs Kartinyeri, Doreen Kartinyeri, you've heard
35 of her claim that she was taken from the mission when
36 she was about 10 years of age, that is forcibly taken
37 away. What do you say about that suggestion.
- 38 A. Yes, I heard about that, but I don't believe that was

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1 so, because I had cousins, quite a number of cousins,
2 who had lost their mother or a father and who were
3 placed in children's homes in Adelaide. I even had a
4 brother myself placed in a children's home after the
5 death of my mother, simply because my grandparents or
6 aunties could not look after them. I don't believe they
7 were taken away forcibly. They were placed there
8 because of the loss of a parent, and because their
9 uncles, aunts, grandparents, were unable to look after
10 them.

11 Q. As to the contention of Doreen Kartinyeri that Hindmarsh
12 Island is a sacred women's place, or the waters are
13 sacred in some way, have you ever heard of such a
14 suggestion.

15 A. I've never, ever heard of anything to do with Hindmarsh
16 Island and the significance of women's business.
17 Indeed, there was no discussion with my Elders about
18 fertility, menstruation, childbirth or any other matter
19 in my day. There was no instruction or discussion
20 whatsoever because we never, ever talked about such
21 things like that.

22 CONTINUED

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1 Q. What do you say about the suggestion that perhaps you
2 weren't told, because you were a Christian.

3 A. I do not accept that, that our culture doesn't work in
4 that way. For my husband, Lindsay, lived on the mission
5 until he was almost 36 years of age and he had a very
6 strong interest in the history and the culture of our
7 people and provided much information to various
8 anthropologists and researchers in that area and Lindsay
9 was a Christian, but that didn't stop him from gathering
10 that type of information.

11 Q. Rebecca Wilson was a devout Christian.

12 A. She certainly was.

13 Q. You have also I think heard the suggestion that perhaps
14 you and Lindsay were out of touch with Aboriginal
15 people. What do you say about that.

16 A. I don't agree with that. I answer this by saying that
17 Lindsay and I grew up on the mission and have always
18 remained interested in our culture throughout our lives
19 and have maintained a close contact with the
20 Ngarrindjeri people. We have never abandoned our
21 Ngarrindjeri heritage, as suggested by some people.
22 And, although we have lived away from the mission for
23 over 30 years, we have always kept in touch. Lindsay
24 was also involved on several Aboriginal committees. And
25 I want the public to be aware that this is not an issue
26 about tribal women or traditional culture. None of the
27 women involved are tribal and have never lived in tribal
28 conditions. It seems to me that tribal ways and
29 traditions are brought in from other parts of the
30 country and this is not, in my opinion, appropriate for
31 the Ngarrindjeri people. And I feel very strongly about
32 speaking out on this issue. I could not give my support
33 to such claims that I have never heard of and I do not
34 want to be included in the claims that were being made.
35 Nor did I want other Ngarrindjeri women to be speaking
36 on my behalf. I have been greatly offended by some of
37 the comments made about me. And I too feel I have the
38 right to express my personal opinions.

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1 Q. When you and Bertha spoke together in April and agreed
2 that, if the opportunity arose, you would speak
3 publicly, did you have concerns about the impact that
4 might have on you and your families -

5 A. Yes.

6 Q. By taking on those women.

7 A. Yes, especially now that I am on my own.

8 Q. You and Bertha, did you discuss the - when you talk
9 about those women, which women are you referring to.

10 A. The women that have been in the forefront.

11 Q. And the women, in particular, that you had in mind.

12 A. It could be Doreen Kartinyeri, Sandra Saunders, Val
13 Power, Maggie Jacobs.

14 COMSR

15 Q. The two matters that you say that Doreen Kartinyeri told
16 you were in the secret envelopes, she has been
17 interviewed on television, you know.

18 A. Yes.

19 Q. And she has indicated there that there are other matters
20 that she is not prepared to talk about publicly.

21 A. I don't know anything. She never told me any more than
22 what I have already said.

23 Q. Yes, I appreciate that, but did she indicate that there
24 were matters other than that -

25 A. No, she didn't.

26 Q. That she wasn't prepared to tell you about.

27 A. No, she didn't. No, she didn't indicate anything.

28 MS SHAW: I must say, my interpretation of what
29 she has been saying in public is not necessarily that
30 there are other matters, but the detail of those topics.
31 She might suggest there is more, but I have never heard
32 her suggest that. Unless it is a 1995 development. I
33 think actually in Who magazine there is a 1995
34 development, but, as at 1994, that certainly wasn't her
35 position. But, in any event, we can address those
36 matters, in due course.

37 COMSR: Yes, but I just wanted to see, to put to
38 the witness, in view of what Dr Kartinyeri had to say

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1 when she was interviewed on television suggesting that
2 there were other matters, I thought it appropriate to
3 put it to the witness, while she is here.

4 MS SHAW: To clear that up, yes, certainly.

5 XN

6 Q. Just to be clear, when Doreen Kartinyeri spoke to you on
7 the phone, she in no way qualified what she said.

8 A. No.

9 Q. You had asked her a straight question and you got a
10 straight answer, as far as you were concerned.

11 A. Yes, I did. Yes, exactly.

12 Q. Just coming back to one topic that I didn't cover in
13 your statement, at p.16, in the last paragraph and your
14 decision to speak out publicly and leading up to the
15 interview of 1 May., could you tell us what your
16 thoughts were about speaking out publicly, at that time,
17 knowing that you would be in conflict with other
18 Ngarrindjeri women.

19 A. I wanted to speak out about these things, not to make
20 trouble. That was never my intention, but because I was
21 concerned about what was happening to the Ngarrindjeri
22 people. I have been extremely angry for some time that
23 small groups based in Adelaide and other areas who say
24 that they are acting on behalf of all Ngarrindjeri
25 people when they are not. I was very concerned about
26 this particular instance of Ngarrindjeri women's
27 business as the younger women spoke out about consulting
28 other women, especially when they have never spoke to
29 some of us other people and some of us had spent more
30 time on Point McLeay mission than some of these other
31 women who were speaking out on our behalf. And that is
32 the reason why I wanted to put the records straight.

33 Q. When you and Bertha discussed speaking out in April, did
34 you talk about your late husband, Lindsay.

35 A. Yes.

36 Q. What did you say.

37 A. I knew that Lindsay would be deeply concerned about what
38 was happening to the Ngarrindjeri people and I really

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1 felt that I must defend Lindsay's credibility as someone
2 who gave much to the Ngarrindjeri people.

3 Q. On p.17 of your statement, you say that 'I believe that
4 I owe it to the memory of my late husband, Lindsay, to
5 speak out about this, as I knew that he too would have
6 challenged the secret women's business as having nothing
7 to do with our culture.' What did you think that you
8 might achieve by speaking out against or challenging the
9 existence or challenging the claims being made by Doreen
10 Kartinyeri and others.

11 A. Because I feel very strongly that I want our
12 Ngarrindjeri culture to be built on the truth and that's
13 my main concern.

14 MR SMITH: The position with this witness is that
15 her statement has been just issued today to other people
16 with an interest. I have indicated to them that they
17 wouldn't necessarily be driven to cross-examine this
18 afternoon, although I see we have only got 10 minutes
19 left.

20 COMSR: I take it we will be continuing with Mrs
21 Wilson's evidence tomorrow morning?

22 MR SMITH: Yes.

23 COMSR: And just so that I have some idea of
24 what is involved -

25 MS SHAW: Could I point out that Mrs Wilson has
26 come up from Millicent, so she would certainly
27 appreciate being able to complete her evidence.

28 COMSR: Yes, I can understand that.

29 Ms Pyke, I take it you would be cross-examining?

30 MS PYKE: Yes, I intend to cross-examine and I
31 would be ready to do it tomorrow. My instructor may be
32 here first thing, Ms Eszenyi, in the morning. I didn't
33 realise there was a 10 o'clock start, which I was told
34 by someone.

35 COMSR: It is my intention from now on to have a
36 10 o'clock start.

37 MS PYKE: I can have my instructor here. I have a
38 10.15 matter in the appeal court. It will be 10

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1 minutes, but my instructor will be here and perhaps can
2 get started, if I can't make other arrangements myself.
3 I expect to be here at 10.30/11, in any event.

4 COMSR: Who else may be involved?

5 MR SMITH: The elusive Mr Kenny ought to be, but I
6 spoke to Mr Tilmouth at lunchtime telling him what was
7 happening and I trust they will be back tomorrow.

8 MS PYKE: It might be Mr Kenny can start then, if
9 he is here.

10 MR SMITH: I will speak to Frances Nelson, too,
11 because Steve Hemming features in Mrs Wilson's evidence
12 too.

13 MR MEYER: I think I should foreshadow that there
14 will eventually come a time when I will say people
15 should get ahead and to the cross-examination. Those
16 of us who have been here are ready to cross-examine
17 whenever we are called upon to do so.

18 COMSR: Yes, as far as these ladies are
19 concerned who have been giving evidence, there was the
20 Problem of the exact status of the s.35 authorisation.

21 MR MEYER: I accept that and I just foreshadow that
22 I think there is a limit to this time.

23 COMSR: There is a limit now.

24 MS PYKE: Can I make a comment on that?

25 The disadvantage for us is that we come into court
26 and we are handed, as the evidence is progressing. I
27 mean, I would have thought that just natural justice and
28 fair play would at least give us an opportunity to
29 consider and take instructions on the material. And we
30 don't necessarily know, as I was confronted with this
31 morning, I had no idea that Mrs Kropinyeri was going to
32 give evidence this morning. And, indeed, she didn't
33 even feature on the list of witnesses I was told were
34 potential. We are not funded to be here every day. We
35 have to justify ourselves.

36 COMSR: Yes, I had understood that perhaps there
37 was some means of letting counsel know. There has been
38 a programme of witnesses to be called in any particular

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1 week, hasn't there?

2 MR SMITH: Yes, and that was an error. Mrs
3 Kropinyeri was left off the list for the dissident
4 ladies, that's correct.

5 COMSR: Yes, I think some attempt was made to
6 contact you this morning.

7 MS PYKE: Yes, unfortunately I had another
8 commitment.

9 COMSR: And there was a difficulty about that, I
10 understand.

11 MS PYKE: I am just saying generally if, we had
12 the statements ahead of time, there would be no
13 difficulty cross-examining immediately, but it is almost
14 impossible to do it this way.

15 COMSR: Yes, of course we are in the
16 circumstance where these statements may be caught by
17 s.35 authorisation for the requirement for that. So
18 that it does make it -

19 MS PYKE: Look, I understand the difficulty of the
20 Commission, but I just get a little bit sick of these
21 criticisms that have their origin in something that is
22 entirely out of my control.

23 COMSR: I take it you will be ready to proceed
24 tomorrow, in any event?

25 MS PYKE: Yes.

26 ADJOURNED 4.25 P.M. TO TUESDAY, 10 OCTOBER 1995 AT 10.00 A.M.

1 COMSR STEVENS

2

3 HINDMARSH ISLAND BRIDGE ROYAL COMMISSION

4

5 TUESDAY, 10 OCTOBER 1995

6

7 RESUMING 10.11 A.M.

8 MR ABBOTT: Before Ms Pyke cross-examines my client,
9 there are two matters. I want to ask Dulcie Wilson one
10 further question in examination-in-chief relating to
11 Rebecca Wilson, and the other matter is yesterday, Mrs
12 Muriel Van Der Byl was in the body of the Commission,
13 and she was heard to utter rude comments about my
14 client, Dulcie Wilson, whilst giving evidence. Some of
15 the comments, depending on how you interpret them, could
16 be regarded as intimidatory, some just plain rude. I
17 draw that to your attention because, in my submission,
18 it should not be permitted to occur that members of the
19 public, particularly from the opponent women's side, as
20 Mrs Muriel Van Der Byl is, to my mind they should not be
21 able to come into this Commission and speak from the
22 body of the public gallery here in a way which is
23 designed to be derogatory of the witnesses who are
24 assisting you, no matter what their personal views might
25 be.

26 COMSR: Unfortunately, I don't know whether it's
27 due to something to do with the acoustics here, but it's
28 virtually impossible for me to hear whether anybody is
29 talking.

30 MR ABBOTT: I couldn't hear it either, but it's been
31 reported to me by those who were sitting around her, and
32 the remarks she was uttering were with a view to those
33 around her hearing them, who happened to be former
34 witnesses, namely some of the dissident women for whom I
35 act, presumably with a view that they will be reported
36 on to Dulcie Wilson, or at least it would be designed to
37 affect the group of dissident women who are in court.

38 MR MEYER: If it is of assistance, I can indicate

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- 1 that my client, Mrs Chapman, reported to me, without my
2 getting specific destruction, that Muriel Van Der Byl
3 came in.
- 4 COMSR: Naturally I can see her.
- 5 MR MEYER: And secondly had been making some
6 comments. I didn't seek from her what comments, but
7 there is some verification of that.
- 8 COMSR: We don't, as yet, have any opponent
9 women in court. You're asking, if that circumstance
10 does arise, that I ask them not to make any comments
11 during the time.
- 12 MR ABBOTT: No, I'm asking if and when Mrs Van Der
13 Byl shows her face her again, you tell her that it's
14 been reported to you by me, and by others, that she was
15 making derogatory remarks about Dulcie Wilson in her
16 evidence, during the course of a witness giving
17 evidence, and you will not tolerate any repetition of it
18 if that is, in fact, what happened.
- 19 COMSR: Right.
- 20 WITNESS D. WILSON, EXAMINATION CONTINUING
- 21 Q. You're still on oath.
- 22 A. Yes.
- 23 Q. You said yesterday that you knew Rebecca Wilson.
- 24 A. I knew her very well.
- 25 Q. You mentioned that she spoke well.
- 26 A. She was a very fluent speaker, a very clear public
27 speaker.
- 28 Q. I think that you yourself were aware that she was a
29 sought after public speaker.
- 30 A. She was much sought after as a public speaker.
- 31 Q. You are also aware, are you not, that she was regarded
32 by many of the Ngarrindjeri as being from the Kurna
33 tribe.
- 34 A. Yes.
- 35 Q. Although she was welcomed into the Ngarrindjeri
36 community because she was a good woman.
- 37 A. Yes.
- 38 Q. She, of course, lived down at Point McLeay for some

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1 time, did he not.

2 A. That's correct, yes. She lived there for many years.

3 Q. But from what you knew of her genealogy, she came from
4 Kurna people.

5 A. That's right.

6 Q. Notwithstanding that, however, she often took a
7 prominent role in Ngarrindjeri matters.

8 A. Yes, she took a very prominent role amongst the
9 Ngarrindjeri people.

10 Q. I show you a document, a booklet, entitled 'A Century of
11 Service to the Aborigines of Point McLeay, South
12 Australia' published in 1959. There is only one page
13 that is relevant, at least more relevant than others.
14 The first page refers to the celebratory services to
15 commemorate a hundred years of service to the native
16 people on 3 and 4 October 1959. You will see that the
17 article says 'There were large gatherings at all the
18 functions. His Excellency, Sir Robert George, was
19 present with Lady George on the Saturday, and unveiled a
20 bronze plaque commemorating a hundred years of
21 educational and religious service' etc. The article
22 goes on to say 'A posy of tinted pelican feather flowers
23 was presented to Lady George by Glenys Carter.
24 Addresses of welcome to the vice-regal visitors were
25 given by Mr Roland Carter and Mrs Rebecca Wilson'. That
26 was a role that you regarded Rebecca very competent to
27 discharge.

28 A. A very, very competent woman, she was.

29 MR ABBOTT: I apply to tender the booklet, or a
30 photocopy thereof - this is my copy - but in particular
31 the page numbered 1, which I have copies of for anyone
32 who wants a copy. I will arrange for the rest of it to
33 be produced to be copied.

34 EXHIBIT 201 Copy of booklet entitled 'A Century of
35 Service to the Aborigines of Point
36 McLeay, South Australia' tendered By Mr
37 Abbott. Admitted.

38 MR ABBOTT: I understand my learned friend now

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1 wishes to play a tape before the cross-examination
2 commences.

3 MR SMITH: I wish to play a tape, which is Exhibit
4 20, which is, you will recall, a tape-recording of
5 Rebecca Wilson, which was tendered during the course of
6 Betty Fisher's evidence in private session, and for
7 reasons of confidentiality and respect for dead people,
8 I think this ought to be played in private session. I
9 think that's the view you took last time. There's no
10 reason to depart from that this time. It lasts for
11 about 20 minutes, but I don't think there's any need to
12 exclude male counsel from this session.

13 COMSR: I have the assurance that there is
14 nothing of a nature that should be known to women only
15 contained in it?

16 MR SMITH: I'm assured by my learned friend, Mrs
17 Simpson, that's the case, that there is nothing that
18 would preclude men from being present during the playing
19 of it.

20 COMSR: The reason for playing it is more out of
21 sensitivity and respect for the voices of dead persons,
22 as well as other matters of confidentiality.

23 MR SMITH: Yes, well, it was proffered to us on
24 that basis by Mrs Fisher.

25 COMSR: That's right.

26 MR SMITH: And I think you took the view that since
27 material is proffered to the commission on all sorts of
28 conditional bases, that at least on first blush that
29 should be respected, unless and until formal notice was
30 given to those persons that the commission wanted to
31 take some other steps with the material, and sought to
32 do so. We haven't done that with Mrs Fisher, so perhaps
33 we should follow our previous course.

34 COMSR: Under those circumstances, I will move
35 this hearing into a private session, so that the tape
36 can be played for the witness to hear. That will mean,
37 of course, that members of the public will be excluded
38 while the tape is being played. I understand that will

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- 1 take some 20 minutes for that to be done.
- 2 MR SMITH: Perhaps to make that abundantly clear, I
3 think you would probably exclude Mr Hemming, who is a
4 party, who just doesn't happen to have his counsel with
5 him at the moment, but he is a party represented with an
6 interest - permit him to remain in during this.
- 7 COMSR: I said members of the public, I take
8 that to not include any party.
- 9 MR ABBOTT: I'd ask that my clients also be
10 permitted to stay. After all, they knew Rebecca Wilson,
11 and it may be, since it is being played to this witness
12 for a comment about Rebecca Wilson, and her voice is on
13 the tape, I may need to get instructions from my
14 clients.
- 15 MR SMITH: I wouldn't have thought you were
16 excluding clients.
- 17 COMSR: I'm not excluding parties represented
18 here before the commission. I don't include them in the
19 direction, but members of the public.
- 20 MR SMITH: We ask that Mr Miller, who is Mr
21 McLachlan's representative, be allowed to stay.
- 22 COMSR: Well, yes. Again Mr Martin represents
23 Mr McLachlan's interests. I wouldn't have thought that
24 this tape would, in any way, impinge upon Mr McLachlan's
25 interests.
- 26 MR SMITH: No, but I think we have allowed Mr
27 Miller to stay to be consistent. Would you not allow
28 him to stay?
- 29 COMSR: Is he asking to stay?
- 30 MR SMITH: Yes, he is.
- 31 COMSR: All right, well, I'll exclude Mr Miller
32 from that order.
33 What's the situation, who is remaining, are there
34 any members of the public now who are not parties?
- 35 MR MEYER: I've just instructed our clerk to leave.
- 36 HEARING CONTINUES IN CLOSED SESSION

Closed hearing

10.10.95

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KC 42B

D. WILSON XXN (MR SMITH)

1 HEARING CONTINUES IN PUBLIC

2 CROSS-EXAMINATION BY MR SMITH

3 Q. In relation to that tape recording, which you have
4 just heard, we have had evidence from Mrs Fisher that
5 that occurred in 1967 and she was - you are probably
6 aware of this, but just for the sake of the record I
7 put it to you - that Mrs Fisher told us that she was
8 taping Gladys Elphick, whom you know, I think, do you
9 not.

10 A. I don't know her very well.

11 Q. But you know of her.

12 A. Yes.

13 Q. For the purposes of collecting material for a book.

14 A. Yes.

15 Q. And that on one occasion in 1967 Gladys Elphick was
16 before Mrs Fisher and introduced her, as you heard on
17 the tape, to Rebecca Wilson, is that right.

18 A. Right, yes.

19 Q. It is Mrs Fisher's evidence that, in the context of that
20 first meeting, she then proceeded to take down, in a
21 notebook, some secret, cultural information relating to
22 Hindmarsh Island. You read about that in the press, no
23 doubt.

24 A. Yes, I did, yes.

25 Q. I would like to refer you and ask you a question about
26 it.

27 MR SMITH: It is at p.369 of the transcript. It is

28 not a restricted section of the transcript.

29 XXN

30 Q. I would like you to read a section of the evidence and I
31 will show it to you now, which is, in fact, the evidence
32 of Mrs Fisher about the way in which Rebecca Wilson then
33 spoke to her. I ask you to quietly read this to
34 yourself.

35 A. The whole lot?

36 Q. Yes, from there (INDICATES).

37 MR SMITH: I have asked the witness to read p.369,
38 the long answer, at about .4 of the page.

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1 XXN

2 Q. Turning the page, just read a bit further for me to the
3 middle of p.370. Have you finished that.

4 A. Yes.

5 Q. What is in evidence as the broad topic that was then
6 alleged to be conveyed by Rebecca Wilson to Mrs Fisher,
7 if I can suggest in summary, was and I quote from the
8 transcript of the 7.30 Report `She spoke about the
9 enormous importance of Aboriginal culture all over that
10 area for Ngarrindjeri people, but the Ngarrindjeri story
11 about women's business that is at the heart of this
12 Commission was immensely important to her. She spoke
13 about the tremendous importance of Hindmarsh Island and
14 the islands surrounding it, but especially the waters.
15 She spoke about the necessity for nothing to lie between
16 the waters and the sky. Nothing must lie between the
17 waters and the sky.' And Betty Fisher then is alleged
18 to have asked Rebecca Wilson `What does that mean?' And
19 Rebecca Wilson clasped her hand over her eyes and said
20 `Can't tell. Can't tell.' You knew Rebecca Wilson very
21 well, didn't you.

22 A. I knew her very, very well.

23 Q. First, can I ask you, in the context of all that
24 material that you have read and that I have just read to
25 you, would Rebecca Wilson have given such information,
26 if it existed, some secret, cultural information to a
27 white woman in that setting.

28 OBJECTION Ms Pyke objects.

29 MS PYKE: How can the witness possibly answer for
30 Rebecca Wilson? I realise we have only got an Inquiry,
31 but there must come a limit.

32 COMSR: Yes, what has been put is, knowing
33 Rebecca Wilson as you did, in your opinion. I don't
34 think it can be any higher than that.

35 MR ABBOTT: Of course not. She can't answer for
36 Rebecca Wilson.

37 A. No, I am certainly not answering for Rebecca Wilson, but
38 I knew her very, very well and I think that is the

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1 important thing and I am sure Rebecca would have told
2 me, had there been any of this business, women's business.

3 COMSR

4 Q. I suppose the gist of what is being put to you is that,
5 after that short preliminary conversation that you heard
6 on the tape there, is it likely, in your opinion, that
7 Mrs Rebecca Wilson would have revealed to any person,
8 after such a short acquaintance, the secret business.

9 A. No, I am sure she wouldn't reveal that to any person,
10 let alone a white person, after just meeting the woman,
11 you know, very briefly at Glady Elphick's place sometime
12 beforehand.

13 COMSR: Ms Pyke, I suppose I have to ask this:
14 during the course of your cross-examination of Mrs
15 Wilson, is it likely that you will traverse matters that
16 are not already in the public arena? That is, the two
17 alleged items of women's business that have been
18 discussed?

19 MS PYKE: No, I can't foresee that I will be
20 asking anything about anything that has not already been
21 well and truly canvassed.

22 MR ABBOTT: I wonder if we could tender the
23 transcript?

24 MR SMITH: Yes, I notice we haven't got a
25 transcript of the 7.30 Report in evidence, but there is
26 one in existence. Could that be Exhibit 22A, so it can
27 run with the exhibit, as we have done previously?

28 COMSR: That is the 7.30 Report interview with
29 Mrs Fisher.

30 MR MEYER: And can we slip a date on to that? The
31 document we have been provided with is undated.

32 MR SMITH: 7 August.

33 COMSR: You want that included in Exhibit 22?

34 MR SMITH: Yes.

35 COMSR: And it will be marked A.

36 EXHIBIT 22A Transcript of 7.30 Report interview with
37 Mrs Betty Fisher, aired 7 August 1995,
38 tendered by Mr Smith. Admitted.

D. WILSON XXN (MR SMITH)
(MS PYKE)

1 MR SMITH: Perhaps so counsel can put a note of the
2 date, I think the 7.30 Report went to air on 7 August
3 1995.

4 COMSR: I don't think there were too many
5 interviews with Mrs Fisher, so the likelihood of there
6 being some confusion -

7 MR SMITH: I am sure that is right, 7 August.

8 CROSS-EXAMINATION BY MS PYKE

9 Q. Rebecca Wilson, she died in about 1973, is that
10 approximately correct, to your recollection.

11 A. To my recollection, but I didn't attend her funeral, so
12 I was only informed that that was about the time.

13 Q. Was it the situation that, at around about the time that
14 Rebecca Wilson died, you weren't seeing as much of her.

15 A. No, I didn't see much of her for several years, because
16 I had four young children then and I didn't move around
17 much, at that particular time.

18 Q. How long before she died had you not seen Rebecca
19 Wilson.

20 A. Rebecca had come to Adelaide to live. I don't know what
21 particular year she came down here to live and I was
22 then living in Millicent and, as I said, I didn't do
23 much travelling, during that time. So, I would have
24 said probably 12 months to 2 years before she died would
25 have been the last time I would have seen her.

26 COMSR

27 Q. Just so I can clarify something: as at 1967, were you
28 seeing much of Rebecca Wilson, at that time.

29 A. No, I didn't see much of Rebecca once I went to
30 Millicent.

31 Q. And you went to Millicent in what year, can you remind
32 me.

33 A. End of 1957, but I knew her for nearly twenty-six years.

34 XXN

35 Q. But the reality is for the 16, 17, 18 years before
36 Rebecca Wilson died, you didn't have a great deal to do
37 with her, did you.

38 A. Not then, no.

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- 1 Q. How many times between going to Millicent and Rebecca
2 Wilson dying would you have seen her. Less than half a
3 dozen times.
- 4 A. Maybe six to eight times.
- 5 Q. Were they specific visits that you made to Rebecca
6 Wilson, or did you see her in some other context.
- 7 A. If I came to Adelaide, I would visit Rebecca at her
8 home, just to say hello to her, to keep that contact.
- 9 Q. Were they comparatively short visits.
- 10 A. Yes, very short visits, yes.
- 11 Q. How long would you spend with her.
- 12 A. I would spend an hour or so with her.
- 13 Q. So, after going to Millicent in 1957, would you agree
14 about me that, in real terms, you had very limited
15 contact with Rebecca Wilson.
- 16 A. Yes, I agree with you there, but I had as much contact
17 with her as Betty Fisher had with her.
- 18 Q. Speaking for yourself.
- 19 A. Yes.
- 20 Q. Mrs Betty Fisher will speak for herself, I am sure.
- 21 A. That's right.
- 22 Q. Prior to 1957, when you went to Millicent, you had more
23 contact with Rebecca Wilson.
- 24 A. Yes.
- 25 Q. Was Rebecca Wilson, at that stage, living at Point
26 McLeay.
- 27 A. Yes, see, I went in 1957, so Rebecca still remained at
28 Point McLeay and moved to Adelaide later, but, whenever
29 I went back to Point McLeay, I would visit Rebecca.
- 30 Q. You have told us about that.
- 31 A. Yes.
- 32 Q. You say about half a dozen times you would have seen
33 her.
- 34 A. Yes.
- 35 Q. All I am asking you is this, prior to 1957, Rebecca
36 Wilson was living on Point McLeay, was she.
- 37 A. Yes.
- 38 Q. Is it the case that Rebecca Wilson was living on Point

D. WILSON XXN (MS PYKE)

- 1 McLeay the whole time that you were at Point McLeay, or
2 did she come at some stage during the time that you were
3 living there.
- 4 A. Rebecca lived at Point McLeay all the years that I lived
5 there.
- 6 Q. Just approximately, you would have been about 25 years
7 of age when you left Point McLeay.
- 8 A. Yes, almost 26.
- 9 Q. Whilst you were living on Point McLeay, did you know or
10 have any contact with Connie Roberts.
- 11 A. No, I didn't have no contact with Connie Roberts.
- 12 COMSR
- 13 Q. Just so I can clarify this, was she living at Point
14 McLeay.
- 15 A. Connie Roberts?
- 16 Q. Yes.
- 17 A. No, she wasn't.
- 18 XXN
- 19 Q. Did you come to meet Connie Roberts, at any stage.
- 20 A. I have met her on several occasions, because she lived
21 at what we called the One Mile out from Meningie.
- 22 Q. In what context did you meet Connie Roberts.
- 23 A. Only if I ever met her in the street at Meningie, or if
24 she came down to Point McLeay.
- 25 Q. So, was it a social context.
- 26 A. Just to say hello. That would have been all. I never
27 spent much time with Connie Roberts.
- 28 Q. So, she wouldn't have been classed as a friend of yours.
- 29 A. No.
- 30 Q. An acquaintance perhaps.
- 31 A. Just an acquaintance.
- 32 Q. Was Connie older than you.
- 33 A. Yes.
- 34 Q. Do you know how old Connie is, just approximately.
- 35 A. I think she may be around about the 70 age group.
- 36 Q. During the time that you knew Connie Roberts, was she
37 well-regarded in the Ngarrindjeri community.
- 38 A. Not really, I don't think. I never heard much about

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- 1 her.
- 2 Q. Did you know anyone who knew Connie Roberts.
- 3 A. My sister-in-law, Bertha, would have known Connie better
4 than I did.
- 5 Q. And Maggie Jacobs, did you know Maggie Jacobs, whilst
6 you were on Point McLeay.
- 7 A. I didn't know Maggie very well, because Maggie went away
8 from the mission and lived away for about 30, 40 years.
- 9 Q. I am just asking you while you were on Point McLeay.
- 10 A. No, I didn't know Maggie.
- 11 Q. Do you remember her at all from the time you were on
12 Point McLeay.
- 13 A. No, I can't say I do remember Maggie there on Point
14 McLeay.
- 15 Q. What about since you have left Point McLeay, have you
16 known Maggie Jacobs.
- 17 A. Yes, because Maggie would come to our place at Millicent
18 with Steve Hemmings, but my husband knew Maggie well,
19 because they went to school together.
- 20 Q. Maggie, again, is she older than you.
- 21 A. Yes.
- 22 Q. Do you know approximately how old Maggie is.
- 23 A. She would be about 71, 72, I think.
- 24 Q. Would you describe her as an acquaintance of yours.
- 25 A. She was a friend of ours.
- 26 Q. From your knowledge of Maggie and the Ngarrindjeri
27 community, was Maggie well-regarded in the Ngarrindjeri
28 community.
- 29 A. Not really.
- 30 Q. Was there any particular reason for that.
- 31 A. Because she lived away so long and people didn't really
32 know much of her, about her.
- 33 Q. You didn't.
- 34 A. No, I didn't.
- 35 Q. You lived away from Point McLeay from the age of 25.
- 36 A. Yes.
- 37 Q. Do you consider yourself to be well-regarded in the
38 Ngarrindjeri community.

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- 1 A. I should think so. As much as Doreen Kartinyeri or Val
2 Power or any of the other women.
- 3 Q. Are you saying by that that you have the view that
4 yourself, Doreen and Val were well-regarded in the
5 Ngarrindjeri community.
- 6 A. I don't know so much about them. I am not speaking for
7 them. I am just speaking for myself.
- 8 CONTINUED

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- 1 Q. You are unable to offer any view or opinion about
2 whether Doreen and Val were well regarded.
- 3 A. I don't intend to offer anything about Val and Doreen.
- 4 COMSR
- 5 Q. You are not being asked to give your personal view of
6 them, but prior to any of the present troubles arising
7 between the different women in the Ngarrindjeri
8 community, would you be able to say in what regard those
9 two women were held in the Ngarrindjeri community.
- 10 A. If I could put it this way, they would be regarded as
11 someone in the Ngarrindjeri community by a certain group
12 of people, not by the whole.
- 13 XXN
- 14 Q. What about Edith Rigney, did you know her whilst you
15 were growing up at Point McLeay.
- 16 A. Yes, yes.
- 17 Q. You have had contact with her since you left Point
18 McLeay.
- 19 A. Very rare occasions.
- 20 Q. Again, do you know whether she was well regarded in the
21 Ngarrindjeri community.
- 22 A. I don't know anything about Edie, how she was regarded
23 in the community, because she's younger than me.
- 24 Q. So we have got the situation where you are really not
25 able to offer us any view about the standing, if I can
26 put it that way, of Connie Roberts, Maggie Jacobs,
27 Doreen Kartinyeri, Val Power or Edith Rigney in the
28 Ngarrindjeri community.
- 29 A. No, I can't.
- 30 Q. Is that because you don't know much about them, or don't
31 know people that know them, or you just don't want to
32 comment.
- 33 A. I don't want to comment.
- 34 Q. Getting back to what madam commissioner asked you, is it
35 that you don't want to comment even about their general
36 reputation before all this business arose about women's
37 business and the Hindmarsh Island Bridge.

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- 1 A. Edith Rigney, I didn't know much about her. She was
2 never really regarded as someone well known or respected
3 in the Ngarrindjeri community. Val I think would only
4 be because of her prominent positions of employment, and
5 she would be well known. Maggie, I don't know much
6 about her. And, as I said, Connie, I don't -
- 7 Q. And Doreen, I suggest you well know, was well regarded
8 in the Ngarrindjeri community, and she was doing a lot
9 of research and study at the museum.
- 10 A. I heard of that, and Doreen came - as I said yesterday,
11 came to my place.
- 12 OBJECTION Mr Abbott objects.
- 13 MR ABBOTT: Ms Pyke is slipping from 'well known' to
14 'well regarded'. There is a difference. You can be
15 notorious or you can be highly regarded. I think she
16 ought to stick to one terminology. She is asking
17 questions about whether these women are well known, and
18 she is also asking whether they are well regarded.
- 19 MS PYKE: I can ask two questions.
- 20 MR ABBOTT: There is a difference.
- 21 MS PYKE: I wasn't aware I wasn't able to ask two
22 questions.
- 23 COMSR: The witness is a fairly perceptive
24 person, if I can put it that way, and I think she would
25 appreciate the difference between the questions that
26 have been put to her.
- 27 Q. If you are having any trouble, you will let me know, Mrs
28 Wilson.
- 29 A. Yes.
- 30 XXN
- 31 Q. You consider yourself to have been well known in the
32 Ngarrindjeri community.
- 33 A. I don't know about well known. I was just - I just
34 thought I was an ordinary person in the Ngarrindjeri
35 community.
- 36 Q. So you don't believe that you are held in any particular
37 esteem in the Ngarrindjeri community.
- 38 A. As I said, I am only just an ordinary person.

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- 1 Q. Is that your belief, that you are not well -
2 A. That's my belief. I haven't set myself up as someone
3 special.
4 Q. Is it your belief that you are not considered an elder
5 of the Ngarrindjeri community.
6 A. Would you say that again, please?
7 Q. Is it your belief that you are not considered an elder
8 of the Ngarrindjeri community.
9 A. I don't know why I am not considered an elder, because I
10 am over 60.
11 Q. I am just asking you about your belief. You said you
12 are no-one special.
13 A. I know I am no-one special, but I should be regarded as
14 an elder of the Ngarrindjeri community.
15 Q. And your definition of elder is someone over the age of
16 60.
17 A. Yes.
18 Q. Presumably Connie Roberts, Maggie Jacobs and Doreen, you
19 would class in that category as well, as being elders.
20 A. I guess they are elders if they are over 60.
21 Q. Edith Rigney, I think you say is younger than you.
22 A. Yes, she is.
23 Q. Val Power is she over 60.
24 A. She wouldn't be 60.
25 COMSR
26 Q. Could I just try and clarify something with you. To say
27 a person is an elder in the community, does that imply
28 that they have to be part of the community or is it
29 enough that they are of Ngarrindjeri extraction.
30 A. We never heard much about elders in my young days, and
31 this seems to me as though it is something that has been
32 resurrected in recent years by some of the younger men
33 and women. That's how I see it anyway.
34 XXN
35 Q. Let me just clarify that. Are you saying that, from
36 your perception, the concept of elders in the
37 Ngarrindjeri community had disappeared for a time.

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- 1 A. We never talked about it much, because when I lived on
2 the mission an elder was an old old person who was well
3 respected in the community.
- 4 Q. That's not a definition that you currently hold, is it,
5 because your definition of an elder is someone who is
6 over the age of 60.
- 7 A. Well, that's my definition.
- 8 Q. So you don't know whether the way you define 'elder' is
9 the same as other Ngarrindjeri people.
- 10 A. Well, they can define it how they like, but that's my
11 definition and we are all entitled to the way we think.
- 12 Q. You have told us what you understood the concept of
13 'elder' being when you were on the mission. Why have
14 you changed your view of what constitutes an elder.
- 15 A. Well, because when I look back, an elderly person - a
16 very old person was defined as an elder and a respected
17 person.
- 18 Q. But I am just asking you why it is that you have
19 changed, in your mind, who is an elder.
- 20 A. I don't know. That is just to my way of thinking, that
21 an elder should be a person who is elderly.
- 22 Q. Whilst you were on the mission you knew Auntie Rose.
- 23 A. I was only a very small girl when Auntie Rose moved to
24 Point Pearce.
- 25 Q. Is it the case that you have not a great deal of
26 recollection of Auntie Rose.
- 27 A. No, I haven't.
- 28 Q. After she moved to Point Pearce, did you have much
29 contact with her.
- 30 A. No, I didn't have any contact with her.
- 31 Q. Auntie Sally, did you -
- 32 A. I didn't have a lot to do with Auntie Sally.
- 33 Q. The daughter of Pinkie Mack - you know who we are
34 talking about.
- 35 A. Yes, I know who you are talking about.
- 36 Q. When you were on the mission, did you have much to do
37 with the daughter of Pinkie Mack.
- 38 A. No, I didn't have much to do with her.

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1 Q. Since you've moved from the mission - I will just go
2 through those three names again - Auntie Rose, did you
3 have anything to do with her after you left the mission.

4 A. No, I had nothing to do with Auntie Rose.

5 Q. Auntie Sally, after you left the mission.

6 A. No, I didn't have anything to do with her.

7 MR MEYER: Could we clarify if Auntie Sally is the
8 same person as Grandmother Sally?

9 XXN

10 Q. You understand who I mean.

11 A. Yes, I understand.

12 Q. And the daughter of Pinkie Mack, after you left the
13 mission, did you have anything to do with her.

14 A. No, I didn't have anything to do with her.

15 Q. I want to take the period of time up until you were 18
16 and you married Lindsay. You were living on the
17 mission. Had you started working on the mission at all.

18 A. I did work for a few months with one of the white - what
19 we called the white overseers, who did the
20 administration work on the mission. I worked as a
21 domestic there for them.

22 Q. You told us in your statement that you attended the
23 school run by Mr Lawrie. About how old were you when
24 you finished school.

25 A. About 15.

26 Q. You have told us that you were cared for, after your
27 mother died, by your grandmother, Grandmother Essie I
28 think.

29 A. That's correct.

30 Q. And that's the grandmother that you lived - with your
31 husband Lindsay, when you first married - in her
32 backyard.

33 A. Yes, that's correct.

34 Q. Prior to your mother dying, and I am not going to go
35 into huge detail, but your mother was a Ngarrindjeri
36 woman.

37 A. My mother was born on the mission, but her background
38 goes back several generations. We believe her parents

D. WILSON XXN (MS PYKE)

1 though were born on the mission, but going back further,
2 about probably six generations came down through that
3 line of a full blood woman and white Irish man.

4 Q. But do you regard her as being a Ngarrindjeri woman.

5 A. Yes, I do regard.

6 Q. Before your mother died, did she talk to you about
7 anything to do with the history or culture of the

8 Ngarrindjeri people.

9 A. No, she didn't.

10 Q. Is that simply a matter that it was not a topic that
11 ever arose.

12 A. No, we didn't sort of discuss - she didn't sort of talk
13 to us about anything.

14 COMSR

15 Q. During the 26 years you lived on the mission, did anyone
16 discuss Ngarrindjeri culture and traditions with you. I
17 am not asking you what they said, but did anyone.

18 A. Some of the - as I said, I would go fishing with some of
19 the older women along the banks of the lake there, and
20 we sort of never talked about Ngarrindjeri traditions
21 much. We would just sit down together and be, you know,
22 happy to be together. They might have said 'That place
23 there is a good place to go and fishing' or - you know,
24 we didn't talk much about the Ngarrindjeri culture.

25 XXN

26 Q. In terms of culture, myths, spiritual matters, there was
27 nothing that was discussed with you by anyone before you
28 left the mission.

29 A. We just talked about, as I said in my statement
30 yesterday, the Mingka bird and things like that.

31 Q. Who talked to you about those.

32 A. I can't remember now.

33 Q. Were they, if I can put it this way, fairly common in
34 the sense of well-known myths.

35 A. They were common things, and everybody knew about the
36 Mingka and the Prupi and, you know, things like that.

37 Q. Did the children talk about those sorts of things
38 together.

D. WILSON XXN (MS PYKE)

1 A. Yes.

2 Q. Is it the situation then that, for example, the daughter
3 of Pinkie Mack never spoke to you about anything to do
4 with tradition or culture or beliefs.

5 A. No, no, no. We never - I never talked to Pinkie Mack's
6 daughter about anything like that.

7 Q. Did you consider yourself close to the daughter of
8 Pinkie Mack.

9 A. No, I was never close.

10 Q. In terms of the people who were living on the mission up
11 to the time that you left, who do you consider yourself
12 as having been close to. Obviously there was your
13 mother before she died, your father, your grandmother.

14 A. Several of my aunties on my father's side. My auntie
15 Vera Carter; my Auntie Annie Dodd; my Auntie Evelyn
16 Lampard; and especially my Auntie Dulcie Wilson, who I
17 was named after.

18 COMSR

19 Q. While you were living on the mission, was everybody
20 living a European lifestyle.

21 A. Yes, they were.

22 XXN

23 Q. Apart from the myths that you have talked about in your
24 statement, did you ever hear any of the men or the women
25 talking about any other aspect of Ngarrindjeri tradition
26 or culture.

27 A. No.

28 Q. Did you ever hear any mention of Hindmarsh Island.

29 A. Never heard of Hindmarsh Island. Heard - knew it was
30 there, but that's all.

31 Q. Were you ever told that Hindmarsh Island had any
32 connection with Ngarrindjeri people.

33 A. Never knew that Hindmarsh Island had any connection
34 whatsoever with Ngarrindjeri people.

35 Q. Either as a place to live or any significance for any
36 other reason.

37 A. No, no, never heard anything.

38 Q. Were you ever shown how to build wurlies or -

D. WILSON XXN (MS PYKE)

- 1 A. We lived in wurlies when we went on holidays. We never
2 had tents then, and the men would erect these wurlies.
3 Only when we went on holidays.
- 4 Q. Did the men show the boys and girls how to build the
5 wurlies.
- 6 A. No. I think if the boys and girl were around when the
7 men were building, then they took notice of them, but
8 there was no instructions on how to build them.
- 9 Q. There was the making of mats and weaving baskets. Did
10 you do any of that.
- 11 A. My mother taught me.
- 12 Q. Did she ever talk with you about whether that was the
13 traditional way that she was teaching you.
- 14 A. No. We just took it for granted that this was a part of
15 the Ngarrindjeri culture.
- 16 Q. Did you ever hear any of the Ngarrindjeri language being
17 spoken whilst on Point McLeay.
- 18 A. Yes. We spoke a few words, but could never speak a
19 sentence.
- 20 Q. When you say `we', are you talking about the children or
21 all of the people that -
- 22 A. Everybody knew certain things.
- 23 Q. Do you have any memory of anyone having any degree of
24 fluency in the Ngarrindjeri language.
- 25 A. Never heard one person speak in a fluent language -
26 Ngarrindjeri language.
- 27 Q. Any songs or -
- 28 A. No, not even songs.
- 29 Q. Was there ever any discussion with you or did you hear
30 anything about smoking of bodies or anything to do with
31 that.
- 32 A. No. That's something I didn't know about.
- 33 Q. What about the Ngurunderi myth. You have referred to
34 various things in your statement.
- 35 A. Yes.
- 36 Q. You were aware of that.
- 37 A. I was aware of Ngurunderi.

D. WILSON XXN (MS PYKE)

- 1 Q. Was that when you were growing up, or is that something
2 you have learnt about later.
- 3 A. Later on. You know, later on down.
- 4 COMSR
- 5 Q. I am not quite sure what you mean by 'later'. Is that
6 recent, or some time years ago, or what.
- 7 A. It would be 20, 30 years ago.
- 8 XXN
- 9 Q. Do you remember how you came to know of that. Who told
10 you about the Ngurunderi -
- 11 A. Lindsay told me.
- 12 Q. I will get to Lindsay in a moment. Were you aware of
13 anything to do with bush medicine whilst you were
14 growing up.
- 15 A. I did know about the 'old man beard' creeper. That was
16 one I did know about when I was a small child. I grew
17 up with that one.
- 18 Q. Do you remember who taught you about that.
- 19 A. My grandmother.
- 20 Q. Was there anyone, whilst you were growing up on the
21 mission, who was recognised as having any expertise in
22 bush medicine, if I can put it that way. The use of
23 plants and herbs.
- 24 A. No, I can't recall anyone.
- 25 Q. Matters to do with sexual matters: contraception,
26 conception, pregnancy, child birth. Was there ever any
27 discussion with you.
- 28 A. We never talked about things like that.
- 29 CONTINUED

D. WILSON XXN (MS PYKE)

1 Q. Again, whilst you were on the mission, was there anyone
2 who was considered to have any particular knowledge
3 about childbirth or reproduction and the like.

4 A. No, I can't recall anyone, you know, who was an expert
5 in that field, or who knew much about that sort of
6 thing.

7 COMSR

8 Q. Was there a resident doctor or nurse or someone there.

9 A. There was a resident nurse who lived in the little
10 hospital there, it had a couple of rooms attached to the
11 hospital, but the doctor came from Tailem Bend once a
12 month to visit.

13 XXN

14 Q. There is some reference in your statement, I think, and
15 correct me if I'm wrong, but you had two of your
16 children at Point McLeay, three of them.

17 A. I had three children born at Point McLeay.

18 Q. As I understood your statement, there was a nurse. That
19 was a European nurse.

20 A. Yes, a European.

21 Q. Then there was an Aboriginal midwife assisting.

22 A. A midwife.

23 Q. Who was the midwife.

24 A. My Auntie Vera.

25 Q. Did she ever talk to you about -

26 A. Never.

27 Q. Did your Auntie Vera have any particular training that
28 you were aware of.

29 A. I'm not aware that she had any training.

30 Q. The daughter of Pinkie Mack, do you know if she was a
31 midwife.

32 A. Well, she might have been before my time, but I don't
33 recall her being a midwife.

34 Q. You don't recall hearing anything about that.

35 A. No.

36 Q. You certainly didn't talk to her about that.

37 A. No.

38 Q. Just for the sake of completeness, nothing was ever told

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- 1 to you about initiation rights in relation to boys or
2 girls whilst you were on the mission.
- 3 A. No, I never heard anything.
- 4 Q. So would it be fair to say that, certainly up until the
5 time that you met Lindsay, you had very little knowledge
6 or information about Ngarrindjeri traditions cultures or
7 beliefs.
- 8 A. No, I think it was just a matter of fact. We just grew
9 up with what was there on the mission and just, you
10 know, accepted that particular way of living.
- 11 Q. Because the situation was that your knowledge about
12 Ngarrindjeri culture, beliefs and the like expanded
13 quite dramatically after you became involved with and
14 married Lindsay.
- 15 A. Like a lot of the others, too, when they left the
16 mission.
- 17 Q. Yes, I'm just asking about you.
- 18 A. Yes.
- 19 Q. Because it's the fact, isn't it, that Lindsay in
20 particular was very, very interested in his Ngarrindjeri
21 culture and background.
- 22 A. He was very, very interested.
- 23 Q. He had been from the time that he was a boy.
- 24 A. That's correct, yes.
- 25 Q. He had been very, very inquisitive about it.
- 26 A. He was.
- 27 Q. Indeed I think you say in your statement he had been
28 specially selected, along with a couple of other boys,
29 to go down to the Coorong for a week with Jacob Harris.
- 30 A. That's correct, yes.
- 31 Q. That was something that was very important to Lindsay.
- 32 A. Lindsay, yes.
- 33 Q. Well, that was something about which he felt fairly
34 special, didn't he.
- 35 A. It was very special to him, and he often spoke about
36 that.
- 37 Q. The purpose of him going with the other three boys was
38 to have imparted to him knowledge about beliefs and

D. WILSON XXN (MS PYKE)

- 1 traditions and culture, particularly as it related to
2 boys.
- 3 A. It seems like it was related to boys, because Jacob
4 Harris, you know, took them down.
- 5 Q. Did your husband ever tell you why it was that he and
6 these other three boys were specially chosen to go with
7 Mr Harris.
- 8 A. No, he never told me why they were chosen, but I would
9 say that it was because of his keen interest in knowing
10 more about his culture and how the Ngarrindjeri people
11 lived.
- 12 COMSR
- 13 Q. Who was Mr Harris.
- 14 A. He was Rebecca Wilson's father.
- 15 Q. Was this a one-off camp or was it an annual event.
- 16 A. I don't know whether it happened very often, I'm not
17 aware of that, only that Lindsay talks about his time
18 with Jacob Harris.
- 19 XXN
- 20 Q. Jacob Harris was Rebecca Wilson's father.
- 21 A. That's right.
- 22 Q. From what Lindsay said to you, it would seem that Jacob
23 Harris had a lot of information about Ngarrindjeri
24 practices, traditions and culture.
- 25 A. It would seem that way, yes.
- 26 Q. That was information that he made a particular point of
27 passing on to some selected boys.
- 28 A. That's what it would seem like, yes.
- 29 Q. Did Lindsay discuss with you what Jacob Harris had shown
30 him or told him.
- 31 A. Yes, I said some of the things in my statement, how he
32 would, you know, show them where they can get fresh
33 water along the Coorong, because the Coorong was
34 brackish, salty, and where certain reeds grew, they knew
35 that's where fresh water was that they could get from
36 with this certain type of reed.
- 37 Q. Did Lindsay tell you that Mr Harris had told him certain
38 myths and stories that he hadn't known beforehand.

D. WILSON XXN (MS PYKE)

- 1 A. No, I don't recall any of that.
- 2 Q. Certainly you'd agree with me that Lindsay told you
3 certain things after you knew him and married him that
4 you'd never heard of before.
- 5 A. Yes, I agree with you there.
- 6 Q. In fact it's the situation, isn't it, that a lot of what
7 you've heard from Lindsay about Ngarrindjeri tradition
8 and culture, you've not heard from any other source,
9 have you.
- 10 A. No.
- 11 Q. So Lindsay seems to have - seemed to have - sorry, I
12 don't mean this in any disrespect - but he seemed to
13 have a very abundant knowledge of tradition and culture,
14 stories -
- 15 A. He had a lot.
- 16 Q. - that no-one else seemed to know about.
- 17 A. Well, that's right.
- 18 Q. He was reasonably particular, certainly with some of it,
19 to have it recorded.
- 20 A. Yes.
- 21 Q. When Lindsay told you these myths and stories, you had
22 no reason to disbelieve him.
- 23 A. No, I wouldn't disbelieve him in any way.
- 24 Q. Well, even though you didn't know them from any other
25 source, you knew that Lindsay was interested.
- 26 A. That's right.
- 27 Q. That he had been particularly selected as a young boy to
28 receive certain information.
- 29 A. Yes.
- 30 Q. That that was an avenue that he had pursued through his
31 adult years.
- 32 A. Yes. That was his main interest.
- 33 Q. So certainly the concept of a Ngarrindjeri person having
34 knowledge which seems to be known only to them is not
35 unknown to you.
- 36 A. Would you rephrase that please?
- 37 Q. The notion of a Ngarrindjeri person having information
38 or knowledge that seems to be known only to them is

D. WILSON XXN (MS PYKE)

- 1 something with which you're quite familiar, isn't it.
- 2 A. I just don't understand you.
- 3 Q. You know that Lindsay had a lot of knowledge and
4 information that didn't seem to be known by other
5 people.
- 6 A. That's right.
- 7 Q. That's a notion with which you're quite comfortable.
- 8 A. I believe.
- 9 Q. Because you believe that he made a particular point of
10 informing himself.
- 11 A. That's right.
- 12 Q. And also that he was specially selected at the age of 12
13 to receive certain information.
- 14 A. Yes.
- 15 Q. Do you know, apart from Jacob Harris, who is Rebecca
16 Wilson's father, the sources that Lindsay got his
17 information from.
- 18 A. Well, Lindsay said that he also learned a lot from
19 Clarence Long, and Clarence Long was Henry Rankine's
20 grandfather.
- 21 Q. Have you ever read the Berndt and Berndt book 'Yaraldi,
22 A World That Was'.
- 23 A. I haven't read it right through.
- 24 Q. You know that Clarence Long was one of the people that
25 was spoken to by the Burndts.
- 26 A. Yes.
- 27 COMSR
- 28 Q. I'm not quite clear about some matter. Are you saying
29 that your husband was specially selected to receive
30 information, or that he made a special effort to obtain
31 information.
- 32 A. He made a special effort to obtain that information,
33 because he was interested in his Ngarrindjeri heritage
34 and background.
- 35 XXN
- 36 Q. I understood some of your evidence to be, certainly as
37 it related to Jacob Harris, and I understood your
38 evidence yesterday, to be that Jacob Harris had selected

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- 1 Lindsay.
- 2 A. Well, he did select him, that is quite correct.
- 3 Q. That is something that Lindsay thought was special.
- 4 A. Yes, he did.
- 5 Q. The information that Lindsay got from Clarence Long, is
- 6 that something that Clarence Long sought out Lindsay
- 7 for, or Lindsay went and enquired about.
- 8 A. I wouldn't know.
- 9 Q. From your knowledge of Lindsay, would you agree with me
- 10 that he was fairly well-known in the Ngarrindjeri
- 11 community as a man who was keen to know about background
- 12 and culture.
- 13 A. Yes.
- 14 Q. You refer to the fact that Doreen would come and visit
- 15 Lindsay.
- 16 A. Yes.
- 17 Q. Was that over quite a number of years.
- 18 A. Yes, I would say over six or seven years.
- 19 Q. Was it your impression of Doreen that she was one who
- 20 was interested to know her background.
- 21 A. Yes, I would say she was interested.
- 22 Q. Are you aware that she would speak to people other than
- 23 Lindsay, just from what she said to you or what Lindsay
- 24 might have said to you.
- 25 A. I don't know who else Doreen will have spoken with.
- 26 Q. She didn't ever say to you who she'd spoken to.
- 27 A. No.
- 28 Q. She would come and speak to Lindsay.
- 29 A. Well, or she would ring him.
- 30 Q. Or she would ring him, and they would talk about
- 31 background, stories, culture.
- 32 A. That's correct, yes.
- 33 Q. Were you sometimes involved in those discussions.
- 34 A. Not a lot of times, no.
- 35 Q. So was it the situation that Doreen and Lindsay had,
- 36 well, both had a particular interest in their
- 37 background, and enjoyed talking to one another about it.
- 38 A. That's correct, that's right.

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- 1 Q. You were not always included in that.
2 A. No, I was not always there at times.
3 Q. Is that because you were not particularly interested.
4 A. Well, I had other things to do at times.
5 Q. In any event, your perception was that Lindsay and
6 Doreen both enjoyed those discussions.
7 A. That's right.
8 Q. Did they take place very regularly to your recollection.
9 A. On a regular basis.
10 Q. About how often would Doreen come up to your home to
11 speak with Lindsay about it.
12 A. She came there on several occasions but then, at times,
13 Lindsay would meet with her at Camp Coorong.
14 Q. From what Lindsay said to you, were they particularly
15 going up there to talk about that.
16 A. No, they probably were there to attend a meeting, you
17 know, both had the same interests about heritage, or
18 some other particular meeting.
19 Q. But the reality is that, as far as you're concerned, you
20 really don't know who else Doreen was talking to, or
21 where she was getting her -
22 A. No, I don't know where else Doreen got her information
23 from.
24 Q. Is the position this, so far as you're concerned; so far
25 as women's business is concerned, or secret women's
26 business is concerned, you don't know about it, you
27 haven't been told about it.
28 A. I don't know about it, I haven't heard about it from any
29 person on Point McLeay.
30 Q. Is that as far as you go, or do you say that the people
31 who say that they are told about it, have been told
32 about it, and they do believe it, are not being
33 truthful.
34 OBJECTION Mr Abbott objects
35 MR ABBOTT: That is a series of non sequiturs.
36 MS PYKE: Yes.
37 MR ABBOTT: If they believed in it, that's one
38 thing. It's a rolled up question, presumably.

D. WILSON XXN (MS PYKE)

- 1 MS PYKE: I will do it one by one.
2 COMSR: The people that claim that it exists.
3 MS PYKE: That's right.
4 XXN
5 Q. You know that there are some people who claim there is
6 women's business or secret women's business.
7 A. I've heard people say that they believe in it and that
8 they know about it.
9 Q. Do you think that those people are genuine in their
10 beliefs.
11 A. I don't know what they think.
12 Q. Do you think they are genuine.
13 A. I'm not prepared to say.
14 Q. Why aren't you prepared to make a comment.
15 A. I just don't wish to comment on the particular question.
16 Q. But you were genuine when you say you've never heard of
17 these things.
18 A. Well, I've never heard of it and that is correct.
19 Q. You want your beliefs respected, you feel that you're
20 entitled to your views.
21 A. I'm entitled to my views, the same as anyone else.
22 Q. Is it your view that the women who do hold the beliefs
23 are entitled to their views.
24 A. They are entitled to believe what they want to believe.
25 Q. Are they entitled to express those beliefs.
26 A. Yes, and so am I.
27 Q. Why is it that you've made comments along the lines of
28 you have found - and I might be lumping this altogether,
29 but I will put it to you specifically - you have certain
30 beliefs that you want to be able to express, and you
31 were telling me that the women that say that they do
32 have beliefs, you feel that they should be able to
33 express them.
34 A. Right.
35 Q. And that there's, putting it bluntly, a difference of
36 opinion between you.
37 A. They are entitled to believe what they want to believe
38 and I'm entitled to believe what I want to believe.

D. WILSON XXN (MS PYKE)

1 Q. Why is it that you feel that the claims by the women who
2 say they do hold the beliefs are degrading and
3 humiliating to Ngarrindjeri women.

4 A. I feel personally that it's degrading to me, first as a
5 person.

6 Q. Why would the fact that certain women have certain
7 beliefs be degrading to you.

8 COMSR: I don't know that she said the fact that
9 they have those beliefs, but the nature of the beliefs
10 themselves, I understood the witness to say, she finds
11 degrading.

12 XXN

13 Q. Is that the case.

14 A. Yes, I find that degrading.

15 Q. What is it about the nature of the beliefs that you find
16 degrading.

17 A. They talk about the shape of Hindmarsh Island. I've
18 never heard of that, and it just - I just feel
19 uncomfortable with that.

20 Q. That's a slightly different thing to being degraded and
21 humiliated.

22 A. Well, I do feel humiliated by it.

23 Q. What is it about the nature of the beliefs that makes
24 you feel degraded and humiliated.

25 A. I don't have to comment on that.

26 Q. I'm asking you the question.

27 A. I'm sorry, I'm not answering that.

28 Q. You have said in your statement, indeed you've been
29 reported in the press as saying, that the information
30 about women's business, or secret women's business, has
31 never been passed on to you, and that you believe that
32 it's normal practice for cultural knowledge to be handed
33 down to all people concerned from generation to
34 generation.

35 A. Well, that's what I believe.

36 Q. What's the basis that belief. Who's told you that.

37 A. Well, Lindsay used to tell me about things, that any
38 Aboriginal culture or tradition was handed down from

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1 generation to generation.

2 Q. So that that comment from Lindsay is the basis of your
3 understanding.

4 A. Yes, because I believed what Lindsay would tell me.

5 Q. So, I just want to make sure it's clear, you're saying
6 that your belief is that all cultural knowledge is
7 handed down to all people concerned from generation to
8 generation.

9 A. Yes, I believe that.

10 Q. The fact that that hasn't been done in relation to
11 women's business, or secret women's business, is one of
12 the beliefs upon which you have doubts about its
13 existence.

14 A. That's why I have my doubts.

15 Q. Because not everyone knows about it.

16 A. Not everyone knows.

17 CONTINUED

D. WILSON XXN (MS PYKE)

- 1 Q. Leila Rankine, you knew her quite well.
2 A. What was that?
3 Q. Leila Rankine.
4 A. Leila?
5 Q. Leila.
6 A. Yes, I knew her very well.
7 Q. That is Veronica Brodie's sister.
8 A. That's correct.
9 Q. You knew Veronica as well, in addition.
10 A. I knew Leila more than Veronica.
11 Q. Would you and Leila ever talk about the - about issues
12 to do with either the mission or the Coorong or -
13 A. We just talked about the Coorong and the general - in a
14 general sense of how we used to go and have holidays by
15 the Coorong and we would cook dampers, ashes dampers.
16 Q. Was it your family that went with the Rankines, or
17 Leila's family, camping from time to time. Did you ever
18 go with them.
19 A. No, I never went with Leila. We mainly went, you know,
20 with my parents or then, when I married, with my family.
21 Leila's family mainly camped on a different side of the
22 Coorong to what we did.
23 Q. Did Leila ever discuss with you a particular bond that
24 she felt with the Coorong or the area around it.
25 A. Yes, she did have that bond with the Coorong, simply
26 because she loved the Coorong and the environment.
27 Q. Did she ever talk to you about its connection with the
28 past and feeling close to the earth.
29 A. Yes, she did mention, you know, how close she felt to
30 the earth.
31 Q. Did Leila ever talk to you about anything to do with
32 Ngarrindjeri traditions, history or culture.
33 A. No, we never discussed anything like that.
34 Q. Did you continue your friendship with Leila after you
35 left the mission in 1957.
36 A. We always kept in contact.
37 Q. When you say that, is it a little bit again like -
38 A. Yes.

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- 1 Q. Just a visit.
2 A. Visit now and then.
3 Q. A very sporadic visit for a short time.
4 A. Or a letter, yes.
5 Q. Whilst you may have had a close bond, being girls
6 growing up at school together, it is not something
7 that -
8 A. No, we went our separate ways once we got married.
9 Q. Dorothy Wilson, are you related to her.
10 A. No, I am not related to Dorothy.
11 Q. Apart from meeting Sue Lawrie on the occasion of the
12 letter of 1 May 1995 being signed. Do you remember that
13 letter.
14 A. Yes, I remember.
15 Q. Had you met with Sue Lawrie on any other occasion.
16 A. No, I never, ever met with Sue Lawrie on any other
17 occasion.
18 Q. How many Ngarrindjeri women have you spoken to yourself
19 about the issue of women's business or secret women's
20 business.
21 A. I would say approximately ten or twelve.
22 Q. Are they the women who are coming here.
23 A. Yes.
24 Q. To give evidence.
25 A. Yes.
26 Q. So, there are no other Ngarrindjeri women that you have
27 spoken to.
28 A. No.
29 Q. Had you been invited to any of the meetings at Graham's
30 Castle.
31 A. I was invited once by some folk from Mount Gambier asked
32 if I would go with them, but I couldn't go. But not by
33 anyone else.
34 Q. Is that the meeting that Dorothy eventually went to and
35 spoke to you about.
36 OBJECTION Mr Meyer objects.
37 MR MEYER: There is more than one meeting that
38 Dorothy went to. That question is a bit vague.

D. WILSON XXN (MS PYKE)

1 XXN

2 Q. The one you were invited to and didn't go to, are you
3 aware of anyone else that went to that meeting.

4 A. No, I don't think it was that one that I was invited to
5 go to by the Mount Gambier folk. I think it was the
6 previous one.

7 Q. Do you know what was being discussed. Were you told
8 what the meeting was about.

9 A. The lady I spoke to from Mount Gambier told me it was in
10 connection with this women's business and Hindmarsh
11 Island.

12 Q. Do you remember when that was.

13 A. No, I don't remember.

14 Q. Was it before or after Dorothy Wilson spoke to you about
15 women's business that you were invited to the meeting.

16 A. I can't remember.

17 COMSR

18 Q. When did Dorothy Wilson first speak to you about -

19 A. I heard on the grapevine, and I can't say by whom,
20 because it is erased from my mind, but I heard that
21 Dorothy wasn't happy about -

22 Q. Yes, but when did she first speak to you, I think is the
23 question that -

24 A. I can't remember the exact date.

25 XXN

26 Q. So, you don't know what the chronology is.

27 A. No.

28 Q. If I can put it that way.

29 A. No.

30 COMSR

31 Q. Was it sometime after the events.

32 A. Yes, it was after. After Dorothy had been to the - one
33 or two or three of the meetings. I don't know. It was
34 sometime after.

35 XXN

36 Q. You refer to a phone call with Maggie Jacobs. You said
37 sometime after 19 May. When you went public, was 21
38 May. You think it might have been 21 May.

D. WILSON XXN (MS PYKE)

1 A. Yes, I am sure it was, it was on the Sunday morning.

2 Q. She told you that it was her grandmother that told her
3 all about this.

4 A. Yes.

5 Q. Did Maggie go on and expand upon what it was that her
6 grandmother had told her.

7 OBJECTION Mr Abbott objects

8 MR ABBOTT: I object to this. First of all, my
9 learned friend can have no instructions on this. She is
10 not acting for Maggie. Secondly, this has to be
11 fishing. And, thirdly, I would like to know on what
12 basis it affects her client. Just as I have been
13 waiting for something of relevance in relation to the
14 Doreen Kartinyeri questions. I didn't object to the
15 questions that she asked my client about Doreen
16 Kartinyeri in the expectation that eventually she will
17 be putting to my client, presumably on the basis of
18 getting some information from Doreen Kartinyeri, that
19 Doreen Kartinyeri claims she didn't say what this
20 witness has said she said to this witness.

21 COMSR: But Ms Pyke is not acting for Dr
22 Kartinyeri.

23 MR ABBOTT: I assume that she did have some
24 instructions from Doreen Kartinyeri, otherwise she
25 wouldn't have been asking the questions about Doreen
26 Kartinyeri visiting Mr Wilson and the other matters
27 which are of no relevance to Dr Fergie and therefore to
28 Ms Pyke. So, I assumed that presumably she did have
29 some instructions of some relevance. Otherwise the
30 questioning about Doreen Kartinyeri can have no
31 relevance to her client's case and the same goes for the
32 current questions about what was said on the phone.

33 MS PYKE: The terms of this reference are
34 allegations that there have been fabrications. There
35 are criticisms of Dr Fergie's report and we have got a
36 statement here from this witness who says that there is
37 a statement in here that Maggie Jacobs who, of course,
38 is referred to in Dr Fergie's report, has made certain

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- 1 comments about her grandmother telling her all about
2 this. And I think it is quite appropriate for me to ask
3 this witness whether she was told anything else by
4 Maggie Jacobs on that topic which is the very focus of
5 this Inquiry.
- 6 COMSR: Yes, it is the focus of the Inquiry,
7 of course, counsel are expected to restrict their
8 cross-examination to that portion of the evidence
9 which affects the party that they are representing and
10 you say clearly Maggie Jacobs comes into that category
11 as being -
- 12 MS PYKE: Yes, and Doreen Kartinyeri as well.
- 13 MR ABBOTT: I don't mind. I mean, if we are going
14 to have Ms Pyke put a version of what is in the
15 envelopes and suggest that Doreen Kartinyeri said
16 something else, because, after all, Dr Fergie knows what
17 is in the envelopes. She compiled them -
- 18 MS PYKE: I haven't asked any questions about
19 Doreen Kartinyeri's comments to Dulcie Wilson.
- 20 MR ABBOTT: Presumably you are coming to that.
- 21 MS PYKE: Perhaps Mr Abbott shouldn't make the
22 presumption. I don't act for Doreen Kartinyeri.
- 23 COMSR: That is right.
- 24 MS PYKE: And I am not remotely interested in what
25 she said.
- 26 COMSR: All right. And, of course, I take it,
27 Ms Pyke, you will bear in mind that, if you are going to
28 put anything to the witness that is not already in the
29 public domain, that you would alert me to that
30 circumstance so that I could take the appropriate
31 action?
- 32 MS PYKE: I will get back to the question I was
33 asking this witness about Maggie Jacobs. There has been
34 a huge aggression by, I may hesitate to say and some
35 grand-standing, Mr Abbott.
- 36 COMSR: Of course, we don't simply want to go
37 over ground that is already covered.
- 38 MS PYKE: I would have thought this was highly

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1 relevant.

2 COMSR: I am not ruling that it is not.

3 XXN

4 Q. When Maggie Jacobs said to you 'My grandmother told me
5 all about this', did she tell you anything else.

6 A. No, she didn't tell me anything else.

7 Q. That was all that was said.

8 A. Yes.

9 Q. Did you ask her what.

10 A. No, I didn't go into that.

11 Q. You talk about Maggie Jacobs having come to your place
12 with Steve Hemming and talking to Lindsay.

13 A. Yes.

14 Q. Was Maggie Jacobs also someone, to your observation, who
15 had an interest in Ngarrindjeri tradition and culture.

16 A. I don't quite know. I think - I - with Maggie, she, as
17 I said, she often came with Steve Hemmings and several
18 other folk to our place. They always seemed to be in a
19 group of them, five or six people would come to our
20 place and sit around the table and I would say Maggie
21 had a certain amount of interest.

22 Q. Did you participate in that group.

23 A. Sometimes.

24 Q. Or, again, was it sometimes.

25 A. Sometimes.

26 Q. Is it the reality, this is not a criticism, that really
27 you were less intersted than some of them and had other
28 things to do.

29 A. No, I wouldn't go so far as saying that.

30 Q. You said other things, at the time, that -

31 A. Yes, that's right.

32 Q. You have referred to Steve Hemming having 150 tapes of
33 conversations.

34 A. Roughly 150 tapes.

35 Q. You have named the people who you believe are taped,
36 which are Maggie Jacobs, Bruce Carter, Marge Koolmatricie,
37 Lindsay.

38 A. Yes.

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1 Q. And yourself.

2 A. Yes.

3 Q. Did you participate in many taping sessions.

4 A. No, I didn't participate in many taping sessions.

5 Q. Do you know whether Doreen participated.

6 A. No, she wouldn't have participated in any of those.

7 Q. Was this done at your place or at the museum as far as -

8 A. No, at my place.

9 Q. There is an article that is attached to your statement
10 called 'Crossing Bridges'.

11 A. Yes.

12 Q. Where was that article published, do you remember.

13 A. It was published last year.

14 Q. Yes, whereabouts.

15 A. At Millicent.

16 Q. At Millicent.

17 A. Yes.

18 Q. On the first page of that article or certainly as it is
19 attached to your statement you said this and I will just
20 read it out to you, it will save you having to look at
21 it 'When my cousin and I reached a certain age, we
22 developed enquiring minds. We wanted to know about our
23 background. In those days, it was a no-no, a real
24 no-no. Grandfather, grandmother, father and mother -
25 they clammed up.'

26 A. They used to clam up when we would ask questions,
27 because they didn't want us to bring up about our past -
28 their past that, you know, some of us had come down
29 through the line of European ancestors and that is what
30 I would say would be the main reason. They didn't want
31 this to come out. You know, being talked about.

32 Q. You go on in your statement to say that when you were a
33 girl, half-caste like yourself, you were never really
34 accepted amongst the darker skinned Aborigines. Did you
35 understand that that is why your family were not wanting
36 to talk about background and culture.

37 A. Yes, we experienced that on the mission, because of the
38 lightness of our skins.

D. WILSON XXN (MS PYKE)

- 1 Q. Just on that topic, was there much of a division between
2 the people on the mission.
- 3 A. Yes.
- 4 Q. The darker skinned and the lighter skinned.
- 5 A. Yes, there were, at times.
- 6 Q. Did you mix with - was it a division such that you just
7 didn't really mix with -
- 8 A. No, we mixed with some of the darker ones and I, you
9 know, got on very well with some of the darker ones. It
10 was just certain people.
- 11 Q. Did you have any sense that the darker skinned people
12 had any knowledge or on information that you might not
13 have had.
- 14 A. No, I don't think that was so.
- 15 CONTINUED

D. WILSON XXN (MR MEYER)

1 CROSS-EXAMINATION BY MR MEYER

2 Q. Have you got your statement in front of you.

3 A. Yes, I have.

4 Q. I want to sort out this chronology first. Looking at
5 p.13, para.13.3 of your statement, you refer to giving
6 the speech at the Murray Bridge Rotary Club.

7 A. That's correct.

8 Q. You make a reference to speaking with Peter Lewis after
9 that meeting.

10 A. After, yes.

11 Q. Then you make a reference to, in about January 1995,
12 speaking to Wendy Chapman.

13 A. That's correct.

14 Q. By this time you haven't spoken with Dorothy Wilson,
15 haven't talked to her yet.

16 A. I am just trying to think when I spoke with Dorothy.

17 Q. I will take you on so that we can help you. Para.13.5,
18 it is Bertha's son's 50th birthday party.

19 A. That's right.

20 Q. So that sticks in your brain.

21 A. That sticks in my mind.

22 Q. Bertha came down to see you.

23 A. Yes, stayed with me.

24 Q. By the time you talked to Bertha - this is when you
25 start chatting with Bertha about secret women's business
26 or women's business - have you talked to Dorothy yet -

27 A. No.

28 Q. Or do you talk to Bertha first.

29 A. I talk to Bertha first about all of this.

30 Q. So it is after April 1995.

31 A. That's right.

32 Q. Then you speak with Ian McLachlan.

33 A. Yes.

34 Q. Then going over to p.16, you say you spoke with Ian
35 McLachlan about Sue Lawrie.

36 A. Yes.

37 Q. At the time you spoke with Ian McLachlan about Sue
38 Lawrie, have you talked to Dorothy yet, or is that what

D. WILSON XXN (MR MEYER)

- 1 starts off meeting with Dorothy.
2 A. That starts off meeting with Dorothy.
3 Q. Then you speak with Chris Kenny. That is on p.13.11.
4 A. That's correct, yes.
5 Q. The Chris Kenny interview is when we see you with
6 Dorothy on the TV film.
7 A. That's correct.
8 Q. Is that right.
9 A. That's correct.
10 Q. Just to help with the chronology, it is some time after
11 7 April, which is Bertha's son's birthday -
12 A. Yes.
13 Q. And it is before 19 May.
14 A. That's right.
15 Q. It is in that period -
16 A. In that period.
17 Q. When you first talk with Dorothy.
18 A. That's correct.
19 Q. It is just after Bertha Gollan's son's birthday party
20 that you speak with Ian McLachlan.
21 A. That's correct.
22 Q. That's the first time you have anything to do with him.
23 A. That's correct.
24 Q. Except for another contact with him by phone - did he
25 come to see you at your house.
26 A. That's right.
27 Q. Then he rang you up and put you in contact with Sue
28 Lawrie.
29 A. Yes, that's correct.
30 Q. And is that the totality of the contact with McLachlan.
31 A. That's right.
32 Q. In fact, by that stage, you were wanting to organise
33 some way of speaking out.
34 A. That's correct.
35 Q. As I understand it, to be a full blood Aboriginal is, in
36 fact, today very rare.
37 A. Today?
38 Q. Yes.

D. WILSON XXN (MR MEYER)

- 1 A. No, I think - yes, full blood.
- 2 Q. I mean, just considering the persons who we have heard
3 of being dealt with in here - for example, is Doreen
4 Kartinyeri a full blood Aboriginal.
- 5 A. No, she's not.
- 6 Q. Maggie.
- 7 A. No, she's not.
- 8 Q. Connie.
- 9 A. No, they wouldn't be full blood.
- 10 Q. In fact, if I went through the entire list, are there
11 any.
- 12 A. No, there's no full bloods amongst them.
- 13 Q. So the notion of half-caste babies in the Aboriginal
14 community has been very common for a very long time.
- 15 A. For a very long time.
- 16 Q. Nothing either secret nor sacred about the fact of
17 half-caste babies.
- 18 A. No, nothing.
- 19 Q. Just a fact of life in fact.
- 20 A. It is a fact of life.
- 21 Q. Equally, the question of abortion has been a fact of
22 life, hasn't it.
- 23 A. It has.
- 24 Q. For a very long time.
- 25 A. It has.
- 26 Q. In fact, as I understand it, a person of my name, but,
27 like you, no relation to some other Wilsons, a man
28 called Meyer, wrote something about abortions in the
29 Aboriginal community relating to half-castes back in the
30 1800s.
- 31 A. Did he? I wasn't aware of that.
- 32 Q. You don't know of that.
- 33 A. No, I wasn't aware of that.
- 34 Q. But I take it that you are aware that there has been
35 discussion about abortions and half-caste children and
36 matters of that nature in the Aboriginal community and
37 generally -
- 38 A. Yes.

D. WILSON XXN (MR MEYER)

- 1 Q. For as long as you can ever remember.
2 A. That's correct.
3 COMSR
4 Q. So that we are clear, have those discussions been
5 limited to women, or have they been general discussions,
6 men and women.
7 A. Women.
8 XXN
9 Q. Has that been something that has been secret from men
10 though.
11 A. No, it hasn't been secret, no.
12 Q. Just something you don't go along and talk to the men
13 about too often.
14 A. No, we don't. No, that's right.
15 Q. Your grandmother, just help me, was she Granny Essie, or
16 is that your great grandmother.
17 A. No, my grandmother, Grandmother Essie.
18 Q. When you were say 12 on Point McLeay, approximately how
19 many people would have lived there.
20 A. It would have been approximately 400 to 500.
21 Q. So it was a community, in essence, where you would know
22 most of the people in the community.
23 A. We knew practically everyone, yes.
24 Q. If new people arrived, you would know that new people
25 had arrived.
26 A. That's right, yes, we would.
27 Q. You would find out who they were.
28 A. Yes.
29 Q. Inevitably you would find out who they were related to.
30 A. That's correct.
31 Q. They were sure to be related to somebody.
32 A. That's right.
33 Q. In fact, in Point McLeay and in the Ngarrindjeri people
34 from that area generally, there was a great amount of
35 interrelation.
36 A. Yes.
37 Q. Did that mean a great amount of talking together.
38 A. Yes, we did a lot of talking.

D. WILSON XXN (MR MEYER)

- 1 Q. When you socialised, in fact, was it like one great big
2 family often getting together.
- 3 A. We would, yes. We would mainly all meet together for -
4 on social occasions, you know, be it a dance or social
5 get-together.
- 6 Q. In social occasions, although they are somewhat
7 unfortunate ones, I include funerals too - people would
8 get together.
- 9 A. Yes, that's right. If one person died on the mission,
10 you would all go to that funeral.
- 11 Q. And afterwards you would all chat together.
- 12 A. That's right.
- 13 Q. In fact, those were occasions when one tended to talk
14 about things that had happened in other people's
15 lifetimes and stories about what has happened in bygone
16 days, isn't it.
- 17 A. Yes, that's right.
- 18 Q. I take it that, within the community at Point McLeay,
19 you had a general mixing - firstly, when you were a
20 child - of the kids together because of school, of
21 playing, and things like that.
- 22 A. That's right, yes.
- 23 Q. A mixing together of the adults who were in the working
24 stage of their lives.
- 25 A. Yes.
- 26 Q. And of the older part of the oldest generation, of the
27 grandmothers and all those persons, presumably they all
28 mixed together.
- 29 A. That's right, yes, they did.
- 30 Q. I am interested in this notion - obviously because this
31 is this Royal Commission - of this secret sacred women's
32 business. Doreen Kartinyeri has said that the
33 information was passed to her by her grandmother.
34 Referring to Exhibit 171A, Doreen Kartinyeri was
35 interviewed by Ray Martin on 22 May this year. So that
36 was a few days after your interview with Chris Kenny.
- 37 A. Yes.
- 38 Q. In that interview, Ray Martin -

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1 COMSR

2 Q. Did you see that interview on television at all.

3 A. I can't remember whether I did, because I didn't see
4 every - we don't get - we only get two stations down
5 where I live, so I don't see everything.

6 XXN

7 Q. You get the ABC though, don't you.

8 A. We get the ABC, that's for sure.

9 Q. Ray Martin, at the top of p.2 of the Exhibit said `At
10 the age of 17 you knew there was women's business on
11 that island'. And Doreen Kartinyeri replied `At the age
12 of 17 I was told, because I lost my mother when I was 10
13 years old "It is now time, my girl, to tell you what I
14 think your mother would have told you". It was told to
15 me by elder members of my family'. I will show you the
16 interview. Do you see that.

17 A. Yes.

18 Q. I just want to be able to understand the context of
19 that. If you go to p.19 of your statement, at the top
20 Doreen says `Well, Grandmother Sally told me about it'.
21 That's the lady that Ms Pyke was referring to as Auntie
22 Sally.

23 A. Yes.

24 Q. You reply `But grandmother Sally comes from Poonindie on
25 the West Coast'.

26 A. That's correct. I told her.

27 Q. Where was grandmother Sally living.

28 A. She was living at Point McLeay.

29 Q. She then refers to Auntie Rose, is that right.

30 A. Yes.

31 Q. Was Auntie Rose also living at Point McLeay.

32 A. What do you mean at - she was living there at some stage
33 in her life, but I can't - Auntie Rose left Point McLeay
34 when I was a very very small girl.

35 Q. Do you know how old Doreen is now. Have you got any
36 idea.

37 A. She might be 60, 61. I'm not sure.

38 Q. Is she close to your age.

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- 1 A. Yes. I think I would be two or three years older than
2 her.
- 3 Q. Each of you are in the unfortunate position of losing
4 mothers at about the same time.
- 5 A. That's right, yes.
- 6 Q. Her mum died when she was about 10.
- 7 A. She was 10, yes.
- 8 Q. Your mum died when you were about -
- 9 A. 12.
- 10 Q. But you didn't go away to school, you stayed on Point
11 McLeay.
- 12 A. Yes, I stayed at Point McLeay because my grandmother
13 cared for me, but Doreen went to a children's home.
- 14 Q. When you reached the age of about 17, that was before
15 you were married.
- 16 A. Yes.
- 17 Q. Your grandmother was still alive.
- 18 A. Yes.
- 19 Q. Did your granny say something to you along the lines of,
20 because you'd lost your mother when you were about 12,
21 'It is now time, my girl, to tell you what I think your
22 mother would have told you'.
- 23 A. No, she never told me anything.
- 24 Q. Did say anything like that.
- 25 A. Never told me anything.
- 26 Q. The reason I asked you about the people mixing together
27 is that if grandmothers were the holders of this
28 information and handing it down to girls of 17 or so,
29 then the person we would be looking to is Grandmother
30 Essie.
- 31 A. That's right.
- 32 Q. Because your mother died.
- 33 A. Yes.
- 34 Q. No suggestion by Doreen Kartinyeri about being special
35 or anything. Merely that she had reached the age of 17
36 and she was going to be told something her mum would
37 have told her. That didn't happen.
- 38 A. It didn't happen to me.

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- 1 Q. So that we have got our factual sequence right, I heard
2 a suggestion last night that you left Point McLeay when
3 you were 18. That is not right, is it.
4 A. No, that's not correct.
5 Q. You left when you were 27 or 28.
6 A. 25. Just a few weeks off of my 25th birthday.
7 Q. Lindsay was 10 years older than you.
8 A. He was 10 years older than what I was.
9 Q. So he would have been 35 at the time you left Point
10 McLeay.
11 A. Correct.
12 Q. At the time, he would have been one of the working
13 members of the Point McLeay community.
14 A. He was, yes.
15 Q. Had he been there the bulk of his life, just like you.
16 A. Yes, he lived there almost all his life.
17 Q. He died when he was, what, 73.
18 A. 72.
19 Q. About a year ago.
20 A. Yes. 18 months almost.
21 Q. So the reality is that he lived at Point McLeay for
22 about half of his life.
23 A. That's correct.
24 Q. At a time when there were a lot of older people living
25 at Point McLeay.
26 A. Yes.
27 Q. Because it has changed, hasn't it.
28 A. Yes.
29 Q. Nowhere near as many now.
30 A. No, nowhere near as many.
31 Q. The reality is that you lived in the Point McLeay
32 community, for a continuous period, much longer than
33 Doreen Kartinyeri.
34 A. Yes, I did.
35 Q. And had a lot more contact with the older members of
36 that community, both men and women.
37 A. I did.
38 Q. You have said that Rebecca Wilson lived at Point McLeay.

D. WILSON XXN (MR MEYER)

- 1 A. She did.
- 2 Q. Just so that I can get a handle on the timing sequences,
- 3 did you leave Point McLeay first, or did Rebecca.
- 4 A. I left first.
- 5 Q. So from the time when you were a little girl to when you
- 6 left at the age of nearly 26, Rebecca was there.
- 7 A. She was there.
- 8 Q. Someone you knew well.
- 9 A. I knew her extremely well.
- 10 Q. Went in and out of her house.
- 11 A. Yes.
- 12 CONTINUED

D. WILSON XXN (MR MEYER)

- 1 Q. What age was she in relation to your grandmother,
2 younger.
- 3 A. Yes, she would have been younger.
- 4 Q. Would she have been older than your mum.
- 5 A. Yes.
- 6 Q. So she was in that middle step.
- 7 A. Yes, I would say so.
- 8 Q. Was she a woman who you would have gone to for help.
- 9 A. She was, yes.
- 10 Q. I mean a woman under the age of 26 with three young kids
11 and no mother, you've got to turn to somebody for help.
- 12 A. Yes.
- 13 Q. That's right, isn't it.
- 14 A. That's correct.
- 15 Q. Was Rebecca one of those ladies.
- 16 A. She was.
- 17 Q. You know Doreen as a woman who has been interested in
18 collecting information about Ngarrindjeri people.
- 19 A. Yes.
- 20 Q. That's a good thing, isn't it.
- 21 A. Yes, it is.
- 22 Q. Lindsay used to help with that.
- 23 A. He did, he helped her.
- 24 Q. I think Doreen would telephone Lindsay and talk to him.
- 25 A. Yes.
- 26 Q. Drop in and see him occasionally.
- 27 A. Yes.
- 28 Q. Was there an occasion when Doreen was going to Melbourne
29 for some purpose or other, that she dropped in and saw
30 Lindsay, and Lindsay and Doreen had an argument. Do you
31 remember that.
- 32 A. I don't know anything about an argument.
- 33 Q. Did Lindsay ever suggest to Doreen that the things that
34 she was saying about Ngarrindjeri history, or anything
35 like, that mightn't be right.
- 36 A. As I said before, I was never always involved with their
37 conversations, so I can't answer that one.
- 38 Q. Did Connie Roberts live on Point McLeay.

D. WILSON XXN (MR MEYER)

- 1 A. Not when I was there.
- 2 Q. Connie is, I understand it, about 70 or thereabouts.
- 3 A. Yes.
- 4 Q. So she is about 10 years older than you.
- 5 A. Yes.
- 6 Q. You would have known Connie if she lived there when you
7 were there.
- 8 A. Yes, that's right.
- 9 Q. Do you know where Connie did live. You've referred to
10 her living at the 'One Mile', that's apparently one mile
11 out of -
- 12 A. Meningie.
- 13 Q. Did she live there all her life.
- 14 A. No, I don't think. She went up to the Riverland
15 somewhere to live.
- 16 Q. Did she go up to Darwin ever.
- 17 A. I don't know.
- 18 Q. Have you had the opportunity to talk very much with
19 Connie.
- 20 A. No, I haven't had the opportunity.
- 21 Q. You listened to the tape that we played this morning,
22 when everybody went out of the court.
- 23 A. Yes.
- 24 Q. In the course of that tape, Rebecca talks about being
25 called Koomi.
- 26 A. Yes.
- 27 Q. Is that a name that is familiar to you.
- 28 A. Yes, very familiar to me.
- 29 Q. The was that a name by which Rebecca was known.
- 30 A. Yes, she was known by that particular name.
- 31 Q. There's a tradition, as I understood it, of people
32 referring to older relatives as 'auntie' and 'uncle' or
33 'granny' and whatever in your community.
- 34 A. That's right.
- 35 Q. They don't necessarily have to be the immediate auntie,
36 do they.
- 37 A. No. It was a type of respect that people had for older
38 people.

D. WILSON XXN (MR MEYER)

- 1 Q. It could be a second cousin, third time removed. If
2 they were the right age, they are still called `auntie'.
3 A. Yes.
4 Q. Was Rebecca Wilson called auntie.
5 A. Yes, she was.
6 Q. Was she called Auntie Koomi or was she called Auntie
7 Rebecca.
8 A. Always Auntie Koomi.
9 Q. Was she called Auntie Koomi by everybody.
10 A. I would think so.
11 Q. Was there any limitation on who could call her Koomi.
12 A. I think everybody referred to her as Auntie Koomi.
13 Q. All the kids, everybody.
14 A. Yes.
15 Q. That was just a name.
16 A. That's right.
17 Q. There was nothing classically important about that name.
18 A. No.
19 Q. You see, I asked you those questions because I've
20 listened to Betty Fisher give evidence that only certain
21 people could call Rebecca Koomi.
22 A. No, I don't think - everybody called her Koomi.
23 Q. Just like we would call you Dulcie.
24 A. That's right.
25 Q. You're not upset if we call you Dulcie.
26 A. No, not at all.
27 Q. You think that Bertha knew Connie Roberts better than you
28 did.
29 A. Yes, Bertha would have known her.
30 Q. We are talking about Bertha Gollan.
31 A. Yes.
32 Q. Bertha is Lindsay's sister.
33 A. That's correct.
34 Q. Lindsay, you say, collected up all sorts of information
35 and history about his people.
36 A. He did.
37 Q. He was very keen on that.
38 A. He was very, very keen on that.

D. WILSON XXN (MR MEYER)

- 1 Q. You've told us also that he, at stages, worked as a
2 shearer.
- 3 A. He did.
- 4 Q. Did that involve travelling.
- 5 A. It did.
- 6 Q. Did he go away from home.
- 7 A. Yes, he did.
- 8 Q. Did that mean that he saw up and down the South-East, as
9 well as anywhere else.
- 10 A. Yes. He went all over the place.
- 11 Q. I take it that way he would have the opportunity of
12 meeting with people in Tailem Bend and Meningie.
- 13 A. He would.
- 14 Q. And everywhere like that.
- 15 A. All over the place, yes.
- 16 Q. Which gave him opportunities to be able to find out
17 about what information people might have.
- 18 A. That's right.
- 19 Q. While you stayed home and looked after the children.
- 20 A. That's right. Somebody had to stay home.
- 21 Q. Would Lindsay then share his knowledge with whoever was
22 interested.
- 23 A. He would.
- 24 Q. You didn't have to be somebody special to find out from
25 Lindsay.
- 26 A. No, he'd love to share it with any person.
- 27 Q. If Lindsay had been asked to go along and provide
28 information to a group of genuinely interested people -
- 29 A. He'd be only too happy to have done that.
- 30 Q. Enthusiastic to get as wide a knowledge as possible.
- 31 A. That's right.
- 32 Q. Nothing special or secret about anything that Lindsay
33 had.
- 34 A. No, he just loved to talk about the Ngarrindjeri people.
- 35 Q. Did he distinguish between men and women, or would he
36 have come here and got into the witness box and told us
37 all.
- 38 A. In general. That's right.

D. WILSON XXN (MR MEYER)

- 1 Q. You can help me, I hope, with just a little bit of
2 history for a minute. Doreen was born Point McLeay.
3 A. Yes.
4 Q. Was there and went to school. You would have gone to
5 school with her.
6 A. She was a bit younger than me, yes.
7 Q. Then her mum died.
8 A. Yes.
9 Q. Then I understand she went to a girls' home.
10 A. She did.
11 Q. Here in town.
12 A. Yes.
13 Q. I think some members of your family went away as well.
14 A. Yes, quite a number of my cousins.
15 Q. I think one of your brothers.
16 A. Yes, one of my brothers was placed in a children's home,
17 because grandmother couldn't care for a young child.
18 Q. Couldn't cope.
19 A. Couldn't cope at her age.
20 Q. Did Doreen come home for holidays.
21 A. Yes.
22 Q. Was it common for the children.
23 A. It was common for them to come on every school holidays.
24 Q. I take it they would live with whatever relatives were
25 able to have them.
26 A. That's right.
27 Q. Equally they would go off and have holidays, just as you
28 did with your family.
29 A. Yes, that's right.
30 Q. Because you didn't have a mum to go on holidays with
31 either.
32 A. No.
33 Q. I take it that there wasn't any significant difference
34 either in the way that various members of the community
35 at Point McLeay took their holidays; you were all in a
36 similar position.
37 A. We were all in the same position that we couldn't travel
38 far, and we went a few miles along the lake or the

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- 1 Coorong.
- 2 Q. But had lots of fun doing it.
- 3 A. We certainly did.
- 4 Q. Doreen was what, still going away and coming back to
- 5 Point McLeay when she was 17.
- 6 A. I don't know what happened after she left school.
- 7 Q. I mean my reason for asking this is that the last line
- 8 of what she said to Ray Martin, she said 'It's now my
- 9 girl to tell you what I think your mother would have
- 10 told you. It was told to me by elder members of my
- 11 family', and I take it that they were people who were at
- 12 Point McLeay.
- 13 A. Yes, well, see, I don't know.
- 14 Q. At the age of 17.
- 15 A. I somehow feel that she wouldn't have been there at 17,
- 16 but I couldn't be sure.
- 17 COMSR
- 18 Q. She doesn't say she was at Point McLeay at 17.
- 19 MR MEYER: I don't know where she was.
- 20 A. I don't know where she - I don't know.
- 21 XXN
- 22 Q. In the Point McLeay community, when you were of an age
- 23 that you could take much notice, let's say from 12 to
- 24 26, because by then you had a good knowledge of what was
- 25 going on in the community, didn't you.
- 26 A. Yes, I did.
- 27 Q. You were married to a man who was a mature man in the
- 28 community from 18.
- 29 A. That's right, yes.
- 30 Q. In amongst the Aboriginal people, was there any special
- 31 heirarchy, or was it a community where all of the people
- 32 were equal with each other, and all chatted together.
- 33 A. I thought that we were all sort of equal.
- 34 Q. There was no-one in any special sort of position.
- 35 A. Not during my time.
- 36 Q. You talked about going out with the older women fishing
- 37 and things like that. The impression I got from what
- 38 you were answering was that these women gave you useful,

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(MR SMITH)

- 1 general information, if I can put it that way; how to
2 catch a fish, or where the good fishing spots are, or
3 where is a good place to sit out of the wind, that sort
4 of general information.
- 5 A. That's right, and I always felt more comfortable with
6 older women.
- 7 Q. Is it the way of older Aboriginal women to be chatty and
8 to play with the younger people. I mean you're a
9 grandmother.
- 10 A. Yes.
- 11 Q. Is it your way to chat and play with your grandchildren.
12 A. Yes.
- 13 Q. Is that something that is common with older Aboriginal
14 women.
- 15 A. Yes, I think so.
- 16 Q. In the Aboriginal community, was it common for the
17 grandparents to have a close interrelationship with the
18 grandchildren.
- 19 A. Yes, very much so.
- 20 Q. Were they often the teachers, more than the parents, of
21 things going on around the place.
- 22 A. I'm sure our grandparents would.
- 23 Q. Did Rebecca Wilson have any brothers, do you know.
- 24 A. I can only think of her sisters. Yes, she had one
25 brother, that's right, I forgot about him.
- 26 Q. What was his name, can you remember.
- 27 A. I just can't think of it.
- 28 Q. Was he older or younger.
- 29 A. Younger.
- 30 Q. What age was he in relation to, say, Lindsay.
- 31 A. I would say Lindsay will have been five or six years
32 older than him.
- 33 Q. Who was Jacob Harris, was he just an older man who lived
34 at Point McLeay.
- 35 A. Yes.
- 36 CROSS-EXAMINATION BY MR SMITH
- 37 Q. Looking at Professor Saunders' report, Exhibit 17, I've
38 taken you to an attachment to the Saunders report which

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- 1 sets out the names of the ladies who gathered at the
2 Goolwa meeting with Professor Saunders on Monday, 20
3 June 1994. You see there, including the two ladies
4 Sarah Milera and Doreen Kartinyeri, a total of 35 names.
5 A. Yes.
6 Q. Don't count them but I think they are there. Could I
7 ask you, looking at those names, first of all do you
8 know all the people named there.
9 A. I don't know Rhonda Agius, I don't know Kathy
10 Burgermiester.
11 Q. Can I tell you that Rhonda Agius is Connie Roberts'
12 daughter.
13 A. Well, I don't know that, I don't know her.
14 Q. You don't know Kathy Burgermiester.
15 A. I wouldn't know who she is.
16 Q. Coming down the list, Sheila Goldsmith, do you know her.
17 A. Yes, I know Sheila.
18 Q. She is a Point McLeay lady.
19 A. Yes.
20 Q. A Ngarrindjeri lady.
21 A. Yes.
22 Q. How old is she.
23 A. Sheila would be somewhere around about my age.
24 Q. Kerry Gollan.
25 A. I can't place her.
26 Q. Helen Jackson.
27 A. Yes, I know Helen.
28 Q. She is a Point McLeay lady.
29 A. Yes.
30 Q. Would she be in her 40s.
31 A. Maybe.
32 Q. What age would you put her at, then.
33 A. In her 30s, 35 to 40 bracket.
34 Q. Judy Kropinyeri.
35 A. Yes, Judy is my cousin's daughter.
36 Q. Where does she live.
37 A. I don't know where she lives now.
38 Q. So your cousin's daughter, that would make her about 30

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1 or thereabouts.

2 A. Yes, thereabouts.

3 Q. Teresa Lindsay.

4 A. I don't know Teresa Lindsay.

5 Q. Eileen McHughes, do you know Eileen McHughes.

6 A. No, I don't.

7 CONTINUED

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- 1 Q. Isabel Norvill.
- 2 A. Yes.
- 3 Q. Again, she is, I don't think, from Raukkan, is she.
- 4 A. No, she is Victor Wilson's sister.
- 5 Q. Daisy Rankine.
- 6 A. Yes, I know Daisy.
- 7 Q. Just going back to Isabel Norvill, how old is she then,
- 8 being Victor Wilson's sister.
- 9 A. Probably around the 40 age bracket.
- 10 Q. Daisy Rankine.
- 11 A. Daisy would be round about 60.
- 12 Q. And, again, is she a lady known to you.
- 13 A. Yes.
- 14 Q. A Point McLeay lady.
- 15 A. Yes.
- 16 Q. Cassie Rigney.
- 17 A. Yes, that's my nephew's daughter.
- 18 Q. Your nephew's daughter.
- 19 A. My nephew's daughter.
- 20 Q. So, is Cassie Rigney a child, then.
- 21 A. Cassie would be barely 20.
- 22 Q. Janice Rigney.
- 23 A. Janice Rigney is my niece.
- 24 Q. So that makes her, how old.
- 25 A. She would be about 26, 27.
- 26 Q. Grace Sumner.
- 27 A. Grace Sumner is older than what I am.
- 28 Q. And a lady from, where is she from, Grace.
- 29 A. She is from Point McLeay.
- 30 Q. And Joanie Shaw.
- 31 A. Yes.
- 32 Q. Do you know Joanie Shaw.
- 33 A. I think she is a daughter of Dorothy Shaw. I knew
- 34 Dorothy and Dorothy would be in the mid 40 bracket and
- 35 so this would be her daughter.
- 36 Q. What, a girl or an adult lady.
- 37 A. I would say in her 20s.
- 38 Q. Iris Sparks.

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- 1 A. I don't know Iris Sparks.
- 2 Q. Shirley Trevorrow.
- 3 A. Yes, I know Shirley.
- 4 Q. So she is, what, Tom or George's wife, is she.
- 5 A. George's wife.
- 6 Q. George's wife.
- 7 A. Yes.
- 8 Q. And she would be, what, 40.
- 9 A. Forty.
- 10 Q. Glenys Wilson.
- 11 A. Glenys is Victor's wife and she would in her 40s.
- 12 Q. Going up to the top of the next column, Veronica Brodie.
- 13 A. Yes, Veronica is Leila's sister.
- 14 Q. And Rebecca Wilson's daughter.
- 15 A. Daughter, she is the youngest. And she would barely be
- 16 60, I think.
- 17 Q. And Vi Deuschle.
- 18 A. Vi Deuschle comes - yes, I know her. She is from
- 19 Kingston in the South East.
- 20 Q. And her age.
- 21 A. I suppose getting near to the 60.
- 22 Q. Is she a Ngarrindjeri lady.
- 23 A. No, she wouldn't be Ngarrindjeri.
- 24 Q. Have we so far named anybody who isn't Ngarrindjeri.
- 25 A. That one.
- 26 Q. That is the first one.
- 27 A. Yes.
- 28 Q. Shirley Gollan.
- 29 A. Yes, I know Shirley.
- 30 Q. What age would Shirley be.
- 31 A. In her mid 40s, I would think.
- 32 Q. Again, from Point McLeay.
- 33 A. Yes.
- 34 Q. Vicki Hartman.
- 35 A. I don't know Vicki Hartman.
- 36 Q. Margaret or Maggie Jacobs.
- 37 A. Yes.
- 38 Q. You have spoken of her.

- 1 A. I know her, yes.
- 2 Q. Sandra Lawrie.
- 3 A. I don't know Sandra Lawrie.
- 4 Q. Bronwyn McKenzie.
- 5 A. I don't know Bronwyn, who she is.
- 6 Q. Georgina McHughes.
- 7 A. No, I don't know Georgina.
- 8 Q. Shirley Peasley.
- 9 A. Yes, I know Shirley.
- 10 Q. And where is Shirley from and what is her age.
- 11 A. Shirley is from Kingston and she would be in her 50s.
- 12 Q. Is she a Ngarrindjeri lady.
- 13 A. No, she was born at Kings ton.
- 14 Q. Leila Rankine.
- 15 A. Yes, I knew Leila well. She is passed on now.
- 16 Q. And what age was Leila when she died, about.
- 17 A. Mid 50s, I would think.
- 18 Q. Edith.
- 19 A. Yes, I knew Edith.
- 20 Q. Edith Rigney.
- 21 A. Yes.
- 22 Q. And she is a Point McLeay lady.
- 23 A. Yes.
- 24 Q. Isn't she.
- 25 A. Yes.
- 26 Q. And did you say she is in her mid 50s.
- 27 A. Yes.
- 28 Q. And then we have Margaret Roberts, known as Connie
- 29 Roberts, is that right.
- 30 A. Yes, that's Connie.
- 31 Q. And Connie is older than you.
- 32 A. Yes, she is older than me.
- 33 Q. And she is from Meningie, I think, isn't she.
- 34 A. Yes, around the Coorong somewhere.
- 35 Q. And Selina Sumner.
- 36 A. I don't know Selina.
- 37 Q. The Sumners are certainly a Ngarrindjeri family.
- 38 A. Yes.

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- 1 Q. Of that name.
2 A. Yes.
3 Q. Dorothy Shaw.
4 A. Yes, I know Dorothy.
5 Q. She is the mother of Joanie, is she, there.
6 A. Yes, I think so.
7 Q. How old would Dorothy be.
8 A. Dorothy would be around about the 50 age bracket.
9 Q. And then Ellen Trevorrow.
10 A. Yes, I know Ellen.
11 Q. She is Tom's wife.
12 A. Tom's wife, yes.
13 Q. And she would be in her 40s, would she.
14 A. Yes.
15 Q. And then we know Dorothy Wilson, of course.
16 A. Yes.
17 Q. And then the 35 are made up by Sarah Milera and Doreen
18 Kartinyeri, the last one.
19 A. Yes.
20 Q. That group of 35 ladies, are they, in your view,
21 representative of the Ngarrindjeri women.
22 A. No, I don't, no.
23 Q. Is there anybody there who is older, for instance, than
24 Bertha Gollan.
25 A. Maggie Jacobs probably by a few months, yes.
26 Q. In Dr Fergie's report, at p.4, this is said, and I want
27 to ask you a question about it.
28 MR SMITH: And I am not touching on anything that
29 is sensitive. Dr Fergie's report has been suppressed so
30 far. There won't be anything of sensitivity.
31 XXN
32 Q. 'The small group of Elders comprising Connie Roberts,
33 Maggie Jacobs, Doreen Kartinyeri and Edith Rigney were
34 clearly seen as custodians of this knowledge by the
35 meeting.' Now, my question is this: Connie Roberts,
36 Maggie Jacobs, Doreen Kartinyeri and Edith Rigney, have
37 you ever known those ladies to have been held out in
38 your community -

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- 1 A. No, I have never.
- 2 Q. As custodians of any knowledge.
- 3 A. No, I have never heard of it.
- 4 Q. Never before.
- 5 A. Never before.
- 6 Q. So, in connection with this Hindmarsh Island bridge
7 matter and women's business, it is the first time those
8 ladies have ever been nominated, to your knowledge, as
9 being custodians of any of your culture.
- 10 A. That's right, never heard of it before.
- 11 Q. You made the point in your statement, at p.23, that
12 Maggie Jacobs, at the meetings that you had in your home
13 with Lindsay, if you could go to p.23 of your statement,
14 which is Exhibit 198, you see there, in para.15.2 there.
- 15 A. Yes.
- 16 Q. In the light of that, is it surprising that Maggie
17 Jacobs is held out as a custodian of secret knowledge.
- 18 A. Yes, it surprises me very, very much.
- 19 Q. What of the other ladies, Doreen we have spoken about.
20 I don't ask you to focus on Doreen. Connie Roberts, for
21 instance, she is older than you, isn't she.
- 22 A. Yes, she is, yes.
- 23 Q. And Edith Rigney.
- 24 A. She is younger than what I am.
- 25 Q. And Sarah Milera, for instance, she is, of course, a
26 lady in her late 30s, 40s.
- 27 A. Forty.
- 28 Q. Is she not.
- 29 A. Somewhere around about that age, yes.
- 30 Q. And, again, she is nominated as a custodian. What do
31 you say about that.
- 32 A. I don't know where they get this from, who gave them
33 that authority to become custodians.
- 34 Q. The suggestion has been made that there are selected
35 people who obtain this knowledge.
- 36 A. I don't know who selects these people. I wouldn't have
37 any idea.
- 38 Q. Is it the case, then, in your knowledge of your culture,

D. WILSON XXN (MR SMITH)
REXN (MR ABBOTT)
XXN (MR SMITH)

- 1 particularly gleaned in the time that you were at
2 Raukkan and your time with your husband, that there has
3 not been such a concept as a passed down secret
4 knowledge in your Ngarrindjeri culture.
5 A. Yes, that's right.
6 RE-EXAMINATION BY MR ABBOTT
7 Q. Maggie Jacobs, you have told us that you knew her when
8 you were both at Point McLeay.
9 A. No, I didn't really know Maggie very well, because she
10 went away for a long time, she left.
11 Q. She went away for 20 or 30 years, didn't she.
12 A. It might have been more.
13 Q. And she went away to Darwin.
14 A. Darwin and Queensland.
15 Q. Can you give us some idea of how old Maggie Jacobs was
16 when she left Point McLeay.
17 A. She left there before I left there.
18 Q. Approximately how old. Are we talking about a teenager,
19 a woman in her 20s.
20 A. She would have been roughly 18, 19.
21 Q. When, to your knowledge, did she come back to even South
22 Australia.
23 A. About ten or twelve years ago.
24 Q. When she was in her 50s.
25 A. Yes.
26 MR SMITH: There was one thing in that list of
27 names. Mrs Wilson told us that two ladies were not
28 Ngarrindjeri ladies, but I omitted to ask her where
29 they were from.
30 FURTHER CROSS-EXAMINATION BY MR SMITH
31 Q. Do you remember you said, was it Vi Deuschle.
32 A. Vi Deuschle and Shirley Peasley were both from Kingston.
33 Q. And not Ngarrindjeri.
34 A. No.
35 Q. You don't know -
36 A. No.
37 Q. They are Aboriginal ladies, though.

1 A. Yes.

2 NO FURTHER QUESTIONS

3 WITNESS RELEASED

4 MR SMITH: The next witness for cross-examination
5 is Beryl Kropinyeri. I suggest we start her, for the
6 sake of five minutes, after the luncheon break, if that
7 is in order?

8 COMSR: Yes, we will get through her evidence
9 and any other evidence.

10 MR SMITH: Rita Wilson then. Yes, I am hopeful
11 that we will conclude that today.

12 COMSR: We may have to sit late to achieve it.

13 MS PYKE: Yes, the matter I had at 10.15 this
14 morning is, in fact, 2.15 this afternoon. I don't know
15 whether it is possible to change the order and perhaps
16 call Rita Wilson first and then -

17 MR ABBOTT: I don't mind.

18 MS PYKE: Then I can cross-examine Mrs Kropinyeri.
19 I expect to be here by about 20 to 3.

20 COMSR: Is there some problem?

21 MR SMITH: No.

22 MR ABBOTT: No.

23 COMSR: I will reverse the order.

24 MR ABBOTT: Before we rise, I see Mrs Van Der Byl is
25 in the Commission. I have not had any adverse reports
26 of her conduct to me this morning, but I do think she
27 should be told that it has come to your attention her
28 remarks of yesterday and, if that is so -

29 COMSR: Yes, I have been, of course, as I said.

30 Mrs Van Der Byl, Mr Abbott has passed on to me some
31 comments that he has heard. He has apparently been told
32 that yesterday you were making some derogatory remarks,
33 while you were in the back of the court there,
34 concerning the witness and that some persons might
35 consider that that would have an intimidatory effect on
36 The witnesses.

37 I can't hear anything -

38 MRS VAN DER BYL: I am very sorry if they feel intimidated

1 by me. As I have proved myself that I am a Ngarrindjeri
2 person and I believe I am one of the few that have had
3 to go through the disgust of this court to prove that I
4 was Ngarrindjeri and yet no-one else has had to prove
5 that. And then we have had the gentleman in front here
6 tried to stop me from coming into this Commission. Now,
7 I am allowed to sit in here like everybody else. These
8 two people who are sitting next to me also have been
9 making comments.

10 Am I not allowed to cough or to just say things?

11 Excuse me.

12 COMSR: Just a moment -

13 MRS VAN DER BYL: Is it one rule for the dissident women
14 and one rule for the others?

15 COMSR: No, there is one rule for the people
16 that sit in the hearing room, Mrs Van Der Byl.

17 MRS VAN DER BYL: That is all I need to know. Thank you.

18 COMSR: That they don't make audible comments.

19 I am afraid I can't -

20 MRS VAN DER BYL: Can I say there is other things, little
21 sniggerings about myself just outside here. Ms Shaw
22 said 'Oh, I believe Muriel is here.' And I just said
23 'Yes, I am, Marie. I have been on the phone out there.'

24 So it goes two ways, Commissioner.

25 COMSR: Yes, what I am pointing out is there is
26 one rule in the hearing room.

27 MRS VAN DER BYL: I am very glad to hear that,
28 Commissioner.

29 COMSR: And that is that the persons in the
30 hearing room, whilst the witnesses are giving evidence,
31 do not make comments and, in particular, do not make
32 derogatory comments of the witnesses. And that is the
33 only rule, and it applies to everyone.

34 MRS VAN DER BYL: I am very glad to hear that,
35 Commissioner.

36 ADJOURNED 12.55 P.M.

M.E. WILSON XN (MR ABBOTT)

- 1 RESUMING 2.21 P.M.
2 MR SMITH: The witnesses this afternoon are
3 Marguerita Wilson, and then cross-examination of Beryl
4 Kropinyeri. In accordance with the practice we have
5 adopted, Mr Abbott will lead Mrs Wilson.
6 MR ABBOTT CALLS
7 MARGUERITA EFFIE WILSON SWORN
8 EXAMINATION BY MR ABBOTT
9 Q. I think you have prepared or had prepared for you, your
10 statement in this matter, have you not, a copy of which
11 you have with you.
12 A. Yes.
13 Q. I think you want to make one alteration to it. That is
14 on p.5, five lines from the bottom, there is a sentence
15 beginning `Some of the men'. Do you see that sentence.
16 A. Yes.
17 Q. I think you wish to delete that sentence from your
18 statement.
19 A. That's right.
20 COMSR: Do you wish me to rule through that?
21 MR ABBOTT: Yes, just rule through it.
22 XN
23 Q. Other than that, this is the statement of what you want
24 to put before the commission.
25 EXHIBIT 202 Statement of Marguerita Effie Wilson
26 tendered by Mr Abbott. Admitted.
27 Q. You are now 54 years of age.
28 A. That's right.
29 Q. Your maiden name was Jackson, and your parents were
30 Walter Jackson and Sarah Kartinyeri.
31 A. That's right.
32 Q. Who was Sarah Kartinyeri.
33 A. She was a granddaughter of Sally Kartinyeri.
34 Q. Whom we have referred to as Grandma Sally or Nanna
35 Sally.
36 A. Grandma Sally, that's it.
37 Q. So Nanna Sally is your great grandmother.
38 A. That's right.

- 1 Q. Where were your parents born.
- 2 A. Point McLeay.
- 3 Q. At Raukkan.
- 4 A. Raukkan.
- 5 Q. That's where you were born.
- 6 A. Yes.
- 7 Q. How many sisters and brothers did you have.
- 8 A. I had 8 brothers and 5 sisters.
- 9 Q. All of you born at Point McLeay.
- 10 A. All born at Point McLeay.
- 11 Q. From 1941, for I think the next 17 years, you lived all
- 12 the time at Point McLeay.
- 13 A. That's right.
- 14 Q. So you grew up there.
- 15 A. Grew up there.
- 16 Q. Until you were in your mid teens, then your mum and dad
- 17 moved to Adelaide, where your grandmother lived at
- 18 Prospect.
- 19 A. That's right.
- 20 Q. When you were 18 you married.
- 21 A. Yes.
- 22 Q. And some time after your marriage, you moved back to
- 23 Point McLeay.
- 24 A. Back to Point McLeay.
- 25 Q. How old were you when you moved back.
- 26 A. 18 years of age.
- 27 Q. So you had left it at 17 and returned to it at 18. You
- 28 were only away for a year.
- 29 A. That's right, yes.
- 30 Q. What is your husband's name.
- 31 A. Ray Wilson.
- 32 Q. He is the brother of Betty Tatt.
- 33 A. That's right.
- 34 Q. You stayed at Point McLeay from the age of 18 until you
- 35 were in your 20s.
- 36 A. Yes, I was 20 when we moved from there.
- 37 Q. That was about 1962.
- 38 A. That's right.

1 Q. Where did you move to.

2 A. We moved to Millicent in the South-East.

3 Q. I think, as you have said in your statement, you were
4 hopeful of obtaining a better life, and that's one of
5 the reasons why you, your husband and your then two
6 young children left.

7 A. That's right.

8 Q. You have lived at Millicent ever since.

9 A. Yes, that's correct.

10 Q. In those first 20 years that you spent at the mission,
11 what sort of a life was it.

12 A. It was a good life really. Everyone there used to work
13 the dairy there, the stables, and the big market garden.
14 Everyone was busy doing something in those days.

15 Q. Was it a close-knit community.

16 A. Yes, it was.

17 Q. In the sense that you knew everyone and they knew you.

18 A. Everybody knew everyone there.

19 Q. I suppose the activities of everybody else was the topic
20 of conversation of everyone else.

21 A. That's right.

22 Q. I think, as you have said in your statement, it was a
23 very disciplined life.

24 A. Yes, it was.

25 Q. The bell would ring in the morning at 8 o'clock, and you
26 would then be given out the work for the day and you
27 would go off and do it.

28 A. The men would be given work for the day, yes.

29 Q. The church, of course, played a very major role in your
30 life in those days.

31 A. It did, yes. As children we all went to Sunday school,
32 and later on, when we were older, we still went to
33 church at night. It was really good in those days.

34 Q. Apart from those who were physically infirmed and unable
35 to get to church, what was the turnout of the members of
36 Point McLeay to church.

37 A. The church used to be packed.

M.E. WILSON XN (MR ABBOTT)

- 1 Q. Were there many who didn't go to church, even though
2 they were physically able to do so.
- 3 A. Nearly everyone I knew on the mission attended church.
- 4 Q. I think social life revolved around the church.
- 5 A. That's right.
- 6 Q. In your first 20 years, about how many people lived on
7 the mission, Raukkan.
- 8 A. I suppose between 300 to 400, could be more.
- 9 Q. You would have known or did know most of, if not all, of
10 these 300 to 400 people.
- 11 A. Yes.
- 12 Q. You knew the previous witness, Dulcie Wilson.
- 13 A. Yes, I knew Dulcie from when I was a little girl. She
14 used to teach Sunday school at the church where we
15 attended.
- 16 Q. Was she a good teacher.
- 17 A. Very good. Still is.
- 18 Q. She was highly regarded in the community then.
- 19 A. Yes, Dulcie always was very respected.
- 20 Q. You regard yourself as a Ngarrindjeri woman.
- 21 A. Yes, I do.
- 22 Q. By descent, that is, by birth and descent and parentage.
- 23 A. Yes.
- 24 Q. And the fact that you have lived 20 years of your life
25 at Point McLeay, at Raukkan, and you have married a
26 Ngarrindjeri man.
- 27 A. Yes.
- 28 Q. Do you regard Dulcie Wilson as an elder of the
29 Ngarrindjeri people.
- 30 A. I do. I do.
- 31 Q. What about Bertha Gollan.
- 32 A. Bertha too.
- 33 Q. Because the commission is interested in this, why do you
34 regard Bertha and Dulcie as elders.
- 35 A. Well, we always respected - we were taught anyone older
36 than yourself you respected, and that's how it is even
37 today.

- 1 Q. But I take it that those who are older than you in some
2 sense have to earn that respect. It is not just a
3 blanket 'anyone older than me I have to respect'.
4 Presumably they have to earn it.
- 5 A. Well, that's true.
- 6 Q. Have Dulcie and Bertha earned it.
- 7 A. Yes, definitely.
- 8 Q. Are there any other older Ngarrindjeri women whom you
9 regard as your elders. I assume there must be. Can you
10 give us the names of some of them, if you can.
- 11 A. My Auntie Ellen, who is still alive today.
- 12 Q. Your auntie.
- 13 A. Ellen Rigney.
- 14 Q. How old is Ellen Rigney.
- 15 A. 72. There's not too many of them left these days.
- 16 Q. But those three, at least, you look up to.
- 17 A. I do, yes.
- 18 Q. And you ask their advice on matters that are -
- 19 A. All the time.
- 20 Q. If they told you to do something, you would do it if it
21 was appropriate.
- 22 A. If I thought it was right, yes.
- 23 Q. You know considerable other members of the Ngarrindjeri
24 community, both male and female, do you not.
- 25 A. Yes.
- 26 Q. And amongst the other Ngarrindjeri people you know,
27 amongst the rest of the community, do you know that they
28 also hold the same view as far as you have been able to
29 tell, namely, that Bertha and Dulcie and Ellen are
30 elders of the Ngarrindjeri people.
- 31 A. Can you just repeat that, please?
- 32 Q. Of the people in the Ngarrindjeri community that you
33 know, can you tell us what their view is about who their
34 elders are.
- 35 A. Well, people older than themselves.
- 36 Q. Do they regard Dulcie and Bertha as their elders as
37 well.
- 38 A. Yes, yes.

- 1 Q. So you are not on your own in this regard.
2 A. I'm not on my own.
3 Q. You knew Dorrie Wilson on the mission.
4 A. Yes. I always used to call Dorrie's mother `auntie'. I
5 mean, that's how it worked in those days. Everyone was
6 your uncle and auntie. It wasn't really through blood
7 or anything like that. It was just through respect, I
8 guess.
9 Q. So it was auntie, uncle, nanna.
10 A. Yes, yes.
11 Q. You knew Doreen Kartinyeri.
12 A. Yes.
13 Q. How long did you know Doreen Kartinyeri for.
14 A. Doreen is about five or six years older than what I am,
15 but Doreen used to come over for the school holidays
16 when she was at Fullarton Girls Home.
17 Q. You would see her during school holidays.
18 A. Yes, along with the rest of the girls that came from
19 there as well.
20 Q. As you have made it clear, your great grandmother,
21 Grandma Sally, is Grandma Sally Kartinyeri.
22 A. Right.
23 Q. Who is Doreen's grandmother.
24 A. Yes, that's right.
25 Q. Was Nanna Sally living at Raukkan.
26 A. Yes.
27 Q. And for the first 20 years of your life, was she living
28 at Raukkan.
29 A. I think Grandmother Sally died before I left the
30 mission.
31 Q. But for some of those 20 years.
32 A. Yes, for most of those, yes.
33 Q. During that time, what was your relationship with Nanna
34 Sally, was it good.
35 A. Very good. She treated all of us the same, all of her
36 grandchildren and great grandchildren. She also raised
37 my mother.
38 Q. Could you tell us a bit about that, please.

- 1 A. My grandmother, Martha Rankine, had my mother out of
2 wedlock, and Grandmother Sally raised her from a baby.
- 3 Q. So Grandma Sally was particularly close to her.
- 4 A. Very close.
- 5 Q. I will come to that. You remember that Nanna Sally used
6 to get parcels on the mail bus.
- 7 A. That's right, yes. From -
- 8 Q. How do you remember that. Why do you remember that.
- 9 A. We used to help carry the parcel from the mail bus up to
10 Grandmother Sally's place, right next door to Bertha
11 Gollan, and she always used to open up the parcel and
12 all us kids would be standing around there and she would
13 have something for everybody. She treated us all equal.
- 14 Q. You also knew Doreen Kartinyeri's mother, Thelma.
- 15 A. No, I didn't know her. That was before my time.
- 16 Q. You know that Doreen was apparently sent to Fullarton
17 Girls Home when she was about 11.
- 18 A. 10 or 11.
- 19 Q. Just dealing with your grandparents, your father's
20 grandparents were Effie Jackson and Ebenezer Jackson.
- 21 A. That's right.
- 22 Q. Your father, Walter, was raised by his grandparents.
- 23 A. That's right.
- 24 Q. Why was that.
- 25 A. Because she died giving birth to him.
- 26 Q. Your Grandmother Marguerita.
- 27 A. That's right.
- 28 Q. After whom you are named, I assume.
- 29 A. That's right, yes.
- 30 Q. All these people, your great grandparents, your
31 grandparents and your parents, are all Point McLeay
32 people.
- 33 A. That's right.
- 34 Q. I think that you realise your genealogy goes back at
35 least six generations at Point McLeay, or thereabouts.
- 36 A. Yes.
- 37 Q. On your mother's side, your grandmother was Martha
38 Rankinee.

- 1 A. Rankine.
2 Q. That is a mistake in the statement. Her maiden name
3 was.
4 A. Kartinyeri.
5 Q. She married a Mr Rankine.
6 A. That's right.
7 Q. As you have said, Grandmother Sally raised your mother.
8 A. Yes.
9 Q. And the Rankine we are speaking of is Reginald Rankine.
10 A. That's right.
11 Q. You told us of one event which caused you to go and see
12 Nanna Sally, and that was the arrival of parcels which
13 would cause you and a number of other children, no
14 doubt, a number of other grandchildren to gather around
15 Nanna Sally.
16 A. That's right.
17 Q. Apart from that, did you have a very close relationship
18 with your great grandmother, Nanna Sally.
19 A. Yes. We used to be up there all the time, all the time
20 at Grandmother Sally's place.
21 Q. For the first 20 years of your life, apart from the
22 first two or three when you couldn't walk, and even
23 after you were married, and for the time when she was
24 living, did you continue to see Nanna Sally.
25 A. Before I left the mission, Grandmother Sally had passed
26 away.
27 Q. But up to that point in time, did you see her often.
28 A. Yes, yes, all the time, because I used to go next door
29 to Bertha Gollan's place and play with Audrey.
30 Q. You have said in your statement you didn't know Auntie
31 Rose.
32 A. No, I didn't.
33 Q. Nor did you know Auntie Laura.
34 A. Yes, I did know Auntie Laura.
35 Q. Sorry, you knew Auntie Laura.
36 A. Yes.
37 Q. She was married to.
38 A. Uncle Rangy.

- 1 Q. Rangy Kartinyeri.
2 A. That was my grandmother's brother.
3 Q. Auntie Laura, whom we have referred to as the daughter
4 of Pinkie Mack, she lived out where.
5 A. Three mile out of Tailem Bend on a cliff side.
6 Q. Did you go out there.
7 A. Yes, we went out there a couple of times.
8 Q. How did you go out there.
9 A. My father had his own ute, and we used to go from Point
10 McLeay up to Tailem Bend shopping.
11 Q. You saw the daughter of Pinkie Mack on those occasions.
12 A. Yes.
13 Q. Did you have any other relatives out there.
14 A. The Kropinyeris.
15 Q. Who would you see out at Three Mile Camp. Who else.
16 A. That was all. Just those two families.
17 Q. In respect of those two families who lived at the Three
18 Mile Camp, how many people are we talking about,
19 including children, 10, 20, half a dozen.
20 A. It could have been 12, I would think - yes, no more.
21 CONTINUED

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- 1 Q. I think that sometimes, when you went to the pictures at
2 Taillem Bend, rather than returning to Raukkan, you would
3 sleep at Three Mile Camp.
- 4 A. We'd stay the night, yes.
- 5 Q. In relation to your contact with the daughter of Pinkie
6 Mack, did she ever discuss with you anything about any
7 secret women's business.
- 8 A. Nothing whatsoever.
- 9 Q. Nanna Sally.
- 10 A. Nothing.
- 11 Q. I think that you mentioned Doreen coming home on school
12 holidays to visit, and that the Kartinyeris lived
13 next-door to Bertha Gollan.
- 14 A. Yes.
- 15 Q. You said in your statement 'Thelma's daughter, Connie,
16 lived with Nanna Sally'.
- 17 A. Yes, grandmother Sally raised Connie.
- 18 Q. Have you spoken to Connie.
- 19 A. Yes, I have, once.
- 20 Q. What about.
- 21 A. I just asked her if she knew anything about this secret
22 women's business.
- 23 Q. What was her answer.
- 24 A. She hadn't heard anything.
- 25 Q. This is Doreen's sister, isn't it.
- 26 A. Yes.
- 27 Q. Where did you have your discussion with Connie, or was
28 it over the phone, or what.
- 29 A. Over the phone.
- 30 Q. Why did you ring her.
- 31 A. Well, Connie rang me because she wanted to know if I had
32 anything on the Bondee people, any stories or anything
33 at all, and I said I did have, I had a few things that
34 I'd photocopy and send to her, and I asked her then.
- 35 Q. Whether she knew anything at all about this secret
36 women's business.
- 37 A. Yes, that's right.
- 38 Q. You and Connie get on well, very well.

- 1 A. Yes, like sisters.
- 2 Q. Turning to traditional matters, were you ever involved
3 in weaving baskets or making pelican flowers.
- 4 A. Used to help nanna with the pelican feather flowers.
- 5 Q. Used to help who.
- 6 A. My Grandmother Sally - No, Grandmother Martha.
- 7 Q. Used to help Nanna Martha.
- 8 A. Yes.
- 9 Q. Make flowers out of pelican feathers.
- 10 A. Yes, that's right.
- 11 Q. You heard Dulcie Wilson speak about getting a pelican
12 skin and stretching it.
- 13 A. I now how it happens.
- 14 Q. You know all that.
- 15 A. Yes, I knew all that.
- 16 Q. They were sold to tourists as souvenirs of Raukkan.
- 17 A. Yes.
- 18 Q. What about the Ngarrindjeri language, do you know many
19 words of Ngarrindjeri.
- 20 A. Just a few. No-one can speak it real fluently.
- 21 Q. In your time, did you ever hear anyone speak sentences
22 as opposed to words.
- 23 A. No.
- 24 Q. Did you ever hear anything about Hindmarsh Island.
- 25 A. Nothing whatsoever.
- 26 Q. Presumably you knew it was there, but -
- 27 A. Didn't know where it was.
- 28 Q. Did you ever go to it.
- 29 A. No.
- 30 Q. Did it have any place in the conversation or
31 discussions.
- 32 A. Never, none whatsoever.
- 33 Q. Here you were, for 20 years of your life on the banks of
34 the lake, presumably the Murray, the lake, and fishing
35 and other matters were the topics of discussion often,
36 is that so.
- 37 A. That's right.
- 38 Q. But were the channels around the island, which were some

- 1 distance away, ever discussed.
2 A. Never.
3 Q. The suggestion that there was secret women's business
4 known to women at Raukkan, did you ever hear of any such
5 topic.
6 A. Haven't heard any such thing.
7 Q. Indeed, it would be fair to say that everyone knew
8 everyone else's business down at Raukkan.
9 A. You couldn't do anything, everyone would know about it.
10 Q. Were there any places where only men could go or places
11 where only women could go.
12 A. No.
13 Q. Just to take up a matter that the Commissioner spoke to
14 Dulcie Wilson about, I take it that there were topics
15 that you girls spoke about that you wouldn't speak to
16 boys about when you were growing up.
17 A. Probably was, but -
18 Q. Well, what some of your girlfriends had been doing you
19 mightn't talk to the boys about.
20 A. Yes.
21 Q. So if we call that women's business, you'd agree there
22 was some women's business which was specific to women.
23 (NOT ANSWERED)
24 MR MEYER: That's teenagers' business.
25 XN
26 Q. Teenage women's business.
27 A. Teenagers' business.
28 Q. I take it that none of that was regarded as secret or
29 sacred.
30 A. No.
31 Q. You've spoken to your sisters.
32 A. Yes.
33 Q. Who are they.
34 A. Fenella Jackson, Isobel Jackson, Meredith Jackson,
35 Lynette Jackson.
36 Q. And Charmaine.
37 A. And Charmaine Wilson.
38 Q. All still alive.

- 1 A. All still alive.
- 2 Q. Have you asked them about whether or not they know
3 anything about women's business.
- 4 A. Well, some of them can't even remember Grandmother
5 Sally, they were too small, being the eldest. Yes, I
6 did ask them, and they don't know anything about such
7 matters.
- 8 Q. Anyway, as far as you know, nothing has been handed down
9 in your family of the sort that's alleged to have
10 occurred in relation to this commission.
- 11 A. Nothing.
- 12 Q. Were you ever told any stories about Dreamtime myths
13 from Ngurunderi.
- 14 A. No, all we heard about was Captain Cook and Burke and
15 Wills and all of them.
- 16 Q. But I think you did hear, later on in life, the story of
17 Ngurunderi.
- 18 A. That was when I was working for the Education Department
19 in 1985, I think it was.
- 20 Q. You worked with Aboriginal Education for 19 years.
- 21 A. Yes, that's right.
- 22 Q. You retired in 1992.
- 23 A. In 1992.
- 24 Q. Where do you work now.
- 25 A. I work at TAFE South-East Campus, Mount Gambier.
- 26 Q. You've told us about Dreaming stories and when you first
27 heard about Ngurunderi. Have you heard of the Mulywonk.
- 28 A. The Mulywonk, yes. I think it was just something at
29 that time to keep children away from the waters so that
30 they wouldn't drown, or wouldn't go down there on their
31 own.
- 32 Q. That was a traditional story that was told to you by
33 your elders.
- 34 A. That's it, yes.
- 35 Q. But was there any person at the mission whom, in your
36 eyes, had been single out by elder people as being the
37 person to whom some secret knowledge ought to go to, or
38 some special knowledge ought to go to.

- 1 A. It wasn't like that in Aboriginal traditional ways or
2 society.
- 3 Q. We have heard in this commission room, from press
4 reports, that some people are claiming they were somehow
5 special, and that they were given knowledge. Did you
6 ever hear of any such story at Raukkan.
- 7 A. No such thing. Nothing whatsoever.
- 8 Q. There was no-one who was claiming to be, or what was
9 said by your friends to be somehow chosen or singled
10 out.
- 11 A. No.
- 12 Q. You know that Doreen Kartinyeri claims to be chosen to
13 be the depository or recipient of special secret
14 material and no-one else, or very few other people. You
15 know that's what she claims.
- 16 A. I know that's what she claims.
- 17 Q. What do you say about that.
- 18 A. I find it very hard to believe.
- 19 Q. I think you formed that view on the basis of her
20 intermittent association, sporadic association with
21 Raukkan. She was only there on and off.
- 22 A. She wasn't there most of the time really.
- 23 Q. In terms of who was close to Nanna Sally, because you
24 know that Nanna Sally is one of the persons that Doreen
25 Kartinyeri says she got that special information from,
26 you know that don't you.
- 27 A. I know that.
- 28 Q. What do you say about that.
- 29 A. How come she didn't tell my grandmother or my mother if
30 there was any such thing?
- 31 Q. Your Grandmother Martha was Nanna Sally's daughter.
- 32 A. Yes. She wasn't told anything, and I was close to Nanna
33 Martha.
- 34 Q. Was your mother.
- 35 A. Yes.
- 36 Q. Neither of those two ladies ever told you anything of
37 the sort that Doreen Kartinyeri claims that she was
38 told.

- 1 A. Nothing.
- 2 Q. Have you ever been involved in any protests in relation
3 to the Hindmarsh Island bridge, either for or against.
- 4 A. No, I haven't been.
- 5 Q. Have you ever spoken to Tom or Wendy Chapman.
- 6 A. No. I don't know who they are.
- 7 Q. You don't know who they are.
- 8 A. No. I've seen a picture of them, and that's about it,
9 in The Advertiser or one of the papers.
- 10 Q. I think your involvement came about because Dulcie
11 Wilson asked you whether you'd be prepared to, as it
12 were, stand up and be counted.
- 13 A. Yes. Dulcie asked me last Easter, last year, whether I
14 knew anything about secret women's business, and I said
15 'No'.
- 16 Q. I think that you made a tape saying that you'd heard
17 nothing whatsoever about women's business.
- 18 A. That's right.
- 19 Q. Did you know that the tape was going to Parliament.
- 20 A. Yes.
- 21 Q. You'd first heard about women's business through the
22 press, through the media.
- 23 A. That's right.
- 24 Q. Finally, do you know, or have you met, Ian McLachlan.
- 25 A. I've never met Ian McLachlan. I know who he is by his
26 picture and that.
- 27 Q. I will run through the Liberal Party affiliates, do you
28 know a man called Lewis, do you know him, Peter Lewis.
- 29 A. No, I wouldn't know him if I tripped over him.
- 30 Q. Finally, would you consider Doreen Kartinyeri to be a
31 duly appointed spokeswoman for all Ngarrindjeri women.
- 32 A. No.
- 33 Q. Do you regard her as an elder of the Ngarrindjeri
34 people, particularly Ngarrindjeri women.
- 35 A. Do I regard Doreen?
- 36 Q. Yes.
- 37 A. I would say not, no.

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XXN (MS PYKE)

1 COMSR

2 Q. Perhaps I will clarify something with you. You worked
3 with Aboriginal Education for 19 years, I think you
4 said.

5 A. Yes.

6 Q. In what capacity, what were you doing.

7 A. I started off as a school assistant in Millicent North
8 Primary School for about 13 years, then I moved into a
9 different position as district person for the whole
10 South-East area.

11 Q. District -

12 A. The whole district of the South-East.

13 Q. What were you doing. Were you teaching or what.

14 A. No, I was looking after Aboriginal students in schools,
15 and like a liaison between schools and home.

16 Q. When you went on to TAFE, was that the sort of work you
17 were doing there too.

18 A. No. Well, I retired in 1992 when my husband finished
19 work, and then I went to work with Family and Community
20 Services before I went on to TAFE.

21 MR ABBOTT: I point out, lest there is any
22 complaint, that Ms Pyke has had this witness' statement
23 since August. It was handed out when we were over at
24 the Supreme Court.

25 CROSS-EXAMINATION BY MS PYKE

26 Q. You're 54.

27 A. 54, yes.

28 Q. Who were the women who were living at Point McLeay
29 during the years that you were there, by that I mean
30 women that would have been perhaps middle-aged or older.

31 A. It would have been all the girls I went to school with,
32 all their mothers, Josie Rigney, Alison Lovegrove, Suzy
33 Mack, my husband's aunties, they were all on Point
34 McLeay living in that time. I knew all of them.

35 Q. You moved away from Point McLeay in 19 -

36 A. 62.

37 Q. - 62. Your statement here says 'I lived at Point McLeay
38 until I was 17'.

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- 1 A. Then we moved to Adelaide.
2 Q. Yes.
3 A. And then I went back when I got married.
4 Q. So you were only away for about a year.
5 A. That's all.
6 Q. Or 18 months.
7 A. That's it.
8 Q. When you were living on Point McLeay, is it the
9 situation that you were told nothing about Aboriginal
10 tradition and culture.
11 A. Nothing whatsoever.
12 Q. Nothing, you can't think of anything that you were told.
13 A. Wasn't told anything.
14 Q. What about myths.
15 A. Not even them.
16 Q. No myths, no stories.
17 A. Only about the Mulywonk, that's about it, if you like to
18 call that a myth, yes.
19 Q. So even amongst the children themselves, there was no
20 other discussion about any stories.
21 A. No, no Dreaming stories, nothing.
22 Q. Were you inquisitive as a child about the background and
23 culture of the Ngarrindjeri people.
24 A. Well, I mean growing up as a kid, all we thought about
25 was playing, you know, with the other kids. Nothing
26 like cultural things came up.
27 Q. Certainly it was not raised with you by your parents.
28 A. No.
29 Q. Did you, at some stage in your life, develop an interest
30 in your Ngarrindjeri culture and traditions.
31 A. Yes, I did.
32 Q. When was that.
33 A. That would have been when I was living in Millicent, I
34 suppose. I guess I was too busy raising my six
35 children. I sort of never had time. I even forget some
36 of the words that we used to speak at the mission.
37 Q. But I just gather the impression from your statement was
38 that there had come a time when you had become

1 interested.

2 A. Yes.

3 Q. It's not a criticism I'm making, I'm just trying to
4 pinpoint around about when it was that you started to
5 take an interest in your Ngarrindjeri -

6 A. That was later in my married life.

7 Q. If I said your 30s or 40s, would that be approximate.

8 A. That would be right.

9 Q. Were there any particular ways that you went about
10 informing yourself about your Ngarrindjeri history and
11 culture.

12 A. Well, I knew as a child, growing up on Point McLeay,
13 that they used to make those feather flowers and basket
14 weaving all that sort of thing, and I always sort of
15 loved artifacts myself and, you know, later on in life I
16 put together a course at TAFE, a small business skills
17 course, 'Marketing of Aboriginal Artifacts'.

18 Q. But aside from artifacts, things to do with the
19 Dreaming, mythology, spiritual elements of your
20 Ngarrindjeri tradition and culture, have you ever been
21 interested in that.

22 A. I have been, but I sort of didn't carry, didn't seek out
23 too much information. If I did, I went off to Lindsay's
24 and got information from Lindsay.

25 Q. So he was your primary source, if I can put it that way,
26 and in so far as artifacts were concerned -

27 A. Yes.

28 Q. - was he your source of information for those as well.

29 A. Yes.

30 Q. Was there any female person that you approached to find
31 out anything about history, be it in relation to culture
32 and mythology or artifacts.

33 A. I always went to Lindsay and Dulcie.

34 Q. So virtually what you know comes from them.

35 A. Yes, and books.

36 Q. Did either Lindsay or Dulcie tell you where they got
37 their knowledge from.

38 A. Well, Lindsay was always interested in artifacts. I

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- 1 think it was only when he retired that he really got
2 into it and started making them himself, because he
3 worked all his life and never had the opportunity to do
4 that sort of thing.
- 5 Q. Did he ever talk to you about who taught him, or how he
6 came about the knowledge.
- 7 A. No, he just knew how to make these things.
- 8 Q. So it was passing it on to you, rather than talking
9 about where the knowledge came from.
- 10 A. Where he got it, yes.
- 11 Q. You talk about you've known Dulcie Wilson since you were
12 a little girl, are you related to Dulcie at all.
- 13 A. Through marriage.
- 14 CONTINUED

- 1 Q. What is that connection.
2 A. My husband and Dulcie are first cousins.
3 Q. You never heard any discussion about Hindmarsh Island
4 when you were growing up.
5 A. Nothing whatsoever.
6 Q. Any knowledge of its significance for any reason.
7 A. No.
8 Q. Do you now have any knowledge, leaving aside the women's
9 business.
10 A. Everybody does, don't they, now?
11 Q. Leaving aside women's business, do you have any
12 knowledge of Hindmarsh Island having any other
13 significance -
14 A. No.
15 Q. For Ngarrindjeri people.
16 A. No.
17 Q. What about Point McLeay, do you have any idea of whether
18 Point McLeay has any particular significance for
19 Aboriginal people.
20 A. Only that it became a mission or a reserve. We all went
21 there and lived, yes.
22 Q. You have got no knowledge of the history -
23 A. No.
24 Q. Before it was a mission -
25 A. No.
26 Q. Or a reserve.
27 A. None whatsoever.
28 Q. You refer to Nanna Sally. Did you have much to do with
29 Nanna Sally yourself.
30 A. I always used to be up there sweeping the floor or
31 washing the dishes for Nanna Sally.
32 Q. Would that be something you would do very regularly.
33 A. Yes, quite a lot.
34 Q. Did you know Doreen when she was at the mission.
35 A. I used to just see Doreen on and off when she come home
36 for school holidays.
37 Q. Do you have any memory of Doreen before she went away
38 from the mission.

- 1 A. No, because Doreen would probably have been five or six
2 years older than what I was.
- 3 Q. Was it the fact that you were in that age bracket -
4 A. That age group, yes.
- 5 Q. Where you weren't particularly close.
6 A. That's right. I was closer to Connie, Doreen's sister.
- 7 Q. Do you know Connie Roberts, at all.
8 A. I don't, no.
- 9 Q. Maggie Jacobs.
10 A. I have seen Maggie, but I really don't know Maggie
11 Jacobs.
- 12 Q. You have not ever discussed with either of those two
13 women -
14 A. No.
- 15 Q. Their knowledge of tradition, culture -
16 A. No.
- 17 Q. Women's business or anything -
18 A. No.
- 19 Q. At all.
20 A. That's right.
- 21 Q. Doreen: you have referred to the fact that you know her,
22 but did you ever have the sort of friendship with her
23 that you would discuss things to do with -
24 A. No.
- 25 Q. Family or -
26 A. No, nothing, because we spent our times, you know, in
27 different places.
- 28 Q. And Edie Rigney, do you know her.
29 A. I know Edie, yes.
- 30 Q. Do you know her well.
31 A. Yes.
- 32 Q. You get on with her.
33 A. Yes.
- 34 Q. And have you ever discussed with Edie Rigney matters -
35 A. No.
- 36 Q. To do with culture or tradition.
37 A. No.
- 38 Q. Have you spoken with Edie since this -

- 1 A. No, I haven't.
- 2 Q. Issue has arisen.
- 3 A. No.
- 4 Q. You refer in your statement and I will just read this
5 out to you, you are talking about, I think, your life on
6 Point McLeay `The only traditional thing I can remember
7 was that the women would make baskets and feather
8 flowers out of pelican feathers.'
- 9 A. Yes.
- 10 Q. Would you do that whilst you were a girl at Point
11 McLeay.
- 12 A. No, I just used to help Grandmother Martha with putting
13 the stick - you twine the stick together for the stems
14 and the green crepe paper that went around it.
- 15 Q. In your statement you say this, you are talking about
16 Hindmarsh Island `I never went there as a child as there
17 wasn't much to see.'
- 18 A. Did I say that in my statement?
- 19 Q. Yes, that is in your statement. It seems to me that
20 perhaps suggests that someone must have told you
21 something about Hindmarsh Island when you were a child.
- 22 A. Never, ever heard of Hindmarsh Island.
- 23 Q. When you say that in your statement, `I never went there
24 as a child as there wasn't much to see.' -
- 25 A. Yes, I can't remember why I would have put that there,
26 because I have never been there.
- 27 Q. And no-one has ever spoken to you about it.
- 28 A. No, no-one used to talk about Hindmarsh Island.
- 29 Q. You also say `It was too far away from the mission
30 anyway.'
- 31 A. When you look at it on maps and that, it would have been
32 too far away.
- 33 Q. Is it fair to say this, that, when you have made that
34 comment in your statement, what you are suggesting is
35 that that is what you are thinking now about why you
36 never went to Hindmarsh Island -
- 37 A. Probably.
- 38 Q. Or knew anything about it.

1 A. Probably, yes.

2 Q. It has got nothing to do with what anyone said to you,
3 at the time.

4 A. No.

5 Q. Apart from your sister, Charmaine, that you have spoken
6 to about women's business or secret women's business,
7 have you actually spoken to your other sisters about it.

8 A. Yes, I have.

9 Q. Apart from the members of your family that you have
10 spoken to -

11 A. Yes.

12 Q. Your sisters.

13 A. Yes.

14 Q. Have you spoken to any other Ngarrindjeri women about
15 the issue of women's business or secret women's
16 business.

17 A. No, I wouldn't have.

18 Q. You have clearly spoken to Dulcie.

19 A. Dulcie, yes.

20 Q. And is she the only woman that you have spoken to about
21 it, apart from your sisters.

22 A. Yes, that's right.

23 Q. Did she ring you up and raise the topic with you, or how
24 did it come about.

25 A. I think it happened last April when she asked me if I
26 had heard anything about this secret women's business.
27 I asked her where it came from. I hadn't heard anything
28 about it before.

29 Q. Did Dulcie tell you where it had come from.

30 A. Not at that time I don't think she did.

31 Q. Has she ever told you where it has come from.

32 A. No, I read it in the papers.

33 Q. Is your position this, that it is something that you
34 have not heard about and that's your position, that
35 because you haven't heard about it, you believe that it
36 doesn't exist, is that your position.

37 A. No, I wouldn't say that. I just said I have never heard
38 of that.

- 1 Q. You don't go that far, do you.
2 A. No.
3 Q. You just simply say 'I am coming here simply saying I
4 haven't heard about it.'
5 A. I haven't heard about it
6 COMSR
7 Q. Would you have expected to have heard about it.
8 A. I am sure we all would have, if there was any such
9 thing.
10 XXN
11 Q. Why do you say that. Why do you think that everyone
12 would have heard about it.
13 A. In any Aboriginal society, if it is women's business,
14 all the women would know. If it is men's business, I
15 guess they would all know about it.
16 Q. What I am asking you is this, how do you know that, is
17 that something you have heard or something someone has
18 told you or something that you assume.
19 A. About women or men's business?
20 Q. Yes, about everyone knowing it.
21 A. We read in books about all these sorts of things and,
22 being involved with Aboriginal studies, I guess, that is
23 how it, you know, comes out. But not in the
24 Ngarrindjeri, you know, we haven't heard any such thing
25 about women's business.
26 Q. I understand what you are saying, you haven't heard it.
27 A. Yes.
28 Q. What I am asking you about is, why do you think the
29 acknowledge would be known by everyone, if it was
30 women's knowledge, everybody would know.
31 A. I am just wondering, why would one person be told?
32 Q. Is it fair to say that you really don't know whether the
33 information would be known by everyone or not, but you
34 are just making an assumption about that.
35 A. I am just making an assumption,.
36 Q. An assumption.
37 A. Yes.
38 Q. You say in your statement that you wouldn't consider

- 1 Doreen to be a spokeswoman for the Ngarrindjeri women.
2 Have you ever been at any meeting -
3 A. No, I haven't been to any of Doreen's meetings.
4 Q. Were you at the meeting with Professor Saunders.
5 A. No.
6 Q. Did you know about that meeting.
7 A. No.
8 Q. Were you invited to attend it.
9 A. Weren't invited.
10 Q. Where were you living, at the time.
11 A. Millicent in the South East.
12 Q. At that time, were you actively involved in Aboriginal
13 issues. By that I mean were you on any bodies or -
14 A. No.
15 Q. You were just - and I don't mean this in any - I am
16 not being insulting, but you were just an ordinary
17 member of the Aboriginal community. You didn't occupy
18 any position on any particular body or council or
19 committee.
20 A. No, none whatsoever.
21 Q. Had you, at any stage, taken what I might term a more
22 active interest in Aboriginal issues and culture by
23 becoming involved in any bodies, committees or the like.
24 A. I think I am too busy working that I have got enough on
25 my plate as it is without going getting on any other
26 committees.
27 Q. It is not a criticism, it is merely a question.
28 A. No.
29 COMSR
30 Q. Is Point McLeay a community which was isolated from
31 other communities.
32 A. It was on its own there, you know, and if you didn't
33 have any means of travel, although the mail - we had a
34 mail bus there that went up to Tailem Bend every day and
35 then, if you needed to go to Adelaide, you would catch
36 the train from Tailem Bend into Adelaide.
37 Q. Was it a fairly close-knit sort of community.
38 A. Yes.

M.E. WILSON XXN (MS PYKE)
(MR MEYER)

1 XXN

2 Q. The daughter of Pinkie Mack, you know who we are
3 referring to.

4 A. Laura, Auntie Laura?

5 Q. I am just reading, I think that is how you -

6 A. Yes.

7 Q. I am reading a summary of what you gave in your
8 evidence. That Nanna Laura -

9 A. Yes.

10 Q. You have said in your evidence that you visited, we have
11 been referring to her as the daughter of Pinkie Mack.

12 A. Yes.

13 Q. A couple of times at Three Mile Camp.

14 A. Yes.

15 Q. Can you recall how old you were when you visited -

16 A. I would probably have only been ten, eleven.

17 Q. Was it the stage that the children played outside and
18 the adults talked.

19 A. That's right.

20 Q. It was at that stage.

21 A. That's right.

22 Q. Was there ever any situation where the daughter of
23 Pinkie Mack discussed with you anything to do with
24 tradition and culture.

25 A. None whatsoever.

26 Q. Is it fair to say that it was a - really it was a social
27 visit.

28 A. That's right.

29 Q. Where the adults got together and the children played.

30 A. That's right.

31 CROSS-EXAMINATION BY MR MEYER

32 Q. The Commissioner asked you a couple of questions just a
33 minute ago about Point McLeay.

34 A. Right.

35 Q. Correct me if I'm wrong, as I understand it, the Point

36 McLeay was a community which wasn't open to the general
37 public.

38 A. That's right.

- 1 Q. If I, as a white resident of Adelaide, had taken it into
2 my brain to decide that I would have a picnic next
3 weekend at Point McLeay at a time when you were a girl
4 living down there, that I wouldn't have been able to go
5 and have a picnic at Point McLeay.
- 6 A. That's right.
- 7 Q. The result is that, not only was it a close community,
8 but, in essence, it was a closed community, that was
9 designed solely for people of Aboriginal descent.
- 10 A. That's right.
- 11 Q. And otherwise any people not of Aboriginal descent were
12 only those appointed by the Government.
- 13 A. That's right, yes.
- 14 Q. I assume that that had the effect of making it a closer
15 community yet again than what, say, a small country town
16 would have been.
- 17 A. Yes.
- 18 Q. Because of the exclusion of outsiders.
- 19 A. Yes.
- 20 Q. In your statement you - have you got a copy of your
21 statement.
- 22 A. Yes, I have.
- 23 Q. Going to p.5, para.14.
- 24 A. Right.
- 25 Q. You have told us that you are about five or six years
26 younger than Doreen.
- 27 A. Yes.
- 28 Q. That means that you would have only been about five when
29 Doreen's mother died.
- 30 A. Yes, that's right, I would have been.
- 31 Q. Have you got any memory of Doreen's mother.
- 32 A. None whatsoever.
- 33 Q. But another way of expressing line 4 of para.14 would be
34 to say that Doreen's sister is Connie.
- 35 A. That's right.
- 36 Q. Did Doreen have any other sisters.
- 37 A. Doris. She was younger than Connie.
- 38 Q. Is Doreen the oldest.

- 1 A. Yes.
- 2 Q. So there is Doreen, Doris and Connie.
- 3 A. That's right. There was two boys also in that family.
- 4 Q. They are younger than Doreen.
- 5 A. Oscar I think would have been younger than Doreen and
6 older than Connie. And then there was Ronald.
- 7 Q. Where does he come.
- 8 A. I am pretty sure he might be a year older than Connie or
9 could be younger, I'm not sure.
- 10 Q. So, Doreen is the oldest of the entire family.
- 11 A. I think so.
- 12 Q. Followed by Oscar or Connie.
- 13 A. Yes.
- 14 Q. And Doris is the youngest.
- 15 A. Yes.
- 16 Q. The boys are in the middle there somewhere.
- 17 A. Yes.
- 18 Q. Has Connie got married.
- 19 A. Yes.
- 20 Q. What is Connie's married name.
- 21 A. Love.
- 22 Q. Do you know where Connie lives.
- 23 A. Murray Bridge.
- 24 Q. And Doris, has Doris got married.
- 25 A. I don't know much about Doris's whereabouts. She was
26 raised in - whether she was raised in a foster home or
27 in Fullarton Girls Home, I am not quite sure.
- 28 Q. You don't know.
- 29 A. Yes.
- 30 Q. The family broke up because of the death of Doreen's
31 mother.
- 32 A. That's right.
- 33 Q. When you were a kid at Point McLeay, did Connie used to
34 come back for school holidays.
- 35 A. Connie was already there, going to school at Point
36 McLeay. You mean Doreen.
- 37 Q. So, Connie never went away to school or anything like
38 that.

- 1 A. No, Grandmother Sally raised Connie.
2 Q. Connie stayed.
3 A. Connie stayed.
4 Q. We have got the scenario where Doreen goes away and
5 comes back for holidays.
6 A. Yes.
7 Q. But Connie stays for the entire time.
8 A. That's right.
9 Q. But Connie doesn't know anything about women's business.
10 A. No.
11 Q. Even though she spends more time with Nanna Sally.
12 A. That's right.
13 Q. Ms Pyke asked you a couple of questions: your husband,
14 who is Ray Wilson.
15 A. Yes.
16 Q. He is related to Dulcie in some way.
17 A. Dulcie's first cousin.
18 Q. Not Lindsay's cousin, but Dulcie's cousin.
19 A. Dulcie's cousin.
20 Q. You have lived in Millicent since your first two
21 children were born.
22 A. Yes.
23 Q. So you have been there for the bulk of your married
24 life.
25 A. That's right.
26 Q. I take it, then, that you know Dulcie and you would have
27 known Lindsay.
28 A. Yes.
29 Q. Well.
30 A. Yes.
31 Q. Besides the Wilson family, the Lindsay and Dulcie Wilson
32 family, were there other Aboriginal families in
33 Millicent.
34 A. Yes.
35 Q. Were they Ngarrindjeri people.
36 A. Yes.
37 Q. Did you used to meet with them, socially.
38 A. No.

- 1 Q. Did you see much of Dulcie and Lindsay's family.
2 A. Yes, I did.
3 Q. You were friends with them.
4 A. Yes.
5 Q. You have said that you work at TAFE at Mount Gambier.
6 A. Yes.
7 Q. I think Millicent is about, what, an hour's drive.
8 A. Half an hour's drive.
9 Q. Half an hour's drive.
10 A. Yes.
11 Q. You would go down there to work.
12 A. Yes.
13 Q. Every day.
14 A. Every day.
15 Q. How long have you worked in TAFE.
16 A. Since August last year.
17 Q. Prior to August of 1994, what were you doing prior to
18 then.
19 A. I worked for the Aboriginal Education Department.
20 Q. Was that in the Mount.
21 A. That was in Mount Gambier. I started off in Millicent,
22 in the schools there.
23 Q. That was this liaison job that you had.
24 A. Yes, it was.
25 Q. When you were working in that sort of work, did you have
26 an active interest in Aboriginal affairs.
27 A. I was too busy doing what I was doing to really get
28 involved in anything else apart from what I was doing.
29 CONTINUED

- 1 Q. What you were doing then was helping the liaison and
2 problems of any Aboriginal children in schools.
- 3 A. That's right, in schools.
- 4 Q. You had your first child when you were what, 19 or 20.
- 5 A. 18.
- 6 Q. Dulcie has told us that she got married when she was 18.
7 Was it common for the girls at Point McLeay to get
8 married fairly young.
- 9 A. I think it was.
- 10 Q. And common to have children soon after getting married.
- 11 A. Yes.
- 12 Q. Had that been common, generally speaking, in Point
13 McLeay. For example, how old was your mother, if you
14 were the oldest.
- 15 A. Yes, I think my mother was very young.
- 16 Q. So she might have been only say 40 when you were 20.
- 17 A. Yes.
- 18 Q. So she could have been a grandma at 40, is that right.
- 19 A. That would be right.
- 20 Q. What I am trying to do is sort out the age of a great
21 grandmother.
- 22 A. That's right.
- 23 Q. A great grandmother might not have been that old, might
24 she. She might have only have been in her 60s.
- 25 A. She'd have been probably in her mid 60s, I guess,
26 Grandma Sally.
- 27 Q. Because if there was a first child at 20 and a first
28 child at 20 -
- 29 A. Yes.
- 30 Q. What I am driving at is, somebody who was your great
31 grandmother would still have been an active and not that
32 old a woman.
- 33 A. Probably, yes.
- 34 Q. Someone who you were well able, as a young child growing
35 up, to see a lot of, communicate with, talk with. Is
36 that right.
- 37 A. That's right.

1 Q. You were close to both your grandmother, that is, I
2 think, Martha -

3 A. Yes.

4 Q. And your great grandmother, that's Sally.

5 A. That's right.

6 Q. Do you think that there was any closer relationship
7 between yourself and your great Grandmother Sally, you
8 being the oldest in the family, because of the fact that
9 your mother had been brought up by Sally.

10 A. I think so, yes.

11 Q. Because that really makes you more a granddaughter, so
12 to speak -

13 A. That's right.

14 Q. If Nanna Sally brought up your mother say as a daughter.

15 A. That's right.

16 Q. I take it really that your mother may have been of an
17 age, in fact, to have been the youngest child of Nanna
18 Sally. She could have been tacked on the end of the
19 family.

20 A. She was.

21 Q. Whereabouts is the Three Mile, just out of general
22 interest. It is out of Tailem Bend on the road to -

23 A. Out of Tailem Bend on the road to -

24 Q. Wellington.

25 A. Yes, to Wellington.

26 Q. Is that near Fred's Landing.

27 A. Where is this?

28 Q. A place called Fred's landing. Do you know Fred's
29 landing.

30 A. No.

31 Q. It doesn't matter. Ignore the question. It was
32 absolutely irrelevant.

33 NO RE-EXAMINATION

34 NO FURTHER QUESTIONS

35 WITNESS RELEASED

B.L. KROPINYERI XXN (MS PYKE)

1 WITNESS B.L. KROPINYERI, CROSS-EXAMINATION BY MS PYKE

2 Q. You are, what, 50.

3 A. Yes, that's right.

4 Q. You left Point McLeay when you were about 11 years of
5 age.

6 A. Yes. I left - my parents left there. My father had to
7 obtain more work off Point McLeay, but I have been back
8 and stayed a few months with my Aunt Stella at one time
9 just to spend - and I stayed a few months in school with
10 her, but as a family we moved off when I was about 11 or
11 12 years of age.

12 Q. In fact, in your statement you say 'As Dorothy said, my
13 parents lived on and off Point McLeay until I was about
14 the age of 11, when we more or less moved off
15 permanently.'

16 A. Yes.

17 Q. What was the longest period in time that you actually -
18 you yourself - lived on Point McLeay as a child,
19 consecutively.

20 A. Probably about five or six years, and maybe we may have
21 a few months off Point McLeay and then in between jobs,
22 and I think dad was out at Gum Park, which is a little
23 farm off of Point McLeay, for a few months working out
24 there when I was about five years of age, and then we
25 would come back into Point McLeay and I would continue
26 my schooling there. I can't remember - I think we went
27 up to Mulpata, up near Lameroo. I think I was one year
28 there, and went back to Point McLeay for another period
29 of time, maybe five or six years. So it was like it was
30 a few years off Point McLeay and then back for five or
31 six years.

32 Q. Do I understand you correctly when you say you were 11
33 when you moved off permanently.

34 A. Permanently, yes.

35 Q. And your visits, apart from the few months you talked
36 about when you went to school, were for short periods
37 for visiting rather than living.

38 A. Yes, more or less.

B.L. KROPINYERI XXN (MS PYKE)

1 Q. After the age of 11, how often would you -

2 A. I think can I say I went back when I was about 16. I
3 was working over at Ceduna, and Dorothy and I came back
4 and spent another couple of years, or 18 months, with
5 Auntie Stella Campbell until I was about 17.

6 Q. So it was in fact living there on the mission.

7 A. Yes, for about twelve months we were living there.

8 Q. A year to about 18 months at about the age of 17.

9 A. Yes, 16, 17.

10 Q. Apart from that period of time, have you gone back a few
11 times a year to visit the mission.

12 A. Yes. My Auntie Stella stayed there for a good number of
13 years before she moved to Murray Bridge, and also I got
14 married about 18 years of age, and my husband had
15 aunties down there and uncles as well. So we went down
16 to visit them, his relatives as well as my relatives.
17 So that was continued after I was married at 18 in 1964.

18 Q. Would that be a number of times a year that that would
19 happen.

20 A. About three or four times a year we would go down and
21 maybe spend a time down there sometimes.

22 Q. That was going to be my next question. Were they day
23 visits, generally speaking, or would you occasionally
24 stay overnight.

25 A. I would probably stay for a meal, or stay all afternoon,
26 stay all day, maybe a couple of nights, a night or
27 something. We might stay on a few occasions with our
28 aunties.

29 Q. So it would be fair to say that, apart from that period
30 of up to 18 months in your late teenage years, your
31 visits back to Point McLeay have been brief social
32 visits.

33 A. Yes, and also we were always down there at funerals and
34 that. That was one of the things, that there was many
35 relatives that had passed on in the year and there would
36 be maybe - sometimes we could be down there for about
37 five - maybe up to five times a year, all depends how

B.L. KROPINYERI XXN (MS PYKE)

1 close the relatives were. And if there was any special
2 occasions, maybe we would go back down there too.

3 Q. What I am getting at is this, they were comparatively
4 brief social visits. By that, I mean a day, half a day,
5 perhaps overnight.

6 A. Yes, yes.

7 Q. You say in your statement 'As Dorothy has said, a lot of
8 what we know now about Ngarrindjeri culture has been
9 learned recently. As with all Ngarrindjeri, I have had
10 to rely very much on the Berndt and Berndt book to
11 understand about our past, genealogies, language.'

12 A. Yes, a lot of it. I mean, we knew some of the words at
13 Point McLeay and some of our language, but after reading
14 the Berndt and Berndt book, I found out that my
15 knowledge of the language was - I knew quite a few
16 words, but it had been limited, after reading like how
17 maybe the full tribal people may have spoken it years
18 and years ago. You know, I mean, it is interesting.

19 Q. It is true to say that when you were growing up on Point
20 McLeay and other places, that you had very little, if
21 any, knowledge of Ngarrindjeri tradition and culture.

22 A. Just that I can't remember mum passing much of the
23 culture on to me because, like many girls at her age,
24 she went out to work fairly early in her early teens. I
25 think she obtained some work at Robe, I think with
26 Auntie Stella, when she was about 16 or 17. At that
27 time, I think people were looking for jobs and that, you
28 know. That was - yes.

29 Q. Would it be fair to say that your perception was that
30 your mother was busy, she had gone out to work, raising
31 a family, and that, putting it bluntly, there wasn't
32 much time for the talking about cultural issues.

33 A. Yes.

34 Q. Were you particularly inquisitive about your tradition
35 and culture as a child, or was it the case that you
36 really weren't - it is not a criticism, but did you at
37 that stage have a particular interest.

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- 1 A. My Grandfather William McHughes and my great
2 grandfather, he features a lot in the book 'Conquests of
3 the Ngarrindjeri', and also George Taplin writes a fair
4 bit about him. Mum used to always speak about
5 grandfather, William McHughes, and he used to fascinate
6 me. I always used to want to listen to stories about
7 him, my great grandfather, because I found out that his
8 name was prominent in a lot of the books and that. Mum
9 used to always speak about her childhood growing up at
10 Wellington, and that's where I think he became - I think
11 he was living in a tribal lifestyle, and then he became
12 Christianised at quite a young age and built a house at
13 Wellington. And mum was always speaking about her
14 growing-up years at Wellington, so we didn't get into
15 the - I never heard much of the tribal side of my
16 grandfather - great grandfather.
- 17 Q. Leaving aside whether it is tribal or not tribal, was
18 there any discussion with you about anything to do with
19 Ngarrindjeri mythology, spirituality, Dreaming stories.
- 20 A. No. Mum never spoke anything about Dreaming or
21 spirituality or traditions or myths or whatever with me,
22 and I can't remember her speaking about anything like
23 that with me at all.
- 24 Q. In your statement you say that your mother had quite
25 detailed knowledge, and you call it 'intricate detail of
26 the kinship ties to the Ngarrindjeri families living at
27 Point McLeay', including your family, in particular.
- 28 A. Yes. We used to - when we used to live on and off the
29 mission at different towns, there used to be quite a few
30 of the people travelling around, the Aboriginal people
31 travelling around, for whatever reasons, I don't know,
32 but they would always pop in to see mum, and mum would
33 always welcome an auntie or uncle into the house and
34 they would stay overnight and have a meal with us. When
35 we went to Point McLeay, mum was always taking us around
36 to visit the aunts and uncles, or mostly aunts, at
37 Point McLeay. At the time, I didn't know what the
38 relationship was with the aunts. Not until I grew up

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1 and maybe started to do my own genealogy with Dorothy
2 that we started to find out who our relatives were.

3 Q. Is it the situation that your mother actually had quite
4 detailed genealogical information that she didn't
5 disclose to you, but you found it out yourself when you
6 got older.

7 A. Yes. She just told us this was an aunt and this was a
8 great aunt. She didn't explain how that it come about
9 to us, but she would just tell us who our relatives
10 were, and we didn't know exactly how they were our
11 relatives until later on, until a few years ago.

12 Q. You say that you know quite a bit of Ngarrindjeri
13 language, things like body parts, animals and so on. Is
14 that something you learnt while you were growing up, or
15 is that something you have acquired since.

16 A. We used to say - we knew some of the parts of the body
17 at primary school, when we were going to school at Point
18 McLeay, and some of the words growing up we used to,
19 like, maybe speak two or three words in a sentence to
20 one another as children and that, but I think when -
21 after I got married, my husband knew quite a fair bit of
22 the wildlife and stuff, and all the different words for
23 the different birds and animals and stuff like that. So
24 I found out a bit more, like, after my marriage. It
25 added a bit more to my vocabulary.

26 Q. You refer to your grandmother's sister on your mother's
27 side, Isobella Carter, who told the children about the
28 mulgewongk, and she would say you shouldn't go into the
29 waters with greasy hands. Did she ever explain to you
30 what the significance of that was, the greasy hands and
31 the water.

32 A. I don't know what it was, because they just told a
33 story. They would just - I think she was the one that
34 was maybe one of the storytellers in our family, or to
35 me she was, and for whatever reasons - maybe - I don't
36 know why you weren't allowed to go near the water like
37 that, but I think I remember reading that story again in
38 the Berndt and Berndt book, and it was nearly the same,

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1 nearly practically word for word as what my Aunt Bella
2 told me years ago. I don't think I heard about that
3 story until she told me when I was a little girl.

4 Q. But she didn't go on and explain what the significance
5 was -

6 A. No, she didn't say, no.

7 Q. Of that element of the story, at least.

8 A. No, no.

9 Q. You say in your statement 'I heard as an adult stories
10 about sorcery practices. These things used to go on,
11 but practice of sorcery was regarded as secret and only
12 a few people would know of these things'. If you are
13 looking at your statement it is paragraph 20 on p.4.

14 Who discussed with you the concept of sorcery being
15 regarded as a secret, or where did you get that
16 knowledge from.

17 A. I didn't know anything - I didn't know any of these
18 stories until I was told them. I had an Auntie Gracie
19 Gollan, that was my Grandmother Lena's sister-in-law,
20 Gracie Gollan. They used to live out at Coomandook on
21 the Princes Highway just out of Tailem Bend, and her
22 daughter Evie used to come. She probably would have
23 been in her 60s, I suppose, when she would have told me
24 the story, and Eva would have been probably up to 40 -
25 in her 30s going on 40. They used to come into Tailem
26 Bend a lot. They would stay at our place the night, or,
27 like I said, later at Constance Kropinyeri's place, and
28 we would spend maybe late into the night talking, and
29 that is where I first heard this story about there was a
30 place out at Point McLeay where they used to gather
31 chips for their fire, out by the tobacco trees, I think
32 it was, where they said the story took part. I think it
33 was Grandmother Issie, Auntie Gracie Gollan's mother,
34 went out to gather some chips. The old ladies used to
35 wear pinnies, and they used to gather the chips and put
36 them into their pinnies to take back to light their
37 fires in the cottages.

38 CONTINUED

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- 1 She was out there one day, and before she realised it
2 there was an old man there standing next to her, and he
3 said to her, 'What are you doing out here all by
4 yourself', and I think this old lady knew who this bloke
5 was, he had a reputation as, I don't know what they
6 would call them in the Ngarrindjeri term, I don't know
7 whether a thumpamuldi, I don't know whether it was, he
8 said to her, 'Did you know that I can milin you out here
9 and nobody would know you about it', and she tried not
10 to let herself get scared about it, and she said 'Don't
11 talk like that', and she said his name, I can't remember
12 what the name was, and then when the man looked up, she
13 saw a bird there, in the tree, and when she saw the
14 bird, this man just disappeared, and wouldn't do
15 anything to this old lady, and I think it was a while
16 later on that there was another man on Point McLeay -
- 17 Q. Sorry, just - I'm not trying to interrupt you, I was
18 really more interested in the concept of sorcery being
19 regarded as a secret. Would you say that sorcery was a
20 secret, something that was secret.
- 21 A. I would have thought that it was, it just wasn't common
22 knowledge. I didn't think that - not everybody knew
23 these, I don't know.
- 24 Q. That's what you're saying.
- 25 A. This old man said to her, he said 'Did you see that bird
26 in the tree', and he said 'That was me', and he named
27 what the bird was, and apparently they were able to
28 project themselves into birds. I thought that was one
29 of the things, one of the sorcery practices that
30 happened out there.
- 31 COMSR
- 32 Q. Down where.
- 33 A. At Point McLeay, and Berndt and Berndt wrote in their
34 book as well.
- 35 XXN
- 36 Q. Sorcery was regarded as a secret, and only a few people
37 knew of those things. Do you know what people knew of
38 sorcery practices, or what the limitation was on the

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1 knowledge.

2 A. Well, I've heard some stories that there were men that
3 did practice it, and that one wanted their sons to
4 continue with the practice, and there was a choice, and
5 a lot of them didn't wish to continue with those
6 practices, they wanted those practices to be stopped,
7 and they never ever took it up. I heard when a father
8 died he wanted to leave his nildittie bones to his son
9 to keep on with the practices, but he said `No'. He
10 buried the bones with his father. I've heard a couple
11 of stories like that.

12 Q. This knowledge that you have about sorcery and its
13 secret nature, and only a few people knowing of it, is
14 something that you heard as an adult, not as a child.

15 A. I was told stories as a child, and no-one said it was
16 secret to me. Whether they just - they just told me it.
17 I didn't know that it was secret.

18 Q. I'm merely reading out what's in your statement, trying
19 to find out how it is you formed the view that you have
20 in your statement.

21 A. I guess some people just, you know.

22 COMSR

23 Q. Whereabouts are you talking in the statement. I'm
24 looking at p.5.

25 MS PYKE: I'm looking at p.4 para.20.

26 A. I think when I read the Burndt and Burndt book there was
27 some things that were degrees of it, and that there were
28 some people who didn't know how to do it, they kept it
29 secret from them.

30 COMSR

31 Q. When you say you heard as an adult stories about sorcery
32 practices, was that recently.

33 A. A couple of stories I heard as a young woman, this is
34 from Auntie Gracie Gollan, I didn't know these things
35 until I was told then. Growing up at Point McLeay, I
36 didn't know someone had to come and tell me these
37 stories, I didn't know them.

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1 XXN

2 Q. You say in your statement, p.4, para.18, and I will read
3 the whole paragraph, 'No-one ever said that we could not
4 go somewhere because it was a special or sacred place.
5 There were no taboos'. When you say 'there were no
6 taboos', what do you mean by that.

7 A. There was no restriction where we walked, we played all
8 over Point McLeay. We played on the sandhills, went up
9 to Big Hill and along the lake, and no-one ever
10 restricted us as children from going to these places.

11 Q. When you say that, you're really talking about taboos
12 only about places.

13 A. No, there was never special places. I used to hear that
14 there was skulls discovered when the wind would blow
15 over Big Hill, and some of the children may have
16 discovered bones up there, I don't know whether it was a
17 burial place or something, but we just didn't like to go
18 there because if there was such things, we didn't like
19 to go up there, but we played all over the place.

20 Q. In your statement, p.5, you talk about the Kadaicha men.
21 You say that they were well-known, 'It would sometimes
22 be said that the Kadaicha men would come down from the
23 north'. Again, was that something you were told about
24 as a child, or is that something -

25 A. Well, I remember that my Uncle Allan had had one like
26 that, and I think there was a couple of cases where he
27 made us children stay inside, and it was such a real
28 threat to him that him and a few other men on the
29 mission, I heard that he got his gun from inside and he
30 was walking around through the place we call the Top
31 Road, and he went out looking at night around Point
32 McLeay, because there was like big berry bushes by the
33 tennis courts there, there was these big trees, and
34 there was a couple of men looking around Point McLeay to
35 see if these men were around then.

36 Q. Is that something that you believe in, Kadaicha men.

37 A. Well, I've heard, I've met up with a friend from over in
38 Ceduna, I was speaking to her a few years ago, and

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- 1 apparently that is a belief, that's how she told me a
2 story that her sister was somewhere up in Coober Pedy -
3 Q. I'm asking you whether it's a belief that you have.
4 COMSR: For the Ngarrindjeri people.
5 MS PYKE: I'm asking this witness in particular,
6 asking about her belief whether it's something that she
7 believes in.
8 A. I heard from my uncle that it was a belief with him,
9 because he took his gun out for it. Whatever these
10 people were, he was really scared.
11 XXN
12 Q. I understand that, I'm asking, as a Ngarrindjeri,
13 whether that's something you believe in.
14 A. I believe that there are such people in the north,
15 because I think we used to hear that they used to wear
16 emu feathers on their feet so they wouldn't leave their
17 tracks and that when they were walking around.
18 Q. Did you know anything about Hindmarsh Island when you
19 were growing up.
20 A. As a child, no, I didn't no nothing about Hindmarsh
21 Island.
22 Q. When did you first become aware of Hindmarsh Island, as
23 a geographic -
24 A. I think after I got married. It was about, probably
25 would have been about 1977 when I first would have went
26 to Hindmarsh Island. We just heard that it was a good
27 spot to go hunting and fishing and that. We knew a
28 relative of mine, not a close one, but he lived at
29 Wellington, and that he was one of the best Aboriginal
30 people that take you over to Hindmarsh Island looking
31 for swan eggs and rabbits and fishing and all that.
32 Q. Who was that.
33 A. Roly Gollen, Roly Love.
34 Q. Did he talk to you about Hindmarsh Island at all when he
35 took you.
36 A. I think he was living at Victor Harbor at the time. My
37 husband and myself and my two children and his sister,
38 Eileen McHughes, George, and their children, went out to

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1 Hindmarsh Island to fish off the causeway there, and I
2 think we were catching the black bream, I think was
3 there.

4 Q. Did he tell you anything about Hindmarsh Island, what
5 its connection with Ngarrindjeri people was.

6 A. Culturally, no. Traditionally, no.

7 Q. In any way.

8 A. No. It was a good finishing spot and a good hunting
9 spot there, and he knew all the areas on Hindmarsh
10 Island, where to go and catch even the big, the mulloway
11 as well.

12 Q. Did you know Rebecca Wilson.

13 A. Yes, very well, as a child.

14 Q. How old were you when you ceased having contact with
15 Rebecca Wilson. How old as a child.

16 A. As a child?

17 Q. Yes.

18 A. Well, from a child, I probably would have known her from
19 a very young age, maybe six or seven, and I continued -
20 she was - when my Auntie Stella moved back to the Top
21 Road, I attended nearly every Sunday, went to church
22 with Rebecca Wilson, probably up to the time when I was
23 15 years of age. Whenever I was at Point McLeay, there
24 was a Sunday I was there, I'd always go to church, maybe
25 three times on a Sunday with Rebecca Wilson.

26 Q. I think we have heard already that you were about 11
27 when you moved off Point McLeay permanently and, after
28 that, you went back for visits, apart from two
29 particular periods of time. So up to the age of 11, you
30 would have had contact with Rebecca Wilson.

31 A. Holidays and that to Point McLeay, because we used to
32 love as children to swim there, so Auntie Koomi, if we
33 were there on a Sunday in the holidays, we'd go to
34 church with her up until the age, until I was about
35 15.

36 Q. Would you agree with me that your contact with Rebecca
37 Wilson, after the age of 11, was fairly limited, it
38 would be social visits.

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- 1 A. Yes. I went a couple of times to her place when she was
2 living at Athol Park in Adelaide there.
- 3 Q. But again, and I'm just putting to you, that you really
4 didn't have a lot of contact with Rebecca Wilson after
5 the age of 11, when you moved permanently off the
6 mission.
- 7 A. Yes. The permanent contact would have been on Point
8 McLeay with her.
- 9 Q. Had you contact with her after moving off Point McLeay,
10 it would have been in the nature of fairly short social
11 visits.
- 12 A. Yes. I think once or twice, when she was very ill in
13 hospital, my mother still maintained contacts with
14 Rhonda and another cousin, Caroline, and Auntie Koomi
15 and I went to hospital with my mother, and I think we
16 may have been taken there by Sister Leila, because she
17 was very ill in hospital, and I don't know how long ago
18 after that visit that she passed away, but she was very
19 ill when we went to see her and went to visit her in
20 hospital.
- 21 Q. You refer in your statement to your Auntie Stella, this
22 is on p.13 of your statement, telling you such things as
23 not being able to cut your hair and throw it out at
24 night because someone might get hold of it and sing you,
25 p.13.
- 26 A. Yes.
- 27 Q. Did your Auntie Stella tell you any other stories of
28 that sort of a nature.
- 29 A. I think that was one of the things. She had many, what
30 I thought were superstitions at that time, but she'd
31 just tell us we are not supposed to do this, and she
32 didn't explain what her concerns or her superstitions
33 were. She used to tell us not to do these things.
- 34 Q. Did it seem to you that Auntie Stella had quite a lot of
35 knowledge about Ngarrindjeri - you call them
36 supersititions, I'll use the word that you've used -
37 supersititions.
- 38 A. She never told us who, you know, who would sing us or

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1 anything like that, she just said don't throw these
2 things out. As for a name or anything, I don't think
3 she every pointed out anybody that was at Point McLeay
4 that was involved in any of these practices any more.

5 Q. I understand that, but what I'm simply asking you is
6 Auntie Stella seemed to have a reasonable amount of
7 knowledge. Was she one of the people that seemed to you
8 to have knowledge about Ngarrindjeri traditions or
9 supersititions.

10 A. Yes. I think not only that, I think other people would
11 say the same thing to us, throwing the hair out and
12 sweeping the dirt out and I think throwing it out at
13 night, and I think I heard another one, that women
14 weren't allowed - I think if the woman was pregnant, she
15 wasn't allowed to go out at night and hang the clothes
16 out, I think I heard the reason for that one, but there
17 was a lot of things said to us but it wasn't explained
18 why they had these concerns, they just said not to do
19 these things.

20 Q. Did you ever ask her about the origins of these stories
21 or supersititions or beliefs, how they came about.

22 A. It was just, you know, when you're growing up, you just
23 take what your aunts or your parents say to you, and you
24 don't question them at that time.

25 Q. As you got older, teenage years, did you ever -

26 A. Later on I found out some of the supersititions were,
27 that she may have some reasons for believing them, and
28 some of them were to do with bad luck; you weren't
29 allowed to put your shoes on the table, that would bring
30 you bad luck, putting new shoes on the table. You
31 weren't allowed to give her a knife as a present, you
32 had to buy it from her, because she believed that would
33 cut your friendship if you ever was given a knife by
34 her, but for what reason, she never explained a lot of
35 things to me, for what reasons why she thought like
36 that.

37 Q. With Rebecca Wilson, the contact that you had with her
38 as a young girl, and the more limited contact as you

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- 1 grew older, did you have the impression that Rebecca
2 Wilson in fact had a body of knowledge about Aboriginal
3 traditions and culture, or is that something that you'd
4 never been aware of or believed.
- 5 A. Well, when I heard her speaking, it would mainly be like
6 - I think I used to go to her place as a little girl
7 with my mother, and I used to go there by myself all the
8 time growing up, and I never heard her mention anything,
9 traditional or cultural, to me.
- 10 Q. I understand that, I understand that you're telling me
11 that she didn't ever talk to you about it, but did you
12 ever become aware, regardless of the fact that she
13 didn't talk to you about it, that she actually had a lot
14 of knowledge about Ngarrindjeri tradition and culture.
- 15 A. No, I never thought of her as a person -
- 16 Q. Who had -
- 17 A. No, I never thought of her.
- 18 Q. I want to make sure that I understand what your position
19 is. Are you simply saying that you've not heard of
20 women's beliefs, or sacred women's beliefs, or secret
21 sacred women's beliefs, those three phrases, that you're
22 saying that.
- 23 A. Not until the last 12 months.
- 24 Q. So are you saying that you've never heard about them.
- 25 A. No.
- 26 Q. Do you go further than that and say that those beliefs
27 don't exist, or are you simply saying you don't know
28 about them and they may or may not exist.
- 29 A. No, I just don't, I don't believe that they exist.
- 30 Q. The basis for your belief that they don't exist is that
31 you don't know about them.
- 32 A. Well, if they was so important to us, why weren't they
33 told to us by all the other people, women?
- 34 Q. So, if I can just say, what you say this is; 'I don't
35 believe they exist. My reason for that is (1) I don't
36 know about them, (2) it's my belief that it's the sort
37 of thing, information, that should have been passed on
38 to everyone'.

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- 1 A. Well, it's just that I don't believe any of it because
2 there hasn't been any different source that has come
3 forward and been willing to name sources that have told
4 them a different point of view other than one person,
5 and I can't believe that this one person, I'd have to
6 hear it from many other people.
- 7 Q. Who's that one person.
- 8 A. I've just heard that it's been Doreen that has been
9 speaking about secret women's beliefs at the moment, and
10 she has named her sources, but I have not heard anyone
11 out of the women that do believe, the same as Doreen,
12 name their sources. Until they come forward and name
13 their sources, I don't believe them.
- 14 CONTINUED

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- 1 Q. Is what you are saying this 'It may be that it is true,
2 but I am not prepared to say that, because they are not
3 telling me who their sources are.'
- 4 A. I have grown up, you know, I have known Doreen on and
5 off not really intimately. We have grown up at Point
6 McLeay. We have known each other and I never heard
7 Doreen - in all the time we were growing up, I have
8 never heard anyone who knew Doreen intimately, cousin or
9 relative, anyone who said that Doreen had the secret
10 knowledge or was the chosen one. I have never known her
11 to be a chosen one.
- 12 Q. I ask you this, after Doreen was on the mission until
13 she went off to go to school, and then would come back
14 at school holidays, how old was Doreen when she moved
15 off the mission permanently, do you know.
- 16 A. I can't remember Doreen much on the mission. I remember
17 more Connie, because Connie - I was at school. Connie
18 was at a few more grades higher than what I was, but I
19 can't remember Doreen much.
- 20 Q. Isn't it the fact that really you don't know Doreen
21 Kartinyeri very well at all.
- 22 A. I have met her socially at a lot of functions and that
23 and a lot of people that do know Doreen.
- 24 Q. I am just talking about you, not what other people may
25 say. I suggest to you the reality is that really you
26 don't know Doreen very well at all other than on
27 speaking terms at social functions.
- 28 A. A couple of times we have been together drinking.
- 29 Q. But you have not been in the position of discussing
30 personal or intimate details, have you.
- 31 A. Not sat down one on one with Doreen and talked about
32 culture or traditions. I have never heard her talk
33 about it before.
- 34 Q. I am putting to you that you have not been in the
35 position or the relationship with Doreen.
- 36 A. Yes, Doreen - we have just never been in each other's
37 circle. I know Doreen, but we have never been in each
38 other's circles, intimate circles.

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- 1 Q. You would have had no contact with her since you were a
2 girl of eleven.
- 3 A. Yes, not very much contact with Doreen, but I have known
4 her on and off. I know who she is.
- 5 Q. And Connie Roberts, have you had much to do with Connie
6 Roberts.
- 7 A. Yes, I had more with Connie. I think we used to call
8 her Auntie Connie. Like I said, when we used to live in
9 many of those little bush towns especially up at Wanbi
10 on the way to the river Connie used to come up and do
11 seasonal work on the fruit picking and that up at Lyrup
12 and maybe up at Cooltong outside of Renmark and she
13 would call in on my mother for a cup of tea.
- 14 Q. In terms of you and Connie, would it be fair to say that
15 you were acquaintances over the years.
- 16 A. She is a lot older than what I am.
- 17 Q. You are not in a position of close friendship.
- 18 A. No.
- 19 Q. Or intimacy with her.
- 20 A. I spent a week, when I was about fifteen or sixteen when
21 Connie had been grape picking up at Lyrup, at one stage,
22 and a group of Aboriginal people went there to do some
23 grape picking. And mum knew her more better than what I
24 would.
- 25 Q. And Maggie Jacobs, have you had anything to do -
- 26 A. Yes, I have met up with Auntie Maggie when she came back
27 from up at Queensland. That probably would have been -
28 I am not quite sure, maybe the - how long I have known
29 her now. Since about 1980 I think maybe or just after
30 that or before that I am not sure.
- 31 Q. Again is it the position -
- 32 A. Yes, I think I would have been in Auntie Maggie's
33 company more than I have been in Connie or Doreen's
34 company.
- 35 Q. But again would it be the position that Maggie would be
36 put more in a category of an acquaintance rather than a
37 friend or a close friend.
- 38 A. I have been to her house on a weekend and I have been to

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- 1 Christian conventions with Auntie Maggie and I have been
2 to church fellowships with Auntie Maggie and she has
3 come down many times to Murray Bridge and Point McLeay
4 and Meningie and we have met her in Adelaide there. We
5 have even been out to - I have stayed a weekend with her
6 when she was living at Old Noarlunga there. So with her
7 - I would have had more time with Auntie Maggie.
- 8 Q. Again, is that a few times a year that you have seen her
9 in various social contexts, or -
- 10 A. Yes, because I had a family and that and we used to just
11 meet more or less for fellowship and that.
- 12 Q. Part of the church.
- 13 A. Yes, the church, yes.
- 14 Q. And Edie Rigney, have you had much to do with Edie
15 Rigney.
- 16 A. She was older than what I was and she was - I think she
17 got married and she moved to Point McLeay. Went away
18 with her husband and I would just meet her when she was
19 on the way to Point McLeay. Not intimately I don't know
20 Edie.
- 21 Q. Is it fair to say that, apart from Maggie Jacobs, your
22 circle doesn't really connect or hasn't really connected
23 that often with the likes of Connie, Doreen or Edie, how
24 you know them.
- 25 A. Probably would have known them more when they were
26 growing up and before they got married and just after
27 they got married and saw them on and of. Intimately,
28 intimate circle? No, I am not in that circle.
- 29 Q. Have you ever discussed issues to do with Aboriginal
30 history, tradition, culture or belief with any of
31 Connie, Maggie, Doreen or Edie.
- 32 A. No, I have never - only Connie Roberts since she started
33 coming down to these meetings of - this would have been
34 - probably would have been the first time I have seen
35 Auntie Connie Roberts for a good many years and Doreen,
36 I knew she was doing genealogy in Adelaide. That is the
37 first time I have seen her, would have known about her
38 for - coming to these meetings for - I don't know for

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- 1 how long. A few times with Doreen. I know her.
- 2 Q. The daughter of Pinkie Mack, were you aware of whether
- 3 she was a midwife or not.
- 4 A. Yes, she was a midwife. She delivered - when I got to
- 5 Tailem Bend, I found out that she had delivered two of
- 6 my - like, my husband's - one of his brothers of his and
- 7 a sister and another cousin and I heard that she had
- 8 done a fair bit of midwifery.
- 9 Q. Did she ever discuss with you any issues to do with
- 10 midwifery, or -
- 11 A. No, I think that was - I think just once I heard that
- 12 there was one of the Aboriginal ladies had a very bad
- 13 haemorrhage and she had to see to her and she fixed her
- 14 up and, when the doctor got there, he said that he
- 15 couldn't have done a better job himself than what the
- 16 daughter of Pinkie Mack had done. And probably not
- 17 intimate stuff. That wouldn't have been - that was her
- 18 business with the ladies. It was nothing to do with me.
- 19 Q. She didn't talk to you about the practices -
- 20 A. No.
- 21 Q. Or how she went about it or anything like that.
- 22 A. No, because I wasn't interested in anything like that,
- 23 the midwifery or that sort of thing.
- 24 Q. Do you know whether the daughter of Pinkie Mack was - do
- 25 you know where she got her training from. Did she ever
- 26 talk to you about that, as to her midwifery skills, if I
- 27 can put it that way.
- 28 A. No, she was a lot older than what I was. She was - I am
- 29 50. She was about 90 I think when she passed away. I
- 30 am not quite sure.
- 31 Q. But that was never the subject of discussion.
- 32 A. No, I was probably too young for her to share anything
- 33 with me.
- 34 Q. From what the daughter of Pinkie Mack ever said to you,
- 35 did she tell you whether there was anyone that she was
- 36 passing on her skills to or her knowledge.
- 37 A. No.
- 38 COMSR: Just her midwifery skills?

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1 MS PYKE: Yes.

2 A. I can't remember her training anybody, taking anybody
3 under her wing and training them in that area.

4 XXN

5 Q. Again, is this something that was just never discussed
6 between you.

7 A. No, it wasn't.

8 Q. You have said that it wasn't an area in which you were
9 interested.

10 A. No.

11 Q. You say about the daughter of Pinkie Mack, that she had
12 some bush medicine skills and that she taught you some
13 bush medicine. I am just again reading from your
14 statement. Did the daughter of Pinkie Mack tell you
15 where she had got her information from that she was
16 passing on to you.

17 A. No, she just - she didn't - I mean, I wasn't - never
18 just there by myself with her. There was many
19 occasions that we had other women were there with her
20 and we would - she would tell us things. Sometimes I
21 would be in the company of her daughter, with her
22 daughter-in-law and she would speak about things like I
23 think when there was a time when the best way to get rid
24 of asthma she said for us is to get the fat of a goanna
25 and make the child suck the fat of a goanna. And I said
26 'Should we cook it first?', and she said 'No, just give
27 to to the child like that.' And I think she has done it
28 to one of their children and I think it cured their
29 Asthma, but I said 'I can't see any of us doing any of
30 that.' You know, this wasn't our - we didn't want that
31 sort of thing, but, I mean -

32 Q. And again do you have the impression from your knowledge
33 of the daughter of Pinkie Mack that she did have a body
34 of knowledge about bush medicine.

35 A. Yes, she would tell us about the bush that you can rub
36 and it produces a talcum powder. You can put it on the
37 babies and that and what to do if children, this was
38 bush medicine, if the children had a temperature and it

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1 was to do about putting some fat or something, rubbing
2 it over brown paper and cut it out into a singlet and
3 put some pepper on it and it is supposed to draw the
4 heat out of a child when it has got a temperature. And
5 she probably would have said a lot of other things to
6 me, but I just can't remember what she was telling us.

7 COMSR

8 Q. But brown paper and singlets wouldn't have been part of
9 Aboriginal culture, would it.

10 A. Yes, but in those days we couldn't get access to Panadol
11 and that living out at little bush towns and that. A
12 couple of times she did the two grandchildren, yes.

13 XXN

14 Q. Just moving completely to a different topic, at p.27,
15 you refer to your first knowledge of the alleged secret
16 sacred women's business and you say the first thing you
17 had heard of it was from when Dorothy told you about
18 what had happened at the Mouth House on 9 May 1994
19 you said this 'I hadn't wanted to go down to Goolwa on 9
20 May 1994.' Had you been invited to that meeting, had
21 you.

22 A. There was an opportunity to go, because Vic Wilson was
23 rounding up all the women out at Murray Bridge and
24 seeing if they wanted to go down to - down to Goolwa for
25 a meeting. What the meeting was about, I was never - I
26 didn't know what the meeting was going to be about
27 before Dorothy came back and reported back to me, come
28 back and told me what had happened at the weekend. But
29 I could have went, but I thought it was just the
30 Hindmarsh Island issue with the bridge and I wasn't that
31 much interested in that.

32 CROSS-EXAMINATION BY MR MEYER

33 Q. You gave some evidence about a meeting which took place
34 at Murray Bridge at which Doug Milera attended after he
35 had been on the television, do you remember that
36 occasion.

37 A. Yes, it was at the meeting at the Nungas Club, it was on
38 a Friday. I think 9 June I think.

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1 Q. As I understand your evidence, there was a session in
2 the morning and there was a session in the afternoon.

3 A. Yes.

4 Q. Doug spoke to the meeting during the session in the
5 afternoon.

6 A. Yes.

7 Q. When Doug was present at that meeting, I take it that
8 Doreen Kartinyeri was present.

9 A. Yes, I believe, because she was there at - she was there
10 at the morning session and all the women were sitting in
11 the same area and I thought there was Doreen along with
12 the others, Sandra Saunders, Val Power, Muriel Van Der
13 Byl, Auntie Maggie Jacobs. Because they were all
14 sitting to my right when I went through the door.

15 Q. You went to the afternoon session.

16 A. I was at the morning session and the afternoon session,
17 but I missed part of the morning session.

18 Q. But you were there for the session when Doug was on his
19 feet and talking to the meeting.

20 A. Yes, he was - I - whether he had already started the
21 meeting when I got there or whether I caught all of what
22 Doug said I am not quite sure about that, but I was
23 there when he was - addressed the meeting.

24 Q. But Doug got up and had his say, at one stage.

25 A. Yes, he had his say.

26 Q. You were there when he had a go.

27 A. Yes.

28 Q. And Matt Rigney was there.

29 A. Matt Rigney was like more or less one of the people and
30 Jimmy Jackson that was more or less chairing the
31 meeting.

32 Q. Running the meeting.

33 A. Yes.

34 Q. And was George Trevorrow there.

35 A. George Trevorrow was sitting to the left of Doug Milera
36 who was also in the meeting.

37 Q. George has a brother, hasn't he.

38 A. Tom.

1 Q. Was Tom there.

2 A. I can't place Tom there, because there was the media
3 that was all sitting around all the - every area around
4 the wall was taken up with seats with people standing or
5 sitting.

6 Q. Vic Wilson.

7 A. Vic Wilson was behind Doug, at the time.

8 CONTINUED

1 Q. Henry Rankine.

2 A. I can't remember. He may have been there.

3 Q. You can't recall.

4 A. He may have been sitting out of the - where the - I was
5 just sort of watching the group, the main group. He may
6 have been sitting - there was another group sitting by
7 the door, he may have been sitting back there or - I'm
8 not sure.

9 Q. Nobody made any attempt to prevent you from going to
10 that meeting.

11 A. No, I wasn't asked to leave, but -

12 Q. Maggie apparently made some remark at you.

13 A. She made some remark. It was a very bad remark.

14 Q. But other than that, nobody attempted to stop you from
15 going.

16 A. No, not physically or asking me - verbally asked me to
17 leave, no, nothing like that.

18 Q. Doug got up and explained what he had done and why he
19 had gone to the press and things like that.

20 A. Yes. I think he went to explain to the people,
21 recapping what the Heritage Committee was first formed
22 for, and what they were doing down at Hindmarsh Island
23 when he first went down there, and that was to work in
24 with the archaeologist to find the middens and the sites
25 and things like that.

26 Q. Did anybody say to Doug that, at the time that he had
27 talked on the TV, he was drunk. Did anybody say that to
28 him.

29 A. Well, I can't remember. There was so many things that
30 Doug -

31 Q. I want to be specific about it. Did Sandra Saunders get
32 up and say 'Doug, when you were on the TV the other
33 night, you were drunk'. Did she stand up and say that
34 to him.

35 A. I never heard her say that to him.

36 Q. Did Doreen get up and say words to that effect 'Doug,
37 when you were on the TV the other night, you were
38 drunk'.

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- 1 A. No, I never heard any of the women asking Doug
2 questions.
- 3 Q. Did any of the group of Muriel, Val, Sandra, Doreen, get
4 up and say `Doug, you're off the planet. What you were
5 saying the other night is just rubbish. You were
6 wrong'. Did anybody say anything like that.
- 7 A. No, I never heard anybody say that. I never heard the
8 women - because I was very surprised that they didn't
9 question - say something to Doug.
- 10 Q. You know later that Doug has retracted his story, don't
11 you.
- 12 A. Yes, I knew that.
- 13 Q. You know that Doreen and Sandra have said that Doug was
14 drunk when he was talking to the press.
- 15 A. Yes.
- 16 Q. That was an opportunity, when Doug stood up in front of
17 the other Aboriginal people, wasn't it.
- 18 A. Yes, this was a very big meeting, yes.
- 19 Q. That opportunity was the first opportunity, wasn't it.
20 There was a big meeting after it had been in the press.
- 21 A. Yes.
- 22 Q. That was the first time.
- 23 A. Yes.
- 24 Q. Did any of the persons at the meeting get up and say to
25 Doug anything like `Doug, this is wrong. It is
26 rubbish'. They might have even used some colourful
27 language, which I will not, to suggest that what he was
28 saying was incorrect or rubbish. Did anybody say
29 anything like that.
- 30 A. He had the floor to himself. The only ones that did
31 speak maybe to him, maybe to prod the meeting along or
32 asked Doug a question, may have been Matt Rigney. It
33 was very quiet. I think the people just went there with
34 all ears, just to listen to what Doug had to say. He,
35 like I said, spoke about why he was down at Hindmarsh
36 Island, and how he thought that he and Sarah had been
37 used, that they were being asked to attend different
38 meetings on behalf of the different groups, and they

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1 were running to this meeting, running to that meeting,
2 the telephone bill was high but when they wanted
3 financial help from the different groups, different
4 people, they didn't get any financial help. He just
5 spoke out himself for that period of time that he spoke,
6 and I can't remember many people interrupting him when
7 he was giving - when he was addressing the meeting.

8 Q. Doug has said in one of the interviews that he pointed
9 to a map and gave some descriptions, and he was talking
10 about the Mouth House. You have heard of that, haven't
11 you.

12 A. Yes.

13 Q. He has said that he was given this information, I think,
14 by George Trevorrow. You have heard that, haven't you.

15 A. I can't think where he - if he said George.

16 Q. I want you to assume that we have heard somewhere that
17 Doug has said that George Trevorrow, or one of the
18 Trevorrows gave him this information. Did George
19 Trevorrow get up at the meeting and say to Doug `What
20 you said about women's business and pointing at the map
21 is wrong' or `rubbish', or anything like that.

22 A. No. George was just sitting up from Doug at the
23 meeting, and although they didn't sort of face each
24 other sort of fully, I think Doug did mention something
25 about George was one of the ones that didn't help him
26 financially, but he mentioned George's name and there
27 was no response from George. And I can't remember
28 George saying anything at that meeting to Doug.

29 Q. We have also seen here in the course of the Royal
30 Commission, an interview of Matt Rigney on the TV, and
31 they have played it on the television.

32 A. Yes.

33 Q. In the interview of Matt Rigney, he makes reference to
34 the fact that there was a contingency plan relating to
35 the alleged shape of Hindmarsh Island and things like
36 that, which is what Doug talked about in his interview,
37 didn't he - in the press.

38 A. Yes.

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- 1 Q. Did Matt Rigney say anything at the meeting to suggest
2 that what Doug had said in the course of the television
3 show was wrong.
- 4 A. No, I can't remember anybody taking up issue with Doug,
5 because they were just all ears to listen to what Doug
6 was going to say, and he did have the floor at the
7 meeting. I can't remember any questions being asked of
8 Doug from the women or from Matt in that area.
- 9 Q. There was nothing to stop them from doing so if they
10 wanted to, was there.
- 11 A. No. It was an open meeting and they had freedom of
12 speech. One of the items on the agenda was that
13 everyone was allowed to freely speak at the meeting.
- 14 Q. And at the meetings that you have been to of Aboriginal
15 people at various times, if somebody has got a differing
16 point of view, you can get up and say so.
- 17 A. There have been - the last big meeting I went to it got
18 a little bit dicey.
- 19 Q. A bit fiery.
- 20 A. Yes, at times.
- 21 Q. Because people get up and express their different points
22 of view, is that right.
- 23 A. Yes.
- 24 Q. So it wouldn't have been at all unusual, if somebody had
25 disagreed with Doug, for them to have got up and said
26 something.
- 27 A. Yes. They had opportunity to call - you know, to
28 disagree strongly with Doug at that meeting, the ones
29 that were involved.
- 30 Q. Did Dorothy Wilson go to that meeting, can you remember.
- 31 A. No, she didn't come.
- 32 Q. She wasn't too popular with the Nungas Club by then.
- 33 A. No. She made it as far as the gate. She didn't get in.
- 34 Q. Ms Pyke asked you some questions about sorcery and
35 things like that. She was saying to you that not
36 everybody knew the secrets about the sorcery. Is that
37 right, some people knew about the secrets of sorcery and
38 others didn't. Is that how you understood it.

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- 1 A. I more or less learnt it from reading the Berndt and
2 Berndt book about the practices.
- 3 Q. Isn't the position this, that everybody was aware of the
4 existence of sorcery within Aboriginal culture, but just
5 didn't know what -
- 6 A. Yes, it did exist, but who was actually practising it at
7 the times we were growing up, no, I wouldn't say -
8 nobody knew that.
- 9 Q. You made a reference to, I think, seeing Maggie Jacobs
10 when she lived at Old Noarlunga, is that right.
- 11 A. Yes. I went for a weekend when she was living there.
- 12 Q. By 'Old Noarlunga', do you mean Noarlunga down the south
13 coast here.
- 14 A. Yes, just on the south -
- 15 Q. On the South Road.
- 16 A. Of Adelaide, yes.
- 17 Q. When was Maggie living down there. Do you know. Can
18 you remember.
- 19 A. It probably would have been - I don't know. Some time
20 in the 80s it would have been. I can't remember exactly
21 what year. I just went for the weekend. Spent a
22 weekend with her and went across to the Colonnades and
23 met up with a Maori pastor and his wife, and a
24 fellowship on the beach there with Auntie Maggie.
- 25 Q. That was a church orientated function.
- 26 A. Yes.
- 27 Q. Do you belong to the same denomination church.
- 28 A. When the Aboriginal Evangelical Church was out at Murray
29 Bridge, Auntie Maggie came out regularly to attend it,
30 because we had a Maori pastor, and we fellowshipped quite
31 a lot with different groups, Aboriginal group people in
32 Adelaide, and we used to always have hungis with them
33 and everything like that, and I saw a bit of Auntie
34 Maggie at these gatherings and that.
- 35 Q. At this meeting at the Nunga's Club, when Doug was
36 there, as far as you were concerned, was Doug drunk when
37 he was standing up and talking to the meeting.

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1 A. No. I didn't - never ever got the impression that he
2 had been drinking, and I think I said to my sister
3 afterwards that I would rather listen to Doug speak for
4 the moment - the time that he spoke than all the crap
5 that went on there for the rest of the day, because he
6 would just make a lot of sense in what he had been
7 talking about that day at the meeting.

8 Q. Did Doug say anything to the effect that he was drunk
9 when he talked to Chris Kenny, and did he say anything
10 to the effect that what he had said before was all
11 wrong.

12 A. No. All through the meeting - I got the impression that
13 Doug was never going to retract his statement, what he
14 made to the media, and also that, even with, you know,
15 the pressure that was on him, and Vic sitting behind
16 him, and George to the left, and Matt sitting at the
17 chair of the meeting, and all the women in the corner
18 there, and all the rest of the Aboriginal community
19 around there, and Tim Wooley was around the corner as
20 well, I just thought that Doug - you know, that he met
21 everybody head-on, and at that stage I never got the
22 impression that he was going to retract anything of his
23 statement.

24 Q. Metaphorically speaking, he was in the hot seat.

25 A. He said that he felt he was Daniel.

26 NO RE-EXAMINATION

27 NO FURTHER QUESTIONS

28 WITNESS RELEASED

29 ADJOURNED 4.27 P.M. TO WEDNESDAY, 11 OCTOBER 1995 AT 10 A.M.

