

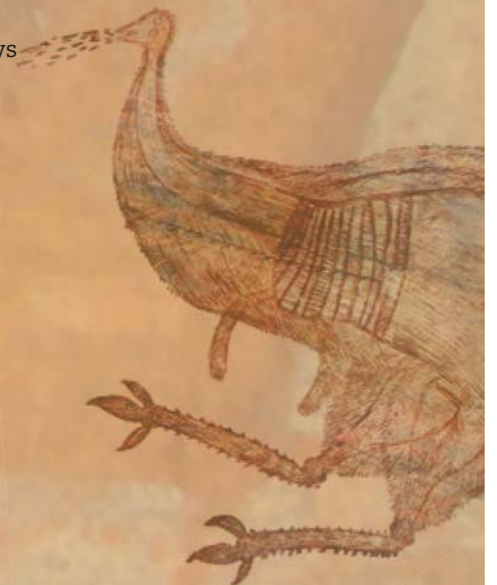
## CHAPTER 1

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### Bininj Elder Jimmy Kalarriya talks about emus with Peter Biless Nabarlambarl and Don Nakadilinj Namunjdja at Manmoyi Outstation

Manmoyi is located on the middle reaches of the Mann River on the margins of the Arnhem Land plateau. Although he has lived at Manmoyi and neighbouring outstations for most of his life, Jimmy Kalarriya is a member of the Wurrbbarnbulu or 'emu' clan whose estate is located much further south, deep in the rock country of the plateau. A group of six neighbouring clans — Bularlhdja, Kardbam, Wakmarranj, Warrayhngu, Burnungku and Kamal — are part of a clan 'company' who jointly own the story of emu and her origins. Peter Biless Nabarlambarl is from the neighbouring Kamarrkawarn Outstation upstream on the Mann River, and Don Nakadilinj Namunjdja is a Kardbam clansman whose country is Mankorlod, on a tributary of the Cadell River in Kuninjku and Dangbon language country.

At the time this discussion was recorded, Kalarriya was busy making a painting of the famous 'greedy emu' story which is well known throughout western and southern Arnhem Land (see Part II). The men talk about emus and their family life, the male and female 'living together husband and wife', and the way people have always interacted with emus.



PART I • TALKING ABOUT EMUS



Don Nakadilinj Namunjdja



Jimmy Kalarriya



Peter Biless Nabarlambarl

Jimmy Kalarriya	Dabbarrabolk barri-ngeybuni ngurrurdu.	The name the old people used for emu was 'ngurrurdu'.
Don Nakadilinj Namunjdja	Yo ngurrurdu.	Yes, 'ngurrurdu'.
Jimmy Kalarriya	Yika alwanjdjuk Djawonj kunu. Yika durrk.	Some Jawoyn people, they say 'alwanjdjuk'. Some say 'durk'.
Don Nakadilinj Namunjdja	Djawonj.	Jawoyn.
Peter Biless Nabarlambarl	Yo, us mob we say 'alwanjdjuk'.	Yes, we say 'alwanjdjuk'.
Jimmy Kalarriya	Ngad kunu. Dja Kundjeyhmi, anekke rerri. Alwanjdjuk.	Yes, us here [on the Arnhem Land plateau]. And in Kundjeyhmi it's the same. [They say] 'Alwanjdjuk'.
Peter Biless Nabarlambarl	Yo, same way.	Yes, the same way.
Jimmy Kalarriya	Djawonj Djeyhmi. Dalabon . . .	Jawoyn and Kundjeyhmi. In Dalabon language . . .
Peter Biless Nabarlambarl	Ngurrurdu.	[The word for emu is] 'ngurrurdu'.
Jimmy Kalarriya	Ngurrurdu.	Ngurrurdu.
Don Nakadilinj Namunjdja	Ngurrurdu same.	Same word [in Dalabon] 'ngurrurdu'.





Jimmy Kalariya painting the greedy emu story.

PART I • TALKING ABOUT EMUS

Peter Biless Nabarlambarl	Ngurrurdu Dangbon mob, um wurrbbarn that Rembarrnga I think yo Rembarrnga.	In Dalabon, the word is ngurrurdu and in Rembarrnga language I think the word is wurrbbarn, yes wurrbbarn.
Don Nakadilinj Namunjdja	Yo, ngurrurdu karri-djarrkneybun rowk.	Yes we both say ngurrurdu [in Bininj Kunwok and in Dalabon languages].
Jimmy Kalarriya	Kurih Kunbarlanja kabirri-yime kurdukadji.	There at Kunbarlanja (in Kunwinjku) they use the word 'kurdukadji'.
Don Nakadilinj Namunjdja	Karikad.	To the west.
Peter Biless Nabarlambarl	Kudjekbinj mob and Mamardawerre.	[People from] Kudjekbinj and Mamardawerre.
Jimmy Kalarriya	Ngali bininj-ni ngalu ngurrurdu borled . . . borledkerrinj all this mob, [points to painting] nahni birri-dolkang kungol, ngalih wanjh ngale birri-bawong kukurlk ka-wake.	This emu was once a human being and . . . all these figures [points to an image being painted, see photo] they were humans who changed into animals. They flew up into the sky and they left the emu on the ground to walk around.
	Mm, Bulanjdjan.	Mm, she was Bulanjdjan [subsection, a skin name].
Peter Biless Nabarlambarl	Birri-kang kun-red kurdukadji, Malworn kurdukadji Kudjekbinj Mamardawerre, all that kun-red . . .	The people from places who use the word 'kurdukadji' for the emu, are from Malworn, Kudjekbinj and Mamardawerre, all those places . . .
	Yo, kurdukadji they call im.	Yes, they call emu 'kurdukadji'.
Jimmy Kalarriya	Kondah-kih ngurrudu.	Yes, from this place we call her 'ngurrudu'.
	Malarrk warridj wurrbbarn.	The north-east Arnhem people [Yolngu] also say 'wurrbbarn' for the emu.
	Djal ngurrurdu na-rangem ngarriyime ngal-daluk. And yawaw, kilelkilel.	We call both the male and female 'ngurrurdu'. And also the young ones, little ones. They all have the same name.
Don Nakadilinj Namunjdja	Ngaleh ngurrurdu yirridjdja.	The emu is yirridjdja moiety.
Jimmy Kalarriya	Bulanjdjan ngal-Wurrbbarn. Ngal-yik-Bakkarda bu ngal-Burnungku.	The emu was Bulanjdjan subsection and Wurrbbarn clan. She is associated with a clan confederation called Bakkarda which includes the Burnungku clan.

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Jimmy Kalarriya	Ngal-nguyakimuk Bakkarda, Wurrbbarnbulu, Burnungku, Warrayhngu, Kamal.	The emu is associated with many clans including Bakkarda [also called Kardbam], Wurrbbarnbulu, Burnungku, Warrayhngu and Kamal.
	Ngal-dawurrokimuk, ngalbu ngale [points to picture], ngal-nguyakimuk.	A large group of clans, this ancestral being here [points to picture], a large clan confederation.
	Djal yimerranj korroko.	It's been like that from the beginning.
Peter Biless Nabarlambarl	Ngalkka djal Rembarrnga wurrbbarn . . .	Wurrbbarn is the Rembarrnga word [for emu].
Don Nakadilinj Namunjdja	Ngalengman Wurrbbarn.	That's the word, Wurrbbarn.
Peter Biless Nabarlambarl	All over, med ngune-bekkan ngune-na, all over Wurrbbarn, it's only Rembarrnga Wurrbbarn kabirridjalyime all the Bininj. ●	Look here, everyone all over knows the word 'wurrbbarn' [as in the clan name], but it's only really a Rembarrnga word for emu, they call it 'Wurrbbarn'. ●

## Where do we find her, the emu?

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Jimmy Kalarriya	Ngaleh ngurrurdu, man-berrk kure karri-ngalke.  Manberrk ka-yengiyikan kukebkale mak kukku ka-boyikan o kukabo.  Yika kare, ka-bidbun kuwarddewardde.	We find emus in open places.  In open bush and around the margins of rock country and near creeks where she goes for water.  Sometimes she climbs up into the rock country.
Peter Biless Nabarlambarl	Man-barrarn ka-djale . . .	She travels up gorges, she goes along those . . .
Jimmy Kalarriya	An-barrarn ka-rroyo.	In gorges where it's still open.
Peter Biless Nabarlambarl	An-warddekimuk minj ka-bidbun larrk.	She doesn't go up into the big rock country, no.
Jimmy Kalarriya	Yiman wolewoleh ngarri-nang Badkorol konda ngurrurdu and Malakadjalhno ngarrih-nang ngurrurdu. An-berrk ka-wake. Yiman konda ngaye ngok- . . . wolewoleh kun-wadda kure ngayi en ngarrih- ngarrih-nang.	Like not so long ago we saw emus at Badkorol and Malakadjalhno. She walks around in the open bush. Just like in my country, that's where we see emus [in the Wurrbbarn clan estate].



PART I • TALKING ABOUT EMUS

Jimmy Kalarriya	Mm kukolh yika kare an-barrarnhbarrarn karri-ngalke.	Sometimes we find her on those rocky flats near rivers and up along gorges.
Jimmy Kalarriya	Yo, kayudyudme. Bu ngunkodjnan, wanjh ka-yudyudme. Bu yi-molknan wanjh kunu yi-bun.	Yes, she plods around like that. If she sees you coming she takes off. You have sneak up without her seeing you if you want to catch her.
Peter Biless Nabarlambarl	Molkno 'cheating' yi-marneyime djal ngaleng werrk ngun-nan wanjh.	You have to trick her by sneaking up on her otherwise she will spot you quickly.
Jimmy Kalarriya	Kune ka-yime, ka-warnamkan korroko ngun-nang yurhku ka-worhnan marrek ngun-nan kayakki, ka-mimdjамudnahnarren.	It's like that, if she turns her head to the side, she'll see you straight away, but if she looks straight ahead, all she will see will be her eyelashes, she won't see you.
Peter Biless Nabarlambarl	Badbu djal ngaleng werrk ngun-nang, wanjh ngun-kukbawon.	Yes, but as soon as she has seen you, she takes off and leaves you behind.
Jimmy Kalarriya	Nani dubbeno karri-ngalke. Dubbeno mahni, yika mani koyehkoyek, ngurrurdu konda ka-wohre bonj konda karri-ngalke, boyen kakkawarr-ken nawu yi-bengkan ngarri-nang. Nani dubbeno wakeng ngalu-ken.	Dense bushland here is where we find her. This thick bush here, like here in the east, emus wander through there and that's where we find them. Just recently [two months ago] when we were travelling during a ceremony when we were camped here [near Manmoyi] we saw some emus wandering through the thick bush.
Peter Biless Nabarlambarl	Ka-djale mak nani kare.	They go through here too [at Manmoyi].
Jimmy Kalarriya	Ka-bale kure kunu Mokmek.	They go all the way to Mokmek [a site in the next clan estate to the south].
Peter Biless Nabarlambarl	Kadjale Mokmek. Kadjale everywhere.	All the way to Mokmek. She goes everywhere.
Jimmy Kalarriya	Kabokkudji, Djamamba bu kare.	She walks around the places Kabokkudji and Djamamba.
Don Nakadilinj Namunjdja	En Norne.	And Norne [also known as Kabulwarnamyo].
Jimmy Kalarriya	Kare mak kabbal. Ka-wohbolkwarlahken ka-re. ●	She goes to plain country also. She goes across wide open plains. ●

## Emus and water

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Jimmy Kalarriya	Ka-re ka-djalbongun bu ka-kombukdownen ka-kolung ka-bongun and ka-yawoyhidbun man-berrk. Ka-djuhme . . .	When she is thirsty she goes to drink and then she goes back into the savanna country. She can walk into water.
	Ngalengman ka-djaldjuhme ka-bowkmerren ka-barlbarlme ka-yawoyhidbun. Yo, ka-djuhme.	The emu gets into the water, moves around, drops herself up and down, turns around and around and climbs out again. Yes, she swims.
Peter Biless Nabarlambarl	Yo, ka-djuhme, ka-bongun weleng ka-bongun ka-bongun ka-bongun ka-muddjuhkerren wanjh . . .	Yes, she gets into the water and drinks and drinks and drinks and then shakes her feathers and . . .
Jimmy Kalarriya	Ka-welengberrkyame kare.	And then shoots through into the bush and is off.
Don Nakadilinj Namunjdja	Ka-djuhme ka-barddurrungkuldi.	She gets into the water and goes down on her knees.
Peter Biless Nabarlambarl	And half ka-bokan kure . . .	And she can carry water . . .
Jimmy Kalarriya	Ya! Kukomolorrk kondah ka-bokan. Ngarddjinnno kumekke ka-boyo.	That's right! She carries water in her throat here. She has a water-crop which we call ngarddjinnno.
Peter Biless Nabarlambarl	Ka-bongun kume ka-bokarrme.	When she drinks, that's where she stores the water.
Jimmy Kalarriya	Konda ka-boyo ngarddjinnno.	The water is here in her water-crop.
Peter Biless Nabarlambarl	Kumekke ka-bodi.	That's where the water is.
Jimmy Kalarriya	Ka-barddurrungkuldi ka-bongun ka-boworrkmen wanjh bonj konda rowk ka-yimarneboyo wanjh ka-djuhme. Ka-baldjuhme, ka-barlbarlme ka-bowkmerren . . .	She kneels down, drinks to her fill and then carries some water in her crop. She stays in the water and splashes around here and there . . .
Don Nakadilinj Namunjdja	Nganabbarru! [laughs]	Like a buffalo!
Jimmy Kalarriya	Kah-re.	Off she goes.

PART I • TALKING ABOUT EMUS

Peter Biless Nabarlambarl	Ka-yo wolewoleh . . . ka-kolung, wanjh malamalai ka-djuhme ka-bidbun wanjh kure ka-re.	She rests in the afternoon . . . she goes down to a lower area and then in the morning she has a swim and then goes off.
Don Nakadilinj Namunjdja	Kune ka-yime.	Like that.
Peter Biless Nabarlambarl	Kah-ni kuberrk ka-wukkuwan ka-yawoyhdurdeng. Ka-rrurdeng ka-djuhme last one wanjh makka malamalaywi-ken. Minj mak ka-kakdurdeng ka-yawoyhdjuhme larrk.  Ka-rri wanjh kuberrk.	She sits outside, dries herself out and goes off again. She goes and has a swim for the last time until the next day in the morning when she'll come back again. She never goes to water in the night, no.  She stays outside /in the bush [away from the creek].
Jimmy Kalarriya	Kayo kuberrk. Benbekad ka-bonguhbongun bonj. Kare kure ku-rrulkngurrid kukalhdume kumekke ka-yo. Ku-kalhdume ka-yo yiman manih kalhno makka an-ngamed Malina tree. Kure kun-dulk ka-yo. Dulkdedjmadno. Kun-dulk kure yo . . . kanjdji. Ku-kurk kure yo. Ka-dulkrorronghme.  Kume ka-yo.	She sleeps in the open bushland. She drinks in the day. She goes and rests at the side of a tree.  She sleeps at the side of a tree, like at the base of this tree here, this Malina tree. She sleeps near trees. At the base of a tree. At the bottom of the tree. On the ground. There she can hide herself behind the tree. That's where she stays.
Peter Biless Nabarlambarl	Kumekke ka-yo malayi kubuyika ka-yo.	She sleeps there and then the next day in a different place.
Jimmy Kalarriya	Ka-madjmang ka-re, travelling.	She takes her swag and travels [joke].
Peter Biless Nabarlambarl	Malayi might be ka-re ku-buyika ka-yo, next day ka-yo kubuyika.	The next day she sleeps in another place and again the next day another place.
Jimmy Kalarriya	All the way ka-djale.	She keeps going like that all the way.
Peter Biless Nabarlambarl	Wirlarrk ka-ngukdeng dabuno . . . nakka kumekke redbehbengkan ka-yo.	She lays eggs. Only then does she think about staying in a camp [i.e. the same place].
Jimmy Kalarriya	Ka-wabwabme ka-wirlarrkkurrme kumekke wanjh kun-yed ngalengarre ka-nahnan kure.	She moves all the time and only stops in one place to make a nest to lay eggs and look after them.



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Peter Biless Nabarlambarl	Ka-yo ka-behbebun wanjh ka-re.	She stays there, after the eggs hatch, she leaves.
Jimmy Kalarriya	Wanjh ka-yawdorrorrke.	Then she leads the chicks off with her.
Peter Biless Nabarlambarl	Yayaw wanjh ka-bengkan. Kabirri-yawmunkekadjuhkadjung kabirri-re wanjh. Kabirri-munkekadjung, kaben-bukkan man-me wanjh kabirri-ngun.	She thinks about the chicks. The chicks follow each other and they all move off together. They follow their mother and she shows them food to eat.
Don Nakadilinj Namunjdja	Kaben-bukkan man-me.	She shows them food.
Peter Biless Nabarlambarl	Kabirri-re wanjh djarre.	They go long distances now.
Don Nakadilinj Namunjdja	Djarre man-me kabirri-yawan.	They look for food in distant places.
Peter Biless Nabarlambarl	Kare kaben-won man-burrurnburrurn kabirri-ngun o njamed makka. An-djimed	She goes and gives them dodder laurel ( <i>Cassytha filiformis</i> ) or whatsitsname, northern yellow boxwood ( <i>Planchonella arnhemica</i> ).
Jimmy Kalarriya	An-barlarra ka-ngun.	She eats emu apple fruits ( <i>Owenia vernicosa</i> ).
Peter Biless Nabarlambarl/ Don Nakadilinj Namunjdja	An-balarra.	Emu apple.
Jimmy Kalarriya	An-dudjmi ka-ngun.	Green plum ( <i>Buchanania obovata</i> ).
Don Nakadilinj Namunjdja	An-bedde.	Quinine tree ( <i>Petalostigma pubescens</i> ).
Jimmy Kalarriya	An-wak.	Red leea fruits ( <i>Leea rubra</i> ).
Peter Biless Nabarlambarl	An-bedde.	Quinine tree.
Jimmy Kalarriya	An-lerreierre.	Holly-leaved pea-flower ( <i>Bossiaea bossaeoides</i> ).
Peter Biless Nabarlambarl	An-lerreierre, yoh. ●	Yeah, holly-leaved pea-flower. ●

## Emu's predators

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Jimmy Kalarriya	Bininj karri-bun. Dja dalkken kabi-bun.	We hunt her. And dingoes kill emus.
Don Nakadilinj Namunjdja	Yo dalkken kabi-bun.	Yes, dingoes kill emus.
Peter Biless Nabarlambarl	Yaw nawu. Ngal-badjan minj kabi-bun.	The chicks. But not the mother [emu].
Jimmy Kalarriya	Kabi-kukbawon.  Kabi-melme kick ka-yime.	She is too fast [literally, she leaves it behind]. She would kick the dingo.
Don Nakadilinj Namunjdja	Ngale yiman yayaw.	To protect the chicks.
Jimmy Kalarriya	Ka-rradyorrkme kabi-melme.	She kicks her leg out to strike.
Don Nakadilinj Namunjdja	Yayaw.	The chicks.
Jimmy Kalarriya	Ngalbang ngalkka.	She is dangerous.
Michelle	Dja nayin na-badbuyika.  Ngurrurdu karrebalbal. [name of snake, unidentified] Njamed nak' njale ka-ngeyyo?	There's a different kind of snake too [that attacks emus].  Yes, what's it's name again?
Don Nakadilinj Namunjdja	Namekke.	You got it right.
Jimmy Kalarriya	Nayin, karrebalbal, ngurrurdukarrebalbal ngarri-yime.	A snake, karrebalbal, ngurrurdu karrebalbal is what we call it.
Michelle	Yiman ka-wukrohrok tiger snake.	It is similar in appearance to a tiger snake.
Jimmy Kalarriya	Yimarnek kabi-ngudjkadjung try kabi-baye ngalih bad kabi-kukbawon. Yika mak kabi-melmelme. Yo nayin Ngurrurdu karrebalbal. Ngale yellow wan. Yellow kangeno bad kukbuyihbuyika, dot dot ka-rri yiman ka-yime njamed nawaran wanjki. Karrebalbal.	It always tries to follow the emu but she runs away. Sometimes the emu will try to kick the snake. Yes, the snake ngurrurdu karrebalbal. It's a yellow one. Yellow belly but with blocks of colour, dotted like the Oenpelli python.  Karrebalbal.

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Jimmy Kalarriya	Ngalkka bolkkime pig kah-ngalme bu bolkkime.	Today pigs ruin them, these days pigs have appeared today.
Peter Biless Nabarlambarl	Konda pig-yakni korroko.	Before there were no pigs here.
Jimmy Kalarriya	Korroko pig-yakni kayakki. Ngalkudji lalarl ka-rrabungun.  Yo, lalarl kaddum kahyime yiman njamed wanjken marrawuddi wanjh kalakkala ka-rohrok, makaka.  Lalarl, na-kudji name ka-wirlarrkngun  Ka-rrabubehke kun-dulkyih ka-mang ka-rrabudalhme <sup>1</sup> , kun-dengeyih. Ngalekke.	Before there were no pigs here, none. Only the black-breasted buzzard ( <i>Hamirostra melanosternon</i> ) eats the eggs. Yes, the black-breasted buzzard, like the wedge-tailed eagle or other raptors, it sees [the eggs] from high above. The black-breasted buzzard is the only bird that eats the eggs. It uses a piece of wood with its claw to break open the egg. Like that.
Peter Biless Nabarlambarl	Yo nawu nabarlek ka-bun badbong djukerre mak ka-bun. ●	It also can kill nabarlek, short-eared rock wallabies and female black wallaroos. ●

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1 -*dalhme* 'hit', *Yi-ray wardi dalhme*. 'Go away or I'll hit you.'

## What emus do during the day

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Jimmy Kalarriya	Ka-rri ku-djurle, bu kurrung ka-kurlahrung wanjh ku-djurle ka-rri.	They can be found in the shade and during the build-up season they get very hot and stay in the shade.
Peter Biless Nabarlambarl	. . . cold time ka-yime ka-ye ka-bomang, ka-rrurdeng ka-yo.  Ngokkowino wanjh kune ka-yime ka-kolhngun wanjh ka-boyikan. ●	When it's the cool season they go fetch water and rest.  In the afternoon, that's the time when they go to get water and carry it back. ●

## Reproduction

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Jimmy Kalarriya	Wurdyaw ka-marnbun narangem. Kabene-djale ngal-bininj na-bininj kobeng wanjh wurdyaw kabene-marnbun.	The male only mates to make chicks. They stay together male and female in order to mate and make chicks.
Peter Biless Nabarlambarl	Married kabene-yime karrimen.	They are married couples.
Jimmy Kalarriya	Ka-rohrok yiman ka-yime ngad Bininj . . . ngaldaluk narangem, nawu animal, ngaldaluk narangem.  Ngal-bininj kobeng, na-bininj kobeng.  Yekke wanjh ka-yawdorrorrke ka-wohre yayawken ka-wohre kune ka-yime bad yekke, wurrkeng.	Humans and other animals are the same, the male and the female go together.  Husband and wife.  In the cool dry season and the fire season [cold dry time] the adults lead the chicks around.
Peter Biless Nabarlambarl	Bolkkime wanjh finish [October].	This time now they are finished [egg laying, by October].
Peter Biless Nabarlambarl/ Don Nakadilinj Namunjdja	Korroko yaw bebmeng. Bonj.	The chicks have already hatched by this time. Finish.
Jimmy Kalarriya	Already korroko, ka-yawdorrorrkeng wanjh . . . birri-yawkihkimuk walakki	This time the adults are already leading the chicks around and they are medium size at this time of year [October].
Peter Biless Nabarlambarl	Yekke wanjh kunukka . . . ka-rrabuyo, yekke kare. ●	Dry season, that's the time . . . the eggs are laid and hatch in the dry season. ●



## Emu nesting

Jimmy Kalarriya	Ka-djorrhname. Kure ka-yime 'round'.	Emu makes a nest shape. A round shape.
Peter Biless Nabarlambarl	Kune ka-yime ngurrihni 'round' kunih yi-na.	A round shape as big as the area where you are all sitting.
Jimmy Kalarriya	Ku-kurlk kure bad kun-malaworr ka-kurrme kun-djalh, kun-dalk, kumekke ka-rrabukukyo. Ka-djirrkan kure kun-dengeyi, ka-djirrkan kuhre wanjh bulddjarn-kah ka-wirlarrkurrme. Ngalbu ngalkkabo ka-bawon dja ngalbu kondah kah-yo kuberre ngalekke ka-wirlarrkkabun. Ngalu konda ka-wirlarrkyo kure kah-ngurl, yo ngalkka ngalekke ngalmahmabidj ngalekke, ngalek ka-wirlarrkkabun.	It makes the nest on the ground but it puts green leaves, lots of dry leaf matter and grass and that's where it lays its eggs. She pushes the material with her feet, keeps building it up and lays the eggs in the middle. She leaves that egg there and then she sits over it with her chest, near her heart. Then the last egg to be laid, she looks after that one carefully [by sitting over it].
Don Nakadilinj Namunjdja	Last one namekke.	That's the last one.
Jimmy Kalarriya	Djal na-djalwern.	She will lay many [eggs].
Peter Biless Nabarlambarl	Maybe ten or twelve. Kungarre ka-rrabukurrme.	Maybe ten or twelve. It lays the eggs in a thicket.
Jimmy Kalarriya	Kungarre, yika kukalh, man-berrk.	In a bushy thicket, sometimes at the base of a tree near the roots in the savanna country.
Don Nakadilinj Namunjdja	Man-berrk. Kune ka-yime.	Open bushland. Like that.
Jimmy Kalarriya	Sort of blue, all in blue. Kudjewk ka-djalwohre, kaluk minj ka-wirlengurdme <sup>2</sup> ngal-wohwern ngal-wohwern ka-re burruhburrurn ka-ngun mak anlerrelelle ka-ngun. An-bedjdja ka-ngun an-barlarra ka-ngun . . . all kind . . . kukak ka-yo bad ngal-wirlewern ngali ngalu ka-wohre. An-me ka-yawan. An-dudjmi ka-yawan all kind ka-yawan an-mankundalh.	Sort of blue, all in blue. In the wet season they keep wandering, they never tire of walking around, stopping off here and there all the time, they are constantly looking for dodder laurel berries or holly-leaved pea-flowers to eat. Quinine tree fruit, owenia fruits (emu apples) . . . all kinds of food . . . she sleeps at night, but she never stops wandering, the emu. She is always searching for food. Looking for green plums, all kinds of fruit, black plums.

2 wirlewern 'to wander around everywhere', wirle 'wander'



Darius Maralngurra at Kabulwarnamyo with emu eggs.

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Don Nakadilinj Namunjdja	Man-wak.	Blue tongue fruits ( <i>Melastoma polyanthum</i> ).
Jimmy Kalarriya	An-wak ka-ngun, an-djalke an-kurlahbang mehmeno ka-ngun.	She eats blue tongue fruits, wild grapes ( <i>Ampelocissus acetosa</i> ) and flowers of the herb <i>Austrodolichos errabundus</i> .
	An-kurlahbang.	Bush carrot herbs.
	Mehmeno.	The flowers.
	Kono.	Flowers.
	Kurralk ngarri-yime ka-ngun an-djalke.	In long grassy places, we say she eats wild grapes.
Peter Biless Nabarlambarl	An-ngalemerkk.	The twining perennial herb <i>Cynanchum pedunculatum</i> .
Don Nakadilinj Namunjdja	An-lerreleerre.	Holly-leaved pea flower.
Jimmy Kalarriya	An-korrwan ka-ngun.	She eats white currants ( <i>Flueggea virosa</i> ).
	Ka-ngun . . . an-burrumburrurn.	She eats dodder laurel berries.
Peter Biless Nabarlambarl	An-djurlukkumarlba.	Kangaroo blood berries ( <i>Antidesma ghaesembilla</i> ).
	Nga-nang makka an-djungkurrk.	I've seen them eat gardenia fruits/flowers ( <i>Gardenia fucata</i> ).
Jimmy Kalarriya	Ngale ka-balyudme ngali.	She plods around constantly.
Don Nakadilinj Namunjdja	Man-bunbarr.	The cooking herb <i>Corynotheca lateriflora</i> .
Peter Biless Nabarlambarl	Njamed anyuku must be ka-ngun nakka ku-wardde.	It would probably eat rock country black currant ( <i>Antidesma parvifolium</i> ), which grows in the stone country.
Jimmy Kalarriya	An-djurlukkun ka-ngun.	It eats kangaroo blood berries.
Peter Biless Nabarlambarl	Makka kundalk warridj wanjh manngale ka-ngeyyo?	There's a grass too that it eats, what's it called again?
Jimmy Kalarriya	An-balinjdja.	Scrub vitex ( <i>Vitex acuminata</i> ) [not the grass].
Peter Biless Nabarlambarl	An-balinjdja ka-ngun.	Scrub vitex.
Don Nakadilinj Namunjdja	Yo man-bang wanjh. karri-ngun orait bad an-bang.	Yes, it's got an unpleasant taste. We can eat it but it's unpleasant.

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Jimmy Kalarriya	An-bedde ka-ngun, an-barlarra ka-ngun.	She eats quinine fruit, marble tree fruit.
Peter Biless Nabarlambarl	Kunumeleng, bu [inaudible] kunukunumeleng wanjh kudjewk bangkerreng wanjh ka-bangmen manekke man-dawk njalenjale, man-lerreleerre ka-ngun.	In the build up season and the first rains through to the late wet season, then all kinds of fruit are available and those bush cucumber fruit ( <i>Cucumis melo</i> ) get their hot spicy taste and they also eat holly-leaved pea flowers.
Don Nakadilinj Namunjdja	Man-dawk.	Bush cucumber.
Peter Biless Nabarlambarl	Yo ka-ngun nakka everything, dry njamed like an-bedje bu ka-merlem ka-nganjboke wanjh ka-ngun man-me manu.	Yes, at that time it eats everything after the dry season and then the spear grass seed pods ( <i>Sorghum spp.</i> ) get 'pregnant' and then come out in full seed, that's the time for emu food.
Jimmy Kalarriya	Kun-dalk djal mimno ka-ngun. Man-bedje minj ka-ngun . . . larrk. Wardi kabi-komdulubun.	She only eats seeds [from some grasses]. But not spear grass seeds, no. Otherwise they would stick in her throat [because of the sharp spikelets on the seeds].
Peter Biless Nabarlambarl	Djal ngarradj, karnamarr ka-ngun. ●	Only white cockatoos and black cockatoos can eat those. ●



## Hunting emus

Jimmy Kalarriya	Dabbarrabolk bu birri-djangkani birri-nani ka-wake wanjh birri-malabakkeyi kun-malaworr. Birri-djalkuniyirey birri-yami an-kole.	When they saw one walking along they would break off a branch of leaves.
	Malaworr yi-malakan.	They would sneak up on it holding the branch [in front of their body as camouflage] and spear it.
	Kun-malaworr dorrengh marrek ngun-nan.	You carry a branch of leaves to hide behind.
	Kun-malaworr dorrengh marrek ngun-nan.	With a branch of leaves in front of you it can't see you.
Peter Biless Nabarlambarl	Yi-barurren properly way.	And you cover your body well in clay.
Jimmy Kalarriya	Yi-re yi-barurren, yi-nan ka-wake o yi-nan ka-boyiwokme yi-djalkunire yi-malakan, yi-yame an-kole yika mako.	Cover yourself in white clay, and if you see one walking or making the noise they make, you sneak up on it holding a branch in front of you and you shoot it or spear it.
Don Nakadilinj Namunjdja	Yika kaddum yi-bidbun barnambarl.	Sometimes you can climb up and stand in the fork of a tree.
Jimmy Kalarriya	Barnambarl an-kundalh.	The fork of a black plum ( <i>Vitex glabrata</i> ) [where the emus are known to frequent to feed on the fruits].
Don Nakadilinj Namunjdja	Ya man-kundalh.	Yes, a black plum tree.
Jimmy Kalarriya	Korroko nawu old people bad bolkki kayakki. Djal man-koleyi birri-yameni. Man-kole birri-yami yorndidj. Dja barrawu djal bonj.	The old people used to do that but nobody does it anymore today. With bamboo spears. Bamboo spears with quartzite tips. Or shovel-nose spears would do it.
Peter Biless Nabarlambarl	Barrawu nakka new one yibekka, nakka nakerrnge.	Shovel-nose spears are 'new', or recent innovations.
Jimmy Kalarriya	Yorndidj birri-yami.	They used to use stone blade tips.
Peter Biless Nabarlambarl	Namekke yorndidj birri-yudjihmi.	That's right, they used stone spear tips.
Jimmy Kalarriya	Nawo korroko.	A long time ago.

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Peter Biless Nabarlambarl	An-yungki nawu korroko. Nakka barrawu boyehboyen.	In ancient times, a long time ago. The shovelnose spears appeared only recently [with the availability of metal].
Don Nakadilinj Namunjdja	Nakka boyehboyen yo.	Recently yes.
Peter Biless Nabarlambarl	Yo boyehboyen nawu . . . first . . . like . . . when . . .  Balanda might be birri-djalni Sydney all that area all that country there. Bad nawu konda high country konda yi-na Bulanj . . . konda yiman ngad, Balanda yakni. Only birri-karrmi Milingimbi and Elcho and . . .	Yes, recently . . . first . . . like . . . when . . .  Maybe when Europeans were down in Sydney and all that country there. But here on the plateau, where we live, there were no Europeans. They were only there at Milingimbi and Elcho Island and . . .
Jimmy Kalarriya	Yirrkala. ●	Yirrkala. ●

## Emus and fire

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Jimmy Kalarriya	Yika kurralk wirlarrkmangi yika yika kubule.  Yi-wirlarrknan.	Sometimes emus lay eggs in the grass, sometimes in burnt areas.  You can see the eggs.
Peter Biless Nabarlambarl	Yo bu rungi, wanjh kodjjobmirey, minj mak kum-durndeyi.	But if the eggs got burnt, the emu would leave angry and never return.
Jimmy Kalarriya/Peter Nabarlambarl	Larrk.	No.
Jimmy Kalarriya	Kurralknud.	In dry grass.
Peter Biless Nabarlambarl	Dalknud kurrmi en wurlhmi wanjh rey ngalkka mayh.	If they laid in the dry grass and the nest was burnt, the emu would abandon the nest.
Jimmy Kalarriya	Yika wirlarrk rungi.	Sometimes the eggs get burnt.
Peter Biless Nabarlambarl	Kodjjobmi munguyhmunguyh rey marrek kum-durndeyi.	It would abandon the nest and never come back to it.
Jimmy Kalarriya	Anyway birri-wurhkeyi.	They just burnt anyway.

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Peter Biless Nabarlambarl	Anyway birri-wurlhkeng, birri-djalwurlhkeyi bonj.	They just burnt anyway [without regard to a plan to encourage emus], that's all.
Jimmy Kalarriya	Kaluk man-djewk djakdungi ka-kolhdebebme.	The new growth comes after rain.
Peter Biless Nabarlambarl	Bikodj minj law yuwurrinj med, minj birri-karmeninj law. Birri-djalni mungu. Like yi-bengkan mungu birri-djalniwirrinj, birri-nami man-wurrk birri-wurlhkeyi mungu, minj na-ngale mak bengkayi. Kaluk nani bolkkime Balanda kan-bengdayhke like kukimuk. Law Balanda kum-kang, not Bininj, Bininj ngarri-djalni like this ngarri-djalni. Minj worry birri-yimeninj, birri-warihmeninj bakki njalenjale kun-madj. Bonj lahlarrk birri-djalni kun-madjyak kun-kare. Only kun-ngobarn birri- . . .	They didn't have a law/rules about burning for emus at that time. They just lived doing whatever. They lit fires whenever they wanted, nobody had any idea about [modern] rules for burning. Today Europeans tell us we should follow their big laws which they have brought [for land management]. These are from Europeans not Aboriginal people, Aboriginal people just lived like this and didn't worry about anything except tobacco and whatever, a few possessions. They just walked around naked, no clothes a long time ago. They only made coverings from pandanus . . .
Jimmy Kalarriya	Bolkkime ngurrurdu kudjihkudji.	Today there's only a few emus around.
Peter Biless Nabarlambarl	Nawu kudjihkudji . . . wern-ni, mulil.  Kare njale bi-bayeng yoh. Djal djang-yak, djang minj bale ka-yo?	The occasional one . . . but there used to be lots.  I wonder what is affecting them.  Are there no sacred sites, where are they [where increase ceremonies should be performed]?
Jimmy Kalarriya	Na-kudji Lorlo.	There's one at Lorlo.
Don Nakadilinj Namunjdja	Lorlo.	Lorlo.
Peter Biless Nabarlambarl	Kare kumekke.	That's where it must be.
Jimmy Kalarriya	Maburrinj mak ka-wukkurmeninj [inaudible].	It placed itself there [as Dreaming] at Maburrinj.
Peter Biless Nabarlambarl	Badbu djalkurmerrinj ngayi nga-bengkan I know.	I know it put itself there, I know that.



Djawidda Nadjangorle at the emu stone arrangement.





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Jimmy Kalarriya	Ngalengman kurrmerrinj. Ngalu Kurdukadji Dedjbarlkarrhmeng. Ngarri-djangberhkeng boyen!	She placed herself there. There at Kurdukadji Dedjbarlkarrhmeng. We did an increase ritual there recently!
Don Nakadilinj Namunjaja	Kaluk ka-bebme kaluk.	Then they will appear.
Jimmy Kalarriya	Lorlo [inaudible] ngalengarre. Bokarrang, konda walem, Burrumule.  Yibengkan mak old people birri-doweng wanjh manekke ka-yakayakmen.	There at Lorlo is her place. And here in the south at Bokarrang and Burrumule. You know that when the old people, the old generation, when they all passed away, then so have the emus.
Peter Biless Nabarlambarl	Djal namekke dabuno birri-djirdmangi wanjh darrkidyakminj, if dabuyuwurrinj en yawwernwoyi yaw. Djal larrk woybukki everywhere djal larrk. Yuken yi-nan yi-kudjihkudji yi-darrkidnan kudji o yi-re yi-kudji mako-yak yi-ngalke. Bu mako yi-kan kunukka mako ngun-yinan kare ka-kelelobme.	The eggs have been stolen and there are no emus then, if the eggs had survived then there would be lots of chicks. True, everywhere there are no more emus. But when you go somewhere by yourself and you have no gun, that's the time when you'll see one. But if you come with a gun and she sees you, she'll run away in fear.
Jimmy Kalarriya	Yika ngal-daluk na-rangem ka-rrabunahnan.	Sometimes the female, sometimes the male looks after the eggs.
Peter Biless Nabarlambarl	Ngaldaluk kare hunting ka-yawan man-me na-rangem ka-kabun. Ngal-daluk ka-kabun ngalengmanwali nungan nawu na-rangem hunting kare. Change-change kabene-yime.	The mother goes hunting, looking for food and the male sits on the eggs. The female will sit on the eggs and then the male will go for food. They take turns and swap over.
Don Nakadilinj Namunjaja	Ngalmim bininj.	She has the eyes of a human.
Peter Biless Nabarlambarl	Kaben-djarrkdurkmirri.	They both work together.
Jimmy Kalarriya	Yurrku ka-wohnan marrek ngun-nan ka-worrkwarnam ngun-nan.  Yika kamh-yikan ngun-yikan. 'Njale ngale bebmeng ngarduk' ka-yime.	[When she sits] she stares straight ahead and she won't see you . . . but if she looks sideways, she'll see you. She comes to check you out. 'What has appeared in front of me,' she says.

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Peter Biless  
Nabarlambarl

Bu korroko di yimi, bad bolkkime  
birri-borlbmeng '[nakka] na-ngale'.  
Ngalekke mayh birri-borlbmeng wanjh  
kabirri-nan murrikang kam-lobme wanjh  
kabirri-djalkelelobme. Yo korroko ni  
birri-nani like make sure birri-wernni  
kun-kare. Nga-bengkan kun-kare. Wanjh  
bolkkime birri-nang errablen dolkani  
kungohngol . . . ka-bengkan kun-kare.  
Birri-yimeng 'njale nuk', kabirri-bengkan.  
Yiken nganabbarru du ka-komwayhme  
nawu ka-djalkelelobme . . . o kunj. ●

Maybe a long time ago, but today they  
have learnt about humans, they know  
whoever it is. Today they are used to  
seeing humans and so if they see a  
vehicle coming they take off in fear. Yeah,  
a long time ago though, they would come  
and check you out, in the days when there  
were lots of them. I remember a long  
time ago. But today with aircraft up in  
the clouds they know and remember the  
previous time [they saw a plane]. It's the  
same with buffalo, they look up to see the  
plane and take off frightened . . . same for  
kangaroos. ●

## CHAPTER 2

### Jack Nawilil and Jimmy Kalarriya talk about emus at Bolkdjam Outstation

After the discussions at Manmoyi, Jimmy Kalarriya travels to Bolkdjam Outstation in the Cadell River region to visit his cousin Jack Nawilil. There they have a conversation about emus in the Kune and Kundednjenghmi dialects of Bininj Kunwok. They discuss the social categories and important totemic places associated with emus. Nawilil and Kalarriya tell us more about the lives of emus and their significance to people of certain clans and particular places. We learn more about the confederation of clans who are associated with the traditional story about ngaleh ngurrurdu 'that [female one] the emu'. Then they talk about a range of other topics, including emu diet, general behaviour, reproduction, predators and population changes, how to cook emu and share the meat, and how to burn the country with emus in mind.



Jack Nawilil

