

## ‘Bundurrpuy’

‘What does bundurr mean?’

Told by Wapiriny Gurruwiwi

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Transcribed by Garngulkpuy,

Translated by Garngulkpuy and Michael Christie

Transcription by Garngulkpuy	Literal translation	Free translation
Yo! Yothu n̄unhi n̄ayi li dhawal-guyanirnydja dhunupan yan n̄unhi n̄ayi bundurrmirnydja yothuny.	Yes! Child when it is ever born, straight away then he has bundurr <sup>1</sup> that child.	Okay. When a child is born she/he already got his/her sacred names for its bones.
Yo! Yothu n̄unhi n̄ayi li dhawal-guyanirnydja n̄unhi n̄ayi bundurrmirnydja Yothuny.	Yes! Child when it is born, that he has bundurr that child.	Yes, when the child is born it already has bundurr.
Bundurrmirryirra n̄ayi li, likanmirryirra <sup>2</sup> , n̄ayi dhuwal n̄araka n̄ayi, mulkurr n̄ayi, diltji n̄ayi, mel n̄ayi, marwat n̄ayi, n̄unhi n̄ayi bundurrmirra warrpam’ nha.	S/he becomes endowed with bundurr, and elbow <sup>2</sup> , her bone, her head, her back, her eyes, her hair, they all have bundurr.	She/he has been given a sacred bundurr name relating to all the parts of the body - elbow, bones, head, back, eyes, hair, each are part of that bundurr.
Dunhi n̄alapaḷ n̄hawi maḷn̄’thuna n̄ayi n̄unhi li yutjuwalany n̄unhi dhawal-guyanirnydja gal’kaḷmirryirr ga n̄alapaḷyirr	When she appears an adult, who was small when she was born, and crawled around and became old.	That adult we find, when he was small and newborn, crawling around, (still had that bundurr), and now she is old.
Ga yalala n̄ayi dhu b̄ayn̄uthirr n̄unhi n̄ayi still goḷmirr <sup>3</sup> yān n̄e!	And later he will become nothing but he still has hands yet, yes.	And then when he dies, he still has all those connections.
Goḷmirr yān n̄ayi n̄unhiyiny n̄unhi dhu d̄h̄ngamany n̄uruḷiyi n̄ayi goḷmirrnydja bundurrun, bundurrun likannha n̄ayi.	With hands still he there, when he will die by them he has hands, by the bundurr, by bundurr he has elbows	When he dies, he will be all connected, it is the bundurr which makes those relationships (goḷ <sup>3</sup> ) through the bundurr he has connections (likan <sup>2</sup> ).
Yol n̄ayi dhiyal gan nhinan, wanhan̄ur n̄ayi, wanha	Who he here was sitting, from where he,	Who he was living here, where he was from, where

<sup>1</sup> Bundurr is a name that connects a person’s body (before and after death) with its ancestral environment.

<sup>2</sup> Likan literally means elbow, but denotes a range of named connections or articulations. People’s likan names connect them to their father’s people.

<sup>3</sup> Goḷmirr (– hand, -mirr, having) literally ‘with hands’, means having relations around who will give support.

nhanṅu wāṅa, yol nhanṅu yapa <sup>4</sup> , yol nhanṅu māri ga yol nhaṅu ṅāṅdi' mirriṅu	where is his land, who is his sister, who is his mother's mother, and who his mother.	his home was, who his great great grandmother's people were, his grandmothers', his mothers'
Duruṅiyiny ṅayi ṅuli goṅmirrnydja, beṅur ṅayi yutjuwala goṅmirr bundurmirra ṅayi already, ṅunhi ṅayi li maṅ'thuna ṅunhi ṅayi goṅmirra bundurmirra ṅayi ga bāyṅuthirr ṅayi dhu, rakunydhirr ṅayi dhu ṅunhi ṅalapaḷ yurr rakunydhirra.	By that thing he has hands, from he small with hand, with bundurr, he already when he would appear that he with hands with bundurr he will become nothing, become dead, he will, that old person, die.	That is how he is connected, since he was a small baby already with bundurr, as soon as he was born, he already had connections and bundurr, and still will have, when he dies, when he gets old and dies.
Ḍayi dhu yothu ga goṅmirr yan ṅayi even ṅayi yothu bāyṅuthirr wanhal ṅayi dhu aḡeṅur bāyṅuthirr napuṅga aw wuḷmandhirra ṅayi dhu still ṅayi goṅmirr yan bili ṅunhi born goṅmirr ga bayṅuthirr ṅayi still goṅmirr yan.	He will child be with hands still even if that child become nothing where he will at age become nothing, the middle (age) or old man he will still be with hands only because he born with hands and becomes nothing he still has hands.	Ever since a baby, he has connections, it doesn't matter how old he is when he dies, middle aged or old, he is still connected, born connected, dies connected. <i>(It's the body which makes those connections. That's why the body is important)</i>
That's why ṅunhi li buṅgulnydja ḡamaṅamayun, munathany, warraw <sup>5</sup> ny'tja dhika nhā marrtji nhirra'nhirra bili ṅunhi ṅayi yolṅu ṅunhi goṅmirr ṅayi yolṅu bukmak Dhuwa Yirritja bayṅu.	That's why when always ceremony make, the earth, the shade, here what gets put into because that he Yolṅu has hands, that person Dhuwa or Yirritja nothing.	That's why when funerals are made, the earth, the shade whatever is put in place is done because every person's body has got connections whether it's a Dhuwa or a Yirritja person who dies.
Bukmak warrapam ṅunhi ṅali dhu bāyṅuthirr manikayyu ṅalitjalany dhu dholkumany ga balanya.	All every that we will become nothing by songs we will be buried that's it.	So everything, when we die, will be buried by song, you see.
Rumbalnydja napurr dhuwal mirithirr dhuyu ga yaka nhe dhu warku'yundja napurruṅ bundurmydja bili ṅayi ga rom waṅa bukmak ḡaraka dhuwal dhuyu.	Our body is very sacred, and you will not tease/disrespect our sacred bundurr, because it, the law says that all bones are sacred.	Our bodies are very sacred, so you must not disrespect our sacred bone-names because the law says that all bones are sacred.
Ga ṅunhi napurr ṅuli burr'yun gamunṅuny aw miny'tjiny rulawaṅdhun	And when we always dance with ochre or sacred paintings, it is	So when we dance painted up with ochre or ancestral designs, it is only those

<sup>4</sup> Yapa means both sister and mother' mother's mother's mother. (See the diagram on Garṅgulkpuy's paper Yolṅu Yolthu Marṅgithinyaraw)

<sup>5</sup> Warraw' shade, sometimes used to denote a designated space where secret/sacred business is done.

<p>ṅunhiyiny goṅ-wataṅuw ga djuṅgayaw yan djäma,</p>	<p>the ‘hand owners’ and the managers who do the painting.</p>	<p>people responsible for performing and managing the funeral who allowed to do the painting.</p>
<p>Ga yuwalktja bukmak dhu ḷuṅ’thundja mala manapanmirnydja ṅurikiyiny bundurrwu dhawar’maranharaw.</p>	<p>And truly everyone will gather together for that sacred name to finish it up.</p>	<p>And truly, everyone will gather and join together to do the right thing for finishing that sacred bone connection properly.</p>