

**YUENDUMU — Tuesday 11 April 1989**

**PUBLIC MEETING**

PRESENT: -

**Committee:**

Mr S. Hatton (Chairman)

Mr B. Ede (Deputy Chairman)

Mr C. Firmin

Mr W. Lanhupuy

Mr D. Leo

Mr R. Setter

**Officers assisting the committee:**

Mr R. Gray (Executive Officer)

Mr G. Nicholson (Legal Adviser)

**Appearing before the committee:**

Mr Dennis WILLIAMS

Mr Ted GRANITES

Mr HARGREAVES

Mr MARSHALL

Mr Jampbajimba ROSS

Mr Paddy NELSON

Mr Francis KELLY

Mr George GARDI

Mr DARBY

Mr Paddy SIMS

Mr Eddie ROBERTSON

NOTE: This is a verbatim transcript that has been tape-checked. However, due to poor recording or many people speaking at the same time, some of the recordings were inaudible and unable to be transcribed.

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Mr EDE: I just want to mention first of all the other people from the parliament that are with me. I have got Steve Hatton who is the chairman of the committee. I am the deputy chairman. With us, we have got Colin Firmin who has one of those electorates up in Darwin. He is another member on the committee. This committee has got 3 people from the CLP side and

3 people from the Labor Party side. Also from the Labor Party side, we have got Wesley Lanhupuy and Dan Leo and they are back up in the Top End at the moment, along with Rick Setter who is another member from the government side.

I want to just talk about what the committee is about, what the whole constitution thing is about because a lot of people have been getting a bit mixed up about what we are trying to do. The constitution is a law of the people. It is the law that the people have to say what the politicians can do and what they cannot do. What I am on this committee for is not so that we can go and shoot straight into statehood. For me, statehood is something that we have got to talk about afterwards. It might be 5 years or 10 years or 20 years or something before we might be talking about statehood for the Northern Territory. But, some day, we are going to be talking about statehood for the Northern Territory. We are not worried about what time that is going to be now. That is something for later on. But, before we can talk about statehood, we have got to work out how all the people of the Northern Territory are going to sit down together and work together to make the Territory a good place for ourselves, for our children, for our grandchildren and everybody like that. How are we going to make that work out so that Yapa and Kardiya and everybody can work together? That is the most important first thing before we start talking about statehood and that is what we want to put into this law that we call the constitution.

Everywhere else has got a constitution. Queensland, South Australia, the federal government, Western Australia - everybody has got a constitution except the Northern Territory. The constitution is that law that says how far the government can go and what the things are that they cannot muck around with. They have got to write them up in the constitution. Aboriginal law is something that has been going on for thousands and thousands of years. It is not a law that goes changing all the time. It does not change. It does not say: 'Righto, we will go a bit this way and a bit that way'. It is not like Kardiya law. And one of the things people always complain to me about is that they say: 'Whitefella law is always changing. You come out and you talk about it going this way and then it is going that way'. That is different from Aboriginal law. Aboriginal law is always the same.

Well, this law, this constitution, is a little bit like Yapa law. It does not go changing all the time. When you have a constitution, the constitution is not easy to change. You cannot just get up in parliament one day and say: 'oh, we are going to change this law. We are going to make it something else'. It will have to come back for all the people to vote on before they can change it. Remember last year, you had that referendum and everybody was asked to vote yes, no, yes, no. In the middle of last year, wasn't it? That was the referendum for the federal Constitution. Even though the government wanted to change that constitution last year, not enough people said yes and so it could not be changed. It is the same now as it was before.

I am thinking that a lot of Aboriginal people will agree with me that what we need for the Northern Territory is a constitution that says the things about land rights, Aboriginal culture and sacred sites that we do not want to be changing all the time. How can we protect those things and Aboriginal law against some government coming along and changing them later on? The only way is to put them in the constitution and make it hard to change so that they cannot be changed unless Yapa people agree that something should be changed. They say: 'That little bit wrong over there. It should be changed a bit that way to make it better'. Okay, it can be changed if everybody agrees. But, get it right first time and get it so that it keeps on going so that everybody knows where they stand.

Everybody knows the law behind land rights. That is traditional Aboriginal law that has been going for thousands and thousands years and all the sacred sites and all those things have been going on up until now. Since Gough Whitlam's time, it has been coming in that that has been law for Kardiya law as well. After Gough Whitlam left, Malcolm Fraser backed them up and now Bob Hawke is in there in government and he has backed them up and so it has been keeping on going. But, we do not know what is going to happen in 10 years time. Maybe if Bob Hawke and all the Labor Party mob get cut down in Canberra, there might be someone come in and say: 'Hey, we want to change that law. We are going to change that land rights law'. How are we going to stop them? I reckon the best way that we can stop them is to make sure that we write that land rights law into the constitution of the Northern Territory so that, even if they want to change them down there, our Northern Territory constitution holds those biggest things about land rights in that law up here so that they cannot be changed just by some mob in Canberra. They have got to have a full referendum and everybody up here has got to agree to it as well first up.

So that is why I am saying that it is important to talk about this one today. That is why I am on this constitutional committee because I do not want to be just going along and having some mob of lawyers and clever people up in Darwin writing up a constitution for the Northern Territory when they do not know about what the really important things are from out bush and they do not know what is really important for Yapa people right around the Northern Territory. That is why this committee is going right around the Northern Territory, going out to all the corner places. We were at Nyirripi

yesterday and we were at Papunya. We are going to every place just to talk to people, to say that this is important, that this is something everybody has got to talk about, that everybody has got to think about and decide how we are going to have a constitution which can have all the important things in it that we do not want to be changing all the time. Things that we do not want future governments to be able to change, things that will tell us about how we can all live together, Kardiya law, Yapa law, the 2 of them together to make the Territory a strong place and a good place for our kids and our grandchildren.

That is what we are coming around for and that is why I am on it because I do not want that mob up there just to make it on their own. We cannot just say, 'Oh, we are not going to be part of that because that is too boring and I do not understand', and just walk away from it. If we do that, that mob will go and write it up. And then we come back and say: 'Hey, we did not agree to that'. It will be really hard then. The best way is if people are talking about it and everybody starts looking at things as they come up and say: 'That is that thing that we think is really important and that should be in the constitution and this one can come back a bit and we can have it as just an ordinary law which they can change later on'.

I do not want to talk any longer right now. I think Steve Hatton might want to say some things to you and then we can open up the meeting and people might want to say: 'Okay, I don't understand what you are saying. What is this constitution business anyway?' If we are not explaining it properly, people should start asking questions and we can talk backwards and forwards and that way we can try to make it clear about what it is about. We do not want people to be talking yet so much about what is going to be inside or how we are going to do it. We can work that one out later but we have got to know what we are talking about first. That is the main thing we are trying to do today and to tell you how important it is.

Mr HATTON: Thank you, Brian. My name is Steve Hatton. I am the chairman of this committee and we have got to go around the Territory. As Brian said, you look at the things in the Northern Territory and there are things that are really important, things that people do not want the government to be able to muck around with. It might be land rights, it might be sacred sites, it might be your right to vote or it might be your right to have somebody elected. There are all sorts of different things that you say are too important, that you cannot let the government have the right to change. When you get those really important things, you have got to have a special law that is the boss over the government. It is like a law that is there forever. It is the boss over the government, the boss over the courts, the boss over everyone and that law has got to come from the people. The people must make that law and the people must hold that law. And when we do that, we call that a constitution. This is an important law. It is a law that says to me and to the government: 'Yes, you can do that, but you cannot touch that. Leave it alone'. And if I try to touch it, you can chuck me out. I am not allowed to change it. This law is my boss. It is everybody's boss. It is like your law. You cannot change your law. It is there. The same thing with the constitution except, in our way, if all the people all over the Northern Territory, if they all say yes there should be a little change, then it can be changed, but not otherwise. The government cannot change it, only the people.

That is why it is so strong. It is a very important law. It is the one that is there. It is there always. It is the foundation on which you build up the place you want to live in and how you want it to work, how you protect people's rights, how you make it so people can live together and grow together. You make it how we can learn to live together with respect for each other, to make one future for us all. This law is so important because it is going to be there for a long time. It is going to be there to affect our children. It is going to affect our grandchildren and their children. You cannot just muck around with this one. You have got to think really carefully and think hard. We have all got to talk, people all over the Northern Territory, and get everyone talking about it and work it out all over the place so that, when it is finished, everyone says: 'Yes, that is ours. That is a people's law. That is the one we want. That is how we want this Northern Territory to be'.

Our job is to help the people to do that job. We are not going to do it for you. The people have got to do this one. We are only there to help you and guide maybe but, in the end, the people have got to do it. This is how we do it. First, we are going around now saying: 'Look at this. You must read this and learn about this. Think about some of the things'. We have done a lot of homework already. Before we came out here, we have been working already for 3 years. We looked all over the world, at different things they put in constitutions. We put that in this book. There are lots and lots of different ideas in there. There might not be everything. There might be some things which we forgot about but there are lots of things. We looked in America, we looked in the West Indies, we looked in Africa, we looked in New Guinea, we looked in the other states in Australia, we looked in the Self-Government Act - we looked everywhere to come up with ideas. There are some things in here that I do not agree with. Maybe there are some things in here that you will not agree with but you can have a look at it and say: 'Yes, I agree with this. No, I don't agree with that'. You make your own thinking on that. You talk among yourselves and, when you have had a good chance to think and talk about it, if you want more information, somebody will come back and help you get more information so that you can think about these things properly and come up with what you think should be in there.

We will come back and you can tell us what you believe should go in there and we will do the same thing all over the Territory, in the white communities and the Aboriginal communities. When we have done that, our job is to try to write something about what the people say. That is not the finish; that is just the beginning. We write that and there are questions in your mind. Did they get it right? Did they listen properly? Did they hear what the people were saying? So what we do after that is form a big committee of people from all over the Northern Territory, people from the desert country, people from the Top End, Aboriginal people, white people, women, all sorts of different people, representatives of people from everywhere in the Territory. They all meet, maybe lots of times, and look at the work that we did. They will say: 'Did they get it right?' They will perhaps change it and fix it up so that they think that it is right. They will work through that carefully and go back to the people, backwards and forwards, until they think they have it right. When they have finished, they have got what we then call a proposed constitution, but they are still not finished. Then we go to stage 3. When we have done all that, we then go and ask the people to vote yes or no. If the people vote yes, then we have got the law. If the people vote no, we have to start again. We start talking again and we keep talking until we get something that the people want. And then, it is everyone's law, the people's law, and that becomes the boss.

That is the job we are doing. All we are here today for is to let you know what we are doing and to get you to start to think about this and talk about it as a community. Think about these things. We will leave the books behind for people to read. If you want any more information, you can contact Brian Ede or ring us up on the telephone or write to the address there. We will send you whatever you want. We will come back if you want to talk about a particular thing. That is fine too. We want you to have the chance to properly understand this and to be able to talk properly about what you think should be there, what you think should not be there. In that way, people all over the Territory can build a good law and make the Territory a good place for our children, a good place for our grandchildren. That is what we all want and this is the best way to do it.

Brian Ede said some things about land rights. I am not going to talk too much more about that except to say, as Brian said, at the moment you do not have a protection for land rights because the politicians can say yes or no in Canberra. They can change an act of parliament and they can change the Land Rights Act. There would be a big fight, but they can still do it. You put those sorts of things in the constitution and they can't do it. So it can be stronger, and that's how people all over the world protect their rights - with a constitution. We must do that here for the Northern Territory too. That is what we are here to say. If you want to ask us anything about it or about what we are going to do, please ask us now. If you want more information, ask us.

Mr DENNIS WILLIAMS: Yangka kankulu know-mani nyampu, nyampu kujakalu-ngalpa ngarrirni law yangka kujakarlipa ngalipa change-mani or hold-mani karlipa law, ngalipa-nyangu jalpi yapakurlangu nyampu NOrthern Territory Constitution kujakalu ngurru-mani nganta jinta-jarrinjarla wurlatirli yapangu, kardiylarlu, wurlatirli. Constitution means yangka wurlatirli jinta-jarrinjarla nyampu kalu-ngalpa payirni wurlatirli wurlatiki and make it right Northern Territory-ki wurlati, jinta-jarrinjarla nyampu-piyarlaju yungulu yirrarni everything walipiyarla pukungka, ngulaku kalungalpa payirni. Law kujakalu change-mani (can't hear) government-rnurlu ngulaju should be ngaliparlu wurlatirli yapangu, wurlatirli Northern Territory-rli walypalirli, yapangu wurlatirli law-ju change-maninjaku. Kujanya kalu nyampuju Kalu wangkami. Constitution ka ngarrirni ngulaju jinta-jarrinjarla jinta-mani wurlatirli mirdingkiraju. Yaa, purda-nyanyi kankulu, nyampu kuja jalangu wangkaja? No, some of the people don't understand nganayiki tumaji kardiya kalu wangkami (can't hear) English-jiki understand-jarrinjaku Constitution mean yangka jinta-maninjarla jinta-kurralku yirrarni ngula. Right so (can't hear) yapangu ask-maninjaku nyampurnalu (can't hear) yimiki ngananyiki what's going to happen to the land right (can't hear) when a state come -- ngulaku.

**Have you any idea about this law they are telling us about? The one that we are going to change or are going to keep the same. This is our own Northern Territory constitution that they said they are getting together and making - everybody, Aboriginals and white people - everyone. The constitution means that everyone gets together and they all ask us all and make it right for the Northern Territory. They meet together like this so they can put everything into the book - that is what they are asking us about. The law they are changing (can't hear) the government is, it should be all of us Aboriginal people, all the people in the Northern Territory, White and Aboriginal who should change the law. This is what they are saying here. Constitution means to get together in a meeting to talk and come to an agreement. Yes, do you people understand what they've said here today? No, some of the people don't understand when the white people talk. (can't hear) To understand only in English. Constitution means when they make an agreement, right so (can't hear). If Aboriginal people have a question to ask these people (can't hear) as to what is going to happen to the land rights when Statehood comes - that is what we are to ask about.**

UNIDENTIFIED JAPANANGKA: Nyampu nganayi I don't drink, nuwu junga nuwu kanyarra jungangu yimi-ngarrirni Japanangkarlu ngajuku-purdangkarlu.

He's not explaining properly. Nyampuju nganayi Institute (can't hear) nyiya yangkaju Constitution nyampuju? Nyampuju kurdiji ngalipaku.

Kajirna nganayi Northern Territory government-rlu kajilpa (can't hear) kalu mardarni you know (can't hear) law kalu mardarni walya-wayirlangu kala kajilparlipa ngaliparlu mardakarla Constitution, wali kalakalu-ngalpa law mardarni palka nyampurlangu marda you know Frank-rlangu (can't hear) kalaka marda beat-mani nganayi-rlangurlu Liberal-rlangurlu you know.

Wali kulalpangu nganangu yalpi-mantarla nyuntuju, but government-rlu yali Canberra-rlaju kalaka ngarrirni, yawu yirniwayi nyampunyajana walya-kurluju waja yampiyajana land right.

They bin change him nganayirlaju government-rlaju CANberra-rlaju but nyampu kajilparlipa mardakarla Cosntitution nyampu kajilparlipa mardakarla, kajilparlipa wangkayarla wurlati, kurdiji yungurlipa-nyanurla mardarni Northern Territory-rla ngulaju ngula-kurlu no matter might be might be might be some other of Labour Party when we vote for if they beaten, will we got that law behind you know Constitution Northern Territory-rla yangka law way-ki everything-ki ngulaku. Law yangka boss nganayiki not only natilpa nganayi boss-jarriyarla Canberra-rla, nuwulpa boss-jarriyarla Cosntitution-ku yaliki nyampu-kurluku kajilparlipa law ngurrju-mantarla Northern Territory-rli yapapaturlu wurlatirli kajilparlipa nyampurla Constitution kajilparlipa ngurrju-mantarla, that mean nuwulpa yalirli nuwulpa change-mantarla yalirli Canberra-rla walku, kalakarlipa that law will still be there.

Yaa! only-kijilpankulu yapangu nyurrurla kajilpankuku change-mantarla manu No walku waja. Kala kajinkili law nyurrurlarlu, kajinpalu ngurrju-mantarla that's right nyampuju not only statehood-ku murnma, kala nyampuju statehood-ku-ngarntiji. But only Constitution yangka nganayi you know kamparru kamparru ngurrju-maninjayani kalu, Constitution first ngaka statehood-ku-ngarntikiji murnma. Kala nyampu law kujalu ngurrju-manu, you know, kamparru-wiyi (can't hear) kurdiji kamparru-wiyilpa mardarnu (can't hear) Cosntitution kardiyarlu kujakalu ngarrirni law. Kurdiji-wiyi kamparrurlu ngurrju-maninjaku. Ngulakurlupa palka-kurlu-wiyi wangkamiyi (can't hear) long as we got that kurdiji behind palka, Constitution nyampu-now kalu ngarrirni kuja-now.

**This here, I don't drink, no truly, Japanangka, my brother isn't telling you properly. He is not explaining properly. This whatsaname institute (can't hear). What is this Constitution? This "kurdiji" is ours. If I like... The Northern Territory government, if it (can't hear) they have, you know, (can't hear) they have a law for the land, for example. But if we have a Constitution, well they might keep the law for us like this one perhaps. See like if Frank (can't hear) got beaten by the Liberal party, you know, well no one can help you, but the government in Canberra can tell him, "yes, anyone leave them with their land, leave them their Land rights".**

**They have changed the law in the government in Canberra, but if we have this constitution, if we all talk, we want to keep our "Kurdiji" young man's ceremony in the Northern Territory so with that no matter might be, might be, might be some other than the Labor Party when we vote if they get beaten, well will have that law behind us, you know, the Constitution in the Northern territory. That Law for everything, for that. That Law is the boss for like, not only, it can't be the boss in Canberra, it can't be the boss for that Constitution with this. If all we Northern Territory people make a law, if we here make a constitution, that means that one won't change it in Canberra, no. We would still have that law.**

**Yes, only if you Aboriginal people change it or not. But if you lot make the law, that's right. Not only for statehood - not yet, but is in preparation for statehood. It is only the Constitution that they make beforehand. They go around making it before (statehood), like this law, now, first (can't hear). First of all it had the "kurdiji" law. (can't hear) Constitution is what whites call a law. To make the "kurdiji" first. We should talk about that one first (can't hear) As long as we have got that "kurdiji" behind us first, Constitution is what they call this.**

Mr GRANITES: White person, I would like to ask, Steve, what is going to happen when the Northern Territory becomes a state. What could happen to the Land Rights Act in the Northern Territory? I ask that question to you, Steve.

Mr HATTON: What's going to happen to the Land Rights Act? When we become a state, we believe the Land Rights Act should become a Northern Territory law instead of being a Canberra law. But, it would still be a law for the land. A lot of people have been saying that they don't trust this Northern Territory government mob. They say that they want to protect the land rights so that they cannot muck around with it. Well, that's what you put in the constitution, to protect them. Do you understand that?

When we become a state, we have got to learn to grow up. I say this to many people. When you are a child, your parents are there and they help you and they guide you and they teach you. That is good and you learn. When you get a bit bigger and you become a teenager, you start to learn more things and do some things for yourself but your parents are still there to support you. One day, you have got to stand up and become an adult and make your own decisions for yourself. The same thing for the Northern Territory. We were like a little child up until 1978 and the Canberra government did everything. It made all the decisions for us. After 1978, we got self-government and it gave us some things that we are allowed to do, but it is still there behind us to support us or sometimes maybe to give us trouble. One day, we are going to have to stand up and say that we are like an adult. We are going to have to stand up and make our own decisions for ourselves like a grown up does. But, before we can do that, we want to know what sort of place we want it to be. That is where we write this. We write the rules about how we want this place to be. It is a matter for you. Would you rather be a child or would you rather be a man or a woman? You would rather be grown up. It is important. The same thing for the whole Northern Territory, to have your rights and make your own decisions. That's the best way to do things. It is the same with the land. It is Northern Territory land. It is not Canberra land and it should be looked after in the Northern Territory. You protect them by putting them in the constitution so that people cannot take away the really important rights.s

Mr EDE: What did I say before about land rights? I think it is really important for this constitution because that land rights, sacred sites, culture, that is the ground that we stand on, that is the Northern Territory. If we can't be sure that that one is strong there, what are we? We are something that the wind blows away. We have got to get that one right and we have got to have that one really strong, really in place, so that we can then talk about everything that goes on from children to grandchildren.

At the moment, that is only strong as long as the government in Canberra agrees. Now, every time somebody comes along, we have got to worry about change of government or what name we are going to say and fighting and everything about it. That is hard. If we don't look at how we are going to work this one up for after statehood, if we don't protect things like land rights and sacred sites and all those things in our constitution, we will not be able to go crying back to Canberra and we'll end up not being able to win them here in the Northern Territory. By putting them in the constitution, we can say that these things are the things that we believe in, these are the things have that have got to go on for a long time and, if anyone wants to talk about changing them, they have got to come back and ask everybody in the Northern Territory. The people can make it that you have to have 90% of the people to agree to change before they can change or they can say 70% or 50% or whatever. It can't be under 50%.

Don't think that we are coming out here with these green books and white books and that we are waving around that constitution. We have not even started writing the constitution yet. These ones are just stories about different things that might be in a constitution or might not be in a constitution. We are asking you to think about whether they should be in there or should not be in there. Which things should be in there because you want to make it very hard to change them and which things are just ordinary?

What I would like people to talk about is how can we make it easier for old people and for everybody to be involved in this. What should we be doing? We have got to go all around the Northern Territory. We just go all around and come back and we will only be here every few months. What can we do in the meantime? Should we be sending out tapes in language or should we be sending out more books like this one or should we be sending out field officers from government departments or how are we going to do it? I would like some of the people here to talk about that. Should we be putting it on your own TV station all the time? How can we get across all the different ideas and how can everybody here get their ideas together so that they can get them back to us so that we can hear them? It is no good it just all coming one way down here. We want everything coming back from you mob to us so that we can put them into that and get it right. Anybody got any ideas on that?

We could do this one now to go on TV so that people who were not able to come to the meeting can hear everything about this one. But, we have got to think for next month and the month after. How are we going to keep on going? How are we going to get more things out for everybody? I was thinking about maybe putting tapes in language or maybe we could work together with the Walpiri Media Association to develop some ideas. What about that Aboriginal video magazine. Are

you mob using that down here much? Francis, can that video magazine go on to your TV to be rebroadcast? We would have to get it into language, eh?

UNIDENTIFIED: (Indecipherable)

Mr DENNIS WILLIAMS: Wangkayalu! (too many people speaking)

Yangka yarnununju-kurlulu, Warlpirirli Warlpirirli write-maninjarla yirrarninjarla yali-ngirli wurlatilki yali-kirraluku kanjaku there that nganayi yingalu read-mani yali, kanyi yingalu nyampukuju karlipa-nyanu nyampuku kalu-ngalpa wangkami nyanungu nyampu Northern Territory kaji nganayi State start-jarri ngulaku we got to think about ngalipa, pipangka karlipa yirrarni, yalingirli ngulaka yali-kirraluku kangyi (can't hear) video-kurralku kalu yirrarni wurlatiji nyampu kujakarlipa wangkami nyampurla jalangu mirdingi wurlati, right?

**Does anyone want to speak up? We want those women who known Warlpiri should read it and write it all down what we've said about Northern Territory becoming a State, we are going to think about it and write it down on the paper from there they are going to put it on video all the things we've said here today at this meeting, right.**

Mr HATTON: I do not know whether you want to talk any longer. Does anyone over here want to raise anything?

Mr EDE: Just one way we were talking about because a lot of people have not got TV or have not got video and it is really hard for them to find some way of doing it. We are talking about getting some ordinary cassette tapes and putting them in language. Mix up people talking in language about that story and some country and western music and some other music and stories so that people can listen to the songs and, at the same time, hear about what is happening for constitutional development. A lot of people have got tape recorders by they have not got TV. The people might be able to listen to them that way. Do you reckon that that is a good idea? Okay, then we will try and work them that way.

Mr NED HARGREAVES: Yapa-patu nyampu kujakankulu nyinami. Nyampu-patulu wangkaja nyampu-wayi constitution-wayi. Nyampungka pipa nati manyu, nati jirliwirri-maninjaku walku, right now kardiylaru kalu-ngalpa wajirli-pinyi (can't hear) wajirli-pinyi kalu-ngalpa yungulu-ngalpa puntarni, wajirli-pinyi kalu-ngalpa, yungulu-ngalpa yirrarni kanunju right, now nyampu nyampu pipa nyampu if we put our nyampurla pipangka, there is no way that kardiya can come to us jalangu and tell us we want to change that we want to take it off lawa, nyampurla pipangka tarngajuku ka ngunami (can't hear) nyampuku pipaku karliparla wangka yuwayi (can't hear) lawa kapungkulu puntarni walya-waja nyampu this walya kujakarlipa karrimi kujakarlipa wapami. Nyampurla pipangka if you say lawa (can't hear). Lawa kapungku puntarni kardiylaru manu kapungku tarnganguk wjirl-pinyi (can't hear) ngulaju (can't hear) wurra-jarri right kuna waja yungulu wurra-jarri walyaku nyampuku.

**You people that are sitting here. This mob said this way about the constitution. This paper is not a play thing, do not make fun of it, right now white people are arguing with us, they are arguing with us so that they can take, arguing with us so that they can put us on the bottom, right now this paper if we put our on this paper, there is no way that white people can come to us today and tell us we want to change that we want to take it off. No, on this paper it will always be there for good. For this paper we are all saying yes! No, they will take this land the very land we are standing on and walking on.**

**On this paper if you say no! No white people will take and they will argue with you all the time they'll keep on asking for this land but they won't get anywhere.**

Mr HATTON: One more thing. When you are talking about this among yourselves, I ask you to think about things that are important to you, to the Aboriginal people, but also think of the other things too. Think for the other man. When I go into Alice Springs, Darwin, Katherine and I talk to white people, I tell them to think of things for themselves but also to think about Aboriginal things. Think about each other and the needs of each other so that we can all come together. Do not just think for yourself, think for other people too because we are all part of this Northern Territory. As Brian said, we want this to be strong for everyone.

Mr MARSHALL: This is really important because we have got to watch Canberra. Canberra is number one, okay? They make the strong law because they got 5 parties - National, ... Independent. The law that they got to make might be ... I am not thinking about Aboriginal land rights now.

Mr JAMES MAPANGARDI MARSHALL: Law they going to make might be yalirla (can't hear) they thinking about Aboriginal nganayi land right now. That's why that thing constitution is really ngurrju ngulalu ngurrju-manu alright. Ngayi karlipa ngalipa (can't hear) we gotta think they talking about it yungurlupa nyanyi pipa nyampu. Wangka karlipa nyampurla Yuendumu-rla wurlati start thinking about it. What can happen in future. You gotta look to the future kamparru because land right thing won't be there lawa anymore lawa you gotta think. Yangka karlipa-jana purda-nyanyi walijirlangurla some fellarlul, kulungku kalu-nyanu yangka government-rli wajirli-pinyi Canberra-rla, they fight all the time argument therefore they make this constitution for us wurlatiki. Purda-nyangkalu (can't hear) we gotta think kamparru. We gotta think about our kids, children so we gotta think hard think about it. Manngu-nyanyirlipa nyampu law ngulalu yirrarnu, yungulu tarnnga yungulu Consitution yungurlipa yirrarni land right tarnngajuku (can't hear) lawa. Maybe you know you look that future kamparru might be 5 or 10 years. (too many people talking).

**The law they are going to make might be there (can't hear). They are thinking about Aboriginal land rights now. That's why that thing, the Constitution is really good. That one that they have made alright. We just, we gotta think, they are talking about it. We will look at this paper. We will talk here at Yuendumu, all of us, start thinking about it. What's going to happen in the future ? You've got to look to the future - ahead, because land right thing won't be there, no not anymore. Those people, we listen to on the radio, some of those government people are still arguing with each other in Canberra, they fight all the time, have arguments all the time. Therefore they make this Constitution for all of us. Listen, all of you! We've got to think ahead. We got to think about our kids, our children. So let us think about this law they have written down so they will always, so they ... so we can put land rights in the Constitution for all time. No maybe you know you look to the future, ahead, might be five or ten years.**

Mr DARBY JAMPIJINPA ROSS: Right wangkami karna jalangu nyampu yaa this law (can't hear) this law. (Warlpiri wangkaya!) law nyampu kuja turn-jarrija marda kapunkulu lose-mani, we be longa under ground ngaju-pirdinypaju. Kapirnalu muku lawa nyina jarlupatu-kariji. We might lose. Kapurla old man we here and we think about what we going do nyampurla law-ngka, might you fella are going to fight from this law? This law here, yaa they turning this law but that old law is should be good one kamparrujulpa karrija and this time where you fellas miz up teh white men and aboriginal people and if you lose everything (can't hear) why you going the white fella way now you get kill, you get kill white fella way-ji (can't hear) I'm only old man and these people to be talk about. Yaa, nyampu everything kajinkili nyurrurlarlul kujalpankurlurla walypaliki show-manu everything that law (can't hear) where they make im long-a Darwin long-a Northern Territory. This law and you fella lose everything we lose, our lose too kuja everything yalumpu jukurra ngalipa-nyangu, ngula. Wali what he gotta do to little boy too (can't hear) little boy nuwu young man again nuwunkulujana kurdijirli yunparni lawa. That's kapulu-ngalpa puntarni tarnngajuku, kapulu-ngalpa puntarni tarnngajuku walya nyampu. Wangkami karnanyarra and that we bin have im too (can't hear) aboriginal law, white fella law too and jintangkalku kapunkulujana kijirni (can't hear) jintangkalku manu kapulu-nyarra ngulangaju kapulu-nyarra puntarni - good job (can't hear) talk about life here kapurna not long-ngkujala kapurna lawa-jarri. I'm only sick people talk about. Kapulu-nyarra ngayi puntarni. You lose everything (can't hear) nyuntu-nyangu you gotta (can't hear) that's it, you fella leave this (can't hear) little boy longa that country (can't hear) top end country (can't hear) Carwin that's where I've been little boy no wati, yaparranji nyina.

**Right! I am talking here today about this new law.**

**This law that's going to change maybe you will lose it. We will be lying under ground I know I will be. We old people will pass away but we are still here and we will think what we should do and say about this new law. Maybe you might start fighting over this law. We think the old law is a good law, this time you are mixing both black and white people for both sides. If you lose everything why then you want to follow the example of the white people, you will get killed for that. I am only old man and I want to represent Warlpiri people. Everything that you did and show to the white man about our culture and everything we are no happy about that. They are going to make that law in Darwin in Northern Territory. If you are going to have this new law we will surely lose everything including our Dreamings. Well, what are you going to do about the little boy when he grows up to become a young man, you won't be able to sing at their ceremonies because you don't know, they will also take that from us and the land for good. There is two laws for both black and white people. If they are going to make a decision to have one law, they are going to take everything from Aboriginal people that will be are good job done. I don't want to talk about my life, I am very old and I know that I won't be around for a long time. I've been to Darwin, Top End and around that country. There are young**



**people up there too.**

Mr PADDY NELSON: Nganimpa karnalu nyina nati change-maninjaku law-kariki, lawa. Nganimpa karnalu yangka (can't hear) jurrkujuku karnalu mardarni nganimparluj, tarnngajuku karnalu mardarni. Nuwulparnal change-mantarla walypali law lawa. (can't hear) Lawa karnalu jurrkupardujuku yangkangkajuku. (can't hear) Jintakuyijala (can't hear) natilparla kurwarri kujakalu kanyirni ngulaju lawa. Jinta karlipa mardarni. Nyampujuku karlipa walyapawurla yangkangka jurrkunga law ngalipa-nyangurla kujalpalu-ngalpa jirrnanja nyinaja purika-purika, kalalu-ngalpa jirrnanja nyinaja yaa! tarnngajuku (can't hear) yali kujakalu jinji-maninjaku wangkamirni (can't hear) ngulaju kau-ngalpa lawa nuwulujana nutuju (notice) kangka yaa! tarnngajuku. Nyampuju karlipa nyina yangkajuku. Kujalu-nganpa wiri-manu jaji-nyanu-pirdirli, nyampujuku karnalu mardarni walyaju yapangkaju, walypalirli - right walypalirli - right that's all.

**We don't want to have another law, we are happy to have this law all the time. We will stay with the same law and we don't want to change it into white man's law. We already have this land and we want to stay on this law because it was on this law that the old men sat and talked with us. Those people from outside want us to change the law but we don't want to listen to them.**

**We want to live here all the time and where our fathers grew us up and we Aboriginal people still hold onto this land - and white people.**

**This is no problem for white people, right? That's all.**

Mr FRANCIS JUPURRULU KELLY: Yapa-patu, nyampu yangka kujalu yanurnu law-ku change-maninjaku nyampu. Wali ngurrju-kinili yanurnu yangka ngatingki-mani kalu-ngalpa nyampurrarluj law-kuju manu yungurlipajana ngaliparl mardarni constitution-rla. Ngalipa-nyangurlupa-nyanu law mardarni our freedom ngalipaku wiri-jarlu yungu karri tarnnga. Kajikarlipa-jana wangkamirra. We can change im little bit manu nyanungurlu kalu-ngalpa jinta-mani kajikarlipa yimi because we all equal right karlipa nyina yapa ngalipaju kardiya yapawiyi we equal right to change the law ngalipa-nyangu yapa-kurra manu kardiya-kurra yungurlipa-nyanurla law might be for long time might be nuwu karlipajana kuryurlangu wardapi-pinki pinyiyi marlu-pinki (can't hear) like ranger kalu jalangu-jalangu nyinanjani, kurdu-manjani kalungalpa yangka kuyu-pinkikijakuju (can't hear) kujakujaku we want to change im law ngalipa-nyangu ngulajukurna wangkaja.

**Aboriginal people, all of you! These people that cam here to change this law. Well, that's good that these people came so that they can let us know what's happening about this new law and so that we can have our say in the constitution. We will keep our law. Our freedom for us is really big, it will stay as it is all the time. We might talk about to the people who are working for the government, tell them that we can change this new law a little because we are all equal, both black and white, and because we've got that right. We want to change our law, put it into both Aboriginal and European law. We should make our law for all times and then maybe there won't be no more looking for bushtucker like hunting for goannas or kangaroos because nowadays there's Rangers in some places that look after those animals and the place and because of that we know we can't do that anymore. We want to change our law, that's all, I've talked.**

Mr EDE: One of the things I want to talk about a little bit more is that some people are frightened that the constitution is a new law that might push away some of the other laws. The constitution is the one that can bring all those other ones and put them in one place. Now we have got land rights law that is in that parliament from Canberra. We can put the main things from that in that constitution. We got sacred sites law that sits in that parliament up in Darwin. We can pick up the main things from that and we can put that in the constitution. We have got things about looking after language and we can put those in there. We are not making new things. We are taking the most important things from other places and we are putting them all in this one place, in the constitution. We are saying that these are the ones that we hold strongest. The ones that are set out in those other places are the ones that can be changed a little bit or whatever. That is the same like other Kardiya laws. But, the ones that we put in this constitution are the ones that we say: 'No. Not to change'.

Now, inside there are some new things as well that some people say should be in there. I reckon they should be. Some other people say no. They are like what Francis was saying about some of the equal rights things. Human rights we call them. The United Nations talks about human rights, things like freedom of speech so anybody can talk out even if they want to talk against the government or talk against the politicians. That is their right. Nobody can come and put them in court for that. Freedom of religion - so that nobody can come along and try to close down somebody else's religion. If somebody wants to have their own church and develop it, that is their right. There is freedom of assembly so that people

can come together, not like in places like South Africa where you cannot get together or the police will come and chase you off or start shooting at you or whatever. No. This is Australia, the Northern Territory, and we want freedom of assembly. We can put those things in there as well. There is freedom to own property and land and freedom of education. Those are really important things. The freedom of people and the right to have a proper education for themselves and for their children so that everybody can be equal and have equal access to jobs and things like that later on.

Those are things that we have got to talk about and those things are most important. Are they important enough that we should put them in the constitution as well or can we put them in other laws? We have got to talk and think about those things. We have got some of them written in this book and other ones are in that green book where they are written out a bit longer.

Mr DARBY JAMPIJINPA ROSS: Right! Yangkayijala karna yarda wangka wangkami karna ngurrara jinta karlipa mardarni ngalipa-nyangu and this one I talk little bit English now (can't hear) change him all a time they (can't hear) long-a Northern Territory ngula, ngula karna ngarrirni and what he goin do nyampuku kurdu-kurduku nyurrurla-nyanguku what they you fella (can't hear) wurlati (can't hear) reading paper (can't hear) sent im this Darwin and should be good law, old law is the good one everything where you been young man, think about for that one, that is the problems. Old law long time ago and this time you shut him off altogether. You no like him purlka drovin right up to Queensland like that one (can't hear) how long this we gotta change him back for this one you lose everything he know what they (can't hear) long time ago when they bin taught another lot lead lot when they bin going right up to Queen longa (can't hear) that's a trouble bin going around too. Nyurrurlarlangurlu purda-nyangkalu yangka nuwungkulu yalirla nganta yinkili muku warraja-mani yaparranji-kirlangu pina-pina-maninja-kurlangu ngula, ngula karna ngarrirni yirri-purami karna (can't hear) I'll be lose long a this Yurntumu ngayi karna-nyarra yirri-purami ngula ngayi karna-nyarra yirri-purami and ngurrara jintalu mardaka ngurraraji, ngurrara jintalu (can't hear) change im you fella gotta have two law, jirrama law (can't hear). Ngulajangkaju kapungkulu-nyanu fight-jarrimi, you fella fight im now big lot of war fighting over there like a wallaby, we only sit down to anything right in a centre here where we here all around the world ngulu ngayi karnaju yirri-purami that old law (can't hear) long time ago (can't hear) another one there now (can't hear) to you and (can't hear) to me tayimi karrija law ngalipa-nyangu-wiyi lose kapulu-ngalpa warrarda wajili-pinji, kapulu-ngalpa puntari this land that land can't go he'll be here all the time I'll be top of the hill longa this world kuja can't hear he moving around he moving around he's somewhere you fella see him? No! lawa can't hear this world it'll be here all the time. We start fight from another country the war, another country they fight that's why can't hear from a land, walyangurlu kalu-nyanu pakarni (can't hear) white fella I bin lose im lot of white men where they bin working through the Ashes creek longa Darwin longa Northern Territory (can't hear) lose im now war time where they bin fight again (can't hear) ngula ngayi karna-nyarra yirri-purami white men they finish poor fella (can't hear) that's like war but we want to (can't hear) everything we gotta have old law ngalipa-nyangu walya. Loses our people and we don't want them fighting one another again, that's just a story I am telling. We got to have old law for our land.

**Right! I will talk again. We have one country which is ours and about this one I want to talk little bit of English. (can't hear) Now they change the law all the time in the Northern Territory. (can't hear) That is what I want to say. And what will he do about these children, your children? (can't hear) All you you who can read paper will write and send this to Darwin and it should be a good law. The old law is a good one because that's where everything started before and think about the ceremony for the young men. Think about it, it will be a problem because that used to be in the old law for a long time and now you want to shut it out altogether. Some of you didn't like that old man who drove right up to Queensland. (can't hear) How long are we going to change them from this kind of trouble? All this government men are working, (can't hear) that is they come to us and you've to try to talk to them and maybe you can change the old law for this new one. He knows you are going to lose everything. (can't hear) Long time ago when people taught one another how one of them became the leader of that group so that he can talk for them, one day they went to see the Queen. (can't hear) We had this king of trouble too. We also want you people to listen, we don't want you teaching sacred ceremonies and keep quite about it. (can't hear) I am telling you now, one day I won't be at Yuendumu. I am just telling you this, you only have one land. Look after it and hold on to it! (can't hear) The people have to have two laws (can't hear) and because of this you among yourselves will fight, they will argue a lot like they do inside the parliament, they argue and they fight like a wallaby while we sit back and do nothing. All kinds of things are happening in this world and that's just the story I wanted to tell you. Long time ago (can't hear) in my time there used to be this law, (can't hear) if we lose it, then they will be after us all the time so that they can take this land from us. This land can't go, the land will always be here all the time. I will be on top of this world (can't hear) and that's**

just the story I wanted to tell you. Long time ago there used to be this law now they want to chase us all the time so that they can take this land from us, the land will always be here all the time. I will be on top of this world, he is moving around and he is somewhere you can't see him anymore. This world will always be here all the time. We have fight with people from another country (can't hear) it is called war. In people from another country (can't hear) it is called war. In some country they fight over the land. (can't hear) I lost a lot of white people who were working through Ashes Creek to Darwin in the Northern Territory (can't hear), I am just telling you about the war when they fought. We don't want another war like that. (can't hear) We have got to keep our own Law and our own land. We don't want to lose our people and have them fighting again. That is just what I've got to say to you. We have got to have our old law for our land.

Mr GEORGE GARDI: Little bit karnalu wangka nganayi (can't hear) yirri-pura karnaju ngayi nganimpaku you know. Few kujakarnalu nyina, nganimpa-wayi law-rnalu jinjukurr-manu kujalu nyampu yanurnu nyampu-kurra that one Canberra-ngurlu jinjurrgurra nyampuju. Nyanungurraku karnalu law-kurnalu finish-jarrija, walirnalulu jinjuqapu-manu nyanungu ngayi karna yirri-pura ngajulu. Ngajulurna jinji-manurnalu nyampu kujalu kangurnu nyampu (can't hear) nyampu pipa that one ngurrju nuwulpa nuwulpa touch-mantarla yapapardu purdulyurnu nyampu lawa-lawa nyinaja ngurra nyampu lawalku nyampuju few you know ngurra nyampu karlipa nyina wulati ngalipa wali pitiymani kalunyarra young fella-rlu wulatirli everybody-rli all you kurdu kurdu you know kapulu nyampurla nyinami kurdu-kurdulku pipa-kurdu you know (can't hear) Ngalipa kuja law-wayirli ngajurna finish-jarrija janjawupa-manurnalu - that's all. Janjawupa-manurnalu, nyina karnalu. Kurdu-kurdu right, ngaju-nyangu kujakarna-jana think-jarri that one kurdujuku kapula nyinami. Karnajana ngarrirni (can't hear) nganimpa ngayi karna-nyarra kujangu ngarrirni ( can't hear), Nyiyarla kuja tumaji (can't hear) yalumpuju try-manurnalu law-ngka? Still ngawu still ngawu dangerous. Nyampurla ngurrangka still rubbish nyampuju ngurrangka ka karri. Nganimpa law kuja nyampuku kangurnulu ngurrju proper (can't hear) nyayirni (can't hear) Nuwu law-ngku nganayi-maninjaku lawa really jinjawup-manulu Canberra-ngurlu Darwin-ngurlu proper ngurrju-nyayirni. Ngayi karna-nyarra japirni nati nganimpa, nganimpaju karnalu nyina lawa, kapurnalu nyinami yangka law, law yangka juka-jana new-marri yanurnu. Nyanungurla juku kapurnalu live-jarri. That's all, nganimpa ngulajuku. Nyurrurla right if you think about nyurrurla. Ngayi karna nyarra.

I want to talk a little bit, say something about me, about us, you know. (can't hear) There's just few of us. In our way, we changed this law, when these people from Canberra came so that they can change this law. We finished with those laws and we change over to this law we have now. I'm just telling you myself. We had to change what was written (can't hear) on this paper that these people brought here, this law is good and they won't touch Aboriginal people. There are only few of us at each camp, that makes us one big group and there will be our children living here who can read and write and we going to think about them too and because that law from before is bad and dangerous, even today it is still the same. This law we have is proper good it's from Darwin and Canberra itself. I just want to ask you how you want your law. We are alright because we have new law, it's going to stay as it is now. You're okay, you will have to think about this law yourself.

Mr EDE: Just to answer that question. This constitution does not just go for communities, not just for outstations, not just for main towns, but for all over that Northern Territory, everybody. The Administrator, Eric Johnston, he has got to come under this constitution. The Chief Minister has got to follow this constitution. All the members of parliament, all the magistrates, all the people right throughout the Northern Territory are all underneath this one big law. This is the one law that is for everybody. That is why it is most important to get it right. Councils will say: 'Oh, it will be all right. We will let them go'. No way. No way. It has got to be all right, 100% all right, or else we say: 'No. Put it back. Try again'.

Mr PADDY JAPALJARRI SIMS: Ngalipa yapa, yapa, yapa ngalipa ngurrara (can't hear) walypalili-ngalpa wardinyi-jarrija. Only one law, one law yapa-kurlangu, yapa kurlangu one law. Walypali ka nyina, jintakari ka jinjimani, ngula-jangka jinta-karilki ka jinji-manirra. Nuwu kardiya-kurlangu karlipa mardarni, lawa. And yapa karlipa nyina one law, one law karlipa mardarni land right (can't hear) Ngali-paju, kajilpalu, kajilpankulu yali yangka kardiya walypali kardiya yapa nyinanjaku jintangka wuntururla new law-wana ngulaju panu karla karri walypalikiji, kardiyakuju karla karri panu - nati ngalipa-piya. Ngali-paju karlipa, ngali-paju karlipa one law, one law karlipa mardarni ngurra walya, ngurrara, ngurrara nyiya kuja? Land right kuja. Kulalparlipa nyarrpa-jarriyarlalku, one law-rla-juku karlipa nyina ngalipa yapaju - yapa. New law-rla karlipa nyina ngalipa, yapa. Kardiyanya yapa nyinanjaku one law kuja, ngula jinta ngalipakuju kangalpa karrimi. Nyiya kalu ngurraraju land right aa nyampunawu walya nyampu. Wali nyampu, ngulanya walya nyampu land right a-ju, walypaliki karla kardiyaku karla karri (can't hear) kapu-ngalpa wardinyi-jarri Warlpiri, Warlpiri language-ju, language-ju Warlpiri. Warlpirirli language-rlu pipa-kurramanulku (can't hear) kuja. Kajikarlipajana piki

paa-karrinjarla jiranku-jarrimi ngalipaju yapaju - yuwa. Kardiya ka nyina kalyu-kurlu.

**White people are happy for Aboriginal people to have the land. There's only one law for Aboriginal people. White people have other law that changes all the time and we don't have this law, we Aboriginal people have only one law, we want to have land right. We both black and white people should have one law.**

**White people have many laws, we only have one law that allows us to have the land. That's why we want to keep that old law.**

**What are we going to do if we have this new law? They are happy for us to write in Warlpiri language, even when we write in language we don't know what to say and don't really understand what they are saying and they get the better of us.**

**White people have water that's easy to get.**

Mr EDDIE JAMPIJINPA ROBERTSON: Nyampu kujaka warru yani, jalangu kujanpalu wangkaja, wali little bit might be nuwu (can't hear) jalanguju kankulu kangin-karri. Nyampuju warru wapa kalu and kalu warru warnkiri-mani not only nyampurla (can't hear) yinya kardiya, community-rla, town-rla, city-rla yalilki mayi Darwin-rla outstation-rla community-kari community-kari, warru kalu wapami warnkiri-maninjaku law yangka kujakarlipa ngaliparlumardarni. Yungurlupa yirrarni nyampu-patu-kurra, yalumpurlu yungu hold-mani Canberra-rlu. Nati kalu-ngalpa puntarni nyampu lawa Darwin wali CANberra-rlu ka run-manirni yalirli kangalpa yinyirni yipirijingiji (can't hear) town-wardingki-paturlu kalungalpa ngarrirni kalungalpa. Nyampu constitution is really important nyampu wali, people's statehood. So yangka kujanpalu wangkaja land right-ki or tribal council-ku, yungurlupa yangka law yirrarni nyampurra-kurra and nyampu-patu yungulu (can't hear) nyampurla tumaji kalungalpa Canberra-rlukini run-mani nyampuju Darwin-ji. But Darwin (can't hear) run-mani kajana Northern Territory Government-rlu wali kajikarlipa law-ju tarnngajuku mardarni, nuwulpa anything jayinji-mantarla lawa, nuwu karla puntarni lawa. Nyampu kajirli pa nyanyi ngalipa-nyangu wangkanjaku (can't hear). But if we put him jalangurlu (can't hear) law yangka ngurrju (can't hear). Ntili wrong think about-jarrija walku. We want to put him yangka our law ngurrju kujakarlipa mardarni, nyampu-patu kardiya ngurrjukini kalu think about-jarrimi.

**These people who are going around today talking to people and those of you who've talked to them maybe right now you don't understand about this law. These people are just going around to let us know they want to change this law not only here but talk to other people at each community in towns and in the cities and on outstations, they want to let us know about that law we used to have before. We want to put it through to these people and what they maybe said will be made at Canberra. They will not take this away from us. Darwin is run by Canberra and everything they give us is coming from that place. The people from town are trying to tell us. This Constitution is really important. Well, it's about the people's Statehood. So like when you talked about the land rights law and about the tribal council law, maybe we can put those old laws into this law. And these people so they can (can't hear), because for us, Darwin is run by Canberra. Darwin (can't hear) itself is run by Northern Territory Government. We will have the law all the time, they can't change anything and they can't take that from us. When we see what we've said (in the Constitution). But if we put him like that now that law is good, don't think wrong. We want to put (can't hear) our law because that's a good one we have. (can't hear) It's good that these European people will think about it too. They can't take land right away from us. But if we put him like that now that law is good, don't think wrong. We want to put our law because that's are good one we have. It's good that these European people will think about it, too.**

Mr EDE: Okay, it would be better if everybody goes and has something to eat, eh? But don't forget that we will be travelling around to every place over the next month or so. As soon as we get back to Darwin, everybody is going to start work on getting those tapes together in language so that we can get them back here. It would be good if we can get them back by about June July so that, by the time of the Yuendumu Sports weekend, everybody knows about it and people can talk about it. Thank you very much for coming. We will see you all next time.