

Garrata

20th May 2007

Maratja Dhamarrandji

YO! GULULU BUKMAK	Hi! WELCOME EVERYONE
<p>Yo! Manymak, n̄arrany dhuwal yäku Maratja Dhamarrandji, ga mäktja n̄arra dhuwal Burralañ. Malany n̄arraku ga b̄apurruny, dh̄aruktja dhuwal Djambarrpuyñu, yurr Dh̄a-malamirr Yolñu w̄añapuy Gurala Binyabi Garraañur ga wiripuny n̄unha N̄anmarrañur. N̄unhi dhudiny gal'ñu w̄aña n̄arraku yirrakany, mandayinmirrnydja ga ringitjmirrnydja ga luku-gamunungumirrnydja. N̄unhi ga likandja n̄arraku n̄orra ga bundurrnydja. Dhuwal bundurr Gululw̄aña, Wad̄unyikpa, Nyikuymirri, N̄arrkamawuy. Ga n̄unhany N̄anmarrañurnydja n̄unhi Djan'kawuny manda ga nhina, dhuwal manda yäku gam', N̄angawukpuy ga Gäwutjumu, n̄unhiliny n̄ayi ga wiripuyirra likan dhuwanna gam', Wurrputtja Riyariya</p>	<p>Yes! Alright, my name is Maratja Dhamarrandji, and my mälk is Burralañ. My tribe and clan nation, my tongue is Djambarrpuyñu⁴, but Dh̄a-malamirr⁵ yolñu (person who eats stingray & sharks) place from Gurala Binyanbi Garrata and also that over there N̄anmarrañur. These are my foundational estates, constituting my mandayin (title deeds, insignia) and ringitj (ancestral texts/songs connections) and my luku-gamunungu (ancestral texts, paintings, documents & title deeds). Here my likan is held and my bundurr⁶ acknowledged. This bundurr Gululw̄aña, Wad̄unyikpa, Nyikuymirri, N̄arrkamawuy. And there at N̄amarrañur lives two Djan'kawu sisters, their names are N̄angawukpuy and Gäwutjumu, there in that place the likan changes to Wurrputtja Riyariya</p>

⁴ There are over fifty Yolñu clans in North East Arnhem, Northern Territory, Australia. Djambarrpuyñu is one of these clans.

¹ Dh̄a-malamirr person who eats stingrays and sharks meat and liver/fat, another name Dh̄a-djukurr, dh̄a means mouth, djukurr means the fat/liver, also means yothu baby child. Mala means blood. We sing, paint and dance about it.

⁶ likan and bundurr are identical it represents the yolñu persons identity names pass onto them through their fathers matrilineal, it is special names relating to their totems and country of origin estates, sung and proclaimed at death ceremonies and at cleansing, smoking ceremonies & rituals and also at the main N̄arra' ceremony where the chamber of law is held, it is mentioned/sung/proclaimed there as well. It also can mean persons bone or skeleton.

<p>Māngani Wulanayṅu wāṅapuy Bayilki Ṇurruyurtjurr Ganiḷawurru, ga ṅunhiliny yolṅu ṅanapurr yāku dhā-banbamirr dhā-yenhu. Dhuwali mandany ṅanapurrṅu dhuḍiny wāṅa ga yirralkany, Ṇanmarranur ga Gurala Binyabi Garratanur.</p>	<p>Māngani Wulanayṅu from this place Bayilki Ṇurruyurtjurr Ganiḷawurru, here we are called/named dhā-banbamirr, dhā-yenhu⁷.</p>
<p>Dhiyalii wāṅanur mandanyṅunur napurr ṅuli ga ṅunhi Warraw'nydja bakmaram yāku Ṇārrany'. Māri-pulu napurrṅu Liya-gāwumirr, Garrawurra mala wāṅapuy Garriyakpuy ga wiripuny Wangitj Milṅaniṅa mala wāṅapuy Marapaywuy ga Dhā-miyarrka. Dhiyanuwurruy ṅuli ga ṅunhi marrtjinyamaramany ṅanapurrṅu romdja Ṇārrany'.</p>	<p>These two places are our foundational estates Ṇanmarra and Gurala Binyanbi Garratanur. Essentially it is at these two places names the we that Djambarrpuyṅu clan nation hold our what we call the Warraw' Bakamaram⁸ which is the Ṇarra' ceremony (The chamber of law). Our Mari-pulu clan nations from the Liya-gāwumirr tribe the Garrawurra clans from place Garriyak and also the Wangitj Milṅaniṅa clan groups from place Marapay and Dhā-miyarrka. These are the Māri-pulu⁹ clans that has the special job of running our business ceremony call the Ṇarra' (The chamber of law).</p>
<p>Ṇarrakuny wāṅa yāku Rinydjalṅu ga waṅarnnydja ṅarraku Buḷ'manydji, gapuny ṅarraku ṅuli ga ḍirritj-wāṅa ṅurnhana-wāṅa, mulkunmirr ga</p>	<p>The name of my place/home/estate is Rinydjalṅu¹⁰ and my totem and spiritual entity is Buḷ'manydji (shark), my waters resounds and penetrates</p>

⁷ Dhā-banbamirr and dhā-yenhu is almost the same they are people who eats green turtle (marrpan dhalwa=pu), banba is the blood of green turtle mirr is suffix meaning having dhā is mouth, yinhu is the blood residue the turtle soup that cooked with (gu)[irr] hot coals and bush herbs call gawatjark, together with the stomach (gulun) and the intestines (biya-biya), when the turtle is cut up and cooked our way the yolṅu way of Mukarr the great turtle hunter who gave us knowledge how to hunt, cook & distribute the turtle accordingly. This word yinhu can also be smell & aroma from cooking and eating the green turtle. This is all in our songs and dances that we perform ritually.

⁸ Warraw' bakmaram means literally breaking bushes to make shelter/shade, it implies the actual ceremony ground where the Ṇarra' the chamber of law is erected and performed, bush university.

⁹ Mari-pulu means matrilineal grandmother who holds special responsibilities

¹⁰ Rinydjalṅu means home of the Djambarrpuyṅu ancestral shark.

<p>malamirr, nunha lukunur munhdhiji yarawarrtji gaymapuru maminjur. Dhuwandja narra ga lakaram nunha damurrun' gapu ga raypinydja narraku gapu yaku meljur rrambanj napurrun mariw-walalan, bili naji Djan'kawuy dharpunjal ganinyidi'.</p>	<p>dirrirritj-wana, nurnhana-wana, mulkunmirr and malamirr¹¹, there at lukunur munhdhiji yarawarrtji gaymapuru maminjur.¹² I am talking about the salt water, but my fresh water is called meljur¹³ just like the ones that belong to our mari clan nations, because of the Djan'kawu sisters giving us our springs and fresh water using their special digging sticks called ganinyidi.</p>
<p>Nunha Gurala Binyanbi nunhiyi ga mayan balanya dharra, yakuny naji nunhiyi Gurala, gapu damurrun' nuli ga ranithirr ga nurrithirr ga manutji-lakaranhamirnydja narraku wayin yaku gukuk, napaawal mel-mutitj, Nunhi naji nuli gapu nurrithirnydja bala najiny nuli yindiny Narrkamawuy Buku-Milanydja Wadunynyikpany Nyikuymirrinny wakalaman marrtji Rinyadjalnun guwatjaman Bukun</p>	<p>There at Gurala Binyanbi¹⁴ there's a river that flows called Gurala, salt water that flows, tides coming in and tides going out, and my pointer/alarm clock is a bird called gukuk, napaawal,¹⁵ when the tide comes in then the big Djambarrpuynu ancestral shark special names Narrkamawuy, Buku-Milan, Wadunyikpa, Nyikuymirri, swims shark style and goes to his resting place/home/estate Rinydjalnu</p>

¹¹ Mulkunmirr and malamirr both means blood of the Djambarrpuynu ancestral shark, telling the story of the water becoming bloody because of the spearing that took place.

¹²lukunur munhdhiji yarawarrtji gaymapuru maminjur special place names of near Garrata the bottom end the deep end of the waters where the Djambarrpuynu ancestral shark lives and his journey begins.

¹³ Meljur special springs and fresh waters created by Djangawu sisters using their special walking/digging sticks called ganinyidi. Each Dhuwa clan group in NE Arnhemland has got its own fresh water and springs sacred and also public.

¹⁴ Gurala Binyanbi is a special big name given for Garrata region the river that flows. Home of the Djambarrpuynu ancestral shark that holds the deep knowledge and understanding of land/seas and culture for Dhä-malamirr Djambarrpuynu clan group.

¹⁵ Gukuk, napaawal is co-oing pigeon bird that is also associated with shark what we call bungan nannu basically means sharks shadow/friend/associate. It has many names not just these two mentioned here, that we sing and dance in our manikay and bungul, mel-mutitj means -eyes for calm waters.

<p>Dharrawarnha Galapunbarri Birrkinjdjingu Rarrowanga Nurmuturmu, n̄ayi n̄uli ga dh̄arra nhan̄u n̄āthil Wanda-N̄aln̄ur Birritj̄nu Gandjipa Nurmuwili.</p>	<p>visits the sacred hill call special names Buku Dharrwar, Galapunbarri, Birrkinjdjingu, Rarrowanga, Nurmuturmu, Wanda-N̄aln̄ur Birritj̄nu Gandjipa Nurmuwili. The Djambarrpuȳnu ancestral shark pays a visit to this sacred hill as it stands waits for him, so he rest his head.</p>
<p>N̄arrakuny dhuwal M̄ana', Buł'manydji burakinyawuy garay' burakin đitjay'mirriy Yirritjawuñ mokuywuñ Murayanawuñ. ga b̄apurruny n̄ayi n̄unhi Gupapuȳnu. Ga dhuwali n̄ayi n̄unhi mayali Garrañurnydja nhakun mari n̄ayi mañ'thurr garraāa n̄unhiliyi w̄añan̄ur yindi mirithirr. Ga n̄unhiyi ga gunda n̄orra ga Garrañan̄ur n̄inydjian̄ur ga ȳakuny n̄ayi n̄unhi 'Galtha'n̄ur' n̄unhi n̄ayi yirritja mokuy Murayana luku-n̄alyurr, milak- nhirrrpar, djugu-nh̄añal bala dharpuñala n̄unhi M̄ana'n̄hany benuryin.</p>	<p>My Djambarrpuȳnu ancestral shark M̄ana', Buł'manydji is speared/wounded with a spiked spear from a Yirritja mokuy Murayana (Yirritja ancestral spirit being call Murayana) and he belongs to the Gupapuȳnu clan group. This is the meaning of Garrañ that there was a war something major had happened in that place Garrañ. There remains a mark some rocks on the mud plains that shows about this event and the name for that place is 'Galthan̄ur', where the Yirritja mokuy Murayana rested his foot and got his spiked spear ready to his spear thrower and skillfully took the aim, then threw the spear and speared the Djambarrpuȳnu ancestral shark M̄ana', Buł'manydji from that place.</p>
<p>Dhiyal w̄añan̄ur dharrwa ga dh̄awu n̄orra ga mayali', w̄añany n̄ayi dhuwal Garratany' dhuwurr-ȳätj ga gumurr- d̄äl. Dhiyal n̄unhi w̄añan̄ur Rinyadjal̄nur, garan̄an̄ur n̄anapurr n̄uli manikaynydja liyaman, dh̄arrany n̄anapurr n̄uli bala n̄almaraman garany</p>	<p>Here in this place Garrañ remains many stories and meaning, this place a is also forbidden and sacred/secret and a very hard place. It is in place our Rinydjäl̄nu and the Gar̄nga¹⁶ that we sing about in our manikay songs. When we do bun̄gul the ceremony we stand</p>

¹⁶ Gar̄nga means the actual geographical location of the place the hills, plains, that land where the shark had created and left its mark, so it is connected to the M̄ana, Buł'manydji the Djambarrpuȳnu ancestral shark.

<p>warrngulnydja bukulilnydja <u>wandalilnydja</u> manjanhany yakarrman, bala ga waywayyuna lukulil munhdhunilil yarawarrtji mäminlil. Waywayun napurr nuli nhäkurr nhäkurr wänalil ga ringitjilil nhämunha Dhuwa mala bäpurru ga ringitj napurr nuli lakaramany manamanapaminyawuy ga bulu mala- wulkthunnawuy. Bala bejuryiny naya nuli dharyunna waltjanha garngan nunhan bikulandjin marranäaräarna. Wiripuny naya nuli djalthun, dharyun bejur gunmuknur dhukumunur garan rirkirwangan warrngulnha ga milyarr gara raputja dhumudal ga gaditjirri. Wiripuny nathan nuli marrtji dharyun djalkthun nathamian bunydjulpunydjulnha burrunandan djiwurrumirra, bawanha bawaniman. Gundirrnha nuli buku-wuämaram bulpulyunmaram djakuuluny naya nuli marrtji yarrarrayun dhärra mali- yolnuthirr Garngalil djätji bikulandji.</p>	<p>and lift our special spear the warrngul and place it on our heads depicting the (majan) the cloud formations that is above us then begins to point slowly at every direction starting at Garrata region of the sacred hills and the deep waters of lukunlil mundhinl yarawarrtji mäminlil. We point to every direction of other Dhuwa places and people groups mentioning their special names of importance and significance relating & connecting us through alliances and songlines. We sing & dance the cloud formations coming together and separations the drifting away, each to their own respective clan groups. Then after that it rains down from the sky special names (gunmuknur, dhukumunur), pours/showers down giving spears special names rirkirwanga, warrngul and milyarr, raputja, dhumudal and gaditjirri. It also rains & brings food special names nathamia, bunydjulpunydjul, burrunandan, djiwurrumirra, bawanha, bawaniman (bush potatoes). The rain makes the ant hills come up special names gundirr, djakuulu and stands along the Djambarrpuynu shark country call garnga, djätji, bikulandji.</p>
<p>Dhiyala wänunur rinydjalnur bulkunur napurr nuli nunhi maranydjalkkuny gapu-nhäma djän-wutthun, larrumany nhanu namalwu djukurrwu binyadjalnuw burrutjunungu, märramany marandjalktja, bumany balatjthuny bala wänalila Gäma</p>	<p>It is here in this country rindjalnur bulkunur (place of stingray & sharks breeding place) that we hunt and look for stingrays and small sharks special names gapu-nhäma, djän-wutthun¹⁷ mainly looking for the namalwu (large stingray) djukurrwu, binydjalnuw,</p>

¹⁷gapu-nhäma, djän-wutthun means to hunt for stingrays (Jamal) and small sharks (mulunhara), we sing and dance about this too

<p>rinydjalñulila bala gurthany' dhungur'yun ñalukthunmaram ðuttjiynha, bala ðukan marrtji djänthirra maranydjalkdja, dhuwal ñanapur dhä-maranydjalkmirr dhä-malamirr yolñu. Waluynydja napurr dhu maranydjalkkuny marrtji dhawalyuny balwurrya' bäy dhu dharrangulk ñayi barr'yun, nyumukuniny-midawarryu. Benjyiny napurr ñuli liyaman manikay ñunha Gärulil napurr dhu gärru ga ðuka ñatha ganguri, benjyiny napurr dhu ñorran warraw'ñura minitjpurñura, ñayi dhu ga warwaw-wilyunna, ñorran ñanapur dhu wayanñhunmirra wurrakadiñura djalkthunmirr, ñunhanuwuy banydji yolñu dhawal-mirriñu, Nyikuymirri Gululuwana Wadunyikpa., Ñorrany ñayi dhu ñunhili bili yan wänanur Rinydjalñur mulkunmirriñur balawarmirriñur.</p>	<p>burrutjunungu. We get the stingray ñamal we hit it with a balatj big stick then bring it home, then make fire gurthan dhungur'yun ñalukthunmaram with special wood call ðuttji rubbing the sticks together. Then we cook & eat proper way, kneading the meat and mixing it up with the fat/liver of the stingray, that's why we called dhä-maranydjalkmirr, dhä-malamirr yolñu. We hunt for stingrays & small sharks in seasons when it's time is what we call balwurrya that's when the small red flowers bud we call dharrangulk beginning of small harvest we call nymukuniny-midawarr. Then we sing about the bush yams we call ganguri and the place to go collecting yams is called Gärul, after that we go to sleep in the shady of tree we call minitjpur as it gives a good shelter, we sleep a roll around enjoying the shade acting out our ancestral wurrkadi (witchetty grub) from that place, the name of the ancestral Djambarrpuyñu wurrkadi is also Nyikuymirri Gululuwana Wadunyikpa. He lays sleeping there in his own Rinydjalñu mulkunmirriñur balawarmirriñur.</p>
<p>Dhukarr ñunhiyi ñorra marrtji ñanapurruñ ñathiliñu yäku Bunhdamarr yikpaði warryalwarryal mamuduku, wiripuny ñayi dhuwal raki yäku nhanñu ñurikiyi dhawal-mirriñuw. Ñunhili ñayi dhu warrakan ñal'yun Gukuk, Napalawal dharpalil Guluwulil djandilil, benjyiny wiripuny muka warrakan dhu ñalyun dharpalil rraminbalil garranarri wurrdjulul dharpa ñunhi ñayi ñuli ga dhärra/burakirr ðinirrkthun watawun ñunhili Garanganur, ñunhili</p>	<p>There is an old well trodden ancient path we call the Bundhamarr, yikpaði warryalwarryal mamuduku this can also be know as sacred string, belonging to that person form that area. There the small bird pigeon called Gukuk Napalawal sings from the tree call guluwu, djandi, then another bird flies and sits on another tree called rraminba garanarri wurrtjulul as it sways in the wind making noise on that location Garanganur, in that ancient path call Bundhamarr warryalwarryal</p>

<p>Dhukarrŋur Bunhdhamarrŋur warryalwarryalŋur, ga warrakatja ŋunhi yäku Bewik nalkutjawuy gumurruru mel-märramba' warrakan bungandhi bili yan nhanŋu Miḷangu <u>Narrkamawuywu</u> balanya bili nhakun Gukuk Napaḷawaḷ bungan nhanŋu. Ga ŋunhili wäŋaŋur napurr ga manapamirr wäŋa ga warrakan mala ga maḍayin mala napurrŋu ga gamununŋu ḷuku-dhuḷaŋ.</p>	<p>and the bird's name is Bewik nalkutjawuy, gumurruru, mel-märramba (clever adulterous bird), that bird bewik and the other gukuk they both we call bungan (associated with, partners) for the custodians & keepers of the land the Miḷan <u>Narrkamawuy</u> (Djambarrpuyŋu ancestral shark) and there at that place we join together our land our animals and our maḍayin (customary system of law) documented and enshrined in our gamununŋu, ḷuku-dhuḷaŋ (paintings).</p>
<p>Yo! Märr ŋarra warwumirriyin dhiyaŋ dhäwuny, lakaranharay ḷiyan marrtjin wäŋalila, ŋayilpi'lil ga bulu ŋaḷapalmirr maḷŋthurr yothu yindi märi-gutharra.</p> <p>Ga wiripuny napurrŋu dhuwal rumbal mala yäku mirr mala warrpam beŋur bili yan muḷkurrŋur ga bala ḷukulil bat. Napurrnydja ga balyunmirr ga mam'maranhamirr bala Mäŋawal, Buḷmanydjilil. Dhuwal muḷkurrnydja ŋanapurr yäku wanda, ŋarakany napurr yäku yärr/yimin, waŋany djarrak, yaŋarany yikparra, ḷukuny marpin, ḷirany ŋangalala, maŋguny ŋarraku mäla matha-djinbulk rirrkirwäŋa/warŋuḷ, melnydja djirrkurul. Mariny napurr dhu balyunmirr bala Mäna'walyi bili yan maḍakarritj mirithirr, ŋanapurrŋuny Mäna' burakin ŋuriŋiny ga lakaram yakan barrari ŋula nhaku wo ŋula yolku, gurrupanmirra yan. Bitjan napurr dhu wiripuny waŋa yaka nhe dhu ŋarrany wandaŋy ŋayatham ŋarrakuny ga dhuwal Dharrwar gurruŋ ga wiripuny napurr dhu bitjan waŋa, yaka ŋarrany djirrkurulnydja</p>	<p>Okay! I'm feeling little bit concerned and worried as I tell you this story, it reminds me about my country here Garrata and <u>Nanmarranŋur</u> without people living there it's empty, as I think also about my forebears & ancestors, my father and the yothu yindi (mother child) people of my country and also the mari-gutharra, we being the mari and all our gutharra (matrilineal grandchildren) who have passed away, I feel sorry.</p> <p>Also our Djambarrpuyŋu body parts are all named according to our totems mainly the Djambarrpuyŋu ancestral shark, from the head right down to the foot.</p> <p>My head is called wanda</p> <p>My blood is called mäla</p> <p>My eyes is called djirrkurul</p> <p>My teeth is called ŋangalala</p> <p>My back is called yärr/yemin</p>

<p>munygun, n̄arrakuny gapu mulkunmirr malamirr, yurr d̄jinawany n̄arraku ga ralkthun.</p>	<p>My arms is called djarrak (seagull)</p> <p>My legs is called yikparra</p> <p>My foot is called marpin</p> <p>When I speak strong and sharp my tongue is like the special sacred Djambarrpuȳnu stingray barbed spear call warr̄ngul. When we fight we identify with the furiousness of the Djambarrpuȳnu ancestral shark even though he was speared and killed there's a determination there that inspires us to be strong and not to fear anything or anyone.</p> <p>We have a saying like this 'do not reach/touch my wanda (head), I have this Dharrwar this sacred hill, where the head of the Djambarrpuȳnu ancestral shark has rested and shown himself.' There's another one, 'do not cover/blur my eyes (djirrkurul) my waters maybe covered with blood (mulkunmirr, m̄alamirr) on top/surface, but underneath there is clean transparent water (ralkthun ga), implies I can see what's coming.</p>
<p>Yo! Bilin Dhuwal. Djutjut̄jnha.</p> <p>Gukuk, gukuk!</p>	<p>That's all, I'll finish here. Good bye!</p> <p>Gukuk, gukuk¹⁸!</p>
	<p>Written Maratja¹⁹ Dhamarrandji²⁰</p>
<p>Notes on key words</p>	
<p>yirralka</p>	<p>Is yol̄nu person original place, where he/she or the Paterlineal ancestors have</p>

¹⁸ sound of the Djambarrpuȳnu pidgeon

¹⁹ Maratja means big stingray gawukalān̄/Namal,

²⁰ Dhamarrandji means the Djambarrpuȳnu special stingray barbed spear called warr̄ngul.

	come from? And their connections and associated affiliations to that country and the maḍayin (the law) of that particular land. Foundational/original estates.
ringitj	Our yolŋu ancestral texts/songs, when start to engage to other clans groups when follow this strict way of the ringitj system of connection and associations, our alliances, the commonality we have with the other clan groups and tribes in songs and dances, our songlines and the stories have to be the evidence to the recognition & maintance of it.
luku-gamunungu	Our yolŋu ancestral texts & documents portrayed and exhibited in our traditional paintings it also shows our connections to land and country and the surroundings seas, this is our title deed our story of our land, country and seas.
likan	~ikan is yolŋu word for elbow, around the point in the corner, but also it more significant than that, it is our ancestral patrilineal surnames that is also connected to our yolŋu human bones.
bundurr	Bundurr is almost the same but more sacred & revered/precious word for the yolŋu. The whole skeletons of yolŋu body.
läy-gora	Literally means your side of your face is ashamed, meaning there's an obligations that has to be met by fullfuling what is required. The right thing to do, eg If a yolŋu catches a few fish, and he/she walks pass another person who has nothing he/she must give at least something to the other person who has none. This is läy-gora.
minjurr	Places value on people and things.
balyunmirr	Identifying/aligning yourself with

	<p>someone or something. To the yolŋu, most would identify/align themselves their characteristics, behaviour to the their patriline totems be it shark, crocodile or whatever. This is evidence in the bungul ceremonies and the dances that we perform.</p>
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