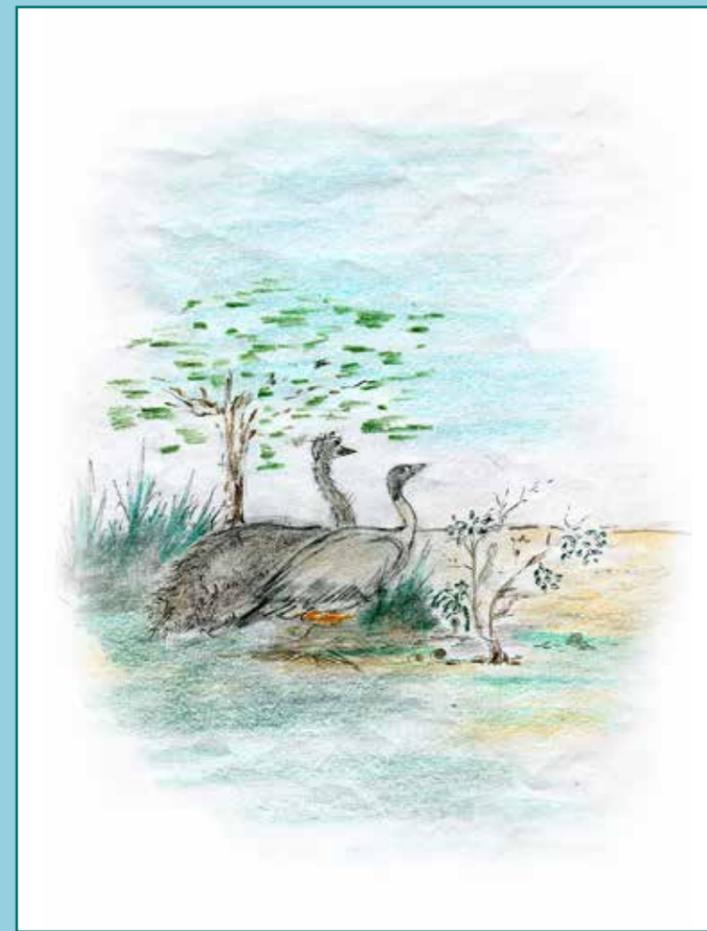
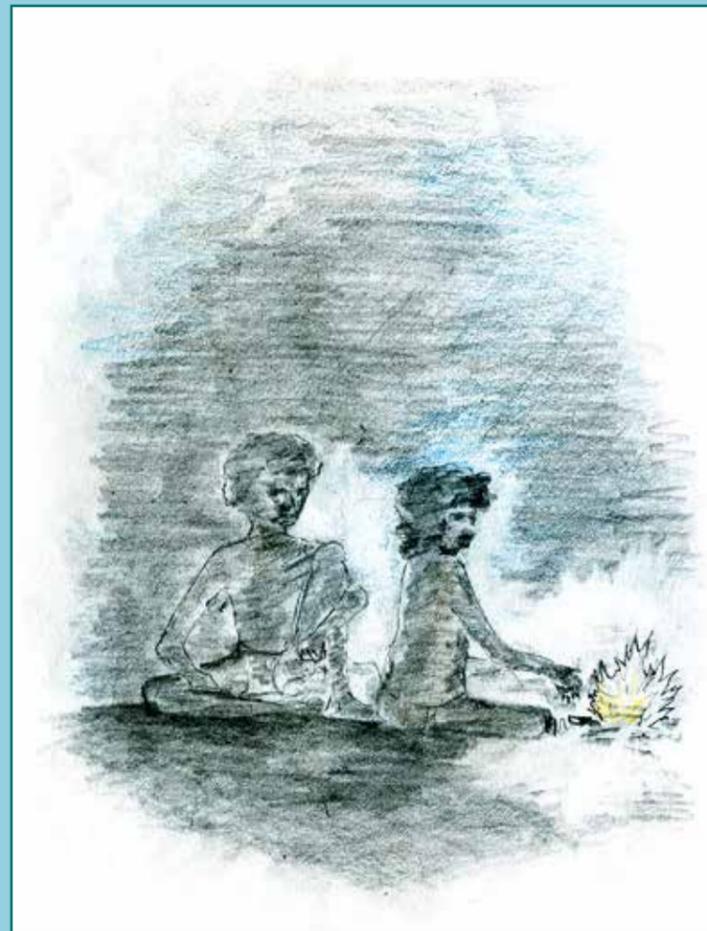


Gadakada ga Wurrpan'



Bidi'yunawuynydjä Ranhdhakpuywun Dhäwuny Wanymuliwun



Shepherdson College CEC

Gadakaḡa ga Wurrpan'

Written by Wanyuli
Illustrated by Ranhdhakpuy

Language: Djambarrpuyḡu

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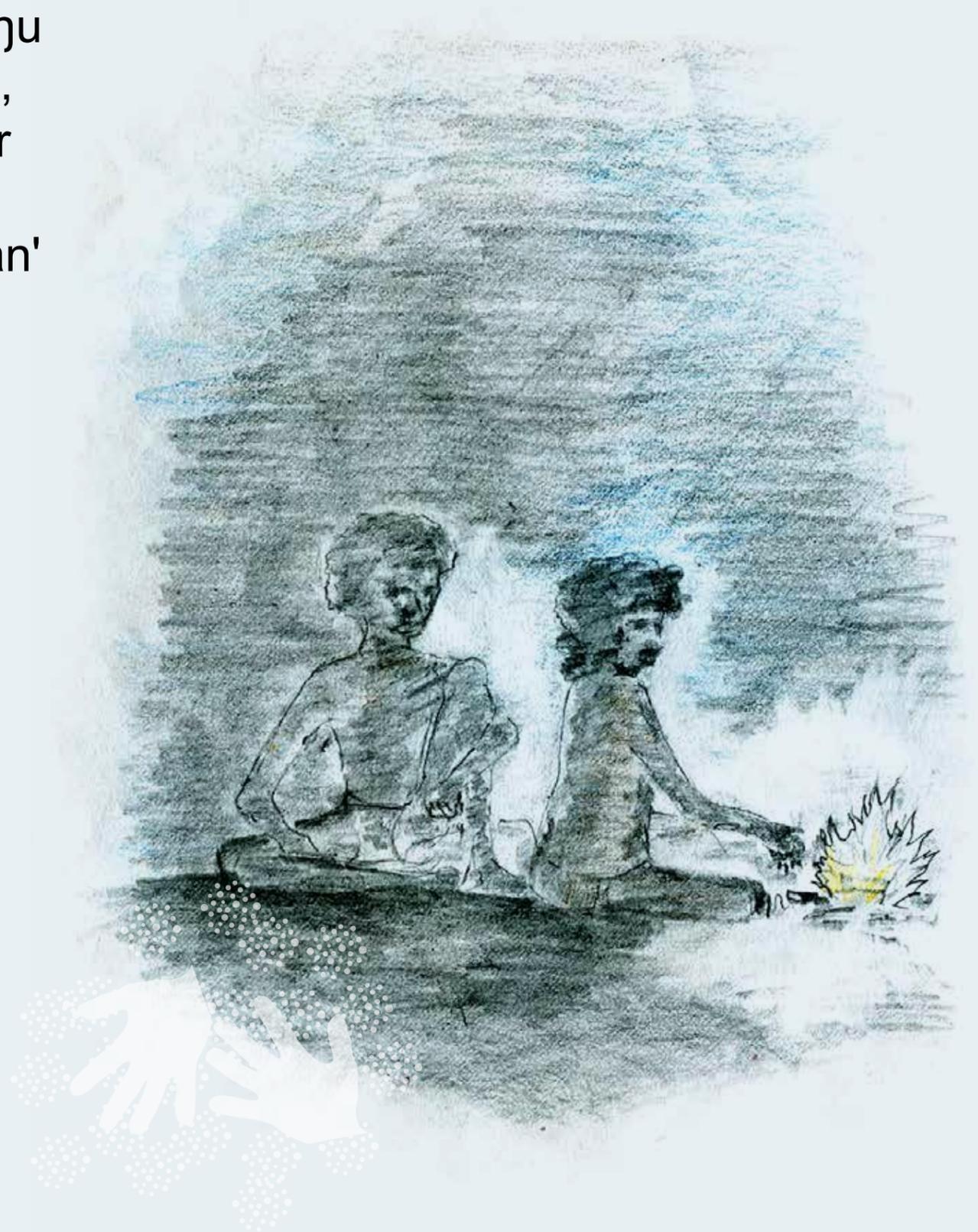


Dhawuny Wanymuliwun

Dhäwu dhuwandja ŋarra dhu galkan, ŋäthiliŋu dhäwu. Yurr biliŋuwuynha galkanawuynydja, yurr bulu dhu nhakun galkandhi dhäwu. Yurr ŋarra dhu dhuwal galkandja dhäwuny maŋ daŋgalaŋawuy Gandjiwalaŋawuy ga Wurrpaŋ' kalaŋawuy.

Nhinan maŋda gan gawal'manydji. Gawal'manydji maŋda ŋunhi gurruŋuny ga mala-ŋurrkaŋal gan ŋayi Wurrpaŋ'thu. Ga miyalknha nhanŋu ŋayi gurruŋar, Gandji. Gadakada muka ŋayi ŋunhi wiripuny yäku, Gandji.

Yow, nhinan maŋda gan dhiyal wäŋaŋur nhawiŋur Bułmanŋur dhiyal Dhäraŋay. Yow, dhiyaliyi maŋda gan nhinan. Wäŋaranha bitjanna walal ŋuli ganha ŋäthil.

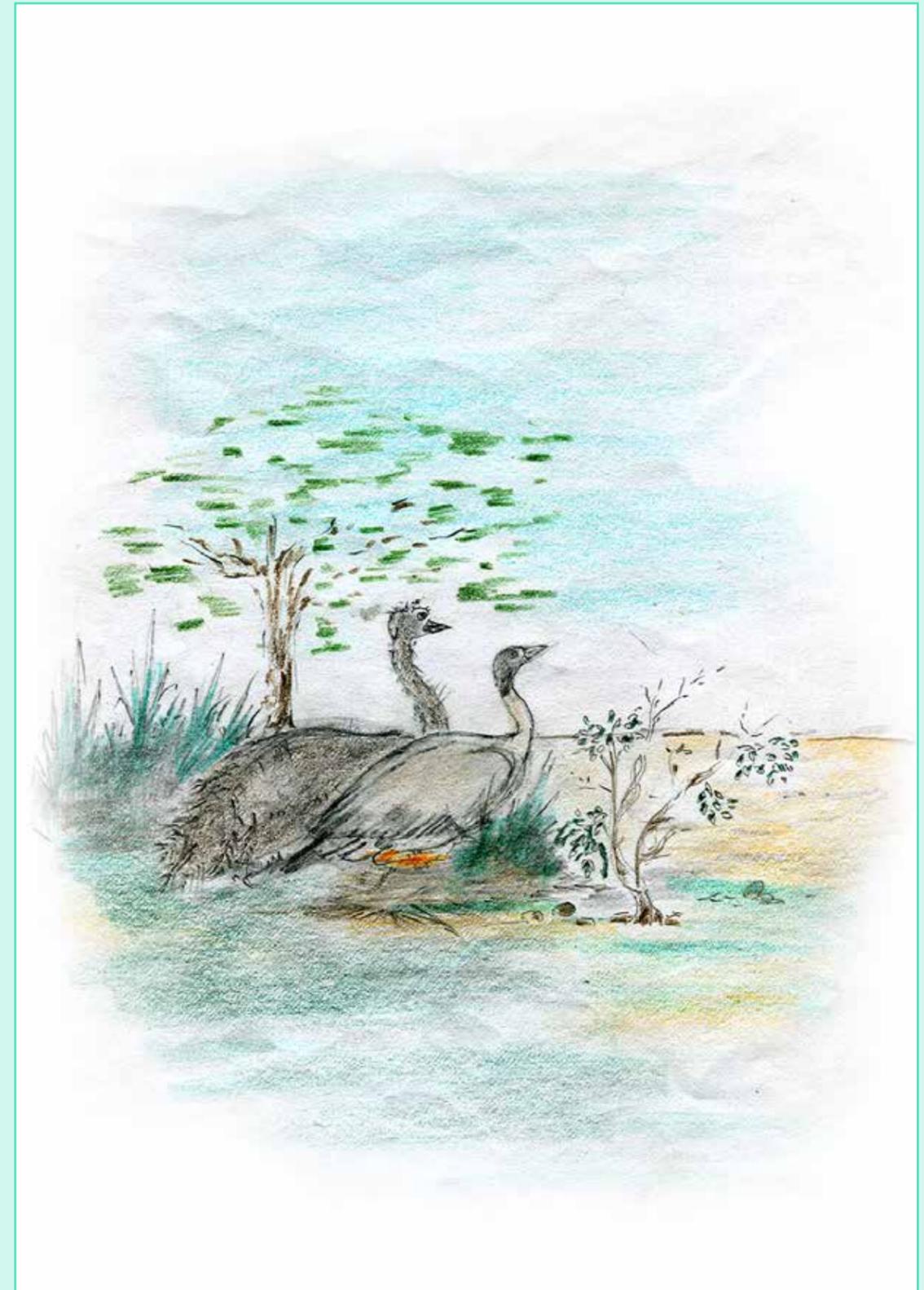


Wanɣanymirrnydja ɲayi Gandjiny gali'yurra miyalkkun nhanukalanaw ɲayi.

“Nali marrtji maranhu-gäma go, maranydjalkku,” bitjarr ɲayi wanɣan miyalknha nhanɲuwuy ɲayi.

Bala ɲayi bitjarrnha gam' ɲunhi miyalktja Gandjiw wanɣan, “Mori, dhuwala linyu dhu maranydjalkku marrtji, ɲunha wakuɲali gangathina ɲayi ɲarraku,” bitjarr ɲayi wanɣan ɲandi'mirriɲuny walalany ga bäpa'mirriɲuny nhanɲuwuy ɲayi ɲuruɲ'yi miyalkthu. Manymak.

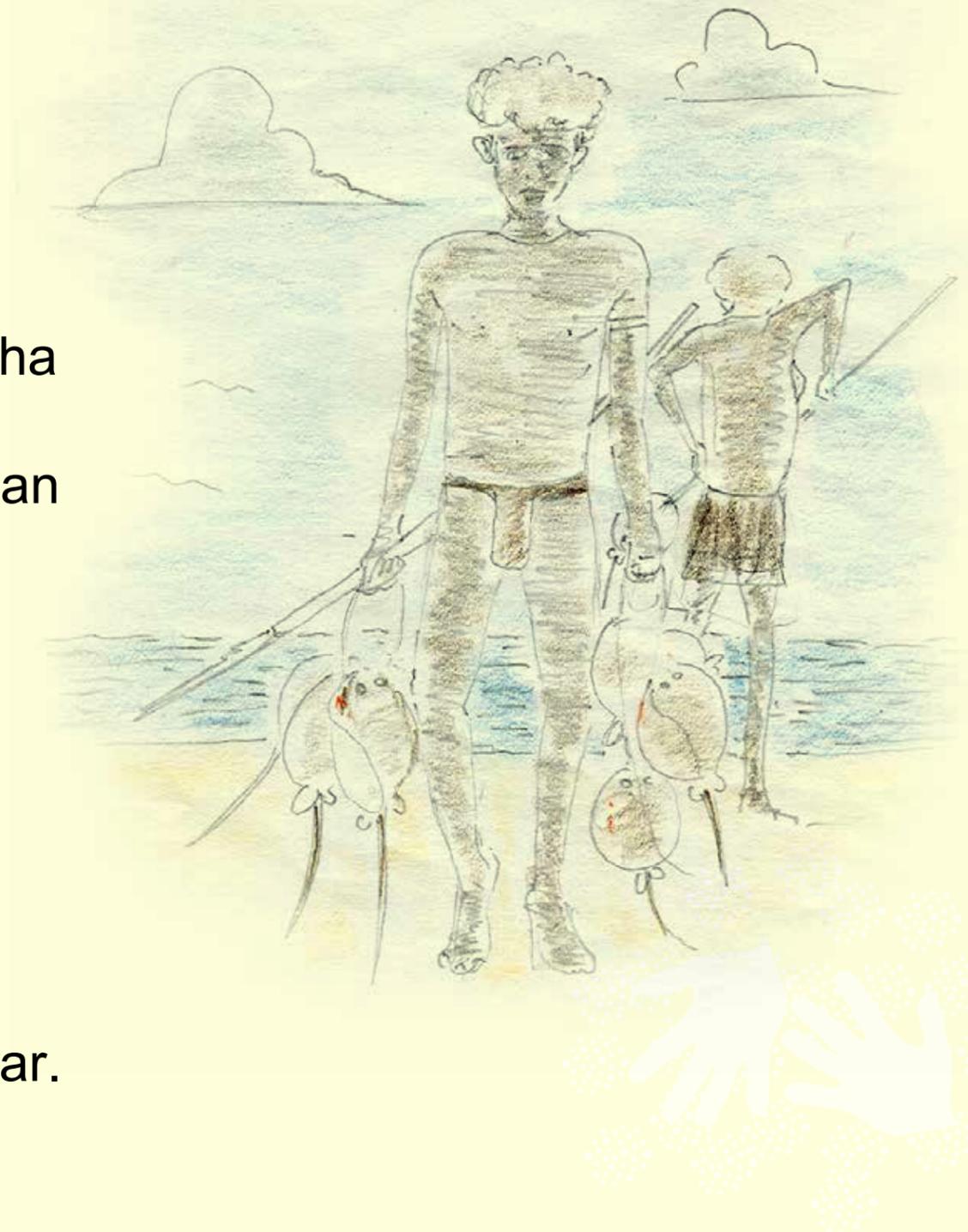
Bala manda marrtjinan, marrtjinany manda Gadakadany ga miyalktja marrtji - - - n nhanɲu, bala maranydjalknha barrtju'-barrtjurr manda.



Yarraṭay, yarraṭay, yarraṭay, yarraṭay, yarraṭay,
ga yarraṭay. Ganydjarrnydja dhawar'yurra.
Narkula'wurnha marrtjin worryurr, yarraṭamirr
malanumirr maranydjalktja.

“Dhiyal ṅali dhal'maram ḡambakunhamirr
litjalahawuynha ṅali.” bitjarr ṅayi
dhuway'mirriṅu nhanṅu waṅan. “Yow.” bitjarr.
Ḋuwaṭ dhut maṅḡa nhinan gurrthu'ṅur. ṅayi gurtha
ḡiwirrkthurr miyalkthuny ga ṅayi ḡuttji bakmaranṅ
al dhuway'mirriṅuynydja, birrpirr- buṅbul nhāranan
gan, ḡuttji'yurr muka.

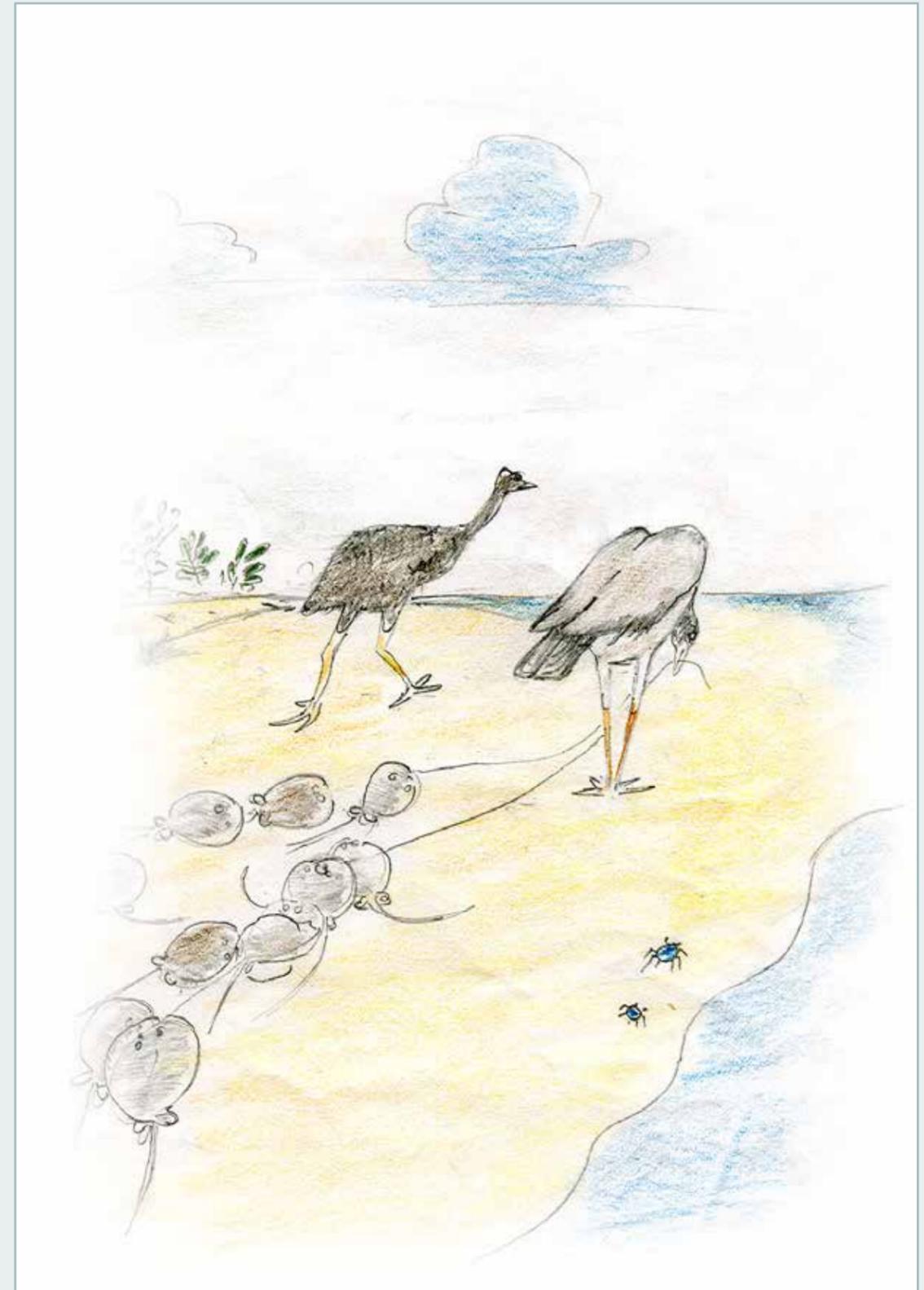
Bala ṅawmaraṅala, djukurr'-mārraṅalnydja
marrtji - - - n bilin. Nhāran marrtji.
Dhal'maraṅalnydja marrtji - - - n, bulu marrtjin
giliwurrkthurnydja, ṅānarryaṅalnydja marrtjin,
gapuny ḡitthurr bala ṅomarnha. ṅomar yollil yān
raṅanlil waṅarrlil. Ga ṅurruk nherrar, ga ṅayi
ṅomar ga ṅurruk nherrar, ṅomar ga ṅurruk nherrar.
Manymak.



Gungany märraṅal, yuwalk makuyuktja marrany ramram', yaka walṅany, ramram' räwak ṅunhi. ṅapa-waṅgapuṅaṅal marrtjin yarwiny' maranydjalktja malany, dhawar'. Bala ṅayi dhuway'mirriṅuny bitjarra waṅan, "Djukurrny'tja malany dhuwali rälin djalkthurr ṅarrakala, ga ṅanaktja mala-gulkmaraṅun."

Ḳukanan ṅayi marrtjin Gandjiynydjja, ṅunhi djukurrnyja malany maranydjalknha- - - ny dhawar'maraṅal yan warrpam'thurr.

Ga balany ṅayi miyalkkuny nhanukalaṅaw djalkthurr ga ṅanaknha yan. ṅanak ṅayi gan mala-wulkmaraṅal, djukurr'miriwnha nhämiriwnha, bala ḁulwarra garrpirnha. Yulṅuny ḁulwarray waṅarryu garrwi'yurrnydjja maṅḁa, muḁkurriilnydjja ṅal'maraṅal bala marrtjinan roṅiyinan wäṅalila.



Walalnydja ṅunhalnydja nhinana - - -ny wāṅaṅurnydja, ṅāṅḍi'miriṅuny, bāpa'miriṅuny ṅurukiyi miyalkku. Walalnydja djamarrkuḷiny' nhinan buḷyu'-buḷyurr raṅikurr, ḍawa'yurrnydja dharnha nhāṅal, maṅḍa nhinan djaṅtjaryurr. Nhāṅala maṅḍaṅgal ḷiyalila gurrukanhawynha maranydjalknha malany. Maṅḍa marrtjin gurrukaṅal rāli.

“ṅāṅḍi walala ga bāpa, dhuwalana yapanydja ga dhuwaynydja maranydjalkmirrinydja maṅḍa.” bitjarr walal djamarrkuḷiy' lakaraṅal walalaṅgal. “Ga maranydjalktja maṅḍa marrtji dhuwala mulkurryu gurrukama,” bitjarr. Walalnydja nhāṅal ga ṅoy-ṅamathin ṅāṅḍi'miriṅuynydja ga bāpa'miriṅuynydja.

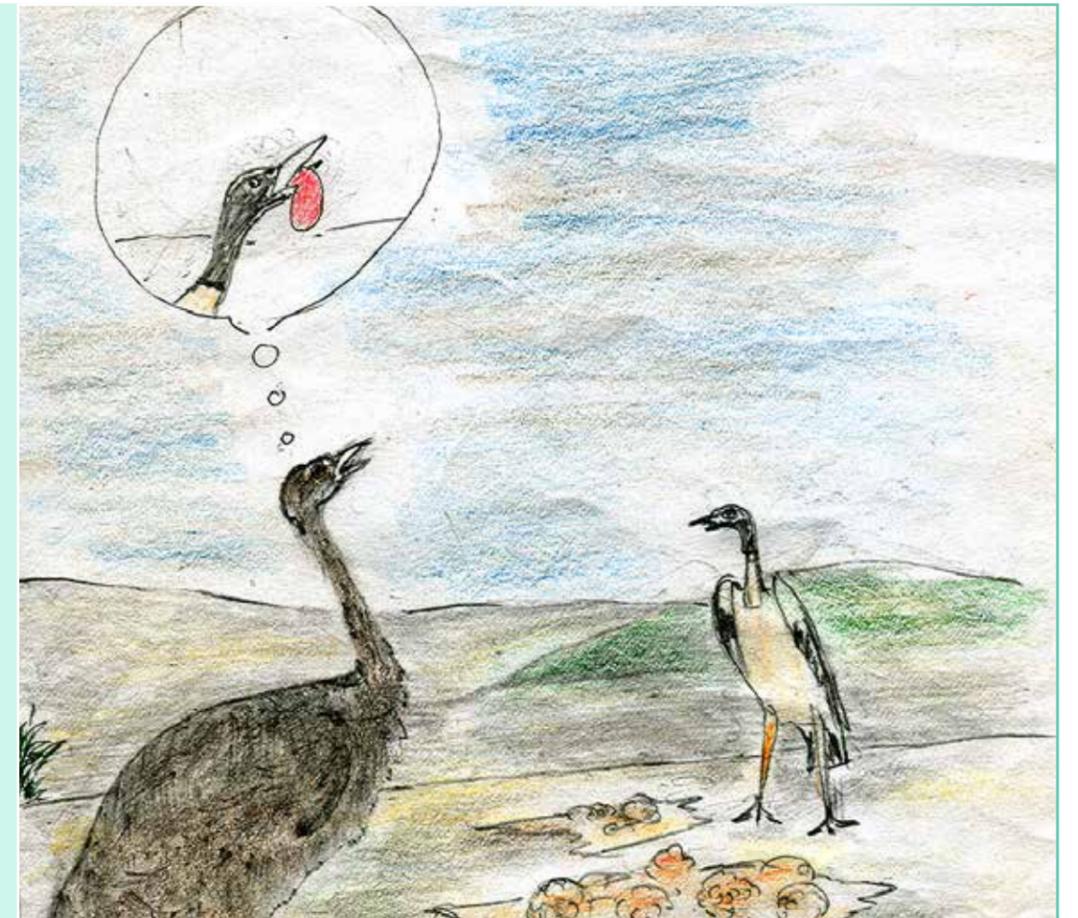
Gurrukaṅala rāli rarr'nha, bala ṅayi ṅuruṅiyi miyalkthuny gāthu'miriṅuynydja nhanukal gāṅala bāpa'miriṅ uwnydja maranydjalktja, gāṅal gurraynha-gurruapar. “ṅay', ṅhuṅuny mori,” bitjarr. ṅayiny ṅoy-ṅamathin Wurrpaṅ'tja, yapyapmaraṅal.



Marrrtjin yanbi djukurr'mirr ḡuli? Yupmaraḡala marrrtjin, yap, makuyuk, ḡulwarrany ḡapmaraḡal, mala-djarr'yurra nhḡalnydja marrrtjin djukurr'wuny. Ḳarruḡal bḡyḡu-warray, ḡanak yḡn maḡḡ'maraḡal maranydjalk. Bala ḡayi waḡanan, “Gḡthu, wanha djukurrny'tja dhuwalaḡuwuy? ḡany ḡanaknha yḡna dhuwala,” bitjarr ḡayi mori'mirriḡu.

“Dhuwaliny gan Gandjiy ḡukan djukurrny'tja ga ḡarrakalnydja ḡayi mala-gulkmaraḡal nhuḡuny ga nhumalaḡuny ḡḡḡdiwnydja walalaḡ ga ḡanaknha yḡn. Dhuwandja ḡayi gan ḡukan ḡunhal banydji djukurrny'tja ga dhawar'maraḡal,” bitjarr ḡayiny ḡunhi Wurrpaḡ'kuny gḡthu'mirriḡu waḡan.

“ḡan, Gḡthu? Ga balaaḡu ḡayi dhuwala ḡukanha dhawar'maranha dhuwala ḡanakḡja ḡunhala banydji, ga nhaku nhuma rḡlinyḡja gḡḡala?” bitjarr ḡayiny bḡpa'mirriḡuny waḡan.



Malwiyayny'tja yan djalkthurra n̄unhi maranydjalktja.
“N̄ay'yi gurrupuluna n̄han̄u, n̄ayi n̄anatja muka dhu
luka, dhawar'marama. Gurrupuluna n̄han̄u bili
wanan̄a-dumurru n̄ayi dhuwali yuwuyuwutj.” bitjarr.

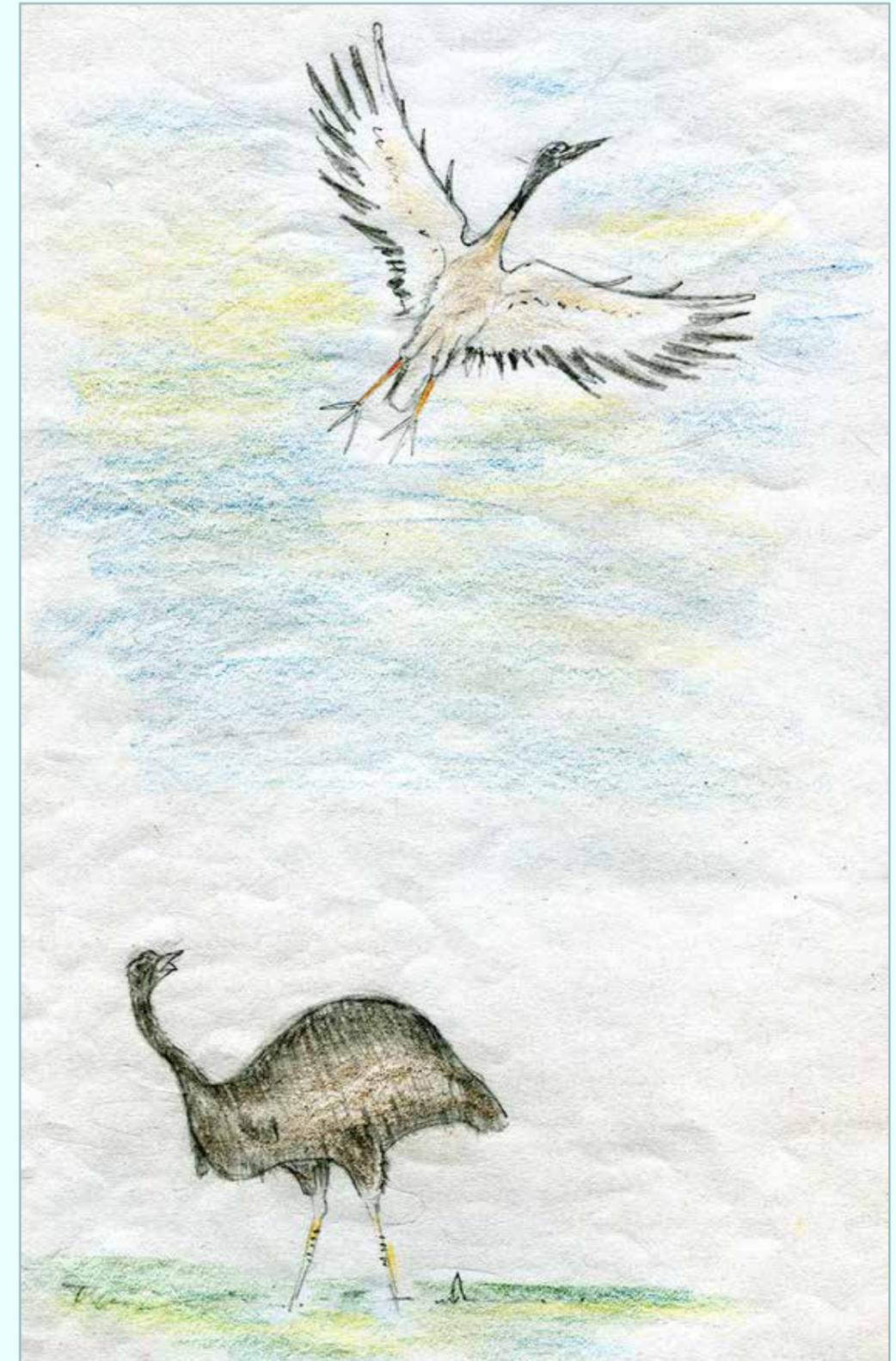
N̄ayiny n̄unhalnydja n̄äkula Gandjiynydja.

“Yol n̄humalan̄ ga marrtjiny, n̄arra? Dhuwandja
n̄arra n̄uli marrtji n̄arrakuwuy n̄arra maranydjalkku,
yaka limurruṅ.” bitjarr n̄ayiny wan̄an.

Wan̄anhamin man̄da gawal'manydji
n̄arrtjunmina - - - n, dhunupan yan bunhaminan.
Watjarr'nha n̄al'yurr mukul'mirriṅuny walal ga
miyalk n̄han̄u Gandjiw. Miyalkkurruwurruy n̄unhi
watjarr'yurra man̄dany barrkuwatjkuṅalnydja yānan
bili bunhaminan man̄dany n̄upa'-n̄upanminan.

Bitjarra bala n̄ayiny Gandjiny marrtjin.

Dharrnha n̄ayi n̄hāṅal dhirrimul. (Dhuwal gund̄a
warraga'wuy yarrga'yunawuy. Balanyayi.) Bala
mārran̄ala. Ga wutthurr dhiyal n̄andun n̄anyany
Wurrpan̄'nhany.



Gut bitjarryi, diy bitjarryi, bala n̄ayi waṅanan,
“Gaḁa, gaḁa, gaḁa, gaḁa, gaḁa, gaḁa
djirr - rr - rr - rri,” bitjarr n̄ayi marrtjin bala buṯthurra,
garramatlila dhawuṯthurra n̄ayi marrtjin.

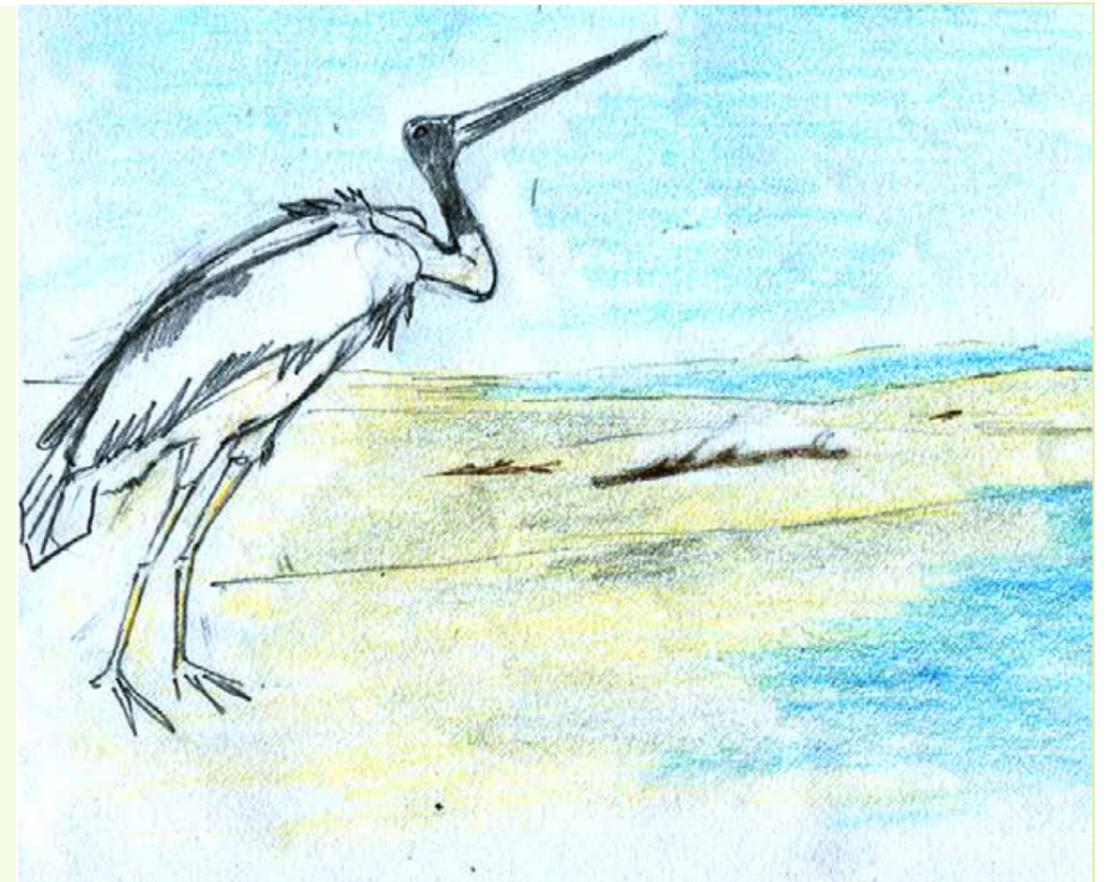
N̄ayiny baṯi' m̄arraṅal Maḁwiyayny'tja,
gulkmaran̄alnydja n̄ayi ṅunhi, “Gulukuluṅu
marrkapmirri. Yaka ṅarranha waṅanydja
b̄aykarraraṅu, Gotjirri, Warrawun̄buṅ, dhuwalanydja
dhu ṅarra ṅurrkama nhuna, ga burakirri yana n̄ayi
dhu,” bitjarr.

Bala n̄ayi ṅunhi ṅurrkaṅala garany. Daṯj,
bitjarryi. Djudup marrtjin dhurpukurra,
nhanukalaṅawurr ḡarrin Gandjiwalaṅawurrnydja
ṅunhi garany ga dhawaṯthurnydja ṅurrukurra.



Waṅan ṅayi ṅunhalnydja Gandjiny garrwarnydja bitjarra, “Gaḁa, gaḁa, gaḁa, gaḁa, gaḁa, djirri, dhuwandja ṅarrakun garany maranydjalkkun dhe gurrupar ṅarirriw’nha. ṅarra dhu gi ḁukin biyakun ḁinygun dhiyaṅuny garay. ṅupulnha ṅarrany Guwunḁilnha ga Rapirrirraynha ṅunha Yaluwurrkurryun,” waṅan ṅayi ṅunhalnydja. “ṅarrany dhu gi dhuwal marrtji raṅi-ṅupula yan, yakan ṅarra dhu ḁuwaṅṅhurr,” bitjarr ṅayiny Gandjiny waṅan.

Ga ṅayiny Wurrpaṅ’tja muka waṅan bitjarr, “Ga ṅarrakunydja dhe dhuwala gurrupara dhirrimul gunda. Yurru ḁawutjina ṅarraku dhuwala. Dhuwalanydja ṅarraku mapu’na, dhiyaṅunydja ṅarra dhu ga mala bumana djamarrkuḁi’na. ṅarranydja yurru dhuwala ḁuwaṅṅhuna. Buḁutjpuḁutjtjuna ṅarradhu wärina ṅupan. ḁiltjililina ṅarra dhu marrtji, yakana dhu ṅarra yarrupṅhurr, ga nhäṅu dhu ṅarra dhuwal moṅuk gapu bäyṅuna,” bitjarr ṅayiny waṅan.

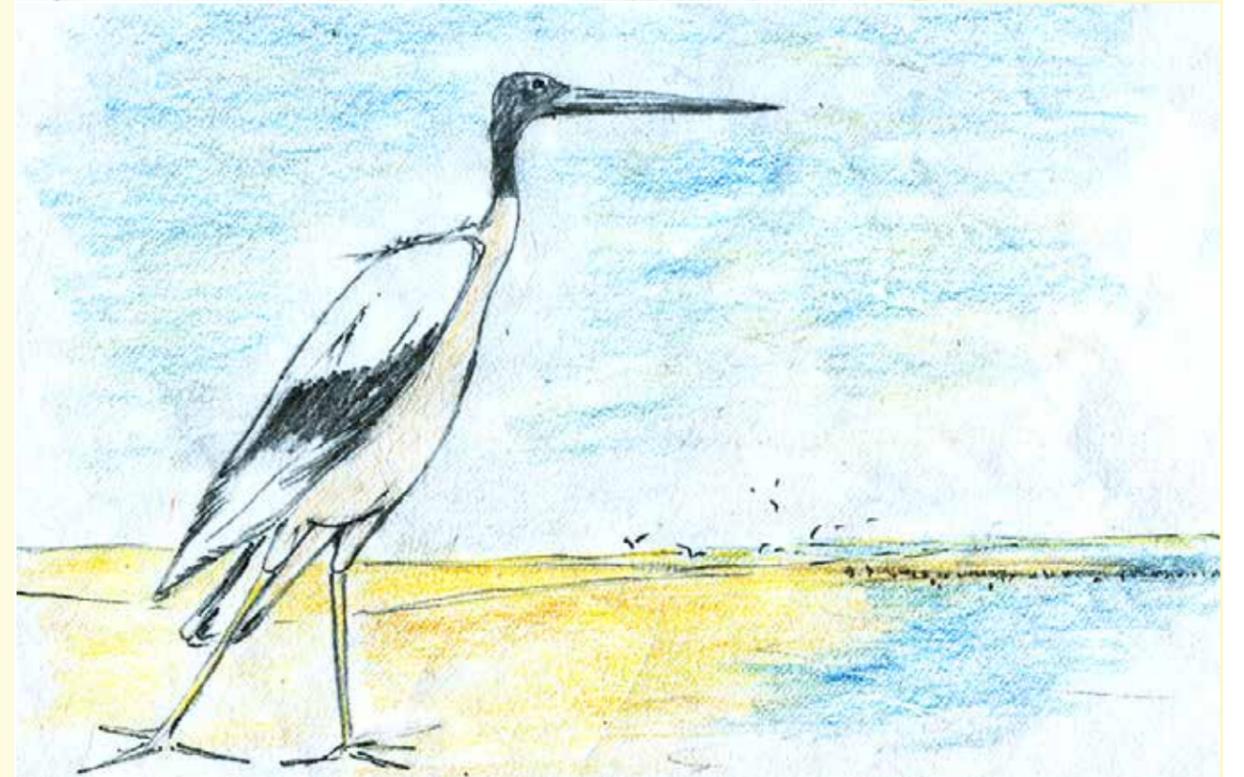


Ga nhuma marŋgi mandaŋ wäyingu mandaŋ.
Ŋayi ŋuli ga marrtji Wurrpan'tja diltjikurra yan.
Ŋäthil ŋayi dhämirriyaŋal waŋan lakaraŋal diltjiw
marrtjinyaraw. Nunhi ŋayi ŋuli ga marrtji
yuwalknha yan diltjikurra.

Ga ŋayiny Gandjiny waŋan raŋiwnydja
marrtjinyaraw, ga nhäma limurr ŋuli ga
ŋanyanhany Gandjinhany ga raŋilila yan
marrtjinyawuy. Ga garany Wurrpan'kuŋ,
dharpuŋal ŋanya ŋayi baman', baŋiy'.

Ga ŋunhiyiny ŋurruny ŋayi Gandji garay
ŋanya ŋunhi dharpuŋal ŋayi maranydjalkŋur,
manda gan barrtjunmin, manda Gandji ga
Wurrpan'.

Gawal'manydji ŋunhi milmarra-garrpinmin
manda. Gurrupar ŋanya ŋayi gawal'mirrinuy
miyalk Gandjiw. Dhuwal dhäwu nhumalaŋ gurriri',
dhiyal gulyurr.



Gadakaḡa ga Wurrpaḡ' - Jabiru and Emu.

English translation

P1 I will record this story from long ago. It has been recorded, but I am going to record it again. I will record the story of those two, Gandji (Jabiru) and Wurrpaḡ' (Emu). They related to each other as uncle and nephew. They were descendents of the one family. Jabiru was married to Emu's daughter. Jabiru's other name was Gadakaḡa. Those two lived at Buḡmannur close to Dhāraḡay. Yes, there they lived. They camped there long ago.

P2. One time, Jabiru suggested to his wife, "Let's go hunting for stingray." That's what he said. Good. Jabiru's wife said to Emu, her father, "Father, we're going off for stingray. Your nephew wants me to go with him." That's what she said to all her mothers, her father, her own family. Good. So the two of them left. Jabiru and his wife went a long way spearing stingray.

P3. They caught so many stingray that they had many, many strings of them. They had no strength left. They pulled the strings of stingray along close to the water. "Let's lighten the load for ourselves," said her husband. So they went up and sat in the shade. The wife collected firewood and her husband collected fire-sticks and made fire with them. While the fire was burning, they took out the livers of all the stingrays. Then they put all the stingrays onto the ashes. They took the cooked ones off, and peeled the skin off them. Then they collected water and kneaded the flesh in the water. They put it all onto a huge mat of paperbark, rolling it into little balls as they went. They rolled it, and rolled it and rolled it, heaping it up. Good.

P4. They gathered pandanas leaves, not live ones, dead ones. Another name for pandanas (gunga) is makuyuk. They heaped the leaves over the livers. When that was done, the husband said, "Pass the livers to me, and sort the flesh for sharing. Jabiru ate all the livers and finished every last one of them. He handed all the flesh to his wife, flesh only. He handed over the flesh with no liver whatsoever, then they wrapped it up in paperbark. It was a huge parcel. Then she put it on her head and returned home.

P5. Everyone was at home, the wife's mothers and father. All the children were playing at the beach. They glanced back and saw the two of them striding along. They were carrying the parcel homeward on their head. "Mothers and father, here's our sister and her husband with the stingray," cried all the children. "And they're carrying the parcel on their head." All of them, father and mothers, looked and were very happy. She put down the parcel. Then she passed some stingray to her father, sharing it out. "Here, this is yours, father," she said. Emu was very happy as he unwrapped it.

P6. But did it have the liver in it? He unwrapped it, unwinding the pandanas, until the parcel was opened. He flicked through the flesh for the liver. He searched, but there was none there, only the flesh. Then he said, "My child, where is the liver for this? This is only flesh." "Jabiru ate all the liver and he passed only the flesh to me for you and my mothers. He ate all the livers back there, and finished them up," said Emu's daughter. "Really, my child? Well, he should have eaten all the flesh too, so why did you bring it back?" replied father.

P7. Emu threw the stingray flesh back. "Here, give it to him. He has to eat this flesh as well, until it's finished. Give it to him. He's greedy. He's just greedy," he said. Jabiru heard him saying this. "Who hunted for you, me? I went for my own stingray, not for everyone's," he said. The uncle and nephew argued with each other, which led to a fight. All Jabiru's mothers-in-law and his wife stopped them. All the women stopped them, separating them, but they kept on going. Then Jabiru went off. He saw a stone (one that was used for grinding cycads.) So he picked it up and hit Emu in the middle of his back.

P8. He hit him, and hit him, then he said, “ Gaḍa, gaḍa, gaḍa, gaḍa, gaḍa, gaḍa, djirr-rr-rr-ri” (The sound of a jabiru taking flight.) And he took off, way up to the sky. Emu grabbed a spear, took a bit off the end (to shorten it for speed) and wished aloud, “My beloved totems, don’t let my arm miss. I’ll throw this spear. Make sure it hits the target.” Then he threw the spear, grunting with the effort as he threw. It went right through Jabiru’s tail end and came out through his beak.

P9. And Jabiru cried from the sky, “Gaḍa. gaḍa. gaḍa. gaḍa. gaḍa. gaḍa, djirri. You have given me a beak for stingray and fish. That is what I’ll eat from now on with this beak. Track me to the open sea,” he said. “I will go to the beach and never return to bushland.” Then Emu replied, “Well, you gave me this stone, and it is my egg. It’s my egg for making many children. I will go to the bushland. I will wander in bushland. I will go to the bush and I will never go down to the sea. I will never see the sea again,” he said.

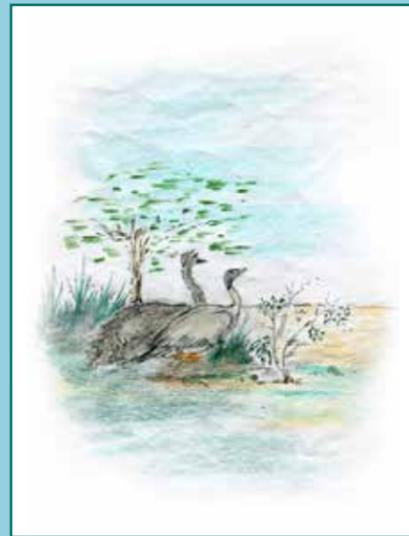
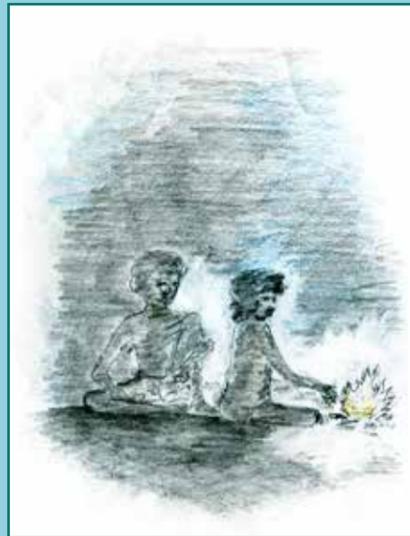
P10 Now, you know those two birds. Emu wanders in the bush. Just as he said, he wanders through the bush. Now he is a bush dweller. And Jabiru said he would wander the beach and we can see him there at the beach. He is a beach dweller. Long ago, Emu speared him and created his beak. Therefore, Jabiru’s beak comes from the time of the stingray dispute, when they both fought, Jabiru and Emu. They were family, uncle and nephew. Emu’s daughter was Jabiru’s wife.

This is a short story for you.
The end.

Gadakada ga Wurrpan'

Dhäwuny Wanymuliwun
Bidi'yunawuynyndja Ranhdhakpuywun

Dhäwu dhuwandja narra dhu galkan. Nãthiliṅu dhäwu, yurr bilinuwuynha galkanawuynyndja, yurr bulu dhu nhakun galkandhi dhanuny. Yurr narra dhu dhuwal galkannydja dhäwuny mandangalanawuy Gadakadawalanawuy ga Malwiyawalanawuy.



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