Manbuyŋa Garmak Warramiri



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Garmak
Warramiri

Singer: Barripaŋ

Commentary: Ŋalambirra, Barripaŋ, Lewukaŋ

Original DVD: 1997 Jennifer Deger, Alan Bäṉgana, Charlie Ŋalambirra

This version: Gotha, Birrkinbirrkin, Dhäwa, Bili'ɒili Mayawunŋarri, Makuyuk, Michael Christie, Hugh van Weeren.

The Northern Institute, Charles Darwin University.

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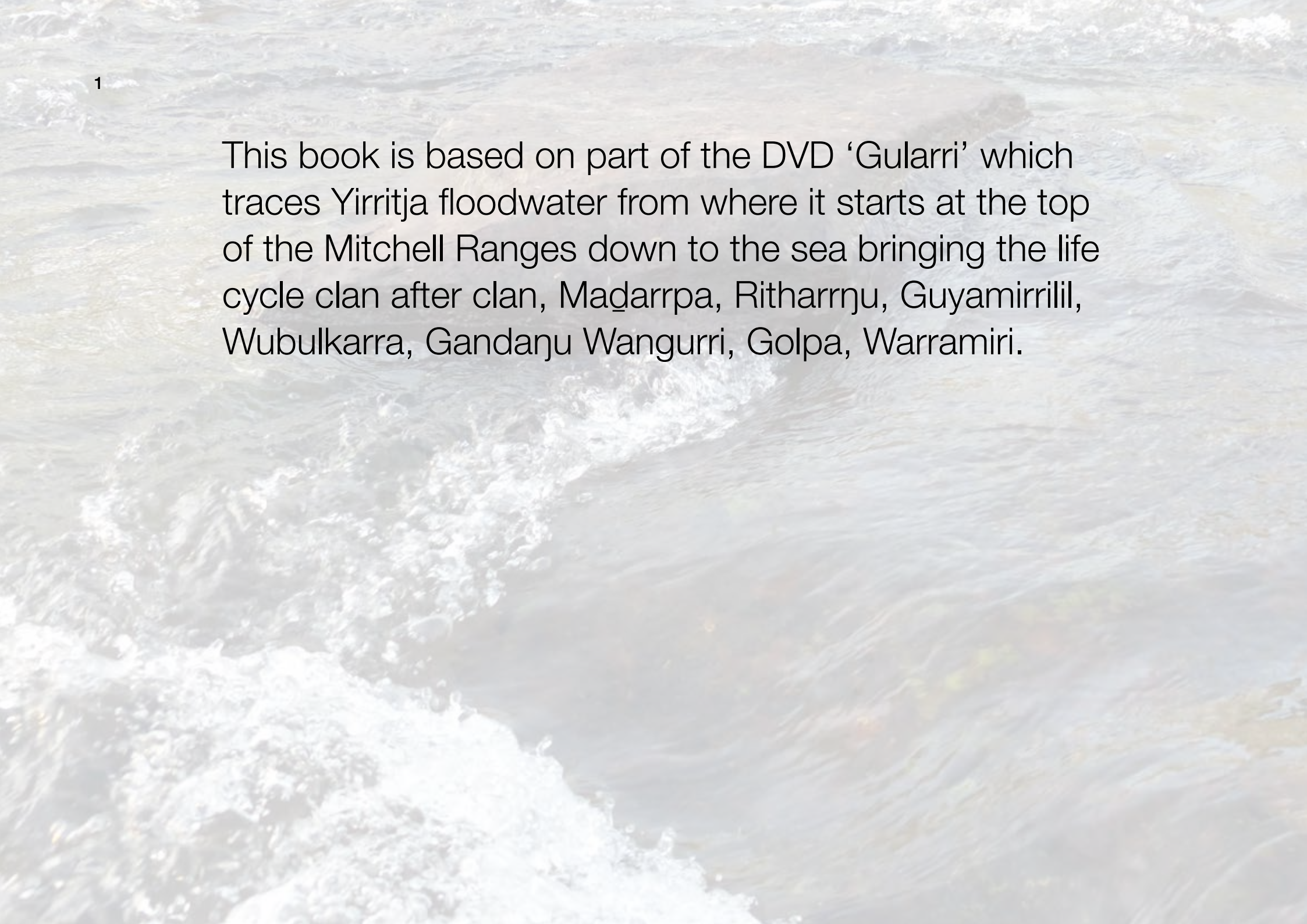


This book is based on part of the DVD ‘Gularri’ which traces Yirritja floodwater from where it starts at the top of the Mitchell Ranges down to the sea bringing the life cycle clan after clan, Maḏarrpa, Ritharrŋu, Guyamirrilil, Wubulkarra, Gandaŋu Wangurri, Golpa, Warramiri.







Djaŋuya bili warapulay, bulal'mi ŋaya ŋarru djaŋu rakaramam.

Wäyin yu̲tthuwan barka ŋoya

Ŋala djaŋu manbuyŋa nyäku wakalŋin Manyiŋa Bu̲lumbu̲lŋa Rimbitja.
Manbuyŋa djuwanma wakalŋin Yikiŋa Yikinymulaŋa Dharrpalŋa.
Nhalpiyan buku-nyenan warltjaŋa djuwanma manbuyŋa Bukurrinyin Nyorkmiŋa nhäwu ŋunham barkawu mäd̲aywu Wuymirriwu

Barripaŋ begins his song by mentioning the two people he is singing for...

.. the sea birds spreading their wings ready to fly...

'where is this place where the waters are rising up?...'







Ŋunha nalandjiwu nalalwaŋwu wakalŋin
Yarr, ------ manbuyŋa djuwanma
nyarkthumin
Bärrku dhawirrpa gurrurinyaŋala
warŋgulŋa bul̲pul̲ŋa.

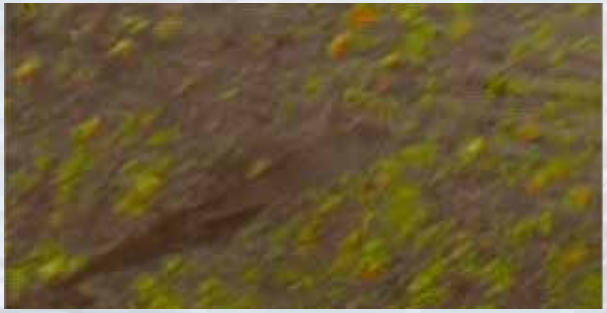
Waŋgany ŋunham l̲iyunmin Dhuwaŋa

Maka Dhuwaŋa Makinmurru
Djarrwa l̲awa l̲ warŋgul̲ŋa
Nhäwu ŋunham wakalŋin barrparrŋawu
yamitjpadadawul
Guluwurrk gulurruwu
Nhäwu ŋunham wakalŋin manbuyŋa
ruyu ŋurrkan
Djarrwa l̲awa l̲ makinmurru
Yarr, yarr ----
Ŋalinyu yaka l̲iyunmin djaŋu manbuyŋa
nyarkthunmi.

Getting ready for the whale to come..'

Coming down towards the dhuwa country...

'Getting ready for the sunrise...'



Wäŋanydja ŋayi ŋunhi dhuwalana Yotjpi Bulumiri. Yotjpi Bulumiri ŋayathaŋalana ŋarra. Ŋayathaŋalana ŋarra Gurrumalaŋur.

Gurrumalaŋuru ŋarra ŋayathalana nhoka Gamaḏala Bungurrunydjiŋuru, Barral̲al̲akŋuru L̲al̲akŋuru Gamal̲aŋga'ŋuru Yirrkirinydji, Burrumdjupurŋuru Warrŋinywarrŋinyŋuru.

Ŋayathaŋalana ŋarra dhuwala ŋayambalk

Ŋunhi ŋayi wapthurrunanydja gunbirrwirr, ŋayinydja l̲arruwa'yurrunana wäwunuŋala ŋayi Gurrumalaŋuru.

Wäwunuŋalanydja ŋayi Barral̲al̲akŋuru nhokaŋuru Gamaḏalaŋuru.



The place is called Yotjpi Bulumiri, I have arrived. I have now come to Yotjpi Bulumiri. I have come here from. From Gurrumala.

Bungurrunydji. Arrived from Gurrumala, from the rock at Gamaḏal. from Bungurrunydji, from Barral̲al̲ak, from L̲al̲ak, from Gamal̲aŋga', from Yirrkirinydji, Burrumdjupur from Warrŋinywarrŋiny.

Now I have arrived at this place where the little gunbirrwirr fish jumped out of the water.

The water overflowed and began to make the rushing roaring noise from Gurrumala

Roaring down from Barral̲al̲ak, from from the rock at Gamaḏala.



Ŋalambirra, sitting at Bulumiri, begins to tell the story.

The water that rushed over the rocks was the floodwater building up from the beginning of the wet season.







Wäwununŋalanydja ŋayi dhä-rirrakaymirrinydja ŋarrakuwuy gupaŋur Barra'ŋur. Bungirrinydjiŋuru, Nhokaŋuru ŋarrakuwuy Barmal ŋayipi.

Ŋayipi galanydjanydja baṉbilkkuŋala. Galanydja ŋayi baṉbilkkuŋala.

Ŋayipi barrtjaraynhanydja marakanhanydja rrurrumuluŋalanydja ŋayi.

Gäŋalanydja ŋayi, yäna liŋgu, bala ḏakthunmaraŋala ŋayi. Dhethi Gunbaḻga Gapalamarr Burrawaṉdji Rägila Burrumdjurpur.

Ḏakthunmaraŋalanydja ŋayi nhoka Gamaḏalaŋuru. Gapalamarr ŋayi, ḏakthunmaraŋalana Burrawaṉdji Burrawaṉdji ŋayi ḏakthunmaraŋalana Gumuluma.

It was roaring down, making a rushing noise from my own place the top of Barra', from Nhoka, Bungirrinydji, from my own place Barmal.

It was collecting all the leaves and sticks on the surface of the water.

That was the sticks and leaves of the Barrtjaray paperbark tree which was swept down.

It carried it all down until it forced its way through the rock.

It collected at Gamadala, against the rock Gapalamarr, it burst through Burrawaṉdji. At Burrawaṉdji, when it burst through, it was Gumuluma clan.

The water was sweeping down all the sticks and leaves of the paperbark trees high up in the swamps.







Gumuluma ŋayi ḏakthunmaraŋalana, Butjalany, Djalimanany, Ŋarrkandjany, Wiliwilŋany. Bonŋurany Gurrumalaŋur.

Manymak, dhuwalana ŋunhi wäŋanydja ŋarra dhurrparaŋalana. Dhurrparaŋalna ŋarra wäŋa ŋunhi Dhuwala Yutjpi Bulumiri. Ga dhuwana maṉḏa ŋunhi ŋarraku märi'mirriŋunydja maṉḏa.

Dhiyaŋuna maṉḏa ga ŋunhi ŋayathamanydja maṉḏapina, maṉḏapina ga ŋayathamanydja. Wäwa'mirriŋu walala dhawar'yunmina, dhiyalaŋumi ga ŋunhalaŋumi.

Dhawar'yunminanydja, dhuwalanydja maṉḏapina ga marrtji napurruŋgu, bukmakku yolku, yolku, yolku, yolku, yolku. Maṉḏapina ga dhuwala marrtji.

It was Gumuluma when it burst through, there at Bonŋura, Butjala, Djalimana, Ŋarrkandja, Wiliwilŋa. At Bonŋura, Gurrumala.

Okay, so those are the places upon which I have trodden. I've been there, and now I have arrived here at Bulumiri. And these two people are my two grandfathers

These two own the story, only these two, just those two hold it. All their brothers have passed away, from over here and from up there (from where the water flows down).

They have all passed away, and only these two are still going for us, and for everyone, whoever, whoever, whoever, whoever. Only these two survive.

Ŋalambirra introduces Lewukaŋ and Barripaŋ

Only Lewukaŋ and Barripaŋ are still alive to tell the whole story.







Ga ŋunhana rrakunydja wäŋa Banŋala ya ŋunha dhärra, ga Nhoka Djäwk.

Banŋala ya' ŋunha nhoka Djäwk, ŋunhayina rrakunydja djul̲kthurrunan märi'mirriŋu Barmaldja.

Barmaldja ga djarrarrayundja ŋunhana djul̲kthurrunana rrakunydja ya' ŋunhana Banŋala.

Manymak ŋayinydja roŋiyina Gumulumanydja dhuwana. Dhuwana ŋayinydja Gumulumanydja. Gumulumanydja ŋayi dhuwana ŋayinydja, Butjala.

Ga Yotjpi ŋayi Bulumiri, ŋayi dhuwala. Yutjpi Bulumiri dhuwalanydja ŋayi ga djäkany'tja maṉḏa ga dhuwala maṉḏapina märrma'na dhiyaku ga ŋuruku.

So that over there is my place, you see standing there, Banŋala, and that rock over there called Nhoka Djäwk.

The water passed Banŋala, Djäwk rushed down forcing that rock along past Barmal my Madarrpa clan grandmother.

Barmal was standing firm there, and the water Banŋala rock.

Okay, until Gumuluma Island came to rest. This place is Gumuluma. Gumuluma is this place, (also called) Butjala

So Yotjpi and Bulumiri (those Ritharrŋu rocks), these two men are looking after this place, and only those two, for here and for there.

The rock was washed down and came to settle at Djäwk.







Ŋunhi ŋayi wäwununŋalanydja gulanyinga dhiyalaŋumi maṉḏa wutthunminanydja, wutthunminanydja maṉḏa dhiyalaŋumina.

Galanydja ŋayi baṉbilkkuŋala, ŋunhi ŋayi gurrupara, gurrupara ŋayi yolnha, yolnha, yolnha, ŋayi gurrupara.

Nhäkurru malaŋulili mayaŋ'lili, malaŋulili, gurrupara ŋayi ŋayipi, Gurrumalaŋur.

Gurrumalaŋur ŋayi gurrupara, barrakthurruna ŋayi Djirrkura ŋunha.

Djirrkura Gurrumula Yikatjpirr ŋunha Gutatjpirrwuŋu. Malawuṯwuṯ ŋunha Binyinymarrawuyŋu, Gaywaṉaŋala Murrurinya.

So making that rushing noise, this is where they crashed into each other, they came together here.

That leaf litter and dust collecting on the surface, that's what it distributes all around to those people and that group, that group, given all around.

Wherever it went, to whichever group, to whichever watercourse, it all originated at Gurrumala

That which was given from Gurrumala, and forced downstream, that was Djerrkura.

And became Wangurri people, places and water.

Lewukaŋ and Barripaŋ are custodians for the rock

The whole process of distribution began at that Ritharrŋu place called Gurrumala.







Manymak. Gurrupara ŋayi ŋunha Barmalnha Nuṉatjpirrnha ŋunha Balambalnha Baykurrwaykurrtji Rinyiŋarriny Dhawuḻumirriny.

Manymak, djuḻkthurruna ŋayi, gurrupara ŋayi dhuwala, barrakthurruna ŋayi dhuwala Djinmaralmana, ya' dhuwala.

Djinmaralmana ŋayi barrakthurruna Rrambala Gurrkarrinya Biḏilyurru.

Djuḻkthurruna ŋayi, gurrupara ŋayi, Dhurrwaḻapaḻ ya' dhuwala Maŋ'kurrtji. Dhurrwaḻapaḻ, Garaŋarrinya, Wurrmaltji, Dhupaṉba, Yalanydji, Dhupayupa.

Djuḻkthurruna ŋayi Muḏurrku ŋunha Rrambala Gurrkarrinya Biḏilyurru Miliway ŋunha Ganbaltji.

Okay, so it was given across to Barmal, to Nunatjpirr, at Balambal, for Baykurrwaykurrtji, Rinyiŋarriny Dhawuḻumirriny.

Okay, so it went past, spreading forcing its way through there at Djinmaralmana (where the fresh water is at Gapuwiyak)

Forcing its way through at Djinmaralmana, Rrambala Gurrkarrinya Biḏilyurru

Going past, giving over, at Dhurrwaḻapaḻ yes, there at Maŋ'kurrtji

Going past Muḏurrku there at Rrambala Gurrkarrinya Biḏilyurru and Miliway over at Ganbaltji.



Ga djuḻkthurruna ŋayi, ŋayipi yäna waŋgany, dhaḻatj ŋayi gäŋala ŋurru-walmana ŋayi Burulka Gaṉḏaŋu.

Gaṉḏaŋu Burulka ŋayi ŋurru-walmana bala djuḻkthurrunan. Dhiyalaŋuminydja maṉḏa wutthunminana.

Ŋayi nhanŋu gaŋgathina dhipuŋuru Rorr'ŋuru.

Rorr' ŋayi nhanŋu dhipuŋuru gaŋgathina manbuyŋa garŋgirr. Gaŋgathina ŋayi wapuḻuḻ

Ŋayinydja nhanŋu beŋurunydja wäwunuŋala guḻanyinga rarrkalmuŋala.

Barrtjaraynha dhukunnha marakan ŋayi gäŋala.



And so it went on, only that one, carrying with it the deep knowledge. It came bubbling up at Burulka, Gaṉḏaŋu

At Gaṉḏaŋu Burulka it came out, and carried on. And this is where they came together.

And the water at Rorr' was ready and waiting.

Over at Rorr' on the other side, the manbuyŋa garŋgirr waters were getting ready. Wapulul waters were getting ready.

And from the other side, the Gulanyinga waters were roaring down.

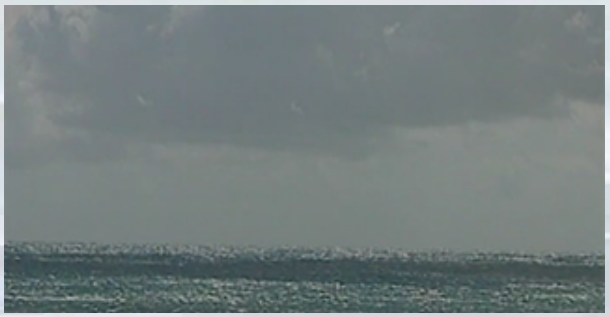
Carrying the small bits and pieces of



The deep knowledge of Yirritja people is carried by the floodwater. When it arrives at the sea, it bubbles up all around.







Dhiyala maṉḏa wutthunminananydja.

Wutthunminananydja maṉḏa dhiyalaŋuminydja, bala betjtjinhana maṉḏa dhiyalaŋumina.

Bala maṉḏa waŋanhaminana bitjarrana “Bilina dhiyalana ŋali dhu betjthirrinydja, ga betjnha ŋali dhuwala, gaḏinnha ŋali dhuwala. Rraŋgura muḏurrkun, ŋorranana ŋayi dhuwala”.
Yow, gutjarra djuwaniyan dhäwum ŋatjiliŋun, yuwalkma nhan djuka,

Gätjuŋaliwum warrawu märiŋaliwum warrawu, ŋunhal ga djinal, djuwanuya nhan batjuwarrma.

Yuwalkma djinaŋ ŋali yakan nyenanam ŋätjiliŋuyum romdhu.

paper bark.
This is where they met together.

They met together here, and they both became calm betj water here.

And they said to each other: “Okay, finish, here we will become calm, we are calm here, we are gadin. Rraŋgura muḏurrkun calm water is lying here”.

Yes, grandson, that is the ancient story, that is the true path,

for your great grandfathers and your grandfathers, there and here, that is their path.

It is true that we are living by means of an ancient law.

Here at Bulumiri the two waters, the floodwater and the sea, come together.

The sea water has already prepared itself for the confrontation.

They meet together, and then they become calm.

The two waters have finally come together in agreement.



Ga djaŋum dhäwun nhan ga nhä yulŋum, gutjarra? Bilindja ŋali betjinan?

Yow, ḏayparrandja djaŋu ŋoyan wulumun dha̱latjnha betjnha ga̱ḏinnha mungulnha.

Ŋunhuwa̱li Mi̱narraŋuru Yaliyali̱ŋuru bärrkuŋuru Burrumdjupun djaŋun dhä-yurpuŋan betjnha ŋoyan.

Ga djaŋun manapanminan rraŋguram dhawa̱tthuwanan ŋoyanan djupal mu̱ḏurrkum djaŋum marrawu̱lwu̱lyinan, marrawu̱lwu̱lma ŋoyan betjma.

Rraŋguram wuŋgurrkthuwana djaŋum ŋayin djurrparanam dhä-yurpun Yitika djaŋu Marrthinika runu'runun djurrparan 'Djawalnha ŋali̱ŋgu manapanminan ŋali djam, djam ŋali ŋoyanan betjnha dha̱latjnha'.



So what does this all mean, gutharra? Are we living peacefully?

Yes, the peace of the calm waters, ḏayparran, wulumun, dha̱latj, betj, ga̱ḏin, mungul.

From far away at Mi̱narra Yaliyali Burrumdjupun it finally settled down.

And here they joined together calmly, they came out and became calm, and rested there as calm water.

It became calm ocean, pressing down around the islands of Yitika and Marrthinika, 'Here is the place where we come together, where we rest as calm



Now Barripaŋ starts to talk.

Do we still live together in peace and harmony as the ancient story has told us?







Ga rraŋguran muḏurrkun wuŋgurrkthuna nhan ŋarru dhä-yurpuŋan djinalan djurrparanan nhunu maya-wutjiri djaŋu manapaminan ŋali. Butjirinhan nhunu djurrparan yäkum djaŋum ŋali ga buŋgan ŋali butjiri maya-wutjiri.

Ga djaŋuya yäkum gutjarra djinalam ŋali ga banya ŋali. Ga bilanya gutjarra. Ga ŋalan, bilin djaŋu gutjarra.

water'.
And that calm water, coming to rest and producing the maya-wutjiri smell, coming together, and pressing out that rotten smell.

So that's its name, gutjarra, and that is you and I. That's how it is, gutharra. So where to now, gutharra?

Having come together, and having died, producing the strong smell which comes from the sea at certain tides, a sign of agreement among these Yirritja groups.

Acknowledgements

Sung by: Barripaŋ

Commentary by: Ŋalambirra, comments by Barripaŋ, with Lewukaŋ also in attendance

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