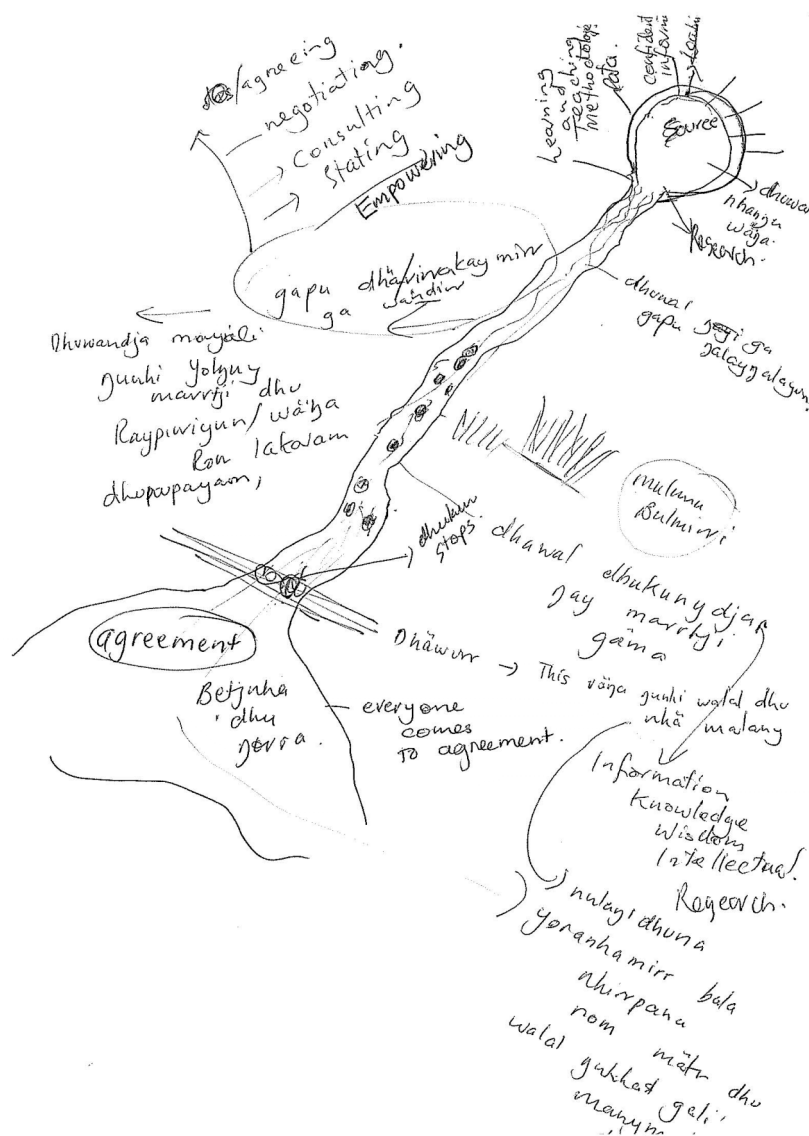


Garmak Gularriwuy

Timothy Buthiman talking to his daughter Garngulkpuy and his sister Lisa Walpulay, at the Dingu garden, Galiwin'ku, February 2008

Garngulkpuy came to work at Charles Darwin University for a few days and brought with her an audio recording from a discussion with her father. She transcribed the story, and she and Michael worked on the translation and interpretation. It is a Yirritja story about Wangurri people and their water, and what the story of the water tells how Wangurri people should work within organisations. While we were working on the translation, Garngulkpuy also drew a diagram.



Notes on the diagram:

At the top right is the Wangurri water source at Dhalinybuy, and it flows out to the sea (joining up with other Yirritja waters which are not marked). On the side of the river the grass (*mulmu bulmirri*) is growing. The source contains the 'learning and teaching methodology, confidence, research' – *dhuwal nhanju wanga* – that is its home. When the water wells up inside Wangurri country, it starts to flow (*dhuwal ga gapu nalanayalayyun*) and it talks – (*gapu dhä-rirrakaymirri* – water with sound in it mouth) – 'agreeing, negotiating, consulting, stating and empowering'. *Dhuwandja mayali' junhi yolnyu dhu marritji raypirri'yun wanga rom larakam dhumupayam*: This means that when Yolngu advise and admonish each other the land tells the law straight. *Dhuwal dhukundja nanyi marritji gama*, these are the leaves and sticks, palm fronds and bits of

paperbark the Wangurri water is carrying down the river. These are bits of 'information, knowledge, wisdom, intellectual research'. Near the mouth of the river is a *dhawurr* – this *wanga junhi walal dhu nha malany rulan dhuna bala nhirpana rom marr dhu walal junhal gali' manyak thirr* – the bar where everything, anything comes together for agreement, and lays down the law (*rom*) – so that everything on the other side will be good. The water on the other 'agreement' side is no longer rippling, it is calm Yirritja water called *betj* (*betjnha dhu gorra*) – everyone comes to agreement.

TB= Timothy Buthiman
JG= Joanne Garrgulkpuy (his daughter)

Rascription	Translation	Notes
Ma! Nhaltjarr gan nãthil walal nhinan, ga nhã nũhi ñayi yuwalk Garrayyu gurrupar limurruñ yolñuw nhawi, nhaku limurruñ ñayi nũhi romdja ¹ gurrupar! Ga nhaltjan limurr dhu nũhiyi use-nydja dhiyañuny bala, nũhiyiny, bili marrtji dhuwal gumurr-dãlthirra wãñany.	Okay! How did they use to live, and what did God truly give us Yolñu, why he gave us our law, and how we will use it today, that's because things are getting very hard now in this place.	<i>Joanne begins by pointing out that we need to understand why God gave Yolñu their culture and law, and how we should be using that law in these difficult times.</i>
Yo! Garraywu dhañu nãñ'thunwan, Garraynha, bala buku-mengan Garraywul Godnha Moriny ga nhunu ñarru God moriny galki ñanapiligul, djinañ bala lingu nhũngu, nhũngu rom nhunupi, nhunupi dhuwan bokman wañgala ñarru nhawun dharrpalnha.	Oh God, here we ask you and thank you, the lord, god, father, that you will remain close to us, at this time, because you alone are the creator of this earth, and it is sacred (dharrpal) land.	<i>Buthiman starts to pray to God, the Lord and the Father, asking him to be near them, because he alone created to world and made it sacred.</i>
Dhañu wañgalam ñarru dharrpalnha dhañu, rom mala nhũnguram dhaluthaña gayña ñoya ga nhũngura, nhunu ñarru nhunupin bala milkumam ñala banha ñuwakurru ñanapilingu nyenanhawu.	This land is sacred these laws are in you hands (dhalutha), reveal yourself to show the right way for us to live.	<i>Because God continues to care for the land he made sacred, he must reveal to his people the right way to live.</i>
Ga ñala banha rom, ga law ñanapilingu ñanapu ñarru nyena ñuwakurru, mägaya bayin ñanapu ñarra nhãma nhunany dharangan, bitjan bili malthun ga munguyun nhũngu mã ñarru nhunum mattji bala rakaram ya ñuwakurru dhañuny ga rom nhalpiyan gan nãtjiliñu dhañuny garruwan dhãwu ga ñoya ga nhalpiyana ñarru yuñaram banhaya lingu bala nhan ñarru yuñayin bala ñanapiliny, guñga'yunna yuñanham yolñuny djinañum bala.	And where is our law for good faith and peace, for us to go and see you and recognise you always and follow you so we can go and tell what is good story and how the old law and story used to work, and how we can renew it, so as it is renewed it will help the new generations today.	<i>Show us where our law of wellbeing and peace comes from, so we can always follow you, and understand how the ancestral law can be made new and continue to be made new in the generations to come.</i>
Bilinya dhañu Garray ñaya nhũngul rakaranam nhũnguru, nhũnguru-murru yãkurumurru	This is what we ask you father in the name of Jesus. Amen.	<i>He finishes his prayer.</i>

¹ Rom in the context of this story could be translated as *protocols, laws, advice, proper ways of doing things, good customary practice*

Djesuwurumurru. Yo yo.		
TB: Yo! Nhāwuy bili ŋaya ŋarru rakaramam ŋurruŋum, gatjuwilak nhuma rakaraŋ ŋatjil nyākul. Gamurruŋum nhāwuy	What am I going to tell you? You tell me first, what points?	<i>Then he asks Joanne to be clear about what she wants to know.</i>
JG: Balanya nhakun. Balanya nhā ŋayi ga representing ŋalitjalaŋ, ŋunhal ŋali dhu play role today, balanya nhakun example ŋarra dhu lakaram gapu, ŋunhi barpuru ŋali ga lakaranhamirr, ŋunhi ŋalitjalaŋ role ŋali dhu always <u>napuŋga</u> ga dhārra,	Like.. Tell me what (the law of the water) if representing for us, can we play a role today, for example, I will talk about water, like we were discussing yesterday, in our role, we will always stand in the middle.	<i>Joanne asks specifically about the Wangurri clan to which Buthimaŋ and she belong – their role is to stand in the middle, and she asks about the water story they had discussed the night before.</i>
ga dhukun ŋali dhu gal'kal'maram, djāma litjalaŋ ŋunhi. Guŋga'yun ŋali dhu ga yolŋuny ŋunhi ŋayi dhu ga hurt, guŋga'yun ŋali dhu ga Yolŋuny ŋunhi ŋayi dhu ga problem-mirriyirr ŋunhi ŋalitjalaŋ rom, bili ŋurruŋiyi ŋayi ga lakaram.	And the rubbish we will carry along, that's our work. You and I will help Yolŋu people when they get hurt, we will help them when they develop problems, that's our law, because that's what (the water) tells us to do.	<i>We, the Wangurri water take away the sticks, leaves and other flotsam, that's our special role. We help Yolŋu when they hurt by taking away their problems, like the Wangurri water.</i>
TB: Ya' bilinya, dhuwanma nhān nhāpa, dhaŋuyam nhān ga ŋapaŋuruŋ dhuwanayam dhaŋuny nhan ŋapaŋuruŋ garmakpuy. Dhaŋuny ga galanydjawuy dhaŋuny, ga ŋunham ŋarra golam galanydjany galgaluman nhan ŋarra garmakthu bili banhaya garmak nhan gayŋa, ŋarru bitjana liŋgu gātthuna.	Oh I see what you mean, yes it is, that's the story on the top, (ŋapa) of the water. That's the story of the flotsam (galanydja) is being carried slowly by the water because that water will keep on flowing (gatthun) for ever.	<i>Buthimaŋ agrees, that's the surface story of the water (in both senses of the word). The flotsam is called galanydja and is important in Wangurri song. Wangurri water will keep flowing for ever.</i>
Banhaya garmak, banha ŋangawulnha yolŋuyu gayŋan djāma, ga yolŋuwuŋ yaw'yunda, ga yolŋuwuŋ mayan guwathanharan aw bore nhan bayanu.	That water, was never made by Yolŋu or dug by Yolŋu, the Yolŋu didn't make the river, it's not from a bore.	<i>That water, was never made by Yolŋu or dug by Yolŋu, the Yolŋu didn't make the river, it's not from a bore.</i>
Dangawul banham nininyŋu yana, gulundayŋu, ŋunham Dhālinyŋam garmak, nhan ŋarru gayŋa gātthuna bitjan liŋgu ga bitjan liŋgu.	No it's everlasting, it has always been there, the water from Dhāliny, it will always be flowing for ever.	<i>He is referring to the water which starts at a Wangurri place called Dhālinybuy.</i>
Liŋgu garmak banhaya rakaram ŋalma ŋarru garmak nhan ŋarru ŋarra rāli dhā-wirkarrmi garrun.	Because that water tells us it will come towards with a confident voice.	<i>The water talks, it is confident and unstoppable and speaks confidently.</i>
Garrun ŋarra nhapa ŋarra ŋalayŋalayyun garmak, ŋunha nhan ŋarra gātthun nhan ŋarru gayŋa ŋāma ŋalma ŋarru, nhan ŋarru gayŋa dhā-reŋgitjimi nhan	He is speaking and at the same time it is flowing (ŋalayŋalayyun), as it runs we can hear it, calling out the names of the what it is	<i>The water is speaking as it flows, we can hear it, it has the names of all the sacred Yirritja connection points in its mouth, as it carries the leaf litter,</i>

ɲarru gayɲa gätthun garmak ga golamam nhan ɲarru gayɲa dhuwanya, dhuwanya nhäpa malanyinha galanydja dhukun.	carrying (belonging to different Yirritja groups), it will flow that water and carry (golaman) that flotsam.	<i>sticks and fragments of paperbark along.</i>
Yo! Dunham nhan yana ɲapanjurun dhäwu, ɲunha nhan ga rurrwuyun, ɲunha ga rurrwuyun, yuɬaram nhan gayɲa djinawa bärrku marimi ɲutu, be baya banha ɲali ɲalim ɲangawulnha marŋgi.	Yes, there's the story about the surface, how it washes clean, when it washes, makes new, the inside, very deep, so deep we don't understand it ourselves.	<i>Yes it a surface story, about making clean, making new, but also making clean and new very deep down, so deep we don't really understand.</i>
Banhayam nhan gayɲa ɬarrtjalkuman ga waripum nhan ga ɬarrtjalkkum ga waripum nhan gayɲa batjiwarr guwatharam mayaɲnha, mayaɲnha nhanbay yana garmak.	When it cleans, then other things are cleaned too, also, it also prepares a path for the stream, the water does that itself.	<i>The Wangurri water is not only making everything clean, but it is also creating its own pathway, a path for the water.</i>
Ga yakan ɲalma marŋgi bulum djinakuyam, ga gatjuwilak nhunum dhä-wirrka'yuwan nhänany djinalaya nhänany. Nhuma dhä-wirrka'yuwanmiya.	And we don't know more about that. Go on, ask me more questions. Ask me.	<i>We don't know more about that. Buthimaɲ asks his daughter if she has more questions.</i>
JG: Yow ɲunhi nhe gan ɬakaraɲal nhakun gapupuy, ga ɲunhiyi rom mala ɲunhi ɲayi start wanhal. Ga, ga reasonmirr nhakun ɲayi gan marrtjin yarrupthurnydja ga dhiyaɲuny bala, nhaltjana napurrndja dhu dhiyalnydja Wangurriny Yolɲu ga rom nhakun ɲayi ga ɲayatham ɲuruɲiyi gapuy limurrun.	Yes, when you were telling the story of water, and the laws, where did they start. And what is the reason that the water is going down to the sea, and now, what are we going to do here, we Wangurri Yolɲu and the law that the water holds for us.	<i>Joanne asks: Where do all the protocols, laws, advice, proper ways of doing things, good practice for that water start? What are the reasons it still flows down to the sea, and what law or good practice does that water hold for us Wangurri people?</i>
TB: Yo banha nhan ga romma ɲayathan ɲärrun nhan ɲarru gätthunma garmakma banha ɲaya gandarrɲa djaka-warruwan, banham ɲaya djakawarruwan gandarrɲa ɲärrun nhan ɲarru garmakma gätthun ɲunham nhan gayɲa ɲunham nhan, ɲunham nhan gayɲa ɲäwatthun garmak, ɲayathanam nhan gayɲa ɬalkarrayu.	Okay, the law that it holds, the water was flowing later, we started talking about the middle (djaka-warruwan) of the story, about later when the water was flowing, but the origins when it first bubbled up (<i>Däwatthun</i>), it was held by the sacred names of the law.	<i>Her father replies that the story they are telling about the flowing Wangurri water, is actually the middle of the story, the origins of the springwater which flows out from Dhäliny has to do with the ways in which the sacred names hold that water in place as it bubbles up.</i>
De! Dunham nhan gayɲan ɲayathan ɬalkarrayyu garmakma ɲunha nhan ga nhäpa inside yana ɲudulɲudul dhäya nhanbay yana garmak be baya nhanbay ga banha.	Okay, so the sacred names held the water, murmuring (ɲudulɲudul) to itself, the water, just by itself.	<i>Yes, it's the sacred names which hold the water there as it murmurs to itself – all alone.</i>
Darru bukmakma yolɲu banha	And all of us Yolɲu that you	<i>So all Yolɲu know about the</i>

nhuma bayiṇ manikay ṇāma banham ṇanapu bayiṇ miyaman ṇalma mulmu rakaram gudaṇbaṇ aw dhika nhā banha ṇanapu bayiṇ rakaram bulmirri ga banhayam nha gayṇa ṇurru-yirr'yuna.	hear about in the manikay songs, we sing, we sing about the grass (gudaṇbaṇ), the new shoots, or any thing we sing about, grass starts it off.	<i>ancestral song you hear which we sing, which starts off with the grass on the river banks called gudaṇbaṇ or bulmirri.</i>
Yuṭan nhān ṇunha nhān ṇarru, ṇarru nhāpan rakaraman ṇātjin nhan gayṇa, ṇātjin nhan gayṇa gudaṇbaṇnha nhan banhayam bulmirrin nhan ṇarru gāthunna garmakma, ṇunham nhan out.	The song tells of all the new things emerging, the grass starts weeping, when the rains come, the water will come flowing and will take it away.	<i>The song tells of the time when the new shoots come (at the beginning of the wet season), and the grass is crying telling about the moisture in the air, and the water wells up and starts flowing.</i>
JG. Dayiny dhu dhākay-ṇāma wokaraynydja nhawiyuny wokaraynydja?	Yes, and will the green tree frog also feel (the moisture)?	<i>Joanne asks if the frog feels the moisture as well.</i>
TB. Yo! Nhanam ṇarru ṇāman dhākay-ṇāman bala mattji garruna wayinma wokaram, ṇunha mattji djarṇgulkmurru garruna ṇunhuṇuyan nhanany ṇarru galṇa ṇulwitjkumam, galṇa ṇuwatjuman. Bala nhan ṇarru nhapam djarwaryunma ṇanydja buṇgatthuna ² nhan ṇarru.	Yes! He will hear it and feel it and start croaking that little animal in the little creeks, in that way he will cool his skin and feel better. He won't be feeling tired any more, he'll be feeling cool and relaxed.	<i>Yes! He hears the grass crying and he feels the moisture and he starts croaking along the creeks, that makes his skin cool and good. It makes him cool, relaxed and expectant.</i>
Buṇgatthumana yana ya ṇunha, ga nhangu banhayam djāma, ṇunha dhupal ga dhuli'na-witjunmi.	Just relax, you see, and his it that work, the both listening to each other.	<i>He'll relax, that's his job, when he feels the water coming, the grass and the frog are listening to each other.</i>
Mulmu ga ṇunha garmak inside ga (JG munatha) ga garmindjarrk ṇunha ṇalmaliṇgu waṇgala. (JG maranhuw.) Yo bala nhan ṇarru manikayma banham ṇarram ṇārrun nhan ṇarru ṇarra banha manikay bayikuya.	Water and grass inside the ground (garmindjarrk), that's our land. (JG for our sustenance?) Yes, Then it will later become the song, that's later will come, and become the song about it.	<i>The ground has water and life rising up from inside, and it starts to move, that's when it becomes a song (carrying the flotsam to different groups to become their songs.)</i>
Danydja ṇunha nhān ṇatjil ṇarru nhinathuṇganmi, nhinathuṇganmi nhan ṇarru baltha bayikuya, bayikuya.	But there it will be first, sitting, that big cloud called baltha.	<i>But there sitting at the beginning, putting itself in place, is that huge raincloud called baltha.</i>
Yo, Baltha nhan ṇarru nhinathuṇganmi. Yo! Ga murrukaynha ṇarru, yindiin nhan ṇarru ṇoy-gurrṇandjin, bala nhān ṇarru nyarryuna, ga nyarryunma nhan ṇarru---u dhawar'ma murryunma nhan ṇarru, murryunma milṇ'thunma nhan ṇarru, dhawar'yuman nhan ṇarru, bala nhan ṇarru ṇalayṇalayyuna	Yes, the rain cloud sets itself in place, it gets bigger, its base becomes black, and then it will start to rain. It will rain, and then it will stop and then the thunder starts. When the thunder starts, then the lightening, then it will finish, and the water will start flowing.	<i>Yes, the rain cloud sets itself in place, it gets bigger, its base becomes black, and then it will start to rain. It will rain, and then it will stop and then the thunder starts. When the thunder starts, then the lightening, then it will finish, and the water will start flowing.</i>

² Bungatthun means relaxed, but also confident, aware, and ready for action.

garmakma.		
Dalayŋalayyuna nhan ŋarru riyala gätthuna ŋunha bayma ŋe! ŋe! ya ŋunha.	It will rise up and start flowing from the source over there, eh? That's it.	<i>It will start flowing at Dhäliny over there, yeah, there.</i>
<u>Golurr</u> nhan yäku ŋirrima, <u>Golurr</u> . Nhawi bilanya ya! ŋirrima nhäpa ŋirrima bilanya nhäpa waŋgala nhan ŋarru ga dhäya, lorr yäku nhan lorr, ŋaykana nhan lorr banhayam, yo! bayikuya waŋgala garmakku yana banhaya dharanŋan nhän ŋarru yalala yo (JG djurrukthirr ŋayi dhu?) yo! Ga dharanŋana nhan ŋarru bayiŋuya garmakthu, bala nhan ŋarru gätthuna.	We call that place golurr. So you see, the place, the land, will be standing, the water building up is called lorr, that's the name for that water, the name for the water in that place, it will recognise it pathway later (JG as everything gets wet?) Yes. The water will recognise its place and start flowing.	<i>We call that land which is becoming swampy, with the life and water inside it, Golurr. We call the water which is building up lorr. Later on it will recognise for itself the path it has to take. Yes the water will understand, and start to move.</i>
Bayikuya waŋgala garmakku yana after nhan ŋarru dhawar'yunna, bala nhan ŋarru ŋurru-yirr'yun gätthunna ŋalayŋalayyunna dhuwanayam. Dhuwan nhangu ga rom ŋoya rom nhangu.	The place that belongs to that water, when later it fills up, then it will start flowing. That's the law lying there that belongs to that water.	<i>That place that belongs to that water, when later it fills up, it will start flowing. That's the law lying there that belongs to that water.</i>
JG Ga nhaltjan nhakun ŋayi ga teachingnydja napurruny Wangurrinhany limurrnhany ŋuruniyiny?	So what is it that it teaches us Wangurri people, that water story?	<i>Joanne asks what Wangurri people can learn from this.</i>
TB Yo banhayam ga bitjana gayŋa rakaramam banhayam ŋalmalingu yanamu, dhanu nhumalingu ŋaya ŋarru rakaram, dhanum, dhanum, dhanum nhä ŋaya bayiŋ ŋaya gayŋan marŋgiyin, ga ŋunha nyäku librim, librim nyäku buk, libri yäku bilanya bitjan nhumalingu nhä ŋalmalingu buk, ŋalma bayiŋ warrathun ga libriŋa nhuma bayiŋ ŋawatthunga dhanu nyäku libri guŋan bitjan nhumam bayiŋ warratthuna, dharanŋan ŋalma bayiŋ nhäma, ya witjan, ŋunha nhawun shopŋa.	Yes, it speaks to us like this, this is for us people, it's our ours I'll tell for everyone, this this I have learnt, that's my library. The library where you get and look at books inside, and find all sorts of things, so these are our books, which we will get, and you can get the story like the library. This is my library. You can give them, and get them and understand them, just like out of a shop.	<i>Buthiman tells us that the way in which the land fills with water and starts to flow is like a library for Wangurri people. It's like the book from which I learn.</i>
Yo! Ga ŋunham nhan libri dhanu gam! nhan ŋarru garrun.	Yes. There's a library there, it can talk.	<i>The library talks.</i>
JG: Disciplinenydja ŋayi ga ŋorra ŋunhiliyi ŋe! ? De!	Is there a discipline lying in there? Yes.	<i>Joanne asks if there is discipline there.</i>
JG: Balanya nhakun discipline ŋayi ga ŋorra raypirri. TB: Yow, raypirri.	Is there some discipline in there?	<i>The discipline there is raypirri – persuading people of the right way to behave. Wangurri</i>

JG: Dayi ga ṇorra napurr dhu right time napurr dhu gurku'yun.	Yes, raypirri discipline It's there, ready for when we get up and start talking.	<i>people in the middle, ready to get up and activate the water story when it is needed.</i>
TB : Ya! right time nhuma ṇarru gurku'yun ṇarru gurku'yunma, bili nhan ṇarru banha gurku'yunma nhuma ṇarru right time bayikuya bayikuya yana ṭingu, bayiku yana ṭingu (JG yo!)	Yes, you need to speak up at the right time whatever point you need to make, stand up and make those points.	<i>You need to be able to recognise the time to get up and make the point, to start moving forward, taking the rubbish with you, cleaning things up.</i>
Bayiku yana ṭingu nhawu nhunu gayṇa gatjpu'yun, ya ṇunha nhawu nhunu ṇayaṇu gurku'yuan.	Yes, because whatever you are hoping to achieve, you see, then you need to stand up and speak (so people can understand)	<i>Hoping for something to happen (for the water to start flowing) and knowing when to get up and speak.</i>
Yo! ḍingu banhay ga garmak garrun bitjan.	Yes, that's what the cycad water is telling us.	<i>The cycad and the water story both say the same:</i>
Bitjan gam! "Dayam dhaṇu, ṇayam dhaṇu garmak ṇaya ṇarru dhā-rengitjmi, ga ṇarra ga birka'birkayun ṇaya ṇarru ṇarra."	Like this; "I am the water, I carry the sound of the scared places, I will roar out the names."	<i>Like this: "I am the water, I carry the sound of the scared places, I will roar out the names."</i>
JG. Dāḷkurr?	Through hardship?	<i>Through hardship?</i>
TB: Wanyumurru mu! ga gandarrṇa ṇaya ṇarru birkarr'yun ga yay'! bili garmak ya! banhaya nyāku garmak, bilanya bitjan djolurr balaya ṇaya ṇarru gunhan, dhuwarrpum ṇaya ṇarru.	Yes, through hardship (wanyu). And in the middle I will shout "Ga yay'!" because my water is like that, my face painting (called balaya), I'll put it on my face, showing the pathway of the water.	<i>And there are ceremonial ways to identify with the water – through a particular way of shouting, and through the painted stripe across the forehead worn by Wangurri people, showing the path of the water.</i>
Bala bayiṇ ṇaya ṇalthumanna, banha bili romma banhayan, ṇalthuna nhan ṇarru.	When I put the white ochre on my forehead that's the law, I'll put it on (representing the water)	<i>That's why we put that sign on our forehead.</i>
JG: Ga betjṇa yān dhu ga nhinany?	And make betj?	<i>JG: And make the water calm?</i>
TB: Banhayan ṭingu, Djolorr banha ya! Dunhayan nyākum nhan nhawi.	Like that, that forehead painting, that's mine.	<i>That's what the djolurr or <u>balaya</u> mark does, it belongs to me.</i>
JG: Ga nhakun dhiyaṇuny bala organizationṇura ṇaliny dhu nhāma nhakun organization-dja	And what nowadays in organizations can we see, for organizations?	<i>Joanne asks about what this means for people working in organisations.</i>
Yow?	Yes?	
Dayi ṇunhiyi nhakun ṇayiny gurrupara limurruṇ ṇali dhu dharray ga raypirri ṇalitjalaṇ Wangurriw yan yolṇuw gurrupar Garray-yu mārr ga ṇayi dhu fit in with nhanukal dhāwu-lil Garraywal.	So what the water has given us, we will look after carefully and us it to sort out problems, it was given only to the Wangurri yolṇu, so that it will fit in with god's words.	<i>What is was that God gave us Wangurri people, we need to look after it and give it to people as our particular wisdom, which fits in with the word of God.</i>
YO! Dalmam djinakuya nhawi nhakun nhawun ṇalma nhawi	Yes! We here, for that we only partially understand,	<i>Buthimanj adds that we don't fully understand God's ways,</i>

<p>ganğa ɲalma marŋgi, ganğa ɲalma marŋgi.</p> <p>Ga ɲalapal̥mi ganğa marŋgi ganğa nhan marŋgi ga dɲinaɲum bala ɲali ɲarru nhāma fit in-ma nhān ɲarru ɲalaɲa, ɲe ɲalaɲa ɲarru do'yunmim, bitjan gam!</p>	<p>even the oldest people only partly understand, and now we will fit in so that wherever we can reach agreement.</p>	<p><i>not even the old people understand it fully. But the water will 'fit in' wherever we come together.</i></p>
<p>Burɲpar nhan burɲpar ya wilanya nhakun ɲayi dhu buŋgatthunman nhunany gurku'yuman nhunany nhunu ɲarru ɲarra ga mala manapan bayikul yolɲuwul warrawul.</p>	<p>There are two things lying there, like to make you confident and relaxed, and to put you into action, you will go and join with others, other ideas.</p>	<p><i>There are two things that water does – one is that it makes you feel confident and relaxed, and the other is that it stimulates you to go in and join with other people.</i></p>
<p>Yolɲu banha ɲanapu ɲarru luɲ'thumanmi ga mala manapanmi join together-n.</p>	<p>Yolɲu when we come together, and join together.</p>	<p><i>When you have understanding of your water, you can meet with other people who have other ideas.</i></p>
<p>JG: Dunhi nhe gan lakaraɲalnydja ɲunhili leadershipɲur, leadership ɲayi ga ɲayatham yolɲuy ɲayiny dhu nhakun napurɲnydja wiripuwurruŋguny waŋgayɲu-wulkuny ga nhāpa (Yo! Ya bilinya) balanya ɲayi ɲunhi mayali' nhakun dhiyaɲ bala todays organization ɲunhi limurr ga facing.</p>	<p>Was what you were talking about a sort of leadership, (from the water) help by Yolɲu so that we people, working with others, (Yes) so it refers to today's organizations.</p>	<p><i>Joanne suggests that this is where the leadership lies. You might be working with someone whose ancestral connections lead them to focus on a particular wind, or fire, or something else. These differences are the sort of thing that we are facing in today's organisations.</i></p>
<p>TB. Yo! Ga bitjana nhan ɲarru ga wekamam ɲe!</p>	<p>Yes that's what it has to give.</p>	<p><i>That's what this gularri garmak story gives us.</i></p>
<p>JG: Ga waŋganydja ɲayi ga balanday rom milikum dhiyaɲ bala ɲalimurr dhu ga malthun yanbi dhanalinguway romgu, ɲarru dhanaliway gayɲan ɲalmaliny baduwaduyuwanam.</p>	<p>And one thing that the balanda law shows, that we should do everything their way, because long ago they started confusing us.</p>	<p><i>And the nonAboriginal people are showing us to do things their way, and follow their system, but that is what has been distracting us.</i></p>
<p>Nhakun ɲalitjalaɲ gāmurru mala djamaw walaldja ga coming in nhakun yolɲu-yulɲuny mala ɲayiny ga ɲuruɲuyiny clearly ga lakaram dhāwu, ɲuruɲiyiny gapuynydja</p>	<p>So our points are for the work they are coming in for yolɲu it is telling the story clearly, that water.</p>	<p><i>So that is the point that the water is making for Yolɲu working together.</i></p>
<p>Ga ɲunhi ɲalimurr dhu ɲurukiyi malthun ga openlil dhāruk ɲanya rulaɲmaram as Wangurri tribe-thu. Ga nhawin limurr dhika nhaman ɲanyany ɲunhiyi bala putting into practisenha.</p>	<p>And if we follow it, and put the story out in the open, as the Wangurri tribe. And we will see it, and put it into practice.</p>	<p><i>As people of the Wangurri tribe, we need to make this story clear, and put it into practice.</i></p>
<p>Godkun djamā ɲunhi ɲayi rulaɲdhurra gapu muka ga dhāwu mala ɲayi rulaɲdhurr litjalaɲ ɲali dhu put ɲunhiyi into practice</p>	<p>God's work, who put the waters in place, and he put the stories in place for us, and we will put it into</p>	<p><i>God put the water in place and he put the story in place, and it's up to us to put it into practice in our organizations,</i></p>

dhiyanuny bala todays organisationlila balany nhakun dingu dhuwal Foundation-mirr nayi dhuwal.	practice now, in today's organizations, it's like this cycad process is the foundation.	<i>just like the story of the preparation of cycad bread.</i>
Foundationmirr nayi dhuwal, founder nayi dhuwal, nhaku? maranhu gurrupanaraw. Ga ral gama nayi dhu maranhuw represent nayi ga dinga ne!	It is its foundation, the founder (the cycad palm) what for? for giving sustenance. The cycad story represents the way you get up and go and do something for your survival (ral gama).	<i>It is the foundation of sustainability, the cycad story is about how you are motivated to use the land properly for your survival.</i>
TB: Yo! Dhuwanya bili mu naya gaynan rakaran bilanya nhawun leader riwal'yun narra ga mala 'yarrk'.	Yes! Yes, that's what I was telling you, that's a leader, who will sweep things away, clear.	<i>Buthimanj reminds his daughter of their leadership sweeping and clearing things up.</i>
Bala nhan narra leaderyu bitjana gam! Banhalaya lingu line-na.	Then the leader will say: This is where your responsibilities lie.	<i>That's the leadership message from your line.</i>
Day! Day nhungum nhunum djinakuya dharray nhunu narra ga dharray djinku nhakun nunha dhanal.	Okay? You will care for this, you will care for this, like they did (your ancestors)	<i>You need to care for this story.</i>



Buthimanj wearing his balaya or djolurr mark identifying his body with the Garmak Gularri receives the 2005 Territory Heart Foundation Kellogg Local Government Award for over 50 years of growing fruit and vegetables at Galiwin'ku.

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