



Uniting Church
in Australia



Uniting Aboriginal and Islander
Christian Congress

ACKNOWLEDGEMENT OF COUNTRY

NA VEIVAKADINATI NI TAUKEI NI VANUA MAI VUA

1. We acknowledge the sovereign First Peoples of these lands and waters where we meet, the _____ Nation (of the _____ peoples).

Eda vakadinata ni ra sai matai ni kawa tamata ka ra vakatawana na tiki ni qele se vanua vakaturaga eda soqo tiko kina edaidai na _____.

We pay our respects to their elders past and present and to all descendants of this/ these nations who have cared for this place since creation.

Eda rokovia ira na nodra qase ka sara liu yani kei ira na bula tiko edaidai kei ira na nodra kawa.

We also honour all other Aboriginal and Torres Strait Islander Peoples here today.

Eda taqomaka ka karona tiko na vanua oqo ka tekivu mai na gauna ka buli kina na vuravura.

2. This land is God's land and God's Spirit dwells here. We acknowledge the _____ people, traditional custodians of this land under God.

Na vanua oqo sa nona na Kalou. Sa tawana tiko na vanua oqo Na Yalo Tabu ni Kalou. Keimami vakadinati ira na kawa tamata na _____, ni sai ira nai taukei dina ni vanua ka ra taqomaka ka karona na vanua oqo e na vukuna na Kalou Bula.

We commit ourselves again to working for reconciliation in this land.

Eda sa vakadeitaka tiko ni da na cakacaka tiko e na vuku ni veivakaduavatataki e na vanua oqo.

An “Acknowledgement of First Peoples” is a way of paying respect to First Peoples whenever we gather together, such as the commencement of worship, Church meetings and other occasions when the Church gathers.

It is an important expression of:

- the covenant which the Uniting Church in Australia has with the Uniting Aboriginal and Islander Christian Congress
- the Preamble to our Uniting Church in Australia Constitution
- the affirmation by the 15th Assembly in 2018 of Aboriginal and Torres Strait Islander Australians as sovereign peoples in this land.

Acknowledgement of Country:

- recognises the place of Indigenous people as the First Peoples of this land
- promotes awareness of the history and culture of the First Peoples
- formally acknowledges First Peoples ongoing connection to land

Na veivakadinati ni nodrai tutu vakai-taukei ni vanua e dua na gaunisala me da dau veivakarokorokotaki vei ira nai taukei ni qele e na gauna e vakarau kina noda so-Kalou, na noda bose vakalotu kei na so tale na noda soqoni vakalotu.

E dua na gaunisala bibi e vakadeitaki kina:

- Na veiyalayalati e vauci rau na Lotu Cokovata Tiko e Ositerelia kei na nodra Lotu Cokovata nai Taukei ni Qele e Ositerelia (Uniting Aboriginal and Islander Christian Congress)
- Nai doladola ni vakamacala e koto e na Yavu ni Vakavulewa ni Lotu Cokovata Tiko e Ositerelia ka vakadeitaki kina na nodrai tutu dina vakai taukei ni qele.
- Na veivakataudeitaki e nai ka 15 ni Bose Levu ni Lotu Cokovata Tiko e Ositerelia e na yabaki 2018 ni ra lewena nai matai ni kawa tamata ka tu vakai ira e na vanua oqo ko ira nai taukei ni qele.

Na veivakadinati ni Taukei ni Vanua:

- E na noda ciqoma ni sai ira dina ga nai matai ni taukei ni vanua oqo ko ira nai taukei ni qele.
- E na noda tokona na kena kilai ka kaburaki raraba na kedrai tukuni kei na nodrai tovo vakavanua nai taukei ni qele.
- E na kena vakataudeitaki ka kilai na nodrai sema bibi kina nodra yavu tabu se na nodra vanua ko ira nai taukei ni qele.



The Covenanting Painting:

This painting tells a sacred Creation story of the Wagalak sisters and speaks particularly of the alliance of four Clan Nations and their responsibilities for the land and waters of their yirralka (estates).

The painting also depicts the sacred ground where ceremonies take place and in particular the Wukindi ceremony, to restore relationship when blood is spilt and bring reconciliation.

The painting is in itself an initiation for UCA members to stand with members of the UAICC in their struggle for justice.

