

# Uluru Bark Petition

To the Speaker of the House and members of the House of Representatives from the Aboriginal People of Australia and being undersigned by members of the Argan, Arrernte, Bidjara, Biripi, Bundjalung, Bunuba, Dainggatti, Erub, Gidja, Githabul, Gooniyandi, Gumbainggir, Juggera, Jaru, Juru, Kabi-Kabi-Waka-Waka, Kamilaroi, Karajarri, Kaylagal, Koara, Kooma, Luritja, Mamu, Mangala, Mantjintjara, Mara, Meriam Mir, Munjunjarli, Ngaanyatjarra, Noongar, Nyawaygi, Nyigina, Pitjantjatjara, Wadi-Wadi, Wagilak, Walawarra, Wamatjarri, Wangkumara, Wiradjuri, Wongatha, Wooroora, Wuthathi, Yankuntjara, Yidingi-Mbabaram, Yidingi-Mullen-Barra, Balardung people groups and tribes, representing the Aboriginal People of Australia, hereby declare:

1. Manta nyanga Australiala agangu tjuṯa ngaṁmanypa mulapa nyinangi iritinguru manta walytjangka, piṛanpa tjuṯa pitjanytja kuwaripangka.

The Aboriginal People of Australia are the original inhabitants and the first Nation people of this great southern land Australia.

2. Agangu ngura kutjupitja kutjupitja nyinangi wangka walytjatjara walytjatjara munuya tjananku tjukurpa kanyiningi tjanampa alatjitu rawa mulapa. Kaya manta winkitjangu kulilpai nganampa aṛa tjuṯa irittitja mulapa kutjupa uwankarangka waintara.

Our continuing cultures and traditions are 1,000's of years old and are recognised as the oldest on Earth.

3. Nganapa ngura kutjupitja kutjupitja tjuṯa nyinanyi ngura kutjupangka kutjupangka, aṛa kutjupangka kutjupangka, palu nganapa uwankaranku kulilpai ngunytjunguru mamanguru tjukaṛuru nyinanytjikitjangu panya ngunytju munu mama pula kurigara alatjitu nyinara tjititjararinganyi munu pula aṭunymaṛa kanyini.

Although Aboriginal People come together as one nation through many different self-governing language and kinship groups with unique cultures and traditions, the sanctity of marriage between man and woman continues to be held in honour among all.

4. Nganapa walḱulpai tjitji tjukaṛurungku mamangurutja munu ngunytjungurutja paluru pula kuriga mulapa nyinanyangka, ka walytjapiti tjuṯangu ngurkantaṛa kunpu kanyini, mamanguru munu ngunytjunguru, panya mamangu ngunytjungku nganampa aṛa tjuṯa tjitji tjuṯangka tjakultjunkupai maḱatja maḱatja tjuṯa ninti nyinanytjaku.

Our Fathers and Mothers are also honoured and form the foundation of our families, clans and systems, and pass down our teachings, our culture, our traditions, from generation to generation.

5. Kuwariya piṛanpa kutjupatjara mukuringanyi aṛa kutjupa palyantjikitja watingku wati aḱtintjaku munu kungkanḱu kungka aḱtintjaku. Aṛa nyangatja palya wiya panya iritinguru alatjitu nganapa wiṛu nyinakatingi watigara munu minymaṛa pula kurigara.

It is therefore an affront to the Aboriginal People of Australia to suggest another definition of marriage.

6. Ka nganapa agangu tjuṯangu kamantangka pulḱara wangkanyi aṛa nyanga palunya wiyanmankunytjaku munu wantintjaku alatjitu. Nyangatja panya tjukurpa pulḱa mulapa watingku kungka aḱtintjaku munu tjititjararingkunyitja. Nyanga palulanguru kutju aṛa palya ngaranyi iritinguru munu kuwarikutu, kala mukuringanyi nyura nganampa kamantangu aṛa nyanga palunya rawangu kanyintjaku wantintjaku wiyangu.

The Aboriginal people of Australia recognise the House of Representatives as a governing body and strongly calls upon the House to reject any attempt to redefine the institution of marriage, and in doing so, honour the sanctity of both the tradition of marriage and the spiritual implication of this sacred union.

