

# WARRAY TEXTS

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This is a collection of brief ethnographic texts, told by Mrs White, which describe aspects of traditional life and recount certain dreamtime events. The texts are punctuated so that readers may more easily relate the Waray to the English translation equivalent. The punctuation in the texts does not relate to Waray intonation units.

Mamulpak, Conception Totems (Text 1).

1.wang-u pu-k:a-ngi tjukung. na-y kuwaley tjetpam-lik. na-y  
meat-DAT hunt-Aux-r aunt see-r turtle sp grass-LOC see-r  
2.minjpitpit:u. yu-yinj letpal kuwaley-lik, litawi-lik.  
snake sp lie-impf close turtle sp-LOC Beatrice Hill-LOC  
3.lura-m-inj lerik-lik, ngulak. a-kupam-u pa-tja-nj.  
bring back-Aux-r camp-LOC this place here Cl-lots-OBL 3plS-eat-r  
4.pa-kik-m-al-anj. pulpul njek:-u-wu kik-m-al-anj.  
3plS-vomit-Aux-irr-impf mother 1sg-OBL-DAT vomit-Aux-irr-impf  
5.amukuy pulpul laki-nj. katji tjukung-yang mi mamulpak  
Okay sick toss-r that aunt-OR get r totem  
6.njek:-u-wu.  
1sg-OBL-DAT

(My) aunt went out hunting for meat. She saw a turtle in the grass. She saw a water snake lying close to the turtle. (This was) at Beatrice Hill. She brought the turtle back to camp, to this place here (Humpty Doo). Everybody ate (the turtle) and they all vomited (afterwards). My mother vomited and she was sick. That (is how my) aunt got my conception totem.

Initiation (Text 2).

1. lulak-lik pun-ka-manj. tjabatpula-yi pun-ka-ngiw-al tjutjuk.  
shade-LOC 3plO-NC-get irr old man-erg 3plO-NC-put in-irr law
2. ka-pa-ni. amala kan-pa-ngal-ni-nj.  
NC-3plS-stay Neg POT-3plS-come out-Aux-ncPOT
3. ka-pa-tjipinj-pu-n kak:wuy pun-ka-pa-putj-pu-n.  
NC-3plS-stay ages-Aux-irr after 3plO-NC-3plS-send-Aux-irr
4. ka-pa-ngal-tjim-in. pun-ka-pa-palawa-n luywa-yi  
NC-3plS-out-come-irr 3plO-NC-3plS-paint-irr red ochre-INS
5. pulk. pun-ka-pa-tanj-manj pininj. panti  
white ochre 3plO-NC-3plS-cut-Aux irr cicatrices armlets
6. ka-pa-pula-n al-tuma-tumaru-yi. pun-ka-pa-ngiw-all.  
NC-3plS-make-irr F-R-old woman-erg 3plO-NC-3plS-put in-irr
7. an-kurung-lik. kalampa pun-ka-pa-kuw-al an-tum-nganti-lik.  
BP-arm-LOC headband 3plO-NC-3plS-tie-irr BP-face-front-LOC
8. tjaman pun-ka-pa-kuw-al. pulk  
hairbelt 3plO-NC-3plS-tie-irr white ochre
9. pun-ka-pa-til-m-al. ka-pa-ngal-tjim-in. pulpul-yi  
3plO-NC-3plS-paint-Aux-irr 3plS-NC-out-come-irr mother-erg
10. tjukung wetj:i pikiring-u ka-pa-wuk-manj wek.  
aunt grandmother 3pl-DAT NC-3plS-carry-Aux irr firewood
11. al-wulkan amala kan-tja. wek al-kala-wu ka-manj  
F-sibling Neg POT-eat firewood F-3sg-DAT NC-get irr
12. ka-tirim-pu-n ka-ngum-pu-n. al-walin ka-ngum-pu-n  
NC-light-Aux-irr NC-cook-Aux-irr F-mother NC-cook-Aux-irr
13. katji a-wulkan-u katji tjutjuk-yang njim. katji  
that M-sibling-DAT that law-OR go through that
14. a-kala-wu muya wang ka-le-n tjaninj. al-wulkan amala  
NF-3sg-DAT tucker meat NC-spear-irr kangaroo F-sibling Neg
15. kan-tja. a-waru. kan-tja-wu-n tjabatpula katji ka-yinj-yinj

POT-eat Cl-bad POT-eat-DAT-CONS old man that NC-R-be irr

16.kan-pun-pu puk:u-yi.

POT-3plO-kill spear-INS

1.The use of the verb ngiw-al 'to put in/through' here is presumably a mistake. Kuw-al 'to tie/to bind/to put on' which occurs in the following clauses would be the appropriate verb.

(The old men) grabbed them (the young boys and put them) in a shelter. The old men put them through the law. The boys have to stay (in the shelter). They cannot come out. They have to stay (there) for ages, then afterwards (the old men) will send them out. (Then) they can come out. (Then, the old men) paint them with red and white ochre and they cut the cicatrices on them.

The old women make armlets and put them on the (young boys') arms. (The old women) tie headbands on their foreheads and put hairbelts on them. (The old men) paint white ochre on them and they come out.

The mothers, the aunts, the grandmothers get firewood for them. (Their) sisters cannot eat (with them). (The sister) gets firewood, lights it and cooks for herself. The mother cooks for the brother after he has gone through the law. (She does) that for him. If he (gets) tucker, or spears a kangaroo, (his) sister cannot eat it. That is bad. If she eats it, then the old man, that one he is, [presumably a reference to the kutang - the clever fellow], he might kill them with a spear.

The following additional comments were offered on the text.

1.lulak pun-ka-pa-nat-pula-n tjetpam-yiwu yarpa

shade 3plO-NC-3plS-UO-make-irr grass-COM far

pun-ka-pa-ka-n

3plO-NC-3plS-take-irr

(The old men) make (the young boys) a shelter from grass. They take them a long way (away from the camp)

2.amala kan-pa-tja al-wulka-wulkan katji a-wulkan njim

Neg POT-3plS-eat F-R-sibling that M-sibling go through

tjutjuk-yang

law-OR

The sisters cannot eat that (food got by their brothers) after the brothers have gone through the law.

3.al-wun-muk ka-pa-yinj kapara yarpa ka-pa-ni

F-girl-COLL NC-3plS-go irr other way far NC-3plS-stay

All the young girls go and stay a long way away (from the young men).

This text describes the Waray initiation ceremonies from a woman's point of view. The ceremony went as follows;

1. The old men took the young boys a fair distance from the camp and put them in grass shelters, they had made. The old men kept them there a long time and taught them the law (tjutjuk).

2. Then eventually the old men would let them out. At this stage the old men painted designs in red and white ochre on the boys.

3. Then the old men took the boys back to camp where they were greeted by their female relatives. The women put headbands, armlets and hairbelts that they had made on the boys. The use of the term al-tuma-tumaru-yi in line 6 and comment 3 would indicate that only the older female relatives greeted the boys. The younger ones were sent away from the camp, especially the sisters.

4. After a boy had been put through the law, his sister could no longer eat food he had obtained, nor could she cook for him (i.e. they were in an avoidance relationship).

Funeral Practices (Text 3).

1.wetj:i njek:-u-wu kule pan-pwuy-m-al-anj.

grandmother 1sg-OBL-DAT story 1sgO-tell-Aux-irr-impf

2.yunguy-inj punin. antjetpan-lik pa-winti-nj-inj. nal

be-impf corpse grass table-LOC 3pls-hang up-irr-impf man

3.al-kulpe tju-n-inj. an-pam mayim wuk-mayim

F-woman die-irr-impf BP-head get impf carry-Aux impf

4."pat-njil-inj an-pam. a-ka-na-n. ngumparu yatjinj.

1sgSNC-bring-r BP-head 2pls-NC-see-irr forever go r

5.amala kan-wayi." pa-mayim an-mu. pa-kemepitjip-m-al-anj

Neg POT-return 3pls-get impf BP-bone 3pls-wrap up-Aux-irr-impf

6.an-mewel naka-yi. pa-njil-al-anj. pa-winti

BP-cloth grass sp-INS 3pls-bring-irr-impf 3pls-hang up

7.punji-lik

banyon-LOC

My grandmother told me a story. (In the old days) when (someone) became a corpse, they used to hang (them) up on grass tables (in trees). When a man, or a woman used to die, they used to get the head and carry it (around the camp, saying) "I am bringing the head for you mob to see. He has gone forever. He cannot come back." They used to get the bones and wrap them up in cloth made from naka grass. They used to bring them and hang them up in banyon trees.

Funeral Practices (Text 4).

1.yumpal, antjetpan ka-pa-nik-p-al. yumpal

tree grass table NC-3pls-put up-Aux-irr stick

2.ka-pa-tuwak-tuwak-kut-m-al katji-yang tjetpam ka-pa-manj.

NC-3pls-R-across-put-Aux-irr that-OR grass NC-3pls-get irr

3.ka-pa-kut-m-al wayk:an. ka-pa-para-pu-n.

NC-3pls-put-Aux-irr top NC-3pls-spread-Aux-irr

4.ka-pa-manj punin katji tju-m-u-n. ka-pa-manj.

NC-3pls-get irr corpse that die-r-DAT-CONS NC-3pls-get irr

5.ka-pa-winti-nj wayk:an. ke

NC-3pls-hang up-irr top paperbark

6.ka-pa-ma-pu-n. ka-pa-tulum-pu-n.

NC-3pls-pull paperbark-Aux-irr NC-3pls-cover-Aux-irr

Sticks, they erect a grass table (with them). They put the sticks across (the branches) and then they get grass and put it on top. They spread it out. They get the corpse of that one who died and they hang it up on top. They get paperbark and cover the corpse (with it).

The Moon and the Echidna (Text 5).

1.karang yunguy-inj meningitj. karang kan-may wang  
moon go-impf echidna moon POT-grab ncPOT animal  
2.meningitj. meningitj-yi la-m karang an-nepe. karang wali-nj  
echidna echidna-erg spear-r moon BP-hand moon cry out-r  
3.tju. meningitj tji-yi "ngunj an-ka-yinj karang. njek  
tju echidna say-r 2sg 2sgS-NC-be irr moon 1sg  
4.pat-yatjinj wang meningitj"  
1sgSNC-be r animal echidna

The moon was going along (with) the echidna. The moon tried to grab the echidna. The echidna speared the moon in the hand. The moon cried out tju. The echidna said " You, you will be the moon. Me, I will be the echidna."

This is obviously a fragment of some longer tale concerning the moon and the echidna. The teller commented afterwards that the moon was a dreamtime man and the echidna a dreamtime woman.



Lulutjun (Text 6).

1.tjaninj njipa-yang tjim. tjatpula li-mi.

kangaroo that way-OR come old man jump-Aux r

2."pat-li-mi. pat-kulu-tj-ang ngulak" tji-yi.

1sgSNC-jump-Aux 1sgSNC-stand-Aux-r this place here say-r

3.amala. njip-m-inj pupal-lik. wir-m-inj. ngal-ni-winj

Neg dive-Aux-r creek-LOC swim across-Aux-r come out-Aux-r

4.ana-payimi. "amukuy ngulak pat-ni-winj njek"

there-side Okay this place here 1sgSNC-stay-r 1sg

The (old man) kangaroo came from that way (the spear dreaming). "I will jump up and stay here (on this hill)" he said, but he did not. He dived into the creek and swam across to the other side. "Okay I will stay here" (he said).

This brief text describes a dreamtime happening at Adelaide River township (Amungal). Adelaide River town is located where the Adelaide River comes out of the hills and onto the flood plains. There is a very big hill on the western side of the town (Mount Carr). In the dreamtime an old man kangaroo came to this hill (called Lulutjun) from the west, from a spear dreaming site. At first he thought he would stay at this hill, but then he decided not to. He jumped down into the Adelaide River and swam across to the eastern side and climbed the hill on that side (also called Lulutjun), and stayed there.

The Old Woman Turtle (Text 7).

- 1.le ana-payimi-yang tjim yarpa. kolal-nanak  
country there-side-OR come far plains-only
- 2.wul-m-al-anj-pwuy. kutta tjim litawi-lik.  
follow-Aux-irr-impf-perl this way come Beatrice Hill-LOC
- 3.tjul-tj-ang. katji-yang tiri-tjim punji angilak  
go down-Aux-r that -OR crawl-come banyon over here
- 4.nik-p-inj. katji-yang tiri-tjim anlungka an-wak:-u.  
put up-Aux-r that-OR crawl-come billabong Cl-little-DAT
- 5.katji-yang pam-ngal-ni-winj. katji-yang yatjinj kenganawu  
that-OR head-come out-Aux-r that-OR go r over there
- 6.mare-lik. ni-winj ngumparu katji-lik yul-lik  
rainforest-LOC stay-r forever that-LOC ground-LOC

(The old woman turtle) came from the country on that side far away (Lalak:ili). She followed the plains only and came this way to Beatrice Hill. Then she went down and came crawling to this banyon tree over here, which she put up. Then she came crawling to this little billabong where she stuck her head up (out of the ground). Then she went over there to the rainforest. That place is where she stayed forever, in the ground.

This text describes the last part of the dreamtime journey of the old woman turtle (she was a long neck turtle kuwaley). The whole journey was underground and the text describes the various points where she popped her head up out of the ground. The old woman turtle started out at Lalak:ili (Shady Camp on the Mary River). She crawled under the plains and Adelaide River to Litawi (Beatrice Hill). She then went to a spot on the eastern side of Humpty Doo homestead where she put up a banyon tree. Then she went about 100 metres to a very small waterhole (almost a puddle) right on the western edge of the homestead. Finally she went to a spring and rainforest at the head of Litchfield creek, where she stopped and remains underground.

The Three Dogs (Text 8).

- 1.tjanjpalk-yang pa-ngal-ni-winj. a-karakeli pa-tjim  
saltwater-OR 3plS-come out-Aux-r M-married couple 3plS-come
- 2.ngulak mamam an-tjerinj pa-ka-n-inj-lul. "njek  
this place here son Cl-one 3plS-have-irr-impf-pair 1sg
- 3.ngulak pat-ni-winj, nyikin kenganawu  
this place here 1sgSNC-stay-r 2pl FOC over there
- 4.pa-ni-ninj-lul. an-nji njek litawi  
3plS-stay-impf-pair BP-name 1sg Beatrice Hill
- 5.pat-kulu-tj-ang ngumparu-wat  
1sgSNC-stand-Aux-r forever-?

They came out of the saltwater (Adelaide River). The married couple came here. They had one son. (He said) "I will stay here, you two stay over there. Me, my name is Litawi forever."

This very brief text rather fragmentarily describes the dreamtime story of the three dogs. The three dogs consisted of a married couple Liyeyima (male) and Wirminpul (female) and their son Wayinima. They came out of the Adelaide River to the east of Beatrice Hill where the river is salt. From there they apparently went to a low hill, just to the east of Beatrice Hill. According to the story the son Wayinima said he would stay there. He told his parents to go a little way off to the north to another low hill (Liyeyima), and a very low ridge (Wirminpul).

It is not at all clear what the final statement "My name is Litawi for good" has to do with the story. From the rest of the story the son's name is Wayinima, and Litawi is part of the old woman turtle dreaming (see Text 7), not the dog dreaming.

The Old Woman and Old Man Dreaming (Text 9).

- 1.al-tumaru al-walin-miyi pa-yatjinj-lul. pa-tjul-tj-ang-lul  
F-old woman F-mother-DY 3plS-go r-pair 3plS-go down-Aux-r-pair
- 2.tjanjpalk-lik. tjatpula anapa-yang tjim titi-yang.  
saltwater-LOC old man there-OR come place name-OR
- 3.tjanjpalk-lik pun-na-y-lul. katji-yang pa-tjim kutta  
saltwater-LOC 3plO-see-r-pair that-OR 3plS-come this way
- 4.loliwa. pa-ngal-ni-winj-lul. katji-yang pa-tjim-lul.  
place name 3plS-come out-Aux-r-pair that-OR 3plS-come-pair
- 5.katji-yang tjap an-tjeringj pa-wul-m-inj. pa-tjul-tj-ang  
that-OR road Cl-one 3plS-follow-Aux-r 3plS-go down-Aux-r
- 6.ka-pa-ni-ni-lul tjettjeringj ngumparu-wat  
NC-3plS-R-stay-pair place name forever-?

The old woman, a mother and her (two) daughters, they both went down to the saltwater. The old man came from there, from Titi to the saltwater. He saw them both (the mother and the daughters). Then they came this way to Loliwa. They both came out (of the water), they both came. Then they (all) followed the one road. They went down (further) and are now staying forever at Tjettjeringj.

This text describes a portion of a long and rather entangled set of dreaming trails. The old woman and her two daughters start out at on Scott's Creek and then go to Malweyi, a point on the eastern side of Adelaide River. They then go down into the Adelaide River where they meet the old man, who has come down the river from Titi (this is an area at the mouth of Adelaide River. There is a rock in the middle of the river there, called Nayitanjku, or Old Man Rock where the old man started from).

Then the four of them went to Loliwa, which is a point on the western side of the river. Then they headed south to Tjininti (Mosquito Pass), where the two daughters stay. The old man and old woman go via Awalarr ridge (The Daly Range) to Kwik:i (Fred's Pass) first, and then to Palankanang creek (Manton River), which they then follow up to Tjettjeringj ridge, which forms the eastern side of Manton Dam. Here they stay permanently in a red ochre cave/site.

Poison Snake Dreaming (Text 10).

1.mare an-wak:-u kutta yepe i-yu-ng-lik

rainforest Cl-little-OBL this way 1plinc 1plSC-camp-r-LOC

2.kaking. kutta-payimi katji ka-kulu-tj-i. katji-yang

yesterday this way-side that NC-stand-Aux-irr that-OR

3.tiri-m-inj. yatjinj malweyi-lik. ni-winj. tarin nik-p-inj

crawl-Aux-r go r place name-LOC stay-r grass sp put up-Aux-r

The rainforest this way, where we camped yesterday, this side it stands. (The taipan) crawled from there and went to Malweyi. He stayed (there) and put up the tarin grass.

This text describes the Kanpali (either a taipan, or a king brown) dreaming. The Kanpali came out of a rainforest on Malweyi creek, and crawled to a billabong just off the tip of Malweyi point. The Kanpali put up some tarin (a grass species like bamboo, which was used for making spear shafts) there.

Awananangku (Text 11).

- 1.al-tumaru yunguy-inj pu-k:a-n-inj muya. tjatpula-yi  
F-old woman go-impf hunt-Aux-irr-impf tucker old man-erg
- 2.kuntiyi-n-inj an-wak mamam a-kala-wu katji-yang  
play-irr-impf Cl-little daughter NF-3sg-DAT that-OR
- 3.al-tumaru pul-m-inj. al-tumaru pok-li-linj .  
F-old woman angry-Aux-r F-old woman make string-Aux-impf
- 4.punji anpik pula-m. tjatpula yatjinj pu-k:a-ngi tjipak:-u  
banyon rope make-r old man go r hunt-Aux-r fish-DAT
- 5.wayi-nj njil-inj tjipak. pun-wu-y mamam a-kala-wu .  
return-r bring-r fish 3plO-give-r daughter NF-3sg-DAT
- 6.keranglul wu-yi anpik nat-laki-nj. "yanj" al-tumaru-yi  
two climb-r rope UO-drop-r come imp F-old woman-erg
- 7.tji-yi a-kala-wu. wu-yi. anpik mi katji-yang  
say-r NF-3sg-DAT climb-r rope get r that-OR
8. milwik-yi tanj-mi. tjatpula li-nj. anpik  
mussel shell-INS cut-Aux r old man fall-r rope
- 9.al-tumaru-yi tanj-mi milwik-yi. amukuy li-nj  
F-old woman-erg cut-Aux r mussel shell-INS Okay fall-r
- 10.tjatpula katji awananangku katji li-nj  
old man that name that fall-r

The old woman used to go out hunting for tucker. The old man used to play around with his daughter (while the old woman was gone). (The old woman found out) and therefore she got angry. The old woman rubbed banyon tree fibres and made a rope. The old man went out hunting for fish. He came back and brought fish and gave it to his two little daughters. He climbed up the rope that (the old woman) had dropped to him. "Come up" the old woman said to him. He climbed. He grabbed the rope and then (the old woman) cut it with a mussel shell. The old man fell. The old woman cut the rope with a mussel shell. Okay, he fell, that old man, Awananangku, that one fell.

11.tjatpula awananangku wang-u pu-k:a-ngi. yatjinj la-m  
 old man name meat-DAT hunt-Aux-r go r spear-r  
 12.pikiring-u tjipak. lura-m-inj lerik-lik. mamam al-kala-wu  
 3pl-DAT fish bring back-Aux-r camp-LOC daughter F-3sg-DAT  
 13.keranglul pa-ni-ninj lerik-lik. an-tjerinj-wuy mi.  
 two 3plS-sit-impf camp-LOC Cl-one-one of get r  
 14.pa-kuntiyi-n-inj an-tjerinj al-mutek katji-yang al-tumaru  
 3plS-play-irr-impf Cl-one F-big that-OR F-old woman  
 15.wayi-nj. pun-na-y. pun-na-y. nengkinj mi. punji  
 return-r 3plO-see-r 3plO-see-r whatchamacallit get r banyon  
 16.tanj-mi. poklil-inj pula-n-u anpik an-puruyu.  
 cut-Aux r make string-impf make-irr-DAT rope Cl-long  
 17.katji-yang tjatpula yatjinj kawuy. kawuy wayi-nj-wuy  
 that-OR old man go r again again return-r-one of  
 18.katji-yang nat-tanj-mi. tjatpula katji li-nj ngumparu-wat  
 that-OR UO-cut-Aux r old man that fall-r forever-?

The old man Awananangku went out hunting for meat. He speared some fish for them (his daughters). He brought them back to camp. Her (the old woman's) two daughters were sitting in the camp. He got one of them. He played around with the big one. Then the old woman came back and she saw them. She saw them. (Then) she got whatchamacallit? Banyon fibres, she cut them and she rubbed them to make a long rope. Then the old man went out again. Then he came back again and so this time she cut the rope on him. That old man fell forever.

These two versions of the same story are concerned with the Milky Way. The old man, the old woman and their two daughters lived in the Milky Way. As the two versions recount the old man had illicit sexual relations with his oldest daughter while the old woman was out hunting. The old woman came back and saw him misbehaving and became angry.

When the old man went out hunting again, the old woman made a rope from banyon fibres. The old man came back with fish and the old woman lowered down the rope so that he could climb back up to the Milky Way. While he was climbing the old woman cut the rope with a mussel shell. The old man made a hole, next to the Southern Cross on the pointer side, in the Milky Way as he fell.

He hit the ground at a banyon tree near Humpty Doo camp called Awananangku. This story explains why the Milky Way is called Anpik 'rope'.