

Teaching From Country

Gotha 25 Oct 2008

Spoken on video in Darwin

Transcription	Translation
Michael: Okay Gotha thankyou for coming thankyou for working on your website we're looking forward to trying to set up something at Gäwa so that people can teach from Gäwa, to Darwin and maybe other places as well teaching Yolŋu languages, culture, Yolŋu identity, Yolŋu anything. The question that we're really interested in at the moment is: What teaching young kids is like in a remote place like Gäwa, and how is it different in a classroom, and what can computers do help with teaching in Yolŋu ways, people a long way away.	
0048 Gotha: Yow, mǎrrma' dhipaldja dhuwali, nhaltjan dhu ga marŋgikum yolŋuy, ga nhaltjan ŋuli balanday marŋgikum.	Okay there's two things there, how will Yolŋu teach ¹ , and how do Balanda teach?



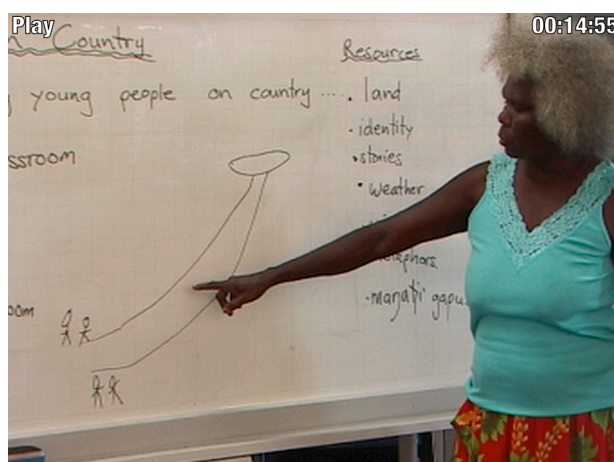
Dhuwal nhakun 'e, mali' ŋayi li yolŋu marŋgithirr nhakun nhāma ŋayi li, ga buthuru-bitjun bala ganydjarr-wirryuna rāl-wandirr ŋayi ŋuli. 117	<i>(Pointing to the picture)</i> Here, you see, the picture the Yolŋu is learning, he is looking, and listening, then gets energised for hunting.
Ga dharrwa mala nhakun ga ŋorra nhanŋu nhawi malany, girri'- marrtjinyaraw ² , ŋayi dhu rāl-wandirr.	There are many things lying there, resources, he will go hunting.
Ga dhuwandja nhakun djinawany, ŋunhi dhu ga yān dhāwu ŋāma, beŋur bili djinawa'ŋur, yaka nhanŋu gi ŋorri nhakun, dhalakarr lapthunaraw ³ ya' balanya djinawa' yān bunbuŋur.	<i>(Pointing to the classroom)</i> And here, inside, you can only hear the story, from inside, there is nothing lying around there, to open a way forward inside the building you see.
Ga manymak. Ŋayi ŋuli djamarrkuli Yolŋuny dja ŋunhaldja wāŋaŋur ga	Okay. So when the Yolŋu children learn on country, they are safe and confident

¹ marŋgikum: teach lit. to make knowledgeable.

² girri'-marrtjinyaraw – 'things for going' - resources

³ dhalakarr lapthun – open a space

marŋithirr, ŋayi dhu djinawan' ŋunhal nhanŋu mulka'yirr ga marrparaŋdhirr ŋayi dhu marrtji. 202	inside themselves, to go forward.
Dayi dhu ŋāma ga, ŋāma ŋayi dhu, bala ŋayi dhu marrtjin.	S/he will hear, hear, and then go.
Nhakun djamarrkuḷi walal dhu gara gulkthun, murma'murmaram, dāmba'tambakum, ga lirra galkan, ya' bitjan bala huntinglili djamarrkuli dirramuwurr dhuwandja. 223	Like those boys will cut a spear shaft ⁴ , heat it, make it light, put the prongs in, then go hunting, that's for the boys.
Ga miyalkkurruwurr balanya bili, walal marŋi nhaltjan walal dhu marrtji maypalwu, ŋula nhaku malaŋuw.	And girls are the same, they know how they will collect shellfish, whatever.
Dunhi nhakun walal marŋi, wāŋaw, wāŋaw walal marŋi, ga wataw, ga gapuw, nhātha dhu ŋurruthirri, ga nhātha dhu raŋithirr, bili wāŋaŋur walal ga marŋithirr ŋunhili banydji, ga ŋayiny marrtji walalaŋ ŋuthan ŋuruŋiyi marŋithinyaray. 255	So you see, they know the land, they know the land and the breeze, and the water, what time the tide will be in, when it will be out, because they are learning on country, and he grows with them, by means of that learning.

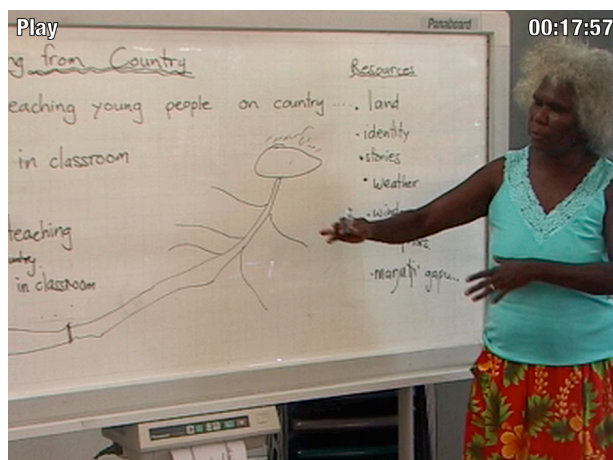


Ga balanya nhakun ŋayi ŋunhi rom, dhuwal nhakun gapu'wu, classroomdja bala ŋayi li ga wandirr gapu waŋgany yan, yān lingu---u, damurruŋ'lila gutjparr' dhipal, ga ŋayiny ga djamarrkuḷi nhina dhiyala, marŋithirr walal ga. 335	(pointing to her diagram on the whiteboard) It's like the law of the water, the classroom, it flows the river, one, unti---l, it spills down to the sea, and the children are sitting there, they are learning.
Dhuwandja nhakun balandaw marŋikunhawuy ga dharrwa ga dhiyaldja djamarrkuḷi nhina, ya' dhiyaldja, marŋithirr walal ga, yurr nhawi nhakun dhāwuny yān walal ga ŋāma, ga marŋithirr ga yakan walal marŋiny rumbalwuny, nhā maku nhuma li	This here is balanda learning, and there are many children sitting here, right here, they are learning, but they are just hearing the story, and they don't know its body ⁵ , what do you call it? Just theory?

⁴ Typical boy's outside activity on country

⁵ rumbal: means both *body*, and *true*.

lakaram? Theory yän? 400	
Wo Mukarr'wuy ya' balanya dhäwu, baman'puy nhakun. Dhuwandja ga marngithirr baman'puy Mukarr'wuy dhäwu.	Or the story of Mukarr ⁶ , here they are learning the ancient Mukarr stories.
Ga n̄unhany, actionmirr n̄ayi ga marngithirr n̄unhi n̄oyñurdja, ga dhuwandja nhakun balanda teaching, ga dhiyala yañara'n̄ur gapuñur walal ga nhina, ga dhipuñur walal ga educationdja m̄arram, wañgany yän, dhipuñur bili, dhuwal gapu, nhakun dhuwandja balandaw gapu mañutji, dhuwal ga marrtjiny ga walalndyja ga dhiyala djurryurr gapu yaka full gapu, nyumukuniny walal ga m̄arram, marngikunhawuy. 443	And there, underneath, he is learning through action, and in Balanda teaching, they are sitting in the water tributary, and getting education from there, only one, just from there, like it's the balanda spring flowing here, so they just get a little trickle, not a full stream, they get a little knowledge.
Dunhi one nhawi picture, ga dhuwal rrakal dhäwu gurrupan wañganydhu old man Mäpuru'n̄ur n̄ayi ga dhäwu lakaram, dhuwandja nhakun buku'u wäña, ga wakulungul n̄ayi dhiyal nhina malany, gädany, ga gapu n̄ayi marrtji dhipal, bala dhawatthurr n̄ayi ga gapu dhipuñurdja. 515	That's one picture, and here is a story given to me by one old man from Mäpuru, here there are hills there, and there are mists there, spiders webs, and the water goes to there, and then the water comes out from here. ⁷



Raypiny gapu bala wañawañany n̄ayi li djäma dhuwal n̄unhi dhipal bāpurruw marrtji gapu, ga dhuwal dhipal, dhuwal dhipal, bala n̄ayi ga continue marrtjin baḍaknha yän, ga dhiyalḍja, bala manda ga gumurr-bunanhamirr raypiny gapu, ga damurruñ' gapu. Dhuwandja. 545	Making fresh water in all the little branches belonging to the various clan groups, to there, and continuing on, to there, and they meet, the fresh and the salt water. That's it.
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⁶ Mukarr: Ancestral turtle hunting spirits of Djambarrpuyñu people – making reference to Yingiya's talk – he is Djambarrpuyñu.

⁷ Making reference here to another Yirritja water story, this one to do with hills, mists (connected to spiders webs) in a cycle becoming the various streams of water.

Bala gumurr-bunanhamirr, ga marŋgikunhawuydja ga dhiyaŋ bāpurruy mārram, ga dhiyaŋ, ga dhiyaŋ, dhiyaŋ gāna'kana, (Michael: bāpurru'mirr warrpam'?) warrpam' muka gapu dhuwal Yirritja walalaŋ wāŋa, balanya nhakun Maḍarrpa, Warramiri, nhawi Gandaŋu malany, Meliway, dharrwa dharrwa bāpurru' malany, walal ga gapu dhipuŋur mārram, yaka yān waŋgany gapu, 617	They meet ⁸ , and those different tribes receive learning, this one and this one and this one, (Michael: all different clan groups?) Yes, all the different Yirritja waters, like for the Maḍarrpa people, the Warramiri, the Gandaŋu, Meliway, many many clan groups, they get water from here, not just one water.
Ga ŋuruŋi walal ŋuli ga marŋgikunhawuy mārram, dhuwal nhakun ŋarra gan dhāwu lakaraŋal, ŋunhi gana ŋalapaŋ nhinan nhawiŋur, nhawiŋur, Warrawurr'ŋur. 630	And from that water, they get knowledge, like this story I'm telling, when the old man was sitting at Warrawurr ⁹ .
Ga wandirri ŋayi li ŋunhi gapuny, damurruŋ'ŋurdja bala ŋayi li ŋunhi luku-nhirrana ŋunhiliyi. 638	So the water runs, and at the sea, it places its feet down.
Djalkirimirra dhārran ga nhakun. Dunhi ŋurruŋun bittja ŋarra milkuŋal, ŋunhi djalkirimiriw.	Standing with its foundation, that picture I showed you before, the students without foundations.
Dhiyal gan ŋāthinyamirr yolŋu'yulŋu. 651 Balanya nhakun ŋunhi scriptureŋur ga lakaram, 'by the rivers of Babylon', ŋunhiyi ga teaching mārram, ŋunhi walal ga ŋāthinyamirri walal ŋayi dhu gapman'thu bitjan waŋa – 'Ma' dhāwu napurruŋ gurrupul!'. 706	Crying there to each other, just like the scriptures say; "By the rivers of Babylon", getting the teaching, when they were crying together, and the government says: 'Okay, give us a story'.
Ga walaldja ŋuli waŋan djamarrekuliny, 'Nhaltjan napurr dhu ḍar'taryun wāŋa'ŋurnydja, nhawi manikaynydja, dhuwandja napurr ga mulkurruŋur wāŋaŋur ḍar'taryundja, nhawi nhinan, bāyŋu napurr dhu ḍar'taryun wo dhāwu lakaram, wo marŋgikum, bili ŋuruŋiyi ŋayi romdhu djaw'yurr gapuy. 725	And the children say: "How can we sing a song in this place, here singing in a strange land, we can't sing or tell a story or teach, because that law of the (balanda) water has taken it."
Yow yān nhakun different ŋarra ga lakaram nhawi, marŋgikunhawuy, balandaw ga yolŋuw.	Okay, so I'm just telling about the difference, teaching of Balanda and Yolŋu.
Ga dhiyal ŋayi li djamarrekuliny feel mulkany, bala ŋayi dhu balayiny gārri, ŋayi dhu marrparaŋ djinawan' nhanŋu.	<i>(Making the contrast between two educations.)</i> Here the children feel safe/dry, and go in there, and feel brave inside.
Djalkiri nhanŋu ga dhārra ŋayi dhu marrtji, ga nhawi nhanŋu dhu, nhān ŋunhi'i, gulmaram ŋanyan ga ŋunhi barrier ŋayi dhu	S/he has a strong foundation ¹⁰ , he will stand and nothing there will stop them, no barrier inside will prevent them, s/he

⁸ Reference here to the Yirritja flotsam on the floodwater surface referred to by Garŋgulkpuy in her paper 'Garmak gularri'.

⁹ referring back to the old man from Mapuru whose water comes out at Warrawurr.

¹⁰ djakiri – foot, foundation

bäyñun ñanya gulmaram ñuruñiyi djinawan ñayi dhu marrtji yan, bawalamirra, 801	will go anywhere.
Bili ñayi dhiyal märrañal marñgikunhawuy ñunhi ñayi ‘mainstream’ yän marñgithin, ñunhi ñanyany dhu gulmaram. 812	But the one who learnt in the mainstream, something will stop him.
Nhawiyu wañanhanjur, wañany ñayi dhu ga waña, yurru djinawa nhanñu dhal’yunawunha ñayañu ¹¹ yuwalktja. 822	From talking, s/he will talk, but inside his inner being has been truly blocked.
Yow bäyñu ñayi ga yuwalknha ñunhi marñgithirr dhuwanan nhanñu barrkuny, ga dhuwandja nhanñu bäyñun djinawany. 829	Yes, s/he can’t really learn anything, what is his is far away, and there is nothing inside him.
Ga dhuwali mandany märrma’, djamarrkuḷi’ dhu marñgithirr wāñaw, ga yol ñayi, ga dhāwuw, ga wata wanhanjur ga galkirri, ga wanhamal ga marrtji, bili ñayiny ñunhi yothu galña-watamirr, marñgi ñayi. 849	So those are the two different methods, the children will learn the land, and who s/he is, and the stories, and where the breeze is blowing from, and where it is going, because that child has breeze on his skin ¹² , he knows.
Dunhi dhu ñanyany luñgurrmay boy’yun, ñayiny dhu bitjan 855 ‘Yakay, yal’yurra ñarra dhika’, bitjan ñayi li.	When the north easterly blows, he will say ‘Ahhh, I’m feeling cool ¹³ and relaxed’, he says.
Luñgurrma ga djalathan manda wata ñunhi gurruḡ’ manda, balanyaray. We need that, nhakun, <i>teaching</i> limurr dhu märram. 909	The north easterly and the south westerly are gentle winds. You see, we need that, we get teaching from them.
Ga manda Dhuwa manda wata, bārra, ga dhimurru, ñunhi rirri’rirri. Bapmaram walal dhu, dry-kum ñula nhaltjan, ga <i>still</i> ñunhi li ga ñorra, marñgikunhawuy limurruḡ, ga bulu ñayi li dhiyañ lakaram dhāwu, mayali’ mirr dhāwu, ga ñayi dhu djamarrkuḷi pick up ñunhiyi, beñur nyumukuniny’ñur. 935	And the two Dhuwa winds, the westerly and the easterly are rough. They buffet and dry things out, but still there is knowledge there for us, and so it tells its story, full of meaning, and the story will be picked up by children from when they are very young.
Nhakun märrma’ ga layer ñorra, wañany inside, ga wañanydja outside.	You see there are two layers, one inside, and one outside.
Marñgithirr walal dhu warrañulwuy dhāwu, ga bulu djinawa’ walal dhu marñgithirr dhiyal dja, metaphor-ñur ga bulu gurruḡu ga dhāwu ñunhiliyi.	They will learn the outside story, and they will learn the inside one too, through the metaphor, its kinship and stories.
Yaka yän mulkurrwu ñanydja dhiyak ñayañuw, birrimbirru, märrwu, ñayi ñunhi li dhuwandja märram, manda dhu yuwalk nhānhamirri, ga gurruḡuy mañutjiy guṅga’yunmirr. Ga balanya. 1005	Not just for the head, but for the inner being, the spirit and for good faith ¹⁴ , if he gets it, the inside and outside will truly come together and help each other through the perspective of kinship ¹⁵ .
MC: So will the computer and the software and those websites will they help the balanda students whoever to take part in that Yolñu knowledge work or will it be still	

¹¹ ñayañu – inner being – seat of the emotions.

¹² galña-watamirr skin with breeze on it.

¹³ yal’ – cool, calm

¹⁴ These words are difficult and complex to translate, Here we could use ñayañu – inner being, birrimbirr – spirit, and märr – good faith.

¹⁵ gurruḡuy mañutjiy literally: by means of kinship, by means of the eye or seed.

too hard for them?	
Darrany dhu gurrupan, ga walal dhu mǎrraman nhaltjan walal dhu nhāma, dharājan walal dhu, wo ŋamum walal dhu, wo walal dhu djālthirr ŋurukiya, ya' balanya. 1040	I will give, and they will take what they see, they will recognise, or they will misrecognise, or they will want that thing, you see.
ŋarrany dhu yān gurrupan rrakuwuy ŋarra dhāwu, ga walalna dhu nhaltjan ŋurukiya. 1046	I will just give my own story, and they will do whatever with it.
Yaka dhu ŋarra lakaram walalaŋgal, yān nhakun ŋunhi nhaltjan limurr ga marŋgithirri. Ga nhuma ga marŋgithirr. Nhā ŋayi dhuwali manyak, wo yātjkurr, djuŋunymirr wo djuŋunymiriw. Balanya.	I'm not going to tell them, that's how we learn. And you will learn. Whether it's good or bad, good practice ¹⁶ or bad practice.
Michael: Manyak	Good
Wanha?	What do you think?
Michael: Yeah, good, thankyou.	

¹⁶ djuŋuny – good practice.