

Song and song-story walka rcd notes

BB - B Bunnunggurr Malibirr, Yirritcha (cousin)

JD - J Djamunba Marangu, Dhuwa (uncle)

PM - Peter Mummé ('bangadi')

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 always talking in the present (now) and telling his 'inclusive-life story' accordingly

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

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

- 'song' is an art, a 'process of updating' (social) commentary in trad culture - similar to the way birds 'inhabit' song .. active interconnectings

01 People want to know more story, don't know Dhuwa, Yirritja, totem white cockatoo - minmin - millale ? (dhuwa name)
song-line, story .. JD the nature of these songs, from beginning where we are, north australia etc, 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;
Yirr. sing - Dh. conduct .. must be opposite - law !
opposite moiety 'conducts' - enables - ceremony to be performed
old pple watching, give permission; don't mix up songs from diff area, co-operate

- 05 JD: song-line (bush honey) start from sun-set to sun-rise
connecting all Dhuwa/marangu tribal pple/country in ceremony
as bush honey totem, same stringy bark, same with dhurelli/waak waak
- 06 keeping traditional (language) way 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 .. but 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