

Teaching from Country

Yiṅiya, the Yolṅu Studies lecturer at Charles Darwin University explains the “Teaching From Country”, project for Yolṅu in Arnhemland, Oct 2008.

The video can be viewed at http://www.cdu.edu.au/centres/tfc/yolngu_resources.html

Yiṅiya’s text transcribed by Waṅgurrū	Yiṅiya and Waṅgurrū’s translation	Notes by John and Michael
Yow, nhawi, dhuwal nhawi, nhawi napurr ga djāma, dhiyal napurr ṅunhi nhaltjan limurr dhu bāki balanya nhakun computer, camera, satellite dish mala, nhaliy limurruny dhu guṅga’yun.	Ok, this is, we are working on something here, over the last few days we’ve been working out ways on how we can use things such as computers, cameras, satellite dishes, the best way for these to help us.	Yiṅiya uses the exclusive pronoun, and locates us here (in Darwin).
Dhuwal ṅayi ga maṅutji-lakaram ya dhuwal. Dhiyak limurr ga djālthirr mārṛ ga dhuwandja wāṅaṅur mala. Wāṅa, nhaltjan dhu ṅayi beṅur marṅgi-gurruṅpan.	Here it is setting up an example. This is what we need so that, here are the places. Places, how we can teach from over there.	pointing to the poster, this will ‘tell our eyes’, he points to the remote places on the poster
Nhakun dhipuṅur Gāwaṅur, dhuwal Gāwa wāṅa ga dhārṛa, ga, ga mak Māpuru. Dhiyal Māpuru.	Example from Gāwa over here, this is Gāwa here, and, and maybe Māpuru as well. Here at Māpuru	Pointing to Gāwa and Māpuru on the poster.
Wāṅaṅur dhudiṅur mala, giṅiṅgarrṅur, dhuwal Gāluru ṅayi dhu lakaram ga beṅur ga rāli roṅanmaram.	Based on the homelands, from the centres, here at Gāluru, it will be able to teach from over there back to here.	Dhudi – base Giṅiṅgarr – small local centre of action
Dhuwandja ṅayi ga dhārṛa ga classroomna dhiyal, dhiyal Darwin.	This is the classroom here, here in Darwin.	Pointing to the part of the poster showing the classroom.
Dhuwandja ga student mala nhina balanda mala, walal ga marṅgithirr ṅunhi nhe ga dhunupa lakaram walalaṅ dhipuṅur dhāwu.	These are the balanda students sitting down, and they are learning as you teach direct from here (homeland).	Dhunupa lakaram – tell straight
Nhakun ṅayi dhuwayyu Gothay dhu ga lakaram dhāwu dhipuṅur walṅa dhiyaṅ bala yan.	Just as if cousin Gotha will be presenting a live coverage direct from home.	Gotha’s homeland community at Gāwa as an example.

Dali dhu ga dhipuṅur walalaṅ dhāwu lakaram, yaka ṅali dhu butthun bala guwatjman walalany	We can tell them the story from here, we don't have to fly out to meet them.	Guwatjman – approach
Dali ga ṅāj'thun walalany, walal dhu balanya mala girri' mala gurrupan, camera, even mobile phone ṅunhi nhawimirr, dhāwu lakaranhamirr.	We are asking them to give us this sort of technology such as camera, even mobile phones, that can relay messages.	<i>Talking about the funding body. Girri'-dhāwu lakaranhamirr – story-telling things</i>
Digital technology ṅayi dhu gurrupan liṅjalaṅ mārr ga ṅali dhu dhipuṅur bili yan dhāwu lakaram dhudiṅur wāṅaṅur, ṅunhi wanhal ṅayi ga riṅgitj mala ṅorra.	They must provide us with a digital technology so that we can tell the story straight from base right here at home, where all the songs and dances lie.	<i>We need them to tell the story from the dhudi wāṅa (base-place), where reside the riṅgitj</i>
Wuṅili mala ga dhārra, warraw dharpa ṅunhi ṅali dhu nhina.	Where the images (ancestors, predecessors) are, shades of trees that we can sit under.	<i>Where the wuṅili are, where the tree shade, that's where we'll sit.</i>
Dunhi ṅali dhu lakaranhamirr, yākarrman ṅuli dhu ṅunhiyi dhāwu ṅunhiṅuwuy gurrupan dhipuṅur, nhanṅu dhipal balandaw dhuṅaw ṅunhi ṅayi ga dhiyal classroomṅur nhina.	That we can talk with each other, where we can and describe and explain That story from right there at home, to the unknowing non-indigenous students who are sitting here in the classroom.	Lakaranhamirr – speak ourselves (reflex) Dhuṅa - unknowing
Ga dhuwal ṅayi ga wuṅili dhārra yalala ṅayi dhu bitja milṅ'maram ga nhāma nhuna walal dhu ṅunhi, nhe ga dhipuṅur wāṅaṅur wāṅa. Dhipuṅur nhe ga wāṅaṅur wāṅa.	This is where the images will appear, later when the picture lights up, they will see you, that you are telling a story from here on the land.	<i>Here talking to Yolṅu in remote places about what they might be able to achieve.</i>
Milṅ'maram dhu, nhāma walal dhu ga dhiyaṅuwurruy ṅunhi nhe ga dhipuṅur wāṅaṅur wāṅa, dhāwu lakaram.	We can show it so these people can see that you are telling a story from here on the land.	<i>Wāṅa – country, home Pointing to the people in the classroom</i>
Wo nhe dhu ga dhāwu lakaram dhipuṅur ga ṅunha gali'lil worldlil. Dunha gali'lil wāṅalil ṅarakalil.	You can even tell the story from here to the other side of the world. Over across the water to the other side.	<i>Pointing to the Japanese student on the poster Wāṅa ṅaraka – country bones</i>
Dhuwandja nhakun ṅayi ga	Like here you're being	<i>dhiyaṅ bala – right</i>

Djapaṅdhun nhāma nhuna, dhiyaṅ bala yan dhāwu nhe ga lakaram.	watched by Japanese, as you are telling the story right now.	<i>now</i>
Yakan ṅali dhu butthun Tokyolil Djapaṅgu dhāwu gāma, ga ṅunhili ṅali dhu waṅa wāṅapuy ṅunhi dhāwuny mala warrpamtja ṅali ṅunhan banydjīn ganatharna.	We don't have to fly and take the story to Tokyo, and there we will tell all the stories about the land which we've left all behind.	All (warrpam) the mob (mala) of stories (dhāwu)
Ḍayin ga ṅuruṅun wāṅayna ṅayatham ṅarakayna, riṅgitjthun.	The land, and songs and dances has all the stories and knowledge back home.	<i>the actor/agent suffix –y is on land, backbone and riṅgitj</i>
Ḍayin ga ṅuruṅun wuṅiliyna mala dharpayna, gapuyna ṅuruṅun, ṅarkula ṅunha dhalirr'yun ga walṅa, ṅir'yun ga.	The images of the trees, that water, the water that breaks it's waves on the shore is alive and breathing.	<i>Those manifestations, that tree(actor), that water(actor) the water breaking (dhalirr'yun) is alive (walṅa) and breathing (ṅir'yun).</i>
Ḍaliny ga gānan empty-n ma□da marrtji, ga ṅunhaldja ṅali dhu dhāwu lakaram, bāyṅun, empty-n dhāwu.	You and I are travelling alone, empty and when we get there to tell the story, it is empty and powerless.	<i>If we travel away to tell a story, it's nothing.</i>
Dunhi ṅali dhu ṅunha banydjī wāṅaṅur dhārṅa, ṅayi dhu dhalirr'yun Rulypa, Manbuyṅa wutthunmirr dhu ga.	If we were back there on country, the waves of the Rulpaya (Dhuwa sea) are breaking, and Manbuyṅa (Yirritja seas) the currents hitting each other.	<i>Dhuwa and Yirritja: complementary halves of the environment. Wutthunmirr (hit: reflexive)</i>
Ḍarkula ṅayi dhu gulkthun, yarrkthun ṅayi dhu ga, batpa ṅayi dhu ṅorra.	The tides changes and retreats, and the reef will be lying there.	<i>The water will cease (gulkthun), ṅorra – lie</i>
Bitja dhu ṅayi milṅ'maram ga nhāma, ṅali dhu dhākay-ṅāma ṅayi dhu ṅuriṅi, digital technology-y, camera-y ṅayi dhu dhākay-ṅāma.	They will turn screen the images and view them, we can feel it, that digital camera will feel it.	<i>We turn on the screen, the camera feels the world... Digital technology (actor, camera (actor))</i>
Ga ṅayi dhu dhiyal dhākay-ṅāma, ga ṅayi dhu dhiyal dhākay-ṅāma, ṅunhi ṅali ga djalkirimirr dhārṅa, ṅunhal wāṅaṅur lakaram.	They will also feel it here, and they will also feel it over here as we stand and speak on the foundations of the country.	Pointing to the Japanese student, then the classroom. Djalkiri/mirr –

Ga ŋayi dhu dhiyal dhākay-ŋāma, ga ŋayi dhu dhiyal dhākay-ŋāma, ŋunhi ŋali ga djalkirimirr dhārra, ŋunhal wāŋaŋur lakaram.	They will also feel it here, and they will also feel it over here as we stand and speak on the foundations of the country.	Pointing to the Japanese student, then the classroom. Djalkiri/mirr – foundations/with
Dhiyak mala napurr ga dhuwal yawungu dhukarr mala djāma'tjāma, ŋunhi ŋaŋ'thun ŋali ga, walal dhu dhuwal litjalany girri' mala gurrupan.	These are what we were preparing the strategies for, that we are asking so that they (Government) can provide us with this technology.	we (us not you) us (you and me) Dhukarr – path, way, Djāma - make
Tower, satellite mala, computer, camera, ŋunhi ŋali dhu ga, bitjan camera dhārra nhakun ŋarra ga waŋa.	Tower, satellite dishes, computer, camera, where we can, with the camera positioned like I am talking to it, in front of me.	Pointing to the tower, computers.
Waŋa ŋarra ga dhiyal, ŋayiny dhu ga ŋunhaldja bala nhāman ŋarrany Djapaŋdja, dhāwu ŋarra dhu ga lakaram.	When I speak here, they are watching over there in Japan, as I am talking at same time.	Dunhal bala – over there
Yakan ga bitja dapmaram video-lil dapmaram, ga ŋula nhāthan next week-na dhu nhāŋu ŋayi ŋunhal.	No longer recording pictures into videos, and they will view it sometime a week later.	dapmaram – hold, take a photo ŋula nhātha - sometime
Mārr ŋunhi ŋāthiliŋun dhāwu, yakan balanyaraw	Those images will be old and out of date, no that won't be necessary.	Dāthiliŋu - old
Danydja dhiyaŋun bala yan ŋali dhu, ŋayi dhu rrany dhiyal camera-y ga nhāma, ga nheny ŋarrany dhu ŋunha gali' ga nhāma.	But we can do it promptly, as the camera is recording me here, you also should be watching on the other side.	<i>Live broadcast, 'the camera sees me here, and you see me on the other side'....</i>
Sydney dhiyali nhāŋu gi, Melbourne, wo dhiyal Darwin universityŋur satellitekurr.	Watch the live coverage over there in Sydney, Melbourne, or even here in Darwin at the university via satellite.	Satellite/kurr – satellite/through
Technology-y balanyaray ŋayi dhu computer-y, ga internet-thu Websitekurr ŋayi dhu gurru'kurrupan dhāwu.	The technology like the computer, and through the internet website which can relay live coverage.	Technology-y(actor), computer-y(actor), internet-thu(actor),
Dunhi ŋali ga manikay dar'ttaryun, raŋikurr ŋali ga marrtji, gapu dhu ga dhalirr'yunawuy ŋāma.	When we are singing a song, we are walking on an ancestral beach we can hear the waves breaking on the	ŋali – you and me

Dhiyal dhu ga warraw'ñur dhudiñur dharpañur nhina, bulunu dhu ga galkirri, dhalirr'yun dhu ga.	Back on the country sitting under a tree, the eastern breeze blowing, and the waves breaking.	Warraw – shade, shelter for meeting Bulunu – east wind (Dhuwa)
Nheny gi nhāñun dhiyaliny. Ñayiny dhu ga ñunhaldja nhāman classroom-ñurdja balandaydja walal dhiyañuwurrydja.	You will be watching a live coverage. The non-indigenous students will be watching in a classroom over there (city, interstate, or even overseas).	You (one person)
Wo dhiyañ dhu ga ñayiny Djapañdhuny nhāman.	The Japanese may also be watching a live coverage.	
Wo yolthu ñayi dhu ga nhāma. Balanyaraw napurr ga dhuwal girri'-ñamathirr.	Anyone else may also be watching a live coverage. This is what we are getting prepared for.	<i>Girri'-ñamathirri – configure things</i>
Wanha nhāthinya nhanñu ga girri' ñorra, mār ga ñayi dhu ñula dharañana.	Where sophisticated technology is available so that it may be able to recognise it.	
Litjalangun ñayi dhu dharañan, walña ñunhi ñali, nhaltjan ñali ga ñayañu milkarrimirriyirr manikay djāma.	A technology that will meet our thoughts and understanding, when we, how our feelings are in tears as we sing our songs.	Dayañu - seat of emotions Milkarri/mirri/yirr – tears/with/become
Nhaltjan ñali ga ñayañu-milkarrirriyirr dhāwu lakaram wāñapuy.	How we grieve as we tell a story about the land.	
Gunda ñunha ñayi dhu ga balanday nhāma.	A rock when a white man is watching.	
Ñunhaldja ñali nhanñu dhu Darwindja djitiñurdja lakaram gundapuy, ñayiny dhu bitjan.	When we tell them this story in Darwin city about the rock, they will just say.	we (you and I)
“Bāyñu ñunhi walñamiriw ñula nhā dharpaw nhe ga waña, gu□daw, bāyñu dhu ñunhi gi ñir'yun”.	“There is no life in it you're talking to a tree that doesn't have any spirit, that pandanus, it won't be breathing”	
Yaka ñunhaldja ñali dhu ga dhārra, dhākay'-ñāma ñali ñanya dhu ga ñir'yunawuy, waña ñayi ga.	But when we stand back there (home), we can feel it breathing, it can talk to us.	Ñayi – she, he it
Ñunhi ñayi dhu litjalany	But if it (the land) doesn't	Ñamun – not

Dunhi ṅayi dhu liṅjalany ṅamum, dhä-gir'yun ṅayi dhu liṅjalany.	But if it (the land) doesn't recognise us, it will punish us.	Ḍamun – not recognise, not see us for who we really are,
Ḍali dhu warrakanmiriw roṅiyirr, wo djaṅṅarryu ṅali dhu dhiṅgam.	We will go home without any food (catch for the day), or we might die from hunger.	
Dunhi ṅayi dhu liṅjalany dharajan, buku-wäṅa nhanṅu bala-räli'yunmirr ṅali dhu.	But if the land recognise us, and understands that we are communicating to one another.	Dharajan – recognise, see us for who we really are,
Dharpaw, warrakangu ṅunhi ṅayi nhuṅu dhu dilkurruwurr ṅunhi wuṅili walal nhuṅu dhu gurrupan djambatj walal nhuṅu dhu gurrupan räi.	Trees, animals, manifestations of the old people may gives you skills and the ability to successfully hunt.	
Nhe dhu maypal gonhdham, dhe dhu ṅatha gonhdham retjanur, wo dhe dhu yarrgupthun miyapunu dhe dhu märram batpanur, maranydjak dhe dhu märram, ṅarirri ṅunha marrandilṅur.	You can be able to collect shells and oysters, you can also go in the bush and collect yams, or you can go down to the reef and catch a turtle, or even stingray and fish also on the reef.	
Dhuwali, dhiyaki mala, märr ga ṅali dhu ga waṅa ga dharajanmirr limurr dhu ga ṅunhal.	There, that is all, so that we can communicate and understand one another back there on the land.	
Dhiyanun-bala yän ṅali dhu ga dhäwu gurrupan. Ḍayi ga yarrgupthun yolṅu, ṅayi ga bitja ṅanya.	We can give a live coverage. As the person walks down the beach, live coverage is being telecast.	
Ga dhäwu ṅayi ga lakaram yolṅuy warraw'ṅur nhokiyiṅgal wäṅanur, ṅayi ga dhiyal classroomṅur nhäma, dhiyan bala yan.	A person tells the story under the shade of a tree on his homeland, at the same time people are watching in a classroom far away, right now.	<i>Nhokiyiṅgal – emphatic pronoun – your very own place</i>
Yaka dhu DVD djäma video ga ṅuriṅin bala next monthna gurrupul. Rakunyna ṅunhiny dhäwu.	You don't have to make a DVD or a video then view it a month later. That is a dead story	
Balanya dhuwal. Ḍani Bulany?	That's all. Ok Bulany?	

Extra notes by Yiṅiya and Waṅguru	
Buku-waṅa	To talk to the spirits, eg, on the land you can talk to you ancestors to give good luck for finding food.
Batpa	Reef underwater
Giṅṅarrṅurr	Bellybutton, also means from the centre, or within the family
Milṅ'maram	Flash a light, show movie, show TV program (transitive verb – lit to make shine)
Nhokiyingal	To yourself, at your place.
Dhākay-ṅāma	To get a feeling, example you can get an unwanted feeling in another man's land.
Dalirr'yun	Wave breaking on the beach.
Gurru'kurrupan	To relay messages,
Galkirri	Fall down, dropped,
Girri'	Material of clothing, equipment Computers and cameras, anything to do a job with.
Girri'-ṅamathirr	Getting prepared, eg. getting prepared for the new technology.
Marrandil	Reef during low tide.
Riṅgitj	Songs and dances, or connection between two or clans having the same totems such
Yākarrman	Metaphor of being in the image of, example a group of people sitting around tall like the tall termite mounds.
Nhāthinya	What does it look, taste, or feel like?
Rakuny	dead.
Walṅamiriw	Without life, eg, that tree has no life.
Warrakanmiriw	Without meat, eg, he came back without any meat.
Dharaṅan	To recognise, or to understand
Maranydjalk	Stingray
Miyapunu	Turtle

