

Inawinytji Williamson – Opening Address SALA Festival 2014

Wai malpa tjuta nyura palya?

Hello friends, how are you?

Ngayuluna pukulpa mununa anangu mununa wangkanyi, panya kuwari alani South Australian Living Artists Festival, SALA. Ngayulu ini Inawinytji Williamson, mununa ngayulu artist nyara Anangu Pitjantjatjara Yankunytjatjara manta nguru.

I am very happy to be the first Aboriginal person to speak at the opening of the South Australian Living Artists Festival (SALA). My name is Inawinytji Williamson and I am an artist from the Anangu Pitjantjatjara Yankunytjatjara Lands.

Painta-milantja munu palyantja warka panya nyaratja titutjara ngaranya. Iiriti painta wiya, kaya anangu tjutangku palyapai tjitintjiti pa piranpa munu maru. Tjana palyapai purku, maru waru nguru, munuya tjungulpai tjulpirpa, tjana palyapai ngutu ngutu warungka tjunkula ka tjitintjitaripai. Tjana painta-milalpai kulpingka tjanampa mara. Kutjupa ara-ya painta-milalpai manguri-manguri tjuta. Panya puratji wiyangka. Tjana walkatjunkturpai punungka munuya kulpingka walkatjunkturpai, palumpa tjanampa puntungka kulu.

Painting and making artwork has always been part of our lives.

In the old days there was no paint. The old people used red ochre, white ochre and black ochre. They would take purku –black from the fire and mix it with Tjulpirpa - mud. They used to put a yellow stone in the fire to make it red. They painted on the walls of caves with their hands. Often they painted circles, many circles. There was no brush. They used a stick to paint on the caves and on their bodies.

Nganana kulitja nyinara ankupai pikiniki munula kulpi unngu ma-tjarpara nyakupai pulingka walka-tjuta munu waru kampanytja nyakupai.

Anangu tjuta nyinanytja, ka walka tjuta ngarapai panya kulpingka tjukula tjuta tjara munu kalaya tjina malu kipara Ngintaka tjina tjuta. Tjana inmaku anangu tutangu tjintulu tjunkturpai katangka munuya para karpilpa ruupa-nguwanpa munuya pakalpai inmaku. Tjanaya kunyu pulingka rungkalpai warru inyu:uu munuya katatja palyalpai pii:lta kulu. Inmaku pakantjikitjankuya paintamilalpai mantangka. Tjana inkapai inma walkatjunkturpai munuya eawa nguwanpa nyinapai, kaya anangu tjuta pakalpai inmaku walkatjara.

When we were schoolkids and we would go for a picnic we would go into the caves and we could see a lot of rock art and waru –fire. The people used to live there.

There was a lot of rock art in the caves, waterholes, emu footprints, Malu (kangaroo), Kipper - turkey, Ngintaka – lots of footprints.

For ceremonies – inma - people would put tjintjulu - green seeds - in their hair, winding it around like rope, and then they would get up and dance inma. They would make headbands out of hair or rabbit skin, grinding the skin with a rock. They would use a stone to roll the skin of a rock wallaby to make headbands or a belt.

During inma – ceremonies – they might make a big painting on the manta – the ground. They used to sing while they were making the painting. It might take days, a long time, and then people would get up and dance inma on that painting.

Ngayulu kungkawara nyinanyi, mununa tjukurpa wangkapai milpatjunkula mantangka, nyalpi kulu tjunkula. Nganana tjukurpa wangkapai tjiti tjutangka, kaya tjitji tuta pakara nyanpipai. Naganana tjaatarira palyapai milpatjunanyi manrtangka nintilpai waru yu:uu anangu tjuta para nyinanytjatjara nganana nintiringangi nyanga palula nguru. Titutjarangku mantangka uwankarangku walkatjunkupai mantangka milpatjunanyi.

When I was a girl, we used to tell stories making *milpatjunanyi* on the manta, with *nyalpi* – gum leaves. We would tell these stories and then *tjitji tjuta* – all the kids - would get up and dance. We started drawing, making *milputjunanyi* on the ground – showing the fire, the *yuu* windbreak , people sitting around the fire – we learnt from this. Always on the manta – everybody was drawing on the manta, *milpatjunanyi*.

Munula tjaataringu palyangtjaku panya walka. Anapala walka. Nganana tjaataringu panya cards munu wallhangings munu malu inyu:uu nyara Anapalala munu malangka Fregon-ta. Nganana nyinara palyalpai walka nyanganpa. Ngayulu kiungkawara munula kulitja tjuta. Ku:uula wiyaringkulala ankupai art centre - kutu Anapalala. Ka ku:ula alatai ngarapai kala ankupai waarkaku art centre - kutu munula nintiringkupai anangu pampa tjutangka kalanya tjana nintilpai palyantjaku. Ngayulu tjaatarira palyaningi malalta nyara Fregonta. Panya ngayulu mritirra nyinangni Fregonta. Minyma mankurpaya anu Anapalala nguru Indonesia-ka kutu, nintiringkunyjtikitja, Jillian Davey-nya, Nyukana Bakernya munu Yipati Kuyatanya. Tjana malaku pitjangu munulanya nintiningi kala nintiringangi batik palyara.

Then we started making the designs, the Ernabella walka. We started with cards, and wallhangings, and moccasins, at Ernabella and later Fregon. We all sat on the floor making these designs and doing this work. I was a young one then, we were school kids. After school we would go and learn at the art centre, at Ernabella. When it was school holidays we went to work at the art centre and learnt from the old people and they showed us how to make moccasins, weaving, wallhangings.

I started making batik later, at Fregon, when I was married and living at Fregon. Some of the ladies from Ernabella went to Indonesia to learn, Jillian Davey, Nyukana

Baker and Yipati Kuyata. They came back and we did a workshop with them and we learnt how to make batik.

Ngayuluk tjaatarira paintamilanigi Canvas Kaltjitila. Nganana nintiringangi inmaku anangu tjuta wanu. nganmany -pala inma Kungkarangkalpaku nintiringu. Panya ngayulu paintamilalpai mununa kulilpai inma katangu. Ngayulu nyakupai ngura, panya ngura wiru, tjukurritja ngayuku mamaku. Ngayulu nyanganyi ngura munu tjukula tjuta mununa nyanganyi Tjukurpa tjina. Ngayulu nyanganyi tjina irititja mulapa mununa tjunkupai Canvas-pangka inma inkara kulu.

I started painting on canvas at Kaltjiti.

We learnt the songs from the old people. The first inma I learnt was *Kungkarangkalpa* - Seven Sisters. So when I am doing painting I can hear the inma in my head. I see the country, the beautiful home country, the country of the *Tjukurpa* – my father’s country. I can see the country and where all the rockholes are and I can see the *Tjukurpa Tjina*. I can see the tracks of the ancestors, and the path that they took, and I’m putting that down on the canvas while I’m singing the song.

Panya nganmanypa ngarangi art centre mankurpa Anapalanya, Kaltjitinya, munu Iwanytjanya. Ngayulu waakaringu tjaatarira Ananguku Arts Alex-kala munu Colinta ka Art Centre kutjupa tjutalta palyanu Nganmanypa Amatanya panya Amatala wiya ngarangi, Tjurmanya ngarangi ka Ku-Arts-pangu aplamilanu art centre kutjupa tjuta panya Mimilinya Tjungu Palya-nya munu Ninuku.

At that time there were only three art centres - at Ernabella, Fregon (Kaltjiti) and Iwantja. I worked on starting up *Ananguku Arts* with Alex and Colin and others, and then other art centres came after. The first one was Amata – there was no art centre at Amata, it was called Tjurma, then Ku Arts helped start other art centres, Mimili, Tjungu Palya and Ninuku.

Ka ngayulu ngalya-ptjangu Adelaide-ku 2006 - pangka panya ngayulu pikatjara. Nyayulu ngurini ngura yaaltjingkala painta-milanma Nyanga Adelaide-la. Nyanga anangu kutjupa tjutaya nyinanyitu Adelaide-la. Nganana ngura nrguini warkarinytjikitjangku. Tjanytju.

I had to come to Adelaide in 2006 for my health. I’ve been looking for a place to paint, in Adelaide, with other people who are living in Adelaide. We are still trying to find a place to work. Thank you.