

Djalu! Gurruwiwi, Garma Festival 2002, Guḷkuḷa, Northeast Arnhem Land

Language: Gälpu (Dhaṅu)

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This paper, a key part of Randin! Graves research on the cultural foundation of the yidaki in northeast Arnhem Land, also contributes to the recording of life stories of Yolḷu elders and documentation of the Dhaṅu language. Originating as the answer to the simple question, “tell us a story about yidaki,” it contains stories about different types of clan-specific yidaki, Djalu's experiences with the instrument, details of kinship, and his feelings on the state of Yolḷu learning today.

The first column is a transcription of a speech given by Djalu, the second and third provide literal and free translations.

Outline:

- 1 The story of the Gälpu yidaki called Djungiriny! and an introduction to those who hold the story.
- 2 Expression of Djalu's openness to non-Aboriginal visitors interested in the yidaki.
- 3 Introduction of holders of Gumatj knowledge and their Djungaya, or cultural custodians.
- 4 More discussion of overseas visitors who come to learn from Djalu!.
- 5 Introduction to the Guḷkuḷa area and discussion of the maintenance of knowledge.
- 6 Description of family lines and totemically associated physical landmarks, again moving to importance of sharing knowledge.
- 7 The significance of knowledge, Yothu Yindi relationships, and ceremonial behaviour.
- 8 More discussion of Yolḷu kinship, naming of ancestors.
- 9 The local mining operations and sharing of knowledge and ceremony.
- 10 Djalu's trip to Germany to teach about the yidaki and his culture.
- 11 The Garma Festival - joining black and white together.
- 12 Different types of yidaki a bit of the story of the Gumatj yidaki called Dhambiḷpiḷ.
- 13 More discussion of Yothu Yindi and Yolḷu kinship.
- 14 Comments on some other clan groups and conclusion.

1 Yow, dhawum
 nhäpawuy yidakiwuy
 ŋunhal nhälän Ŋaypinya
 Gurruwurru ga ŋayi nhan
 Winirriŋ ga ŋayi nhan
 Yunawalthamana,
 Dhararrarra ga Yirrkay¹
 banhaya ŋayi ringitj²
 malanyina. Ŋayi ringitj
 ŋalanuru banha...

Ga banhayam yidakim...
 yidakim nhan banhaya
 nhan dhupal märrma' -
 Marrakulu ga Gälpu³.
 Yidaki-waŋan dhupal
 Marrakuluyu, ga nhanam
 mä nhangu maŋikinan yaka
 nhan wata-wulan.

Banhaya nhan
 Djungirriŋy'ŋa ŋayim.
 Djungirriŋy'ŋa. Ŋunha
 Gurruwurru'ŋa. Ga
 Djungirriŋy'ŋa ga
 Manhdharrŋa⁴, ga
 Ŋaypinyan. Manyamak?

Yes, this/focus
 that/about yidaki/about
 there there Ŋaypinya
 Gurruwurru and place it
 Winirriŋ and place it
 Yunawalthamana,
 Dhararrarra and Yirrkay¹
 that place ringitj²
 plural/focus. Place ringitj
 from there that...

And that particular
 yidaki/focus... yidaki/
 focus it that it they²
 two - Marrakulu and
 Gälpu³. Yidaki-spoke
 those two Marrakulu/
 actor and it/focus didn't
 work for them didn't
 work well no it wind-
 blew.

There it Djungirriŋy'!/at
 place/focus.
 Djungirriŋy'!/at. There
 Gurruwurru/at. and
 Djungirriŋy'!/at and
 Manhdharr⁴/at, and
 Ŋaypinya/focus. Okay?

This story is about the
 yidaki, at the place called
 Ŋaypinya, Gurruwurru,
 Winirriŋ,
 Yunawalthamana,
 Dhararrarra, and Yirrkay¹.
 From those ringitj²
 places.

And that yidaki... there
 were two yidaki -
 Marrakulu and Gälpu³.
 Those two clans played
 the yidaki, and when the
 Marrakulu played, it
 didn't work well and the
 sound didn't carry.

That happened there at
 Djungirriŋy'!. Djungirriŋy'!,
 Gurruwurru, Manhdharr⁴,
 Ŋaypinya. Okay?

1 Names of freshwater Gälpu clan places.

2 The term ringitj refers to sacred places sharing "totemic" connections which are sung ceremonially to stress connections between groups. (Garŋgulkpuy 2004)

3 Two patrilineal clans of Northeast Arnhem Land, Gälpu being Djalu's clan.

4 Manhdharr is another Gälpu estate.

<p>Banhayam yidakim, banhayam Djungirriny¹⁵ nyäku. Yidaki-wañanham bala nhan maḷikuyinan ḷupthuwanan dupthuwanam nhan ga dhurrwarāṅa Manhdharrṅa dhal'yuwan.</p>	<p>That particular yidaki/focus, that Djungirriny¹⁵ my. Yidaki- talk then it went bad submerge throw down it and mouth/at Manhdharr/at landed.</p>	<p>That particular yidaki called Djungirriny¹⁵ is mine. The Marrakulu yidaki sounded, but then went bad, and sank. The sound threw itself it into the water at the river mouth at Manhdharr.</p>
<p>"Nanapurrunguny dhuwal yätjthinan, yapa."⁶ Bitjan nhan. "Nay wilak nhuman birr'kay'yuwa."</p>	<p>"Our (pl exc)/focus this no good, sister."⁶ Like that it. "Here maybe you.pl try."</p>	<p>1. "This one of ours is bad, sister."⁶ That's what they said. "Here, Gälpu, maybe you try."</p>
<p>Dit'thuṅ-dhuwanam⁷ nhanam miwukthuwanan⁸ wata Bärra!⁹ Bärra! Yalyal miwukthuwan bala ḷiyuwan Gurruwurru. Gälmaḱ¹⁰ against nhan banha ḷiyuwanan Gälmaḱ. "Yäw, manymaktjinan," bandakwulanynha ḷiyuwanam Matjindji.¹¹ ḷiyuwanam. "Yow, gatjuynha¹². Goulburn ga Njappinya."</p>	<p>Yidaki play⁷ that/focus rising wind⁸ Bärra!⁹ Bärra!. Soft wind stirred, then hit Gurruwurru. Gälmaḱ¹⁰ against it that hit Gälmaḱ. "Hey, that's good," bandakwulanynha hit Matjindji.¹¹ Hit/vibrating. "Yes, off you go/focus.¹² Goulburn and Njappinya."</p>	<p>The yidaki sounded⁷, then the wind Bärra!⁹ stirred⁸. Bärra!. This soft wind stirred, then reached Gurruwurru. It reached Gälmaḱ¹⁰. "Hey, that's good." It hit the bandakwulanynha and Matjindji¹¹. Hit and vibrated. "Okay, take it¹². Goulburn and Njappinya."</p>

5 Djungirriny¹ is both a place name and the name of the related Gälpu yidaki.

6 Spoken by the Marrakulu, sister clan to the Gälpu.

7 Dit'thuṅdhun - to play yidaki in the "Dit'thuṅ" style of the Gälpu and other Dhuwa groups, or the action of the yidaki itself being played, as if the yidaki is acting on its own.

8 Miwukthuwanan - stirring, rising or coming alive, referring to wind or water. Vintr.

9 Bärra! - the west wind.

10 Gälmaḱ - the home of Wititj, the olive python, an important totem for the Gälpu clan. Gälmaḱ is not a specific place name, but can refer to any home of any "Wititj," for instance the house of a Gälpu person or the womb of a Gälpu woman.

11 Important Gälpu symbols and sacred objects. Bandak refers to an upright forked stick. A pair of Bandak are called Bandakwulanynha or Banakaka.. Matjindji is a sacred dilly bag. These objects are all together at/with the Gälmaḱ previously referred to, and all were hit and vibrated by the arriving wind.

12 The Marrakulu are saying to the Gälpu that since they played the yidaki well and stirred the west wind, that the yidaki and the playing style they used were theirs to take, along with the related people of Goulburn Island where the sound reached.

Ga balam nhan
rirrakaynha ṅaṅ'thuwan
Gomumuk. Gomumuklin.
Ga Mirarrmina. Ga
Gurwana, Many'punurru,
Yapayapa.¹³

Yow, banhayam part
nyäkuway, ṅunha
Djuṅgirriṅy!, Goulborn
ṅoya yaka, dhunupa.¹⁴
Njunhaya walṅa baḍak
ṅunha. Baḍak ṅunhaya.
Njarru nhunu bayiṅ bitja
ṅunha nhunu bayiṅ ma
wakin wekaṅ rrupiya
yolṅuyu.¹⁵

Njunhaya nhan ṅoya yaka.
Banhayam Gälpulwu
yiḍaki ṅunhayam ṅurruṅu.
Manymak. Bala di'thuṅ-
dhuwanan yakan ṅaya.
Njanapiliṅgu ṅalaṅaṅmi,
djinaṅ wala ṅanapu yaka
di'thuṅdhun. Bala
miwukthun yalyal.

Njunha di'thuṅdhun yaka,
ṅupanṅarruṅ ṅunha aah
ṅunha bayma. Mayṅupa,
Gurrarpa, Djinbiḍitnha
ṅunha bayma.

And then/focus it
noise/focus went
Gomumuk. Gomumuk/
to/focus. And Mirarrmina.
And Gurwana,
Many'punurru, Yapayapa.¹³

Yes, that/focus part
my/emph, this
Djuṅgirriṅy!, Goulborn
lying cont., straight.¹⁴
There alive still it. Still
there. But you if picture
that you would bit big
give money yolṅu/actor.¹⁵

There it lie cont. That
particular Gälpu/for
yiḍaki that one first.
Okay. Then yiḍaki play
cont./focus I. Our old
people, nowadays we
cont. play yiḍaki. Then
rising wind soft wind.

When yiḍaki sound cont.,
wandering there there
there. Mayṅupa, Gurrarpa,
Djinbiḍitnha there there.

And then the sound
went to Gomumuk. And
Mirarrmina. And
Gurwana, Many'punurru
and Yapayapa.¹³

Yes, that one yiḍaki is
mine, the Djuṅgirriṅy!. It
is lying there at
Goulborn, straight.¹⁴ It's
still alive there. Still
there. But if you take a
picture there, you would
have to give a lot of
money.¹⁵

It is lying there. That
first yiḍaki belonging to
the Gälpu. Okay. And I
am still playing yiḍaki
that way. Nowadays we
play yiḍaki the same like
our ancestors. Then the
soft wind rises.

When the yiḍaki sounds,
it wanders around there.
There at Mayṅupa,
Gurrarpa, Djinbiḍitnha.

13 Places further west, near Ramangiṅiṅ, where Wititj is called Birritjama by the Liya-galawumi.

14 The instrument itself is straight, not curved. Djalu' has said that the Gälpu Djuṅgirriṅy! is merely a relection of the actual most sacred instrument that lies at Goulburn. (Djalu' Teaches vol. 2 CD)

15 Guests taking photographs at the sacred location would owe monetary payment, just as Yolṅu would owe payment as part of Yolṅu ritual exchange systems.

<p>Ŋawaṭ'ŋawaṭ¹⁶ ŋunha bayma. B̄arra!. Dhaŋum Ŋaypinya, Gayarrara, Wiŋirri, Yunawalthamana, Mätjitjpa, Gulukurru, Yirrkawuy. Sacred ŋunhayam ŋayi. Yuwalk!</p>	<p>Ŋawaṭ'ŋawaṭ¹⁶ there there. B̄arra!. Here/ focus Ŋaypinya, Gayarrara, Wiŋirri, Yunawalthamana, Mätjitjpa, Gulukurru, Yirrkawuy. Sacred there/focus place. True!</p>	<p>And there at Ŋawaṭ'ŋawaṭ.¹⁶ B̄arra!. Here at Ŋaypinya, Gayarrara, Wiŋirri, Yunawalthamana, Mätjitjpa, Gulukurru, Yirrkawuy. Those are sacred places. It's true!</p>
<p>Baḍak ŋunha. Yaka ŋarru nhan entering. Ŋarru Mandawuy ga Galarrwuy¹⁷ dhupal yaka ŋayathan. Djuŋgaya.¹⁸</p>	<p>Still there. No future he/she entering. But Mandawuy and Galarrwuy¹⁷/actor they² cont. hold. Djuŋgaya.¹⁸</p>	<p>It's still there. No one will enter. But Mandawuy and Galarrwuy¹⁷ are holding it, as Djuŋgaya.¹⁸</p>
<p>Yow, ŋayam ga Gurritjiri¹⁹ ŋupandawu²⁰ ŋunhukuya ŋayi malanyha banha ŋupan. Yaka yuṭa, ŋurru-ŋaŋgal bewaḷi. Banhayam nhan²¹ wekanhan bitjanan, “ŋay’ Gurritjiri dhaŋum nhuŋgulim bilmam,²² ŋay’ Djalul’ yidaki dhaŋum nhuŋguli.²³ Yaka nhuma ŋarru baḍatjunma.”</p>	<p>Yes, I/focus and Gurritjiri¹⁹ chase²⁰ that place/for/emph group/obj will chase. No new beginning ever since. That/focus he²¹ gave like this, "here Gurritiri this/focus your/emph/ focus clapsticks/ focus,²² here Djalul’ yidaki this/focus your/emph.²³ No you/pl will fail."</p>	<p>Yes, Gurritjiri¹⁹ and I sing²⁰ those lands. This is not new, but ever since the beginning of time. Then he²¹ gave it like this, "here, Gurritjiri, the clapsticks are for you,²² and here, Djalul’, the yidaki is for you.²³ You must not fail."</p>
<p>Ga belaŋ nhuma ŋarru maka-ŋupan,²⁴ yolŋu banha</p>	<p>And whoever you/pl. will come here to learn,²⁴ people that</p>	<p>And to whoever of you who come here to my land to learn,²⁴</p>

16 Places to the west near Goulburn, which share a connection through the west wind.

17 Yunupingu Gumatj brothers, sons of Mungurrawuy, and the well known lead singer of Yothu Yindi and the chair of the Northern Land Council, respectively.

18 A Djuŋgaya is the custodian of another clan's (his mother's) sacred business.

19 Gurritjiri Gurruwiji is Djalul's full brother.

20 Ŋupandawu, normally “chase,” can be used in “old style language” to mean “singing the land.”

21 Djalul’ and Gurritjiri's father Monyu.

22 To hold and preserve. Holding the biḷma, or clapsticks, means holding the clan songs, in order to lead ceremony with singing and biḷma.

23 To hold and preserve.

24 Maka-ŋupan - thigh-chase. Come to this land to learn from it and its people.

ḡaya yaka bitjan gam'
“gululu go banham maka-
ḡupanda.”

2 “Go, ḡaykaḡan.
Nhäwu nhuma ḡukḡuk?
Dhambal nyiniya gululu.
Ma' nhäwu nhuma
ḡukḡukma?” Nhumam
bitjana yaka, “watharr
bewali, ḡäpaki ḡay' ḡay'
ḡay' nhumaliḡum ḡay'
nyeliḡum ḡay' ḡunhukum
warrawu. Dhaḡu bayma
Australia ga be bala raypa
buḡapthun overseas. ḡay'
nhumaliḡum yidaki
munhdhurr bitjan
munhdhurr dhuka-boyan²⁵,
waripuwu.”

ḡanapu ḡarru rakunyin.
ḡayam. Dhanalim ḡarru
bitjan, "Djalu'wuḡ dhaḡu
dhuka ḡoya yaka.

ḡay' nhumaliḡum
yuḡamayam. ḡay'
nyeliḡu. ḡay' nhuḡum.”
Ga bilaḡ yutjuwalam
wekaḡ ga ga bilaḡ nhäwu
nyäku ḡathawu wu
duraku.

I cont. like this like this
“welcome, come,
that/focus come here.”

“Come, come. For what
you/pl want. To here sit
welcome. Okay, for what
you/pl want/focus.
You/pl/focus like this
cont., “white from there,
non-Aboriginal here here
here for you/pl/focus
here you/pl/different
further away group here,
for that one plural/for.
This here Australia and
from there other side
cross over overseas. Here
for all of you/focus yi
ḡaki gift like this gift
path-collect²⁵
another/for.”

We/pl.exc. will die.
I/focus. They/focus will
like this "Djalu/from this
path lie cont.

Here you.pl/for make
new/focus. Here for
you.pl.. Here for
you.sing./focus.” And
sometime little bit/focus
give and and sometime
for what for me food/for
or truck/for.

I say, "welcome, come to
our land."

“Come, come! What do
you want? Welcome, sit
here. Okay, what do you
want?” You are saying
this, “non-Aboriginals
from different places,
here, here, here, this is
for all of you, and this is
for you, and this is for
them. Here in Australia
and from there across
overseas. Here, yidaki is
a gift for you, like a gift
making the way²⁵ for
another.”

We will die. I will. They
will say, "Djalu' has made
the way.

Here, renewed for all of
you. Here, for you. Here,
for you.” And sometimes
give a little money, or
sometimes something for
me - food or for my
truck.

²⁵ Dhuka-boyan, literally “path-collect,” means “making the way.” Djalu' suggests that he's making the way for others to come into his culture.

Manymak. Bili warrpam
ṅäpakiwura gali'ṅa
munhdhurrmi. Ga Yolṅu
gali'ṅa munhdhurr. Yapay,
bilanya nhan yulṅum.

Ga banhayam latjun
banha ṅaya yaka bitjan,
"Gululu go go
ṅaykaṅwarra ṅalaṅuramu?"
Bewali, bewala buḍap.
Bärrkuṅuru, ga gobay
ṅaykaṅan dhambal
nyiniyan. Yow, ga go
nyelim ṅaykaṅ.

Gulknha nyäkurum
Dhaṅumi.²⁶ Warrpam goṅ
munhdhurrmin buku-
liw'lyuman. Dhaṅum
ṅäpakim warra bayatj
waripum dhäruk. Njaru
waṅgany ṅalma dhaṅu
yulṅum. Waṅgany. Bili
bayiku ṅalma djäl

Okay. Because all non-
Aboriginals we2.incl.
side/at gift/having. And
Yolṅu side/at gift. Okay,
like that it like that.

And that/focus
good/focus that I cont.
like this, "Welcome come
come come from where?"
From there, from there
across. Far/from, and
come on come here sit.
Yes, and come you.pl
come.

Cut off me/from/focus
Dhaṅu speakers.²⁶ All
hand gift/having/focus all
around. This/focus non-
Aboriginal/focus plural
doesn't matter
other/focus speech. But
one we.pl.incl. this okay.
One. Because for that
one we.pl.incl. want

Okay. Because everyone
on the non-Aboriginal
side has gifts. And on
the Yolṅu side - gifts.
Okay, it's like that.

And that's good, I say,
"Welcome, come come,
from where?" From
there, there across the
sea. From far away, come
on and sit here. Yes, all
of you come.

Separate from me, Dhaṅu
speakers.²⁶ All of the
people from everywhere
have gifts. It doesn't
matter that these non-
Aboriginals have different
languages. We are all
one, right? One. Because
we all want

26 Djalu' is suggesting that others of his group split off from him to look after other visitors.

27 Dhäruk-bakthuman, literally word-break, is used to mean "come to agreement."

28 Mala-yarr'lyun, literally group-split, or separate people where they belong, in clan groups.

nhäpawu ḡalma ḡarru
 ļuḡ'dhun mala-manapan.
 Bala dhäruk-bakthuman²⁷
 bilinyawun banha ya?
 Yolma nhunum? Nyäkum
 dhaḡu, ḡaļapaļ. Yow,
 ḡalma ḡarru rakaram
 djarr'lyun mala-yarr'lyun.²⁸
 Yaka ḡarru mengum.

Njalambal nhuma dukḡuk?
 Dhuka ḡanapu ḡarru
 birra'lyun mururrmal.
 Dhaḡu ḡanapilḡu
 Yolḡuwu dhuka
 baman'ḡuwuy. Ga nhuma
 ḡarru ḡanapilḡu dhaḡun
 ḡanapilḡum.

Njäpakiwum warrawu
 dhuka mururrmal ga
 ḡunhalayan mala
 banhayam. Yaka dhanal
 biḡiwiḡ'miyim wo
 ḡurrunharamin wo yol
 rakaram yana ḡarru "go
 go ḡaykaḡ warra," bitjan
 banha ḡaya ḡurruḡu.
 Bitjan, "gululu go bäy
 dhaḡum minhdhalam²⁹
 ḡarru bilayanhawun
 malawu."

for what we.pl.incl. will
 come together group-
 together. And word-
 break²⁷ like that this for
 that? Who/focus
 you/focus. My/focus this,
 old people. Yes,
 we.pl.excl will tell choose
 group-splitting up.²⁸ No
 will forget.

Where to you.pl. want.
 Path we.pl.excl. will think
 straight and clear. This
 for us.pl.excl. Yolḡu/for
 path long ago/infix/from.
 And you.pl will for
 us.pl.excl this for
 us.pl.excl/focus.

Non-Aboriginal/
 for/focus plural/for path
 straight/clear and
 there/focus group that.
 No they.pl confuse
 (reflexive) or fight (refl)
 or who tell until will
 "come come come
 plural," like this I first.
 Like this "welcome come
 okay this/focus spreading
 sheet²⁹ will for them
 group/for."

for us all to come
 together. And come to
 agreement.²⁷ Who are
 you? This is my ancestor.
 Yes, we will tell how to
 split up groups.²⁸ We
 won't forget.

Where do you want to
 go? We are thinking
 straight and clear. This is
 our Yolḡu way from long
 ago. And you will
 recognize that this is
 ours.

Non-Aboriginals have
 similar paths. It is not for
 them to confuse or fight
 with each other, or to
 welcome some people
 and send away others, or
 say who they are, just,
 "come, come, come all,"
 like I said in the first
 place. Like this,
 "Welcome, come, okay?
 Here's the place prepared
 for you to sit."²⁹

²⁹ Minhdhalam means to spread a sheet to sit on, and by extension to welcome people by preparing a place for them.

Waripiṅuru, waripiṅuru,
waripiṅuru ga dhambalan.
Ga bilanya bitjan ṅanapu
yaka wekaman. “Ṇay'
nhuṅgum, ṅay nhuṅgum,
ṅay' nhuṅgum, ṅay'
nhuṅgum, ṅay' nhuṅgum.
Yow, ṅalma ṅarru gana'
ṅaya'ṅayadhan. Yow nhä
malany? Yana bayiṅ
ṅayaṅuwum, ya' yaka goṅ
ami ya' nyena.”

"Yol rakaram, gatjuy
nhunum ṅaṅ'thuwa
watharr."

Yaka, “go bay ṅarriya
dhambalan nhinaya nhäwu
nhunu dukṭukma.”

Ga dhaṅuya, bitjuwiḷak
manymaknha banhayam
dhuka. Ṇunhawaḷi ṅaya
ṅarru rakaram Djapanṅuru
bewaḷi bala Americaṅuru
bewaḷi bala Englandṅuru,
Italy, Germany “go bäy
dhaṅu. Dhunuku.” Ga
dhawuru bala Sydneyṅuru,
Melbourne, Darwin “go
bäy, gululu, go, go.
Nhäwu dukṭuk? Yapay ga
dut'kay.”

Other/from, other/from,
other/from and here.
And like this like this
we.pl.excl cont. give.
“Here for you/focus, here
for you/focus, here for
you/focus, here for
you/focus, here for
you/focus. Yow,
we.pl.incl. will enough
holding. Yes whatever.
Just for that
desire/focus, okay, no
shy okay, sit.”

“Who you are, go away
you/focus run away
white.”

No, “come come here
here sit for what you.sing
want/focus.”

And that, something like
that good/focus. that
path. From here will tell
Japan/from from there
then America/from from
there then England/from,
Italy, Germany “come
okay here. Here.” And
from this area
Sydney/from, Melbourne,
Darwin, “come okay,
welcome, come, come.
For what want? Okay
and sit down.”

From all the different
places to here. And like
this, we are giving. “Here
for you, here for you,
here for you, here for
you, here for you. Yes,
we have enough to hold
on to. Yes, whatever?
For teaching, for your
desires. Okay, don't be
shy, okay? Sit.”

(Some would say) "Who
are you, go away you
non-Aboriginals."

No, “come, okay, sit
here, for whatever you
want.”

And that, something like
that is the good path.
From that, I will talk
about people from
people from Japan, from
America, from England,
Italy Germany, “come
here. I'm here.” And
from here in Australia,
Sydney, Melbourne,
Darwin, “come here,
welcome, come come.
What do you want?
Okay, so sit down.”

Ga weka'wekaman gana'
yow, waripu malanyinha.

3 Bitjan n̄arra n̄aya
n̄arru ganana
nyäkuwaynha n̄arru
dhambalan Yirritjali³⁰
wapthun. Ga n̄ayam
djun̄gaya. N̄arru gul̄ku
n̄anapu djun̄gayam. N̄aya
n̄arru rakaram bitjan
gam'.

Dhupaliny djun̄gaya
Mandawuy ga Babadji³¹
n̄unhuku bala, nyäkuru
n̄ayiwu. Ga n̄ayam
djun̄gaya wo Witiyana,³²
waripu warra ga djinaku.³³
Gam' n̄arra, n̄arra.
Garmam n̄arra.

4 Bilinya l̄ingu, "go, go,
dhurr'thurr n̄alma
dhambal, n̄alma
n̄anharami. Nhan
n̄humalingu biṭiwit̄ n̄unha
gali'l̄ga ga n̄unha
n̄anapilingu. Mä n̄alma
n̄arru rulwa'rulwan̄thuna.

And give enough yes,
other group/focus.

Like this sacred business I
will leave my/emph/ obj
but this one Yirritja³⁰/to
jump. And I/focus
djun̄gaya. But many
we.pl.excl.
djun̄gaya/focus. I will tell
like this.

They2/obj. djun̄gaya
Mandawuy and Babadji³¹
for this to, my/emp.
place/for. And I/focus
djun̄gaya or Witiyana,³²
other plural and for
this.³³ Like this sacred
business. Garma/focus
ceremony.

Like this the same,
"come, come gather
we.pl.incl. dhambal,
we.pl.incl. listen/reflexive.
It for you.pl. ideas this
side/at and this for
us.pl.excl. So that
we.pl.incl. will put down.

Then we give until they
have enough, then
another group comes.

Now I will leave my own
sacred business, and
move on to the Yirritja³⁰
side. Because I am
djun̄gaya. But there are
many of us djun̄gaya. I
will tell it like this.

Those two, Mandawuy
and Babadji³¹ are
djun̄gaya for my home.
And myself, Witiyana³²
and others are djun̄gaya
for this.³³ Like sacred
business. Garma business.

It's like this, just the
same, "come, come, let's
gather together here,
and listen to each other.
All ideas from your side,
and those from ours. So
that we can lay it all out.

30 Yirritja and Dhuwa are the two patrilineal moieties, or complimentary halves of Yolŋu culture. All people and things belong to one or the other moiety, and marry to the other. In crossing over to discuss Yirritja issues, Djalul, a Dhuwa man, is acting as djun̄gaya, speaking about his mother's clan's business.

31 Another name for Galarrwuy Yunupingu.

32 Witiyana Marika, Rirratjingu clan, original dancer and singer with the band Yothu Yindi.

33 Referring to his location at the time, his mother's Gumatj land and business at Gul̄kuḷa.

Dhaṅum nyäku, dhaṅum nyäku, dhaṅum nyäku. Njala nhumalingum?"	This/focus my, this/focus mine. Where yours.pl."	This is mine, this is mine, this is mine. Where's yours?"
"Dhaṅum ṅanapilingu, ṅäpakiwu warrawu."	"Here/focus ours/pl.excl., non-Aboriginals/for plural."	"This is ours, non-Aboriginals!."
Yow. Ga bitjuwilak nhäpa rom ³⁴ , manikay yaka dhawaṭṭhun ṅalaṅuru... inside... ṅunha buwayak. Banham banha wuṅuḷi bilinya ya dhaṅu. Wuṅuḷi. Yaka dhaṅu yuwalkma, ṅunha bala hiding djinawa ṅutuḷḷa.	Yes. And like that that rom ³⁴ . Song and come out from there... inside... this invisible. That/focus that image like this okay this. Image. No this true/focus, this to hiding inside secret-sacred business in entirety/at.	Yes. Just like that rom ³⁴ , where the music comes out... from inside... that's invisible. Just like a reflection. Reflection. It's not the whole truth, that's hidden deep inside sacred business.
Banha ṅanapu bayiṅ miyamanma, banham dhuka rakaram Yolṅu warrawu dhaṅu ṅarru gulṅiya go bäy gulṅiyan.	When we.pl.excl when sing, that path tell Yolṅu plural/for this will enter come okay enter.	When we sing, this is telling the way for Yolṅu people to enter, come, come in.
Bilinya gamḷ, bitjan ṅali ṅarru bitjaḷ gulṅiya bala nhäman yaka. Dhaṅu ṅali yaka nhäma. Yaka ṅali yaka nhäpam. Nṅaya ṅarru rakaram bitjan gam. Nṅaya wilak nhäma nhäyiny wilak.	Like this, like this we2.incl will picture enter to see/focus cont. This we2.incl. cont. see. No we2.incl. there and umm/focus. I will tell like this like this. I maybe see what it's like maybe.	Just like when we go in to see a picture. We are seeing it. We are not... I will tell like this. Maybe I will see what it's like.
Bala bukun buṅaki bala balayan yaka ṅarruṅa. Räliny.	Then head/focus hit then go cont go. To here/ focus	Then you keep coming back here for it. To here.

³⁴ Rom - an all-encompassing word, referring to all cultural practices and law, but in this case referring to secret-sacred inside ceremony.

Ga baya nhuma ḡarru bitjan waḡa "nhäääää bayaḡu ḡaya marḡiyinam, nhä ḡunha," bala ḡitjuna. Ga baḡak ḡali ḡarru nhäpa yaka. Muḡkurr-ḡarruḡa³⁵ muḡkurr. Thinking "nhämu banha dhanal yakan ḡunhal nhäpa rakaran. Nhä banha."

Yaka banham nhunu yaka gulḡiyam, bilinya ḡärra gam^l ḡärra ḡarru rakaram, courtli ḡanapu ḡarru law courtliya. Gulḡiya bala yothugunharamin. Bala nyenan. Ga bilinya bitjan nhäpa ḡarru rakaram example banhayam yana nhan nhäpa. Marrparaḡunhami bilinya gam^l lawyer nhä ḡarru buthuruli waḡa ḡaḡa. Bala ḡarru wäḡam nhanam ḡarru bitjana dar^l ḡalim ḡarru mukthuna. Bilinya nhan dhanum.

Ga ḡuḡan nhuḡu ḡarru nhan dhä-mukthuman girrikirri³⁶ yäku djinalam.

And when you.pl. will like this speak "what nothing I learned/focus, what this" then return. And still we2.incl will something cont. Mind-go³⁵ mind. Thinking "what it was that they.pl. were/focus there something tell. What this."

When this/focus you cont. enter/focus, like this secret ceremony like this ḡärra cont. tell, court/to we.pl.excl. will law court/to/emph. enter then become like children. Then sit. And like this like this umm will tell example this/emph. only it umm. Become peaceful like that like that lawyer what will ear/to talk softly. Then will talk whoever cont. like this dar^l we2.incl./focus cont. quiet. Like this it this/focus.

And give for you will him mouth-quiet girrikirri³⁶ name here.

And when you say, "I have learned nothing, what did I miss?" and then come back here. But still we are there in our minds.³⁵ Thinking, "what was is they were telling? What is that?"

When you are inside, that secret ceremony is like you're in court. When we enter, we humble ourselves, like children. And sit. For example, you will become peaceul. Just like a lawyer, speaking softly into your ear. When someone says something powerful and to the point, we will be quiet. It's like this.

And he will silence you with something from this area called girrikirri³⁶.

³⁵ Muḡkurr-ḡarruḡa, mind-go, is to travel in your head, to think of other places.

³⁶ The inside layer of the bark of Gaḡayka, the stringybark tree. It has a bitter taste and numbs the lips, and is used as punishment for those who say wrong things - like "washing your mouth out with soap."

Nhunum ṅarru mukthuna moḡan!³⁷ Mukthun. Ga manymaknha nhunu. Yaka wurraṅatjarra dhaṅum ṅarra. ṅarru ṅarra dhaṅu ga ṅunha barkthu nhan yalala ṅarru dhawaṭṭhun banhaya bili nhuma nhāma'nhāma.

Miny!tji-yarpunhara bilinya. ṅunhan djaḷumbu³⁸ dhanaliṅgu rakaram bayiṅ ṅunhaya nhāpa malanynha biṭi'yundam³⁹ ga nyāku ṅunha waṅgany biṭi'yundam. Ga nhā mayali dhaṅuyam? Bilinya bitjan ṅapakimurru nhuma marṅgi. Banhayam nhan ga waripu nhan ṅarra ga ṅunha bala ga yaka ṅarru ṅarra miyalk gulṅiya. Ḍirramu yana.

5 Waṅgany ṅaya yiḡakiwuy rakaram miyalk warra bu!yun ṅunhal yalala ṅarru rakaram. Yalala after dhawuru. Germany ṅaya rakaram.

Bili ṅarru dhaṅu nhālaṅ Guḷkuḷa.

You/focus will quiet moḡan!³⁷ Quiet. And good/focus you. No undisciplined this/focus ṅarra. Will ṅarra this and when come out it later will come out that because you.pl. see.pl.

Designs-painted like that. This/focus hollow log³⁸ for them.pl. tell with that that whatever group/obj. carry³⁹ and my this one carry. And what meaning that/focus. Like this like this non-Aboriginals/side you.pl. know. That/focus it and other it ṅarra and this then and no will ṅarra woman enter. Men only.

One I yiḡaki/about tell woman plural play this later will tell. Later after from this. Germany I tell.

Because will this whaddyacallit Guḷkuḷa.

You will be quiet, like moḡan!³⁷ Be quiet, and you are okay. This sacred ceremony is not undisciplined. And when this ceremony comes out, you will know that you have seen it.

Painted designs are like that. When you see their hollow log coffin³⁸ painted with their designs, it will tell what group it belongs to. I have one with designs as well. And what does that mean? Just like you know things from the non-Aboriginal culture. Women don't enter the sacred ceremony. Only men.

First I will tell you one story about yiḡaki, then I will tell later about women playing. Later, after this. I will tell about Germany.

Because it is here, at Guḷkuḷa.

37 Moḡan! refers to boys coming out of dhapi, or circumcision ceremony. They are silent and respectful, and usually accompanied by their male dhuway, or cousins.

38 The hollow log coffin, a large segment of a hollow tree painted with sacred designs, used for holding the bones of the deceased in later phases of mortuary ritual.

39 Biṭi'yun - carry, but in this context, carrying and holding culture, not a physical object.

Guḷkuḷa area ga ṅunha mining company Barrinybarriny. Barrinybarriny mean ṅunha, nhan ṅarru watayu yaka bitjan ya nhä moving ya ga ṅunha stop nhan gul'yuwan nhan. Ga watayu liyun Barrinybarriny. Nhan ṅarru bitjana yaka, nhäpa ṅunha nature ṅalmaliṅgu ya ṅarruṅa yaka live banhaya banhalaṅaya. Bukmak ṅaliṅgu.

Bili waripu warra nhäpa dhumbal'yun ṅunha Yolṅu warra ga dhumbal'yun waripu warra, yaka ṅarruṅa räli. Njunhalaya buḷ'yun yaka. Nhuma ṅarru dhuditiṅha ṅanapu waripum warra rakunyujin, ṅarru live banhayam. Gululu, go, go. Yalalam ṅarru yakan bilinya happening. Bitja ṅunha bala galkulam yaka.

Bala ṅarru rangaman, "ṅalan banha Yolṅu warra?"

Guḷkuḷa area and this mining company Barrinybarriny. Barrinybarriny mean this, it will wind/actor cont. like this okay what moving okay and this stop it stop it. And wind/ actor hit Barrinybarriny. It cont. like this cont. whatever this nature for us.pl.incl. okay go cont. and live there life-containing. All for us2.

Because other plural whoever not know that Yolṅu plural and not know other plural, no go here. There play cont. You.pl. will realize later/obj. we.pl.excl. other/focus plural die, will live that/focus. Welcome, come come. Later/focus will no/focus like this happening. Like this this then wait cont.

Then will look around "where/focus that Yolṅu plural.

Guḷkuḷa and the mining area is called Barrinybarriny. Barrinybarriny means the wind is shaking the trees, then they stop. And the wind hits Barrinybarriny. It's like our nature on our land is moving and alive there. It's all for us.

Because others who don't know, and Yolṅu who don't know, do not come here. There they are playing around. You will realize later when we are dead, that it is alive now. Welcome, come come. It won't be happening the same later. Like those who are waiting - future generations.

Then they will look around, "where are the Yolṅu?"

Dhuka dhanal boyan
 ṅaḷapaḷmi. Way, bayṅun
 dhaṅum balanhandan.” Ga
 ṅāpakiwum, ṅāpakiwu
 banha dhanal yidakiwu
 mayam banha welcome
 banha guṅan, yana bitjan
 gam!. Yow, minhdhalaram
 ga gululu'yuna. Ga dhaṅu
 Babadjiyu, Mandawuyyu
 go welcome
 minhdhalaram.

Ga dhāruk ṅarru
 ṅunhambal yaka
 rulwaṅdhun, dhāruk. Bala
 balan bitjan ṅarruṅa,
 ṅaḷapaḷ ṅalmaliṅgu ṅunha
 Canberra wo Darwin wo
 ṅula bala. Bala ṅarru
 nhāman yāw. Bili ṅātjil
 yakan baḡatjuwan⁴⁰
 ṅaḷapaḷmiwura.

6 Yow dhaṅum Gumatj
 ga Gälpu ga ṅunha bala
 nhāpa ṅunha... māri⁴¹
 nyāku ṅunha - Yirrkala.
 ṅarru Yirrkala ṅunha māri

Path they make old
 people. Hey nothing/
 focus this/focus tread
 on.” And non-
 Aboriginals/for/focus,
 non-Aboriginals/for that
 they.pl.excl. yidaki/for
 get that welcome this
 gave, only like this like
 this. Yes, prepare seating
 area and welcome
 (Vintr). And this
 Babadji/actor,
 Mandawuy/actor come
 welcome spreading sheet.

And speech will to here
 no put down speech.
 Then to like this go, old
 people our.pl.incl. there
 Canberra or Darwin or
 anywhere. Then cont.
 see/focus yes. Because
 before cont. miss⁴⁰ old
 people/at.

Yes this/focus Gumatj
 and Gälpu and this then
 whatever this.... māri⁴¹ my
 there - Yirrkala. So
 Yirrkala this māri

The old people who
 made the way. Hey,
 there's no foundation to
 walk on.” And non-
 Aboriginals are given
 welcome for the
 yidaki, like this. The area
 to sit is prepared and
 they are welcome. And
 Babadji and Mandawuy
 welcome them.

Words and stories will be
 maintained. Then our old
 people will go to
 Canberra or Darwin or
 anywhere. And will be
 seen, good. Because
 before old people were
 missed.⁴⁰

Yes, the Gumatj and
 Gälpu and over there,
 my māri⁴¹, the Rirratjingu
 at Yirrkala. So Yirrkala is
 my māri,

40 In past generations, the words of the elders were not recorded in western ways, but now thanks to Djalul and others who are passing on stories, the old people's words are being recorded and passed on to other places, such as Canberra and Darwin.

41 The important mother's mother's clan, within which Yolṅu have key responsibilities and privileges.

nyäku ga Yirrkala ŋunha
Rirratjinguwu. Mother's
line nhäpaŋa. Dhaŋu
nhäpaŋa gam' nãndiwura
ga dhaŋum bapawura.

Ga dhaŋum Babadjium
bäpa'miŋum warra three
ŋunhawaŋi Balay'palay.⁴²
Rrirrawu bäpa'miŋu yaka
djinakuwuy. Ga
märi'miŋum dhanalingu
Yunupiŋum. Ga Njalarran⁴³
dhaŋun. Djinalaya. Ga
waripu nyäku ŋatji'miŋu,
ga wälaŋ. Gäyura,⁴⁴
Njalarra nhaŋgu ŋan
di'miŋu dhaŋu Yirrkala.

Ga dhanalim
Dhapuyŋuŋuru.⁴⁵ Njaru
dhanal mayanam dhaŋu
ŋayi dhaŋu... dhaŋu ŋunha
bala yarrupthun,
Makumaŋ⁴⁶ ŋunha bala
yarrupthun. Gapu ŋunha
ŋoy, ga diltji.

Ga Yirrkala ŋunha nyäku
bäpa'miŋu malthuwan

my and Yirrkala this
Rirratjingu/for. Mother's
line um/at. This um/at
like this mother/from
and this father/from.

And this/focus
Babadji/for/focus
father/kin/focus plural
three from this
Balay'palay.⁴²
Dhudi-Djapu Tribe
father/kin no from here.
And märi/kin/focus for
them.pl Yunupiŋu/focus.
And Njalarra⁴³ this/focus.
There. And also my
ŋatji/kin, and others.
Gäyura,⁴⁴ Njalarra his
mother/kin this Yirrkala.

And from that
Dhapuyŋu⁴⁵/from. Will
they.pl. here this place
this... this this then go
down, Makuma⁴⁶/at this
then go down. Water
there beneath, and bush.

And Yirrkala there my
father/kin went with

and Yirrkala belongs to
the Rirratjingu. Mother's
line. There's the mother's
line and the father's line.

And Babadji has three
fathers from
Balay'palay⁴². Father's
clan, the Dhudi-Djapu, is
not from here (the
mothers of those 3
fathers). And their märi
was Yunupiŋu, and
Njalarra - child of a
Rirratjingu mother.⁴³ From
there. My other
grandfather, what's-his-
name. Gäyura⁴⁴, his
mother was Rirratjingu,
from Yirrkala.

And they are from the
Dhapuyŋu⁴⁵. And their
land goes from here
down to Makuma⁴⁶, and
the nearby land. Beneath
the water and in the
bush.

And at Yirrkala, where
that rock is standing,

42 Dhudi-Djapu clan land.

43 Njalarra is Rirratjingu land - a cliff near Rainbow Cliff. Mentioning the connection to his Rirratjingu mother in this way illustrates strength - like the wall that nothing can pass.

44 Gäyura was Wangurri.

45 Dhapuyŋu was a separate clan sharing sacred connections with the Dhudi-Djapu, but now has been incorporated into the latter clan.

46 The waters off of Cape Arnhem.

nhäpa yaka dhaya. Bändä
Dhanitjpuma Murruwirri
Lathuwana,⁴⁷ ŋunha ŋoyŋa
gapuŋa.

Ga liyun nhanany yaka
Mändula nhanany yäkum
Mandul'mandul, Warrana
nhan yaka dhäya. Njunhal
bala yarrkyarrkthun. Ga
milmaraman nhanany yaka
ga Larrpandhu,
yarrupthunma.⁴⁸ Larrpan,
Garambaka...⁴⁹ banha
yaka mill'maram. Maŋutji
nhanŋu guŋku nhäma nhan
yaka. Larr'yuman nhan
yaka nhäma djinawa.

Yow. Ga bitjan nhana
Yolŋuyu nhäma. Bili
Yirrkala ŋaraka ŋalapaŋmi
ŋaykanan. Dhanu Guŋkuŋa
ŋaraka ŋalapaŋmi
ŋaykanan. Njunham,
dhuwan ma lurrkun'nha.
Djäŋa,⁵⁰ Mandawuy ga
Babadji. Ga malan
ŋanapum nhäpa.
Waku'miŋu⁵¹ dhanalingu
djunŋaya. Ga
dhanalŋanapilingu
waku'miŋu.

whatever cont. stand.
Rock Dhanitjpuma
Murruwirri Lathuwana,⁴⁷
there beneath/at
water/at.

And hit it cont. Mändula
it name/focus
Mandul'mandul, Warrana
it cont. stand. That way
way out there. And
pointing it cont. and
Larrpan/actor, pointing
down.⁴⁸ Larrpan,
Garambaka...⁴⁹ that is
pointing. Eye his many
see it cont. Open up it
see inside.

Yes. And like this it
Yolŋu/ actor see. Because
Yirrkala bone old people
moved on. Here Guŋkuŋa
bone old people moved
on. This/focus now there
is few/obj. Djäŋa,⁵⁰
Mandawuy and Babadji.
And groups/focus
we.pl.excl./focus what.
Waku⁵¹/kin for them.pl.
djunŋaya. And they.pl.
our.pl.excl. waku/kin.

is where my father's
spirit came from. Bändä
Dhanitjpuma Murruwirri
Lathuwana⁴⁷, there in the
water.

The water called
Mändula, Mandul'mandul
or Warrana hits where
that rock is standing.
There it is way out
there. And that cloud
Larrpan points down at
it⁴⁸. Larrpan,
Garambaka...⁴⁹ that is
pointing. It has many
eyes looking at that rock.
They are seeing right
through to the inside.

Yes. And just like that,
the Yolŋu see. Because
the old people of Yirrkala
have passed away. Here
at Guŋkuŋa the old people
have passed away. Here,
now there are few.
Djäŋa⁵⁰, Mandawuy and
Babadji. And also us
others, their waku⁵¹ and
djunŋaya. And they are
our waku.

47 More names for the rock also known as Dhäŋgaŋ.

48 Pointing towards the rock.

49 Larrpan and Garambaka are names for a cloud that gathers to the east of Yirrkala.

50 Djäŋa Yunupinju, deceased June 2004. Son of Mungurrawuy Yunupinju and a Njaimil mother.

51 Waku - sister's children. Waku are djunŋaya, looking after their mother's clan's business.

Bilinya nhan dhanju. Ga dhanjum rom dhanjuya, njarra. Njaru gu!ku njalma njarunjan miyalk, dirramu njaru mu!kurri njalma heartli dhambal.

Ma njaru ditjun nhunu raypirrim mayam. Raypirri bilinya banha nali bayiŋ njunhalaja njama njarra courtja law courtja. Yow nhumalingu banhayam. Njanapilingu dhanju. It's same. Njanapu balaya njarunja. Njam gu!kumi njarunjan balaya.⁵²

Yow, ga lifema njalingu, watharrwu ga gurrnjangu, nyaku, bilaŋ marinharra nhanhara. Bili minhdhalaram bala nyenan yaka. Barkthu nhuma njaykaŋ ga waripu warra njaykaŋ⁵³. Nhanam rom'ma, dhuwan yaka njanapu njan'nanthunma, "gatjuy gatjuy gatjuy gatjuy, dhanju njanapilinguway," yaka, "go go go go, nyiniyan dhambalan."

Like this it this. And this/focus law that, ceremony. Will many we.pl.incl. go woman, man will head/to we.pl.incl. heart/to to here.

So will return you discipline/focus get. Discipline like this this we2.incl. with that there hear ceremony court/at law court/at. Yes for you.pl. that/focus. Our.pl.excl. this. It's same. We.pl.excl there go. I/focus often go there.⁵²

Yes, and life/focus our2.incl., white/for and black/for, my, whatever without trouble nothing. Because spread sheet there sit cont. Tomorrow-departing you.pl. travel and also plural travel.⁵³ The law/focus, this no we.pl.excl. chase away, "get away get away...", this we.pl.excl.emph." No, "come come come come, sit here/focus."

It's like this. And this law here (Garma) is ceremony. Many of us will come, women, men to learn with their minds and hearts.

So when you return you will get discipline. Discipline like we hear in court. Yes, that is your way. And this is our way. It's the same. We also go there. I have been there many times.⁵²

Yes, our life together, white and black, my people, is fine, no problems. Spread out the sheet for sitting. Tomorrow you will go back, and others will come.⁵³ This law (at Garma) says we won't chase you away saying "shoo shoo shoo shoo, this is ours alone," no, "come come come come, sit here."

⁵² Been there - to that place of quiet, discipline and law, as in deep Yolŋu ceremony and western courts.

⁵³ Njaykaŋ is used as travel or move on, both to arrive and to depart.

Bilinya nhan dhanju
rom'ma. Bala marngiyim
banha yuwalk marngiyim.
Ga yaka marngiyim bala
dhakan-guman nunhalam
bala nhunu njaru
rirrikthuna rakunydjin,
yawilanya.

Bitjana nanapu ga yaka
dhakan-gum nunha bala
law. Lawm banhayam
bewali England, America,
Australia, Commonwealth,
ga dhanuyam rom nalma
yaka dhakan-gum. Ga yol
warra banha dharraymi
warra dhanju dapthun
njaru.

7 Bili natjiliṅu balanya
gam, natjiliṅum nhäpa
bilinya. Bidilyuna bitjana,
bitjan bidilyuna gayu ga
gam' naku nyaku djäma.
Ga bidilyuna nay' narra
nyaku djäma. Baya njaru
dhawar'yuna ga nanapu
naykaman. Ga nhumam
banha bilinya lingu.
Nhumam djorra'
nyapakiwu. Nay'
Mandawuy ga nanapu
njaru djinalaya. Ga
nanapilingu bilanya,

Like this it this
law/focus. Then learn
that true learn. And no
learn then go wrong
then/focus to you will be
sick die, like that.

Like this we.pl.excl. and
no mess up this law.
Law/focus that/focus
from there England,
America, Australia,
Commonwealth, and
that/focus law we.pl.incl.
no go wrong. And who
plural that care for/ref.
plural this stay will..

Because before like this
like this, before/focus
whatever like this. Paint
like this, like this paint
stick and like this canoe
my work. And paint here
ceremony my work.
When will finish and
we.pl.excl. leave. And
you.pl. that like this
same. You.pl./focus paper
non-Aboriginals/for. Here
Mandawuy and we.pl.excl.
will here. And for
us.pl.excl. that,

This is the law. Then you
learn, when you really
learn. Don't learn and
then go wrong, or you
will get sick and die, like
that.

Like we don't mess up
the other law. Law from
England, America,
Australia, Commonwealth.
We don't mess with this
law. And those upholding
that law will stay here.

And it was like this
before, in the old days.
Painting on message
sticks, like, "make me a
canoe." And painting,
here, "make me a sacred
ceremony. And when it is
finished, we will go." And
yours is the same. Paper
is for you. Here
Mandawuy, and we will
all be here. Ours is the
same,

nhä banha yäku wilak Buļany nhäpa, yuwalk Gudjuk. ⁵⁴	what that name maybe Buļany umm, true Gudjuk. ⁵⁴	what is the name, maybe Buļany, really Gudjuk. ⁵⁴
Yow, nhäpam bidilyuna bitjan warr warr warr ga dhäwu ñaļapalmi marŋgi. Djinaŋwala yaka yaka use banhaya bitjan yana gulku ŋunha djorran' yaka gulkuysi ga nhanam dhaŋuyam nhäpam gäyum ga dhikan bayan.	Yes, that/focus paint okay like this push push push and story old people know. Nowadays no cont. use that like this only many this paper/focus cont. many/emph. and to me/focus there/focus that/focus. stick/focus and not there.	Yes, the old people knew the meaning of the body painting, like this (stroke stroke stroke). Nowadays, lots of paper is used, but those message sticks have disappeared.
Njunha waripu half ŋoya'ŋoya ŋarru. Yow, ga bilinya rom'ma djinakum Yirrkalawum. Njarru waripum ñaļapałmi ŋanapu ga ŋamunharami ñaļapałmi. Yana bitjan gam' gatju nhumalinguway, ga yalala nhänany ŋarru ñaļapalyu nhäma. Gulkuysi nhänany yaka bitjan, “yolku nhuma yaka dhuwan djämam? Nhuŋguway?” “Ñe, dhaŋu ŋaya warkthuna nyäkuway.”	This other half lie will. Yes, and like this law/focus for there/focus Yirrkala/for/focus. But other/focus old people we.pl.excl. and not recognize old people. Just like this like this go away for you.pl.emph., and later me/obj cont. old people/for see. Many/actor me/obj. no like this, “for who you.pl cont. that one work/focus. For yourself?” “Yes, this I work mine/emph.”	The other half is lying there. And that law of Yirrkala. But other old people are not recognizing. I'm letting it all go to you, and later old people will see me. Many are saying to me, “who do you do this work for? Just for yourself?” “Yes. I work for myself.”
Ga Yothu Yindi ⁵⁵ ŋunhaya	And Yothu Yindi ⁵⁵ that	And this Yothu Yindi ⁵⁵

54 Speaking to someone sitting with him, calling him by mälk, or “skin name.”

55 Yothu Yindi, usually translated as Child and Mother, refers to the kinship and constant cultural interaction and responsibilities between the two moieties, Yirritja and Dhuwa.

nhäpa yindi. Nhäpa.
 Bitjiwilak nuku dhulaṅ
 Yothu Yindiwu. Nuku
 dhulaṅ bayiku
 marrparaṅgunhara nhunu
 ṅarru ṅarruṅa djudup,
 marrparaṅ banhayam.
 Yaka nhunu
 ḍawa'dawa'yuna bitjan
 bala gulṅiya. Yana
 marrparaṅnha djudup,
 dhaṅum nhuma yaka
 marrparaṅ nyena.

Bili dhaṅum ṅärra ṅärra...
 inside dhaṅum outsidema
 yaka, but insidenha
 dhaṅum ṅärram. ṅayathan
 yaka. Banha ṅali ṅarru
 yalkunharayunmi nhunum
 ṅarru widi'yuna ṅarruṅan.
 Banha nhan banham nhan
 dhä-warranydja!
 yalkunharamin ṅanapu
 bayiṅ nhäpa nhanam
 baḍatjuna ṅaḷapaḷmi.

Yow. Ga dhulaṅ bidi'yuna,
 ga ninadhunṅana nhanma
 bayiṅ ḷarryunam banham
 nhunu dhä-mayulkma
 gatjuṅ yuṅthuwan.
 "Miny!tjim nhunṅu
 ḷarryuwanan dhuwan.
 Yakan nhunu ṅarru
 djinalam." Bala
 ṅarruṅanan. Raypirri-wä
 ḍatj.

that big. that... Just like
 footprint painting Yothu
 Yindi/for. Footprint
 painting that way
 become confident you
 will go enter,
 confident/bold
 that/focus. No you look
 around like this to enter.
 Only peaceful/emph.
 enter, this you.pl. and
 confident sit.

Because this/focus ṅärra
 ṅärra... inside this/focus
 outside/focus no but
 inside/focus this/focus
 ṅärra/focus. Hold cont. If
 we2.incl. will lie/reflex.
 you/focus will lost go.
 That he that/focus he
 mouth-gossip lie
 we.pl.excl. with that that
 that/focus miss out old
 people.

Okay. And painting paint,
 and wearing it/focus with
 that comes off
 that/focus you be
 disrespectful off you go
 run away. Art/focus your
 come off this. No/focus
 you cont. be here. Then
 go. Discipline-without.

concept is big, the
 foundation, paintings for
 Yothu Yindi. With that
 foundation, you become
 confident and enter.
 Confident like that. You
 won't look around, but
 just go in. Only the
 confident enter, and you
 will sit confidently.

Because this deep
 ceremony is only inside,
 not outside business.
 We're holding this. If we
 lie to each other, you
 will be lost. And that
 lying big mouth will miss
 out on the law from the
 old people.

Okay. And if that body
 painting wears off, you
 are disrespectful, so go
 away. "Your painting has
 come off. You do not
 belong here." Then he
 went. Undisciplined.

Ga dhaṅu ṅāpaki nhuma
ga bilinya liṅgu nhuma
ṅarru ṅarruṅa, ga bala
yutjuwaḷagunhami ga
nyena buthuru-bitjun, ga
mäyaṅ bala diṭ!tjuwan.
Nhāwu nhunu yuwalk
ṅarruṅan.

Yuwalk wilak yiḍakiwu
wilak ṅarra'wu. Yiḍaki
banham manyak ṅarru
nyäku banha dhuyu.
Inside dhuyu nyäku ga
outsidenha banham nhan
wata-wulan. Diṭ!thuṅ-
dhuwan Djungirriṅy!. Ga
dhaṅum nhan rirrakay
ḍupthuwan ṅunha Guḷkuḷa
djinal ṅunhuṅ yaṅunha
dhäya yaka ṅarru statue
ṅunha statue bilinya.
Dharrada yaka dhaya.⁵⁶

8 Ga nhanam banha
rom'ma guḷwuḷyuwanan ga
Mandawuywuli wekan
bitjanam ga Babadjiwuli
bitjan ṅay!
Mungurrawuyyu. ṅayiwu
ga maḍayin! ṅunha
djinawa banha nhunum
ḍalkum yaka ṅayi.

And this non-Aboriginal
you.pl. and like this
already you.pl. will go,
and then become
children and sit ear-
listen, and get then go
back. For what you true
go.

True maybe yiḍaki/for
maybe ṅarra'/for. Yiḍaki
that/focus good will my
that sacred. Inside sacred
my and outside/focus
that/focus it wind/blow.
Diṭ!thuṅ-dhuwan
Djungirriṅy!. And
this/focus it noise throw
there Guḷkuḷa here that
one there over there
stand cont will statue
this statue like that.
Steady cont. stand.⁵⁶

And it/focus that
law/focus sunk and
Mandawuy/to gave like
that/focus and
Babadji/to like that here
Mungurrawuy/actor.
Place/for and sacred this
inside so you/focus will
uphold (V) cont. place.

And this is same for you,
non-Aboriginals, you
come, become childlike,
and sit and listen, learn
then go back home.
What did you really
come for?

Maybe really for yiḍaki,
maybe for secret
business. Yiḍaki is good,
but it is my sacred
business. The inside is my
sacred business, and
outside is like stirring up
the wind. The sound of
playing the Djungirriṅy!.
And that noise thrown
from here, Guḷkuḷa, that
one statue standing
there. Standing steady.⁵⁶

And that law that sunk
there was given to
Mandawuy and Galarrwuy
by Mungurrawuy. For this
place and the sacred
inside, so you will uphold
this place.

⁵⁶ Referring to the statue of Ganbulapula, Yirritja ancestor being and player of the first Gumatj clan yiḍaki at Guḷkuḷa, which was erected at the inaugural Garma Festival in 1999.

Ga bilanḡ Yolḡu warrawu dhukam ḡapthuma? Dhanal ḡunhuḡ ḡarru maka-ḡupan nhāwu. Yana ḡapthuma bitjan ḡatji, nyāku ḡatji.⁵⁷

Dayḡumbu number onema nyāku ḡatji, ga secondma nyāku ga Dḡuḡaltḡuḡa, ga thirdma nyāku ḡatji lastpuyma ga Mungurrawuy. ḡarru gulḡun family dhanḡum boyanam, mala. Ga nyākum ḡatji number onema Dayḡumbu ḡarru... nyāku ḡapipi ga ḡāḡḡi'miḡu. Djikulu ḡāḡḡi'miḡu, ḡarru bayanḡun.

Yow, ga lurrkun' family ḡanapu. Five ḡunhawaliyam number oneḡurum ga gulḡum ḡunhan bala Cannon Hill ga Jabiru, ga Fifteen Mile ga ḡunha nhālaḡ Humpty Doo.

Yow, gulḡu ḡunhayam. ḡalinyum ḡunhayam

And why not Yolḡu plural/for path/focus open. They there will thigh-chase for what. Only open like this ḡatji, my ḡatji.⁵⁷

Dayḡumbu number one/focus my ḡatji, and second/focus my and Dḡuḡaltḡuḡa, and third/focus my ḡatji last/about/focus and Mungurrawuy. Cont. many family this/focus gathered/created, group. And my/focus ḡatji number one/focus Dayḡumbu cont... my uncle and mother/kin. Djikulu mother/kin, cont. nothing/focus.

Yes, and few family we.pl.excl. Five from there/focus number one/from/focus and many/focus this/focus there Cannon Hill and Jabiru, and Fifteen Mile and there where at Humpty Doo.

Yes, many there/focus. We2.excl./focus here/

And why not open the path for Yolḡu? They will come here for something. Open it up like my ḡatji did.⁵⁷

Dayḡumbu was my eldest ḡatji, and my second ḡatji is Dḡuḡaltḡuḡa, and third and last is Mungurrawuy. And there's lots of family from him. My uncle and mother are from my first ḡatji Dayḡumbu. Djikulu was my mother, but she has passed away.

Yes, we are a few families. Five from the first one. And many at Cannon Hill and Jabiru and Fifteen Mile and there at Humpty Doo.

Yes, there are many. We are

⁵⁷ Referring again to his maternal grandfather Mungurrawuy who was important in early communication between Yolḡu and European-Asutralians.

märrmam' family. Ga
guḷkum ga
Mungurrawuywun. Family
dhaṅaṅma. Bilinya.

9 Ga mä lurrkun' ṅaya
rakaranam Yirrkala,
Guḷkuḷa ga ṅaypinya.
Yolṅu dhaṅu dhawul
bayaya ṅaya yaka rakaram
gutha'miṅu nyäku
dhawulyin.⁵⁸

ṅunha Gurruwurru
banhaya ṅaya Gurruwurru
rakaram ga dhaṅum
Barrinybarriny, Guḷkuḷa
dhaṅum ṅaraka, dhaṅu
mining dhanal yaka. ṅarru
dhanal baḍatjuwan
ṅatjiyu. Bala yaw'yuwanan
dhanal miningnha. Bili
yaka guḷku dhanalinṅgura
nhäpa. Dhunupayaman
dhanalinṅu ṅäṅarr
ṅalmalinṅu watharrminy.
Dhärük. Bala ba
ḍatjunminan bala
yaw'yuwanan.

ṅarru manymak, ṅarru
dhaṅuyam bala ṅali ṅarru
rom ṅarru bitjanaya
goṅan.

focus two/focus family.
And many/focus and
Mungurrawuy/for/focus.
Family many/focus. Like
this.

And so three I tell
Yirrkala, Guḷkuḷa and
ṅaypinya. Yolṅu this
finish forgive me I am
saying younger
brother/kin my passed
away.⁵⁸

There Gurruwurru there I
Gurruwurru tell and
this/focus and
Barrinybarriny, Guḷkuḷa
this/focus bone, this
mining they.pl cont.
Because they.pl. missed
out ṅatji/actor. Then dig
up they.pl. mining/focus.
Because no many
they.pl./at whatever.
Straight their.pl. language
our.pl.incl. white/
having/focus. Language.
So mistake then dig up.

But good, will that/focus
then we2.incl will culture
will like that give.

two families. And there
are many from
Mungurrawuy. Many
families. Like that.

And so I will tell you
three stories, from
Yirrkala, Guḷkuḷa and
ṅaypinya. Forgive me for
saying the name of my
younger brother who has
passed away.⁵⁸

There at Gurruwurru, I
was telling you about
Gurruwurru, and here,
Barrinybarriny, Guḷkuḷa,
this land, this place they
are mining. Because they,
the old people, missed
out. Then the miners dug
it up. There weren't
many with the old
people, to help
communicate between
white and Yolṅu. So they
misunderstood each
other, then they started
digging.

But it's okay, we will
share our cultures.

⁵⁸ A younger brother named ṅaypinya had passed away some time previously. It is Yolṅu custom to avoid the names of the deceased for a period after death.

Ga bala nhumalingu
wekam ga räli ga
buthuru-bitjun. Yaka ñali
ñarru mä-yuḷkthunmin
bayaya nhuma ñäpakim
warra ñarru yaka mä-
yuḷkthuwän rom'ma.
Yalala ñalma ñarru
malkarr waripum dhäya
buṅgulña. Waripum ñarru
buṅgul join yolṅuwuḷi ga
mariyuna yaka. Banham
manymak.

And so you.pl. for give
and here and ear-listen.
No we2.incl will don't
believe.refl no matter
you.pl. non-Aboriginals
plural will no not
believe.refl law/focus.
Later we.pl.incl. will with
many spears other/focus
stand ceremony/at.
Also/focus will ceremony
join Yolṅu/with and
dance cont. That/focus
good.

And so we give to you,
so come here and listen.
We should not disbelieve
each other. No matter if
you're non-Aboriginal,
you shouldn't disbelieve
our law. Later we will
stand with many spears
at ceremony. Join up
with Yolṅu and dance.
That's good.

10 Banha ñaya
buṭṭhun nhälaṅulin
Germanyli. Ga bilinya,
“way Djalul, dhaṅu guḷku'.
Yidakiwu yaka djälmiyi.
Nhalpiyan nhunu yaka
dhaṅu? Warkthunma
marrma' pieces? Gulkthun
bala nhäpan? Wilak
milkuṅ ñanapilingu yidaki
bilarṅ nhämunha
marthaṅayli wapthuma. Ṇ
alma wilak nhäma.”⁵⁹

There I flew what do you
call it/to/focus
Germany/to. And like
this, “hey Djalul, this
many. yidaki/for cont.
want/reflex. How you
cont. this. Work two
pieces. Cut then what.
Maybe show us.pl.excl.
yidaki sometime how
many boat/to put in.
We.pl.incl. maybe see.”⁵⁹

I flew to what's it
called... Germany. And
they said, “Hey Djalul,
there are many here who
want yidaki. How are you
doing this? Making two
pieces? Cut them and
then what? Maybe show
us. Get so many yidaki,
and put them in the
boat. Maybe we will
see.”⁵⁹

Yow dhethuṅgan ma ñaya
bala travellingna ga
ñunhal Germany. Ga
ñayam ñarru buṭṭhun,
ñanapum.⁶⁰

Yes put in so I then
travelling and there at
Germany. And I/focus
cont. fly,
we.pl.excl./focus.⁶⁰

Yes, I put them in
(shipped some yidaki)
then travelled there,
Germany. And I was
flying, we were.⁶⁰

⁵⁹ Djalul is speaking of the request for him to come to Germany and teach how to play and make yidaki. The boat he refers to is the barge. He cut a large number of yidaki and shipped them unfinished to Germany for students to craft there.

⁶⁰ Djalul was accompanied by his wife Dhopiya Yunupiṅu, brother Gurritjiri, sister Dhäṅgal, son Winiwini, daughter Raliny, grandson Liyakindirr, and non-Aboriginal coordinators Guan Lim and Frank Thill.

Ga nhäma bala njaya
yapyapthumana. Ga
warkthun njaya ma
“nhumam ma nhumam
warkthuwa.” Ga dhanalim
warkthun ga yidakin, yaka
bilanj njaya nhäpa yikin!
mayarra ga bujalguwarra
bala warkthuwaran.⁶¹

Ga dhanal banha bitjan
yaka thinking, njunhal
Germany. Ga bitjana,
"Djalul wilak milkuj
njapilingul. Nhä dhanu
yuwalk yidaki? Pieces
marrma!, marrma!,
mitthunda?"
"Yaka wangany, dhoyu."
"Njarru yolthun njarrgam
boyan?"
"Gäna yana diltjiña,
gundirr dhika nhä."
"Yow, ga go wilak njariya.
Galkinjuru milkuj."
Bala njaya bujthuna. Bala
bitjana, "dhanum njarrga,
njoygam bathala ga
dhanum bala yutjuwalañ.
Ga njoygam njunham njarru
wambuluyu laplapthuman,

And see and then I
unwrap. And worked I so
you.pl./focus so
you.pl./focus make. And
they/focus worked and
made yidaki/focus, no
even I that knife/focus
got and split then work.⁶¹

Ga they that like this
cont. thinking. There
Germany. And like this,
"Djalul maybe show
us.pl.excl. What this true
yidaki? Pieces two, two,
cut."
"No one, complete."
"But who/actor/focus
hole made."
"Separate only forest/at
termite mound
somewhere what."
"Okay, and come maybe
come here. Close/from
show." Then I flew. Then
like this this/focus hole,
beneath/at/focus big and
this/focus then and small.
And beneath/at/focus it
cont. wire/with open,

And saw and then
unwrapped the yidaki.
And I worked them and
then said, "now you
work." And they worked
and made yidaki. I didn't
even get a knife to split
it in two and work on
it.⁶¹

And they are thinking
that, in Germany. They
said,
"Djalul, maybe show it to
us. What is the real
yidaki? Is it two pieces,
cut in two?"
"No, one whole."
"But who made that
hole?"
"It's just like that in the
bush, with termites or
whatever."
"Okay, maybe come here.
Show us up close."
Then I flew, then I said,
"see this hole inside is
big, and this one small.
And open up the inside
with a chisel.

⁶¹ The references to splitting yidaki in two pieces to craft them come from the instruments he saw overseas. Due to the lack of proper species of termites and trees overseas, those fascinated with making didgeridus for themselves have learned to split trees in two, hollow the insides, and then glue the resulting pieces back together. Djalul seemed quite fascinated with the idea.

<p>djimukuyu. Ga yidaki-waṅan ga yidakiny.” Rirrakayma dhawatthuna. Dhanalim bitjan goṅma.</p>	<p>iron bar/with. And yi daki-talk and yi daki/focus. Sound/focus come out. They.pl./focus like that hand/action.</p>	<p>Play it, and then it's a yidaki.” The sound came out, and they clapped like this (claps his hands).</p>
<p>“Way. Nhä dhaṅun?” bitjan. “Yaka dhaṅun magic dhika nhä. Just natural one dhaṅuyam yana nhunu ṅarru ṅarruṅan bala bitjana knockna bilinyan yidakin. Bala ṅarru ḡundirr larryun banham yidakiny. Gulk gulk gulk bilin. Djämam yi daki. Waripu.</p>	<p>“Hey. What this” like this. “No this/focus magic something what. Just natural one that/focus just you cont. go to like this knock/focus (knocks) like this yidaki/focus. Then cont. termite mound open up that/focus yi daki/focus. Cut cut cut like this. Work/focus yi daki. Other.</p>	<p>“Hey, what is this?” they said. “It's not magic, it's just something. It's just a natural one, you just go knocking (on the trees) and there's yidaki. The termite rubble comes out, and it's a yidaki. Cut cut cut, finish. Make that yidaki. Another one.”</p>
<p>Yow bilanyawu banha dhanal ṅarruṅam ga wartkhuna ṅanapu ga waripu warra one week. Ditjun ga waripu one week ditjun. Ga dhapirrkna warrpamha. After bayawalim buṅulnha, “go, ṅalma marryuna.” Marryuna gitja'yuna⁶² bitjana, "burr burr burr," bitjana.</p>	<p>Yes like this/for that they.pl. go and work us.pl.excl. and other plural one week. Ditjun and other one week ditjun. And good/focus all/focus. After all that/focus ceremony/focus, “come, we.pl.incl. dance.” Dance gitja'yuna⁶² like this, "burr burr burr burr," like this</p>	<p>And they came for that, we worked together, and then others came for one week. They left, and then others came for another week. And they were all good. After all that, ceremony, “come, let us dance.” And danced waving branches like this,⁶² “Burr burr burr burr” (chanting sounds).</p>
<p>“Gitja'yuna ṅäpaki go, go. Bidj'yuna bitjana ṅäpakin.</p>	<p>“Dance non-Aboriginals come, come. Paint up like this non-Aboriginals.</p>	<p>“Dance like this, non-Aboriginals, come come. Paint up like this.</p>

⁶² Gitja'yun - refers to a specific spirit being or Yolṅu danced by Dhuwa groups, waving small branches of gaḍayka.

Yow. Yaka dhanal ṅarru bitjan yaka go, go.”

11 Bili banhayam bilinyan nhan dhaṅu, Garma. Ga ṅalma ṅarru Garmali joining balaya. Bayaṅun banhayam banha bilin gam!, “gululu, go, go, ṅaykaṅ. Nhāwu nhuma duk!tuk!ma. Burr!yuwan ṅāpaki bitjan wo bandirraṅaṅ⁶³ dhika banha. Bilinya malany dhaṅu. Yaka ṅalma nhāma banha, yawitjan.”

Banhayam nhan goṅmiyi nhunu ṅarru bitjiwiḷak nhāpa, malan ṅalma waṅgany, ṅāpaki ga Yolṅu. Njunha ṅaḷapaḷmi ṅunha waripu warra yaka dāpṅhun, ṅayam ṅaḷapaḷ marryun. Nṅayam yaka dālwur. Njunhuku bala buthuru-dhumukku yaka melkum “way ṅunha ṅaḷapaḷ marryun nhāwu. Rakunydjīn ṅarru nhan!”

“Yaka, go nhunum ṅarriyan dhambalan

Yes. No they.pl cont like this no come, come.”

Because that/focus like that/focus it this, Garma. And we.pl.incl. cont. Garma/to joining there to. Nothing/focus that/focus now like this “welcome, come, come, come here. For what you.pl. want/focus. Dance non-Aboriginal like this or flag⁶³ there that. Like this law this. No we.pl.incl. see this, like this.”

That/focus it be happy (Vintr) you cont. like this what, group/focus we.pl.incl. one, non-Aboriginal and Yolṅu. This old people this other plural cont. stay I/focus old dance, I/focus no stupid. For this then ear-deaf/for cont. show “hey this old people dance for what. Die will he.”

“No, come you/focus come here to this

Yes, don't you all just stand there like this, come, come.”

And it's just like that here at Garma. We're all joining here at Garma. Not like the past, now it's, “Welcome, come, come come. What do you want? Okay. Dance like this, non-Aboriginals, or like this, the flag dance.⁶³ That's the law here. We don't just watch.”

If it's like this, you will happy, and we will all be one group, non-Aboriginals and Yolṅu. Other old people are sitting, I am dancing. I'm not stupid! I'm showing those who don't listen, who say, “hey, why is this old man dancing? He will die!”

“No, you come here,

⁶³ Djalul is referring to the red flag dancing of the group from Numbulwar who first appeared at Garma in 2002.

ṅaya baman marryuwan
garr'yuwan ga gulkurun.”
Nhämi dhaṅu ṅäpakim
warra? Dhaṅum baya
ṅäpakim latju. Nṅayam,
ṅayam bayiṅ nhäma,
ṅäpakiwum buthurum
latju ga Yolṅum buthuru
wilak nhämi, dhukunmi
wo nhä, baya ṅe?

12 Dhaṅum yiḍaki,
märrma' yiḍakim. Guḷkuḷa
dhumbuḷ, Guḷkuḷa yiḍaki.
Ga banha weyinma, banha
ṅunha nyäku, Djungirriṅy!
yiḍaki bala yarrupthuna.
Ga Dhumar'ma ṅunha
nhälaṅ Gurka'ṅa ga
Gurka'ṅa ga ṅunha bala
raṅṅa.⁶⁴ Lake Evella galki.
Three, ṅarru guku banha
Yolṅum nyäku yapa'miṅu.
Nṅunha nhan yiḍaki
dhumbuḷ. Dhanaliṅgum
mä yarrupthun yaka
nhanam Guḷkuḷa gaṅga
nyäkura.

one/focus I/focus long
ago dance pick up and
too hard.” What/having
this non-Aboriginal/
focus plural? This/focus
maybe non-Aboriginal/
focus good. I/focus,
I/focus that see, non-
Aboriginals/for/focus
ear/focus good and
Yolṅu/focus ear maybe
how, rubbish/having or
what, forget it okay?

This didjeridu, two
didjeridu/focus. Guḷkuḷa
short, Guḷkuḷa didjeridu.
And that long/focus that
this mine, Djungirriṅy!
didjeridu. then go down.
And Dhumar'/focus that
where gurka'/at and
gurka'/at and that there
beach/at.⁶⁴ Lake Evella
close. Three, cont. honey
that Yolṅu/focus my
sister/kin. That it yiḍaki
short. Their.pl./focus so
that go down cont. and
it/focus Guḷkuḷa a bit
with mine.

I've been dancing a long
time, trying to get you
to join but it's too hard.”
What about these
ṅäpaki? Maybe they're
good. I'm seeing it like
this, ṅäpaki ears are
good, and Yolṅu ears,
maybe what, full of
rubbish, or what, eh?

There's two yiḍaki. The
short yiḍaki from
Guḷkuḷa, and the long
one, that's mine,
Djungirriṅy!, which heads
down that way, (to the
west). And Dhumar',
which comes from
Gurka', Gurka' and that
beach⁶⁴ that way. Close
to Lake Evella. Three
different clans, but it is
wild honey, my sister. It's
a short yiḍaki. It goes
down to here (showing
the size of the yiḍaki on
his chest), and the
Guḷkuḷa yiḍaki is closer to
mine (a bit taller).

⁶⁴ He is referring to two places known Gurka', Gurka'wuy the well known Marrakulu homeland at Trial Bay, and the Golumala clan land at Barrkira/Nṅadayun on Cape Wilberforce, and the beach referred to as Raymaṅgirr, Marranṅu land at Buckingham Bay.

Dhaṅu gam' djaka, e' ya' dhaṅu. Yow. Dhambiḷpiḷ djinakum yidaki. "Dup dup dup,"⁶⁵ bala n aṅ'thuwanan nhan.

Nāṅ'nha ga dhaṅu Yarrapay nhāṅal Wurṅula Bandarrpandarr ga bala--- nhālaṅ ṅunha Dhambaliya Wuḍupula Banyiwurru. Ga burr'yuwan bitjan ṅarru ga bitjanan biḷmam (clap clap clap clap). Burr'yunma dhanal, wo yalala.⁶⁶ Banhaya ban umbirr banhaya clap, "bilṅ bilṅ bilṅ djāw' bilṅ bilṅ bilṅ djāw'," bitjana. Ga Dhuwa buṅgulma ga Yirritja yuṅgurrma, manikayma. Njunhaya Bandarrpandarr ṅunha Yirrkala. Ga Wurṅula ga ṅunha Wuḍupula ga Dhambaliya ṅunha bala runu'.

13 Djinaku ṅayi dhika Yolṅu ga buṅgulma dhaṅu dhaṅum Gumatj

This like this size, e' ya' this. Yes. Dhambiḷpiḷ for this/focus yidaki. "Dup dup dup,"⁶⁵ then ran it.

Ran and this Yarrapay saw Wurṅula Bandarrpandarr and then--- there at there Dhambaliya Wuḍupula Banyiwurru. And danced like this cont. and like this/focus clapsticks/focus (clap clap clap clap). Dance they.pl., or later.⁶⁶ That morning star that clap, "bilṅ bilṅ bilṅ djāw' bilṅ bilṅ bilṅ djāw," like that. And Dhuwa ceremony/focus and Yirritja line/focus, song/focus. There Bandarrpandarr here Yirrkala. And Wurṅula and that Wuḍupula and Dhambaliya that way island.

For this place there Yolṅu and ceremony/focus this this/focus Gumatj

Like this size (showing), like this. Yes. Dhambiḷpiḷ is the yidaki for this place (Guḷkuḷa). "Dup dup dup,"⁶⁵ and the sound ran off.

Ran and saw Yarrapay, Wurṅula, Bandarrpandarr, and then there at Dhambaliya, Wuḍupula, Banyiwurru. And danced like this, with clapsticks like this (clap clap clap). Danced like this, or later.⁶⁶ That Morning Star, (claps), "bilṅ bilṅ bilṅ djāw' bilṅ bilṅ bilṅ djāw," like that. The dance is Dhuwa, but the song is Yirritja. There at Bandarrpandarr, Yirrkala. And Wurṅula, Wuḍupula, Dhambaliya, there at the island.

This place is for this man (referring to someone seated there), and this dancing is for Gumatj,

⁶⁵ "Dup" indicates the sound of the higher trumpeted note on the yidaki, which was first sounded by Ganbulapula at Guḷkuḷa as a call to other clans to gather for ceremony.

⁶⁶ Suggesting that they may perform this dance later in the day at Garma.

ga dhaṅum ṅaya Gälpu,
ga ṅunha Rirratjiṅu, ga
ṅunha Dhaḷwaṅu,
Warramiri, ṅunha bala
Wangurri ṅarru Yothu
Yindi, Yothu Yindi, Yothu
Yindi.⁶⁷

Njunhaya dhuka ṅoya
ṅarru. Ga baya ṅarru
dhaṅu bala Laynha⁶⁸
gali'ṅa ga bilanya ḷiṅgu
Yothu Yindi, Yothu Yindi,
Yothu Yindi
djutjtjutjnhawala. Ga
ḍuwaṅṅha. Nunhan bala
nhälaṅun Roper, ṅunha
Groote ḍuwaṅṅha. Nunha
bala walu ṅarru guljiya. Nj
unhaya Yothu Yindi

Ga bilanya bitjan ṅanapu
yaka nyena ga ṅunhaya
lirriwi, lirriwi, lirriwi, lirriwi⁶⁹
ṅoya ṅarru ga dhuka
ṅunhaya ṅoya ṅarru.
Bilinya bitjan gaminyarr,
waku, gutharra,
momalkur. Momalkurma
banha banham
momalkurma bitjan nhan
ṅarru, mukulnha
baṅgalam, mulkulyum
ṅarru

and this/ focus I Gälpu,
and that Rirratjiṅu, and
that Dhaḷwaṅu,
Warramiri, that way
Wangurri cont. Yothu
Yindi, Yothu Yindi, Yothu
Yindi.⁶⁷ That path lie
cont. And like that cont.
way Laynha⁶⁸ side/at and
just the same Yothu
Yindi, Yothu Yindi, Yothu
Yindi and so on. And go
up/focus. There/focus to
where to Roper, there
Groote go up/focus.
There to sun cont. enter.
There Yothu Yindi.

And like that like that
we.pl.excl. and sit and
there ashes, ashes, ashes,
ashes⁶⁹ lie cont. and path
cont. Like that like that
gaminyarr, waku,
gutharra, momalkur,
momalkur/ focus that
that/focus
momalkur/focus like that
it will mukul/obj carry
mukul/actor/focus will

and for me, the Gälpu,
and the Rirratjiṅu and
Dhaḷwaṅu, Warramiri, and
the Wangurri are all
Yothu Yindi, Yothu Yindi,
Yothu Yindi.⁶⁷ That way
is still here. It's like that
all over the Laynha⁶⁸
area, Yothu Yindi Yothu
Yindi Yothu Yindi, and so
on. And it goes up to
Roper, to Groote, to
where the sun goes
down. There is Yothu
Yindi.

Just like we are staying
here, there are ashes,
ashes, ashes, ashes -
families scattered
everywhere,⁶⁹ and a path
lies through the family
lines. Like gaminyarr,
waku, gutharra,
momalkur. That momalkur
with will bear my mukul,
and mukul will

67 Djalul is stating that these are proper Yothu-Yindi clan pairings, who should intermarry and act as custodians of each others' business.

68 Laynha refers to the southern coastal areas of the Yolṅu cultural bloc, commonly the homelands south of Yalaṅbara, or Port Bradshaw.

69 Smouldering ashes all over, like the related families scattered throughout Arnhem Land.

baŋalam nyäku miyalk.
 Bitjawilak ŋunhaya
 promise ŋunhaya
 ŋoya'ŋoya ŋarru
 ŋunhalaŋa bala ʃirwi'ŋa
 djinalaŋa, djinalaŋa,
 djinalaŋa. Ŋarru djinaŋum
 bala wapthu'waphuna
 Yolŋu warra, bala rälin.
 Ga gulkun yakan nhäpam
 dhukaŋam yana bitjawilak
 badwaduynmin yaka
 bayaya wo yaka
 manymak.

Ŋarru dhaŋum ŋanapu
 djäma banha ŋarru bitjana
 gam' dhaŋum djalkthuwan
 ga dhaŋum, ŋarru dhuka
 yuŋaguman. Ŋarru ŋäpaki
 warra gulŋiya. Ga
 burr'yuna ŋarru bitjana
 waripuŋuru, waripuŋuru,
 waripuŋuru ŋarru
 dhanalim yaka waripun
 warra duŋduŋjin. Wilak
 nhä, rirrikthun dhanal
 yaka ŋarru bayaya. Ŋunha
 nhämunha ŋurruk mala
 Yothu Yindi - Gumatj,
 Gälpu, Rirratjiŋu ga
 Wangurri.

14 Ga Gupapuyŋu
 bayaju. Gupapuyŋum
 waŋgany. Yow.

carry/bear my woman.
 Like that that that
 promise that lie cont.
 there to ashes/at there,
 there, there. Cont. with
 this there jump Yolŋu
 plural, to here/focus.
 And many/focus
 no/focus what/focus
 path/at/focus only like
 this erase cont. leave it
 or no good.

If this/focus we.pl.excl.
 work that will like this
 like this this throw away
 and this/focus will path
 make new. So non-
 Aboriginal plural enter.
 And dance will like this
 other/from, other/from,
 other/from will they.pl./
 focus no other/focus
 plural be lazy. Perhaps
 what, sick they cont. but
 whatever. That how many
 group group Yothu Yindi.
 Gumatj, Gälpu, Rirratjiŋu
 and Wangurri.

And Gupapuyŋu nothing.
 Gupapuyŋu/focus one.
 Yes.

bear my wife. That's the
 promise system, it exists
 for this family, and this
 and this and this. Yolŋu
 jump to different places,
 back and forth. A lot of
 people are not on the
 right path, just mucking
 things up, some say it's
 okay, others say it's not
 good.

And if we work in this
 way, not throwing things
 away, we will make a
 new path. So ŋäpaki will
 enter. And dance like
 this, people from
 elsewhere, all the
 different places. Some
 others are lazy. Maybe
 what, they are sick, but
 it doesn't matter. There
 are lots of groups -
 Gumatj, Gälpu, Rirratjiŋu
 and Wangurri.

And not the Gupapuyŋu.
 Gupapuyŋu are one. Yes.

Ga lawm dhanalingu
 banha dhapirrk rom ga
 bilinya rom yindi ga
 n̄arra!. N̄unha bala n̄arra
 still bilanya bitjan n̄unha
 bala nhunu marŋgi, ŋe!⁷⁰
 Gunapipi. Yow, n̄arru
 nyäku banha n̄arru yaka
 n̄aya n̄arru balaya.
 N̄unha bala djungaya
 malany Yurrwi⁷¹ ga nhälan
 Ramangin̄. Gulku. Däl
 dhanalingu rom, yaka
 n̄arru entering balaya.
 N̄arru lawm banha nyäku.
 N̄arru bilmam dhanalingu
 banha nunukum bala
 djinawawum dhanal
 marŋgi nayam yaka
 marŋgi nunukuya. N̄arru
 nyena ga bitjan lingu,
 “gululu.”

Yow. Ga nyena n̄aya
 n̄arru ga bitjan yothu ga
 dhanal n̄arru rakaram. Ga
 n̄unhuku Mandawuywu ga
 Babadiwu n̄unhaya
 n̄ändi'miŋu dhupalingu
 n̄unha bala nhäpa
 Wilitjmi warra. Yow, yow.
 Manymak?

And law/focus for
 them.pl. that good law
 and like that law big and
 n̄arra!. That way n̄arra
 still like that like that
 that there you know,
 eh?⁷⁰ Gunapipi. Yes, but
 my that will no I will
 there. That way djungaya
 group/focus Yurrwi⁷¹ and
 there Ramangin̄, Many.
 Strong their.pl law, no
 will entering there. But
 law/focus that mine. But
 clapstick/focus their.pl.
 that for that inside/for/
 focus they.pl. know
 I/focus no know that.
 But sit like this just like
 this, “welcome.”

Okay. And sit I will and
 like this child and they
 will tell. And for this
 Mandawuy/for and
 Babadji/for that
 mother/kin for them²
 that way what
 Wilitj/having plural. Yes,
 yes. Okay?

Their law is strong, the
 big laws and ceremony.
 Over there, sacred
 ceremony is still there,
 like that, you know, eh?⁷⁰
 Gunapipi. But I am not
 to go there. There are
 djungaya there at
 Yurrwi⁷¹ and Ramangin̄.
 Many. Their law is strong,
 not anyone is allowed to
 enter. But that law is
 mine. The bilma is theirs,
 they know the inside,
 but I do not know this.
 But sit here, and say,
 “welcome.”

Yes. I will sit there like a
 child, and they will tell.
 They are mother for
 Mandawuy and Babadji,
 because they also have
 the Wilitj, or Olive
 Python, as totem. Yes,
 yes. Okay?

⁷⁰ Spoken to someone present who had spent a good deal of time in that region.

⁷¹ Another name for Milingimbi.

Ga Galiwin'kuṅuru bayāṅu dar'yundami ṅalinyganhami.⁷²
 Njunhuku Rirratjiṅu ga Liya-gawumirri, bilinya nyāku māri'miṅu. Nunhal Gāwara'ṅa⁷³ nhan duy'yuwan ṅarru bukmakura. Bukmakku banha, buḷaḷ tribe dhanal ṅarru bitjan, bayāṅu yiḍaki, yana biḷma.⁷⁴

Yow, ṅalinygam, “brr brr,” bitjan. Nṅarru bayāṅu. Ga guḷku dhaṅu Yolṅum ṅaya ṅarru gulkthumana djinalan bili ṅalparr nyāku doy'yuwan. Ne? Liṅgun. Yow, ga manyamak.

And Galiwin'ku/from nothing Liya-gawumirr dance.⁷¹ For this Rirratjiṅu and Liya-gawumirri, like this my māri/kin. Here Gāwara!⁷²/ at it arrive will all/from. All/for that, two tribe they.pl willlike this, nothing yiḍaki, only clapsticks.⁷³

Yes, walking with digging sticks, “brr brr,” like this. But nothing. And many this Yolṅu/focus I will cut there because phlegm my arrive. Yes? Finished. Yes, and good.

And the Liya-gawumirr who dance the Djaṅka'wu⁷² have not come from Galiwin'ku. The Rirratjiṅu and the Liya-gawumirr are the same, my māri. Everyone came to Gāwara!⁷³ It's for everyone, but those two clans sing like that, without yiḍaki, just clapsticks.⁷⁴

Yes, walking with those digging sticks, chanting, “brr brr,” like that. There's a lot of Yolṅu stories but I'm cutting it off here because I've got a flu. Okay? Finished. Yes, good.

72 Dar'yundami ṅalinyganhami - refers to a Liya-gawumirr dance related to the Djaṅ'kawu sisters. It is danced with pairs of digging sticks.

73 Gāwara! - sacred sandhills at Yalaṅbara.

74 Referring again to the Liya-gawumirri and also Rirratjiṅu clan Djaṅ'kawu dances, which are performed without yiḍaki accompaniment.