

# Gapu Milŋurr

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Recorded in Rirratiŋu language, 2005, translated by Michael Christie

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

	<i>and the law.</i>
Gunyan n̄arruŋan dhanal rom n̄almaliŋgu.	<i>They gave us our culture.</i>
Yolŋu banha n̄almaliŋy yaka n̄ayathan bayiŋyua romdhu malaŋyuy yolŋuy warray.	<i>We Yolŋu still hold on to that, by means of the law, groups and people.</i>
Banha n̄alma n̄arru n̄ayathan ga gunyan yalalaŋuwu djamarrkuli'wu.	<i>We will hold it and pass it on later for our children</i>
Rulwan̄dhun ga marŋgikum n̄arru n̄alma banhaya rom malanyŋu yumurrku'nha n̄almaliŋguway.	<i>Put in place and teach the laws to our young people.</i>
N̄unha d̄junama n̄unha b̄arrku banha n̄alma yaka marŋgi n̄halpiyan dhanal n̄arru yalŋuwa.	<i>There far ahead we do not know how things will turn out in the future.</i>
M̄arr dhanal n̄arru marŋgi dhanaliŋgu n̄ayiwi ga romgu, ga dh̄arukku ga djalkiriwi, ga romgu, malanyŋu, ga miny'tjiwi, miny'tjiwi, yow.	<i>So that they will know their country, culture, language, foundations, laws for the different groups, and paintings, yes paintings.</i>
Yow'. Dhanuny nh̄an rakaram yaka djinaŋu gapuyum banha.	<i>Yes. It's this (she points to the top of her head) that tells us, this water up here.</i>
N̄alma bayiŋ dh̄akay-n̄ama yothuwura banham nh̄an yothu, nyumukun̄iny ȳana yothu, yothu n̄alma n̄arru dhakay-n̄ama banha yalŋgi, banhaya. Yow	<i>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</i>
Ga banha n̄alma n̄arru n̄uthan, mulkurr n̄almaliŋgu dhanu dhiŋ'kiŋbuy n̄uthan n̄arru develop mulkurr n̄almaliŋgu dhanu dhiŋ'kiŋbuy n̄uthan n̄arru develop n̄almaliŋgu dhanu cognitive development rakarama.	<i>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'.</i>
N̄arru rakaram yaka bayiŋuyam gapuyum milŋurryum. N̄halpiyan n̄alma n̄arru develop n̄almaliŋguway mulkurr dj̄amawu. ga nhinanarawu.	<i>But it's' the miŋurr gapu which reveals that, how we will develop our own heads for work and for living.</i>
Bilanya, like monuk ga raypiny' w̄aŋa ga rakaram yaka balance n̄halpiyan n̄alma n̄arru balancing maliku, n̄uwakurru rom ga dj̄amaŋa, wakalŋa, n̄ayiŋa.	<i>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</i>

	<i>at work, at play at home.</i>
Yow. Rakaram nhän yaka waripum bayinjuya, ñalmalinygu feeling nhalpiyan ñalma ñarru dhäkay-ñäma, ñalmalinguway feeling.	<i>Yes. It also explains our feelings, how we will sense and understand our feelings.</i>
Djinaku gyañinyarawu, ga ñayanjuwu, ñurrku yow.	<i>And for our thinking, and feeling, our minds, yes.</i>
Ga biyapul nhän ñarru rakaram knowledge djinañuya gapuyu, yow.	<i>And also it will give us knowledge, this water.</i>
Banha nhän ñarru dhañandji djinalaña mulkurrña gapu	<i>Our head will become full with water-knowledge.</i>
Banha mayali' bitjan dhañandjin ñalmalinygura ñarru dhiñ'kiñbuy, wo ideas.	<i>This means is that it becomes filled with thoughts and ideas.</i>
Dhañandji ñarru gyañinyara dhiñ'kiñbuy banha nhän ñarru.	<i>It will become full of thoughts,</i>
Dhawatt̄hun nhän ñarru, bawut̄t̄ji, rañit̄ji gapu yarrupthuna nhän ñarru gapu, banha mayali biyan nhän ñarru, nhäpa, go mulkurr ñalmalingu ñarru dhawar'yun ñarru 'e? mulkurrñur ñalmalinguru.	<i>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.</i>
Dhawar'yun or bäyñuyi banham mayali' bitjan bäyñu ñalmalinygu dhiñ'kiñbuy or idea dhañandjin ñarru ya' bitjan'.	<i>Finish, or end, which means that we will not have any further ideas, you see.</i>
bitjan nhän yaka nhapam cyclemurru ñarruñan.	<i>It goes through cycles like that.</i>
Yow dhañandji nhän ñarru gapu, banhalaya mañut̄jiña. Ga dhawar'yun nhän ñarru.	<i>Yes. It will become full of water, there in the spring. And then it will dry up.</i>
In ga out, raypinydji ga mo]uk. Yow. Ga dhañandji nhän ñarru fullyi, ga biyapul dhawar'yun nhän ñarru.	<i>In and out , becoming fresh and salty. It will become full, and then it will empty out.</i>
Bitjanana nhän ñarru nhawi gapum bay' mañut̄jim nhän banha gapu ñangi'yuman, bala nhäma nhän banha gapu mañut̄ji.	<i>That' what happens to the well water, which we dig, and then see the water down there.</i>
Yow, nhäma ñalma bayinj nhän ñarru down, tidegu malthun ga biyapul ñarru gulñiyi nhän ñarru gapu bawut̄j ñarru	<i>Yes, we see it going down, following the tide, and when the tide comes in then at full tide, the water fills up.</i>

dhaṅaṅdji.	
Bitjan ṅalmalingu ga rumbalma thinkingbuyma, ideas malanyṅu nhäpa development ṅalmalinygu bitjana yaka.	<i>This is also true for out thinking, our ideas, our development.</i>
Nuthan yaka, growing yaka, banha ṅalma ṅarru bäkim dhaṅu gapu, proper wayma, develop ṅarru.	<i>Growing up, we will hold on to this water, in the proper way, we will grow up like this our development will.</i>
Djambatjtji ṅalma dhaṅum mulkurr.	<i>Our heads will become skilful.</i>
Yow. Ga waripu ṅarru, ṅalma guyaṅi bilanya like, ṅalma ṅarru bitjan ṅalma ṅarru marṅiyi yutawu romgu malanyṅu dälwu romgu malanyṅu banhan dhaṅu ṅarru bäki, dhaṅu mulkurr Ga banhaya gapu.	<i>Okay. And also, we think that when we are learning new things, new ways, hard things, it is our milṅurr water in our heads which will help us.</i>
Ga bilanya	<i>That's it.</i>