

Teaching From Country

Garngulkpuy 25 Oct 2008

Spoken on video in Darwin

Transcription	Translation	Comment
Yow, dhuwandja dhäwu, ñarra dhu lakaram, ñunhi nhaltjan limurr dhu ga, napurr dhu gi marngikun, bejur bala wäñanur, balanya nhakun dhuwal mala bittja nhäma? yuta ñayi dhuwal nhawi walal ga djäma, nhaltjan limurr dhu ga nhakun marngikun, marngikun wiripuwurrungu, limurrungiyinal wäñanur, dhunupa, yow.	Okay, this story, I'm going to tell, about how we will, we will teach from back there at home, like this poster can you see? This is a new thing they have done, how we can teach, teach the others, from our very own places, straight, yes.	Sitting in front of Trevor's poster representing the TFC project. (see www.cdu.edu.au/tfc)
0041 Yolñu marngikunhawuy romgal dhuwal, ñorra ñunhal wäñanur <i>limurrungiyinal</i> , bili ñunhili ga ñorra ñula nhä mala, ñunhi nhaltjarr napurr gan marngithin, ga dhuwana napurr.	Yolñu knowledge here through the law, lying there in our own individual places, because there lie all sorts of things, where we learnt, and here we are now.	<i>Rom</i> means culture and law. Translated here usually as law. <i>Limurrungiyinal</i> is a very specific possessive pronoun – our very own places.
106 Dunhi limurr dhu ga marngithirr, <i>ñurrngitjñur</i> , limurrdja dhu nhäman wiripuny malany marngithinyawuy rom, wiripuwurrungununy.	So we will be learning, by the ancient hearths, we will see a different learning practice, from different (things).	<i>Durrngitj</i> literally charcoal, denotes the ancestral hearths where people have told stories on country since ancestral times.
121 Ga balanya nhakun Yolñu djamarrkuli ga marngithirr romñur, marngithirrdja ñayi ga, bili ñunhiyi nhanñu marngikunhawuydja ga ñorra, raypirriny, ñunhal banydji ñunhi yol ñayi, wanhanur ñayi, nhä ñayi bapurru, nhä ñayi malk, yol nhanñu yapapulu, yol nhanñu yindipulu, nhina ga ñunhili ñayi ñuli li ga marngithirrinydja, yothuny, bala ñayi ñuli marrtji ñal'yuna, nhanñu <i>birrka'yunawuydja</i> , nhanñu nurrkuny, bala ñayi ñuli marngithirra, marngi ñayi ñunhi Yolñu yothu. ñalapalyirrdja ñayi ñuli, bala marnginy, romguny.	Just like Yolñu children learn in the law, he learns, because exactly there his learning lies, discipline, back there, who he is, where he comes from, what group he belongs to, what his skin is, who are his sister people, his mothers' people, when he's sitting over there where he learns, that child, and he grows, his experimenting, his head, so he always learns, he knows that Yolñu child. He grows up and he knows, the law.	<i>birrka'yun</i> to test, try, experiment, accuse.
217 Ga ñunhi dhu ñanapurru marngikum dhiyal warrañulñur	So if we will be teaching here, situated on the outside, what	<i>marngithinyamirr rom</i> the law (appropriate

<p>banydji, nhä malany rom ñunha ñorra ga dhiyal wäñañur, ñunhili dhu yolñu yothu marñgithirra mirithirra, bawalamirr. Bili napurr dhu ñayañunha lapmaraman ñunhili bili napurr dhu dharañan ñunha, waña ñaraka, nhä ñayi ga ñorra <i>marñgithinyamirr rom</i> napurrñ, yol walalany napurrñ yolñuw.</p>	<p>law/culture things lie here in the land, the yolñu children will learn well, anything. Because we will open our hearts over there, because we will be able to see over there, the bones of the land, whatever stays full of our <i>knowledge law</i>, whoever of our Yolñu they happen to be.</p>	<p>cultural practice) of gaining knowledge.</p>
<p>251 Ga dhuwandja ñarra dhu lakaram, nhawipuynha, balanya nhakun ñayi dhuwaliny yuta nhakun rom, ñayi nhakun dhu ga nhina, dhiyal bala gali'ñur balanda,. Marñgithirra ñayi dhu nhakun, nhä mala limurrñ rom, nhä mala limurru marñgikunhamirr rom mala, ñayi dhu ga napurr nhakun ñunhi waña napurr dhu ga, ñunhi nhawikurr, nhä muka nhuma ñuli lakaram ñunhi? Nhawi, Skype program? Skype program ñunhi napurr dhu ga marñgikum, ñunhal bala nhakun ñarra balañ gi Yalu'ñur marñgikuñ, ga dhipal balandany universitylil. Studentsnha malany. ðunhi walal dhu ga marñgithirr yolñuw mathaw, ga romgu limurrñ.</p>	<p>So here I will talk about, like, this new way of doing things, that will be set up here, on the Balanda side. They will learn, whatever of our law/culture, our culture/law of teaching, so it is that we will talk, through that, what is it you call it? Um, Skype program? Skype program we will teach, back over there, so I could be teaching from the Yalu' centre, towards here, the Balanda to the university. The students. If they are learning our Yolñu language and our culture/law.</p>	<p>Yalu' is the small Yolñu research organisation which Garñgulkpuy works for.</p>
<p>351 Ga ñunhi bala nhakun lapmarañ ñarra gomputa, ñunhal bala, ga walal dhiyal, bala napurr dhu gi wañanhamirri, ga same time napurr dhu ga nhanhamirri nhakun, ya' bitjan, ñuruñiyi programdhuny.</p>	<p>So I would open a computer, over there, and they here, and we will talk to each other, and at the same time we can see each other, you see, through that program.</p>	
<p>408 Ga ñunhi nhakun ñarra dhu ñunhili marñgikum ñarra dhu walalany dharañanamaram, bili ñarra dhu ñunhi ñunhili wäñañur, <i>rrakiyingal</i> marñggikum walalany. Bala walaldja dhu ñunhi ñunhaldja märram nhä ñarra ga nhakun marñgikum walalany, nhä dharuk, nhä rom, nhä mala ñayi ga norra ñunhili romñur ga dharukñur napurrñgal.</p>	<p>So where I will teach over there, I will cause them to recognise, because I will be over there at home, teach them about my own specific things. And they over there, will access what I will teach them, what words, what law/culture, and the things that lie inside our words and our law.</p>	<p><i>Rrakiyingal</i> about my very own.</p>

<p>Ga nhä malany dharuk yindi, walal dhu marŋgithirr, nhä mala dharuk dharrpal walal dhu marŋgithirri, bili dhiyaŋuny bala, ñäthilidja walal ga bäyŋu marŋgithin nhä mala limurrungal gan ŋorran, marŋgithinyamirr rom mala, ga ŋunhi nhakun dhiyaŋ romdhu, yutay romdhu, ŋunhi ŋarra dhu marŋgikuŋ ŋunhal, walaldja dhu nhakun ŋunhi märram nhä mala ga same time walal dhu ga nhäma, nhä ŋunhi backgroundŋur ŋarra ga waŋa. Nhaku ŋarra ga ŋunhi marŋgikuŋ, nhä ŋarra dhu milkum, balanya mala.</p>	<p>And whatever big words they will hear, what ever words are hidden, they will learn, because now, back then they didn't really understand the things that were lying in our law, but the new law, where I will be teaching over there, they will get it, whatever, and at the same time they will see, things in the background when I'm teaching. What I am teaching, what I show, those things.</p>	
<p>521 Ga lasttja ŋarra dhu lakaram ŋunhi, dhuwal napurr Yolŋu'yulŋu mala, ŋunhi napurr ga waŋanhamirr ga bulu napurr ga nhäma ga malŋ'marama, dhäwu malany, ga manymak mala rom, nhaltjan dhu ga nhakun, napurr marŋgikum balandawurruny dhipal, universitylil, wo bawalamirr, ŋunhi yol dhu djälthirri, ŋurukiya marŋgithinyaraw romgu.</p>	<p>And lastly I'll say this, here are we Yolŋu people, where we talk together and further, we see and find, stories, and good systems for how we will teach, those balanda, to here, to the university, or anywhere, whoever wants to learn that law.</p>	<p>Talking about the research process of working together to find stories and good practice (rom) discovering a way to do remote teaching together.</p>
<p>Ga malŋ'maram napurr ga nhä mala problems, ga ŋorra, ga nhä malany manymak malany ga ŋorra ŋunhi ŋarra dhu ga marŋgikum wo napurru ŋuruŋi mala dhu ga marŋgikuŋ beŋur wäŋaŋur ga räli dhipal.</p>	<p>So we are findings what problems are lying there, and what the good things are lying there, when I'm teaching, or we're teaching from country, towards here.</p>	
<p>Ga balanya napurr dhu ga malŋ'maram, dhukarr malŋ'maram nhä nhakun manymak, napurr ŋunhi napurr dhu marŋgikuŋ walalany dhipal. Ga balanya.</p>	<p>So that's what we'll find, find a path, which one is good, we there, we'll teach them towards here. Like that.</p>	