Gapu Milŋurr

Raymattja Marika

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Gapum dhaŋu, milŋurrma dhaŋu gapu, Dhuwa gapu ŋayiŋa. Dhuwaŋa ŋayiŋa bukmakku yolŋuwu Dhuwawu warrawu.	*This water, This water is Milŋurr water, Dhuwa water in place. In a Dhuwa place for all the Dhuwa people.*
Ga bitjan nyäku gapu guŋnharra nyäkum gapu, ga ŋunha Yalaŋbara ga Guluruŋa.	*I have my own water like this, there at Yalaŋbara and Guluruŋa*
Raypiny gapu bokmanda dhupaliŋguŋ yapa'manydjiwuŋ banha dhupal ŋarruŋan, dhawal-yarpuwan dhupal ŋarruŋan bayiŋuya ganinyidiyu.	*Fresh water created by those two sister when they came piercing the ground as they went using their sacred digging sticks.*
Djäma ŋarruŋan dhupal banhaya gapu ŋayili gunyan ŋarruŋan.	*These two went off putting the water holes in place.*
Ga djalkiri dhupal nhinathuŋgan ŋarruŋan malawul, mittjiwul, bäpurru'wul.	*As they went leaving the foundations, for all the different people, groups and clans.*
Guŋan ŋarruŋan dhupal, yäku nhinathuŋgan warrakannha, yolŋuny, bäpurruny, mittjiny, ga nhän malanyŋu guŋan ŋarruŋan rarr'yuwan djalkiri malanyŋu rom ga biyapul dhäruk bayiŋuya yapa'manydjiwu wulaythu.	*They gave the names which remain for the animals, people, groups and clans, and whatever else, puring them our for the laws of the different groups and their different languages, from those two sisters.*
Ga banhaya dhupal ŋarruŋan dhupal bayiŋuya ganinyidiyu.	*And off they went, using their digging sticks called ganinyidi.*
Djäma ŋarruŋan dhupal bokman ŋarruŋan gapu banhaya milŋurr.	*As they went they created the milŋurr water.*
Nhän yaka ga rakaram banha Milŋurr. Milŋurryu rakaram yaka.	*It explains that milŋurr. The milŋurr shows that.*
Ŋayi banha ŋayi dhaŋu, land, ŋalmalinygu ŋaraka ŋayi ŋaraka.	*That place, that land, is our 'bone place'.*
Djalkirimi, foundationmi, rommi, law'mi.	*Containing the foundations, the culture*

	and the law.
Gunyan ŋarruŋan dhanal rom ŋalmaliŋgu.	*They gave us our culture.*
Yolŋu banha ŋalmaliny yaka ŋayathan bayiŋuya romdhu malaŋuyu yolŋuy warray.	*We Yolŋu still hold on to that, by means of the law, groups and people.*
Banha ŋalma ŋarru ŋayathan ga gunyan yalalaŋuwu djamarrkuli'wu.	*We will hold it and pass it on later for our children*
Rulwaŋdhun ga marŋgikum ŋarru ŋalma banhaya rom malanyŋu yumurrku'nha ŋalmaliŋguway.	*Put in place and teach the laws to our young people.*
Ŋunha djunama ŋunha bärrku banha ŋalma yaka marŋgi nhalpiyan dhanal ŋarru yalŋuwa.	*There far ahead we do not know how things will turn out in the future.*
Märr dhanal ŋarru marŋgi dhanaliŋgu ŋayiwu ga romgu, ga dhärukku ga djalkiriwu, ga romgu, malanyŋu, ga miny'tjiwu, miny'tjiwu, yow.	*So that they will know their country, culture, language, foundations, laws for the different groups, and paintings, yes paintings.*
Yow'. Dhaŋuny nhän rakaram yaka djinaŋu gapuyum banha.	*Yes. It's this (she points to the top of her head) that tells us, this water up here.*
Ŋalma bayiŋ dhäkay-ŋäma yothuwura banham nhän yothu, nyumukuniny yäna yothu, yothu ŋalma ŋarru dhakay-ŋäma banha yalŋgi, banhaya. Yow	*When we feel this place on the child's head, it is still a small child, on the child we feel this soft spot, you see. OK*
Ga banha ŋalma ŋarru ŋuthan, mulkurr ŋalmaliŋgu dhaŋu dhiŋ'kiŋbuy ŋuthan ŋarru develop mulkurr ŋalmaliŋgu dhaŋu dhiŋ'kiŋbuy ŋuthan ŋarru develop ŋalmaliŋgu dhaŋu cognitive development rakarama.	*It is this grows in us, in our heads, our thinking grows and develops in our head, this explains what we would call our 'cognitive development'.*
Ŋarru rakaram yaka bayiŋuyam gapuyum milŋurryum. Nhalpiyan ŋalma ŋarru develop ŋalmaliŋguway mulkurr djämawu. ga nhinanarawu.	*But its' the miŋurr gapu which reveals that, how we will develop our own heads for work and for living.*
Bilanya, like monuk ga raypiny' wäŋa ga rakaram yaka balance nhalpiyan ŋalma ŋarru balancing maliku, ŋuwakurru rom ga djämaŋa, wakalŋa, ŋayiŋa.	*So it's like the salt water and fresh water explaining balance, how we should go about working out the difference between bad and good ways*

	at work, at play at home.
Yow. Rakaram nhän yaka waripum bayiŋuya, ŋalmalinygu feeling nhalpiyan ŋalma ŋarru dhäkay-ŋäma, ŋalmaliŋguway feeling.	*Yes. It also explains our feelings, how we will sense and understand our feelings.*
Djinaku guyaŋinyarawu, ga ŋayaŋuwu, nurrku yow.	*And for our thinking, and feeling, our minds, yes.*
Ga biyapul nhän ŋarru rakaram knowledge djinaŋuya gapuyu, yow.	*And also it will give us knowledge, this water.*
Banha nhän ŋarru dhaŋaŋdji djinalaŋa mulkurrŋa gapu	*Our head will become full with water-knowledge.*
Banha mayali' bitjan dhaŋaŋdjin ŋalmalinygura ŋarru dhiŋ'kiŋbuy, wo ideas.	*This means is that it becomes filled with thoughts and ideas.*
Dhaŋaŋdji ŋarru guyaŋinyara dhiŋ'kiŋbuy banha nhän ŋarru.	*It will become full of thoughts,*
Dhawatthun nhän ŋarru, bawutjtji, raŋitji gapu yarrupthuna nhän ŋarru gapu, banha mayali biyan nhän ŋarru, nhäpa, go mulkurr ŋalmaliŋgu ŋarru dhawar'yun ŋarru 'e? mulkurrŋur ŋalmaliŋguru.	*Then the tide will go out, the water will go down, and so will the water in the well, this means that the ideas will drain away out of our heads.*
Dhawar'yun or bäyŋuyi banham mayali' bitjan bäyŋu ŋalmalinygu dhiŋ'kiŋbuy or idea dhaŋaŋdjin ŋarru ya' bitjan'.	*Finish, or end, which means that we will not have any further ideas, you see.*
bitjan nhän yaka nhapam cyclemurru ŋarruŋan.	*It goes through cycles like that.*
Yow dhaŋaŋdji nhän ŋarru gapu, banhalaya maŋutjiŋa. Ga dhawar'yun nhän ŋarru.	*Yes. It will become full of water, there in the spring. And then it will dry up.*
In ga out, raypinydji ga mo]uk. Yow. Ga dhaŋaŋdji nhän ŋarru fullyi, ga biyapul dhawar'yun nhän ŋarru.	*In and out , becoming fresh and salty. It will become full, and then it will empty out.*
Bitjanana nhän ŋarru nhawi gapum bay' maŋutjim nhän banha gapu ŋangi'yuman, bala nhäma nhän banha gapu maŋutji.	*That' what happens to the well water, which we dig, and then see the water down there.*
Yow, nhäma ŋalma bayiŋ nhän ŋarru down, tidegu malthun ga biyapul ŋarru gulŋiyi nhän ŋarru gapu bawutj ŋarru	*Yes, we see it going down, following the tide, and when the tide comes in then at full tide, the water fills up.*

dhaŋaŋdji.	
Bitjan ŋalmaliŋgu ga rumbalma thinkingbuyma, ideas malanyŋu nhäpa development ŋalmalinygu bitjana yaka.	*This is also true for out thinking, our ideas, our development.*
Ŋuthan yaka, growing yaka, banha ŋalma ŋarru bäkim dhaŋu gapu, proper wayma, develop ŋarru.	*Growing up, we will hold on to this water, in the proper way, we will grow up like this our development will.*
Djambatjtji ŋalma dhaŋum mulkurr.	*Our heads will become skilful.*
Yow. Ga waripu ŋarru, ŋalma guyaŋi bilanya like, ŋalma ŋarru bitjan ŋalma ŋarru marŋgiyi yutawu romgu malanyŋu dälwu romgu malanyŋu banhan dhaŋu ŋarru bäki, dhaŋu mulkurr Ga banhaya gapu.	*Okay. And also, we think that when we are learning new things, new ways, hard things, it is our milŋurr water in our heads which will help us.*
Ga bilanya	*That's it.*