

## Song and song-story walka record notes

BB - B Bununggurr Malibirr, Yirritcha (cousin)

JD - J Djamunba Marangu, Dhuwa (uncle)

PM - Peter Mummé

note:

Indigenous culture life, language and 'business' is relationship based - ie nothing (person, place, tree, bird, animal, sun) is 'separated' from anything 'else'

all life is relationship - and lived, expressed, explained .. subjectively

This is very different to our (mainstream) dividing everything into objects and subject .. try to listen to these talks with this in mind !

Jimmy (for example) is talking in 'present tense' (now) and telling his 'inclusive-life story' accordingly

song 'line' is more a 'song-story' or a song-energy 'continuity' .. ie more a dynamic of interwoven 'events, people, spirits, life'

the things we (mainstream) call 'place, time, past, future and name' are all flowing as 'dream' - moving around - emerging and dissolving one into another, always

traditional 'song' is an art, a 'process of updating' (social) commentary - similar to the way birds song 'inhabits' shared space .. active interconnecting

audio tracks:

01 People want to know more story, don't know Dhuwa, Yirritja (moiety - creation pairs)  
totem: white cockatoo - minmin - millale ? (dhuwa name)

song-line, story ..

JD: the nature of these songs, from beginning

where we are, north australia, arnhemland, bobby, jimmy, peter

BB bigger name, JD - lots names; met long time ago

02 BB explain .. every area has different name; song line intro, totems, tribes connected  
manikay (trad song) construct - start here and progress (place and time),

connecting all way to top ..

created at very beginning, (beyond) great great grandfather time

old people Dhuwa and & Yirritcha, tell whole story, singing 'through' country  
water-hole, etc

big swamp, murwangi (place), all big connected family .. this is the knowledge;

(must) marry right way - explain right way .. like yothu yindi

- 03 (ABC) JD names, clan, totems
- 04 old knowledge still here .. we watch each other, don't break law  
everyone, group either Dhuwa or Yirritcha  
Dhuwa can sing (waakwaak song) - Yirritcha conducting;  
Yirritcha sing - Dhuwa conduct .. must be opposite ~ law !  
opposite moiety 'conducts' (enables) ceremony to be performed  
old people watching, give permission; don't mix up songs from different area, co-operate
- 05 JD: song-line (bush honey) start from sun-set to sun-rise  
connecting all Dhuwa/marangu tribal people/country in ceremony  
as with bush honey totem, same stringy bark, same with dhurelli/waak waak
- 06 keeping traditional (language) culture alive and pass on - and also combine with  
balanda (western) culture - both ways sharing .. may be book (or video)  
Yolngu children learning culture; trying to teach right way, respect, knowledge
- 07 we giving you big story, they can learn, dance, story ..  
Question: white fellas ?
- 08 indigenous way: keeping everything - story, art, painting, country, water-holes,  
milky way, stars, sun .. city life doesn't help, start forget .. we can't break our culture  
story about song-line, Dhuwa and Yirritcha big story, big song
- 09 (ABC) song/manikay description, JD
- 10 (ABC) song description, JD, demonstrates, mix version
- 11 (ABC) stringy-bark song names, JD