

Yolŋu Yothuw Marŋithinyaraw ga Marŋikunhamirr Dhukarr

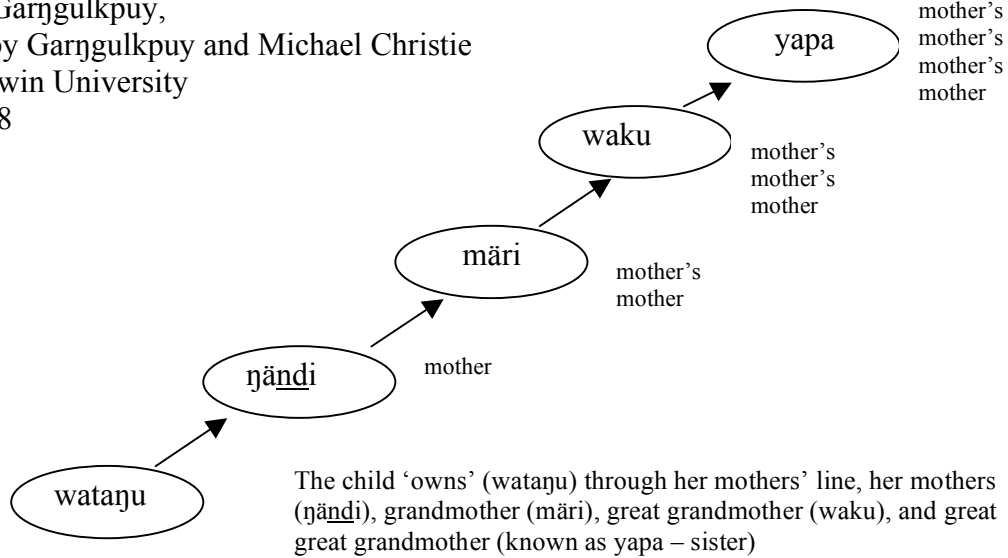
The Yolŋu child’s pathway of teaching and learning

Written by Garŋgulkpuy,

Translated by Garŋgulkpuy and Michael Christie

Charles Darwin University

23 Sept 2008



Dunhi yolŋu yothuy ŋuli wāŋa nhāma ¹ , ga wiripuy yolŋuy gurrutumirriy ŋuli yāku-nhirrpaŋdja ŋanyany.	When yolŋu child will place-see, and other yolŋu with kin links will name-place him.	As soon as a child is born (sees the land) his kin folk name him or her.
Bala ŋuli yornha yolŋu luŋ’thun ga gurrupan nhanŋu mārr-ŋamathinyawuydja ² yothuwnydja.	Then always later people gather and give him love for that child.	And other people will crowd around and give that child love.
Duruŋiny romdhu ŋuli ŋāndi’ mirriŋunhan ŋayaŋu ³ rur’ maraman djāgawnha yothuwnydja.	By that law will that mother’s ŋayaŋu be activated to care for that child.	In that way the mother’s soul becomes mobilized to look after the child.
Ga ŋurruŋuny ŋayi dhu marŋithirr ŋāndi’ mirriŋuw.	And first she will learn for mother.	The first thing she learns about is mother.
Yurr ŋunhi ŋuli Dhuway ⁴ ŋāndi’ mirriŋuy gāma yothuny, ga yothuny ŋunhi, ga Yirritja. Ga ŋuli ga Yirritjay ŋāndi’ mirriŋuy gāma, yothu ŋuli malŋ’thun Dhuwa.	But when will Dhuwa mother carry baby, and baby that, and Yirritja. And when Yirritja mother carries, the baby will appear Dhuwa.	But Dhuwa mothers carry Yirritja babies and Yirritja mothers carry Dhuwa babies.
Dhunupan ŋayi ŋuli ŋunhi yothu mālkmirriyirr bāpurru’ mirriyirr, ga	Straight she always baby with mālċ, with clan, and with sacred bone names	Automatically that baby has a skin name, a clan name, and sacred bone name to correctly

¹ wāŋa nhāma – literally ‘sees the land’, the newborn baby’s first activity.

² mārr-ŋamathinyawuy - love

³ ŋayaŋu - the seat of the emotions

⁴ all Yolŋu (and their land, songs, languages, etc) are either Dhuwa or Yirritja moiety.

bundurmirriyirra gurrpanaraw ⁵ wiripuṅuw yolṅuw.	for kin-calling different Yolṅu.	identify (and link to) other Yolṅu.
Bili ṅāndi' mirriṅu dhuwal dharray-manyamakmirrnydja bili ṅayi ṅunhi dhangī'- waṭaṅuny yakurr'wuny yothuwnydja.	Because mother here care-good-full, because she that hug-owner for sleep for baby.	So the mother is the good carer, because she owns the cradling care for the child's sleep.
Galki nhakun ṅayi dhu ga yothu nhina ṅāndi' mirriṅuwal.	Close like she will the child sit with mother.	Because the child is always close to her mother.
Bala ṅuruṅiny romdhu yothuydja ṅuli ṅāma ṅāndi' mirriṅuny nhanṅuwuy ṅayi, ṅunhi ṅayi ṅuli lakaranhamirr nhanukal yothukurr dhārukkurr 'Ḍāmala'.	Then through that law the children will hear mother her own, that she will call herself to her through baby language: Ḍamala	So in this way the child hears her own mother, when she names herself 'Ḍamala' (mummy) to her using baby language.
Ḍuruṅiny dhārukthun ṅayi ṅuli ga ṅandi' mirriṅuy lakaranhamirr ṅanyapinya ṅayi gurruṭu yothuwala.	By that by language she always is mother tell- herself her-own-self she kin for child.	Through that word, the mother refers to herself using a kin term to her child.
Yorrnha ṅuli dhāruk gurrupana ga marṅikuman dālnydja, balanya nhakun yākuwnydja wiripu- wurrunguny gurruṭumirriwnydja, ga wakal'wu ga gitgitku bala marrkapthuna ṅuli yothuny dhika mirithirra.	Later always language give and teach hard, like names other-other kin-full and for games for laughs then express love always child her very much.	After that she starts to give and teach harder words like the names of other family members, and through games and laughter the child becomes confident in her mother's love.
Ḍāndi' mirriṅunyndja ṅuli mārr-ṅamathinyawuy gurrupana bala lakaraman ṅayi marrtji ṅuli ṅuliwitjandhi mārr-ṅamathinyawuykurra romgurr ga marrkapthunawurra.	Mother always love gives then tells she goes always whichever way love law and appreciation.	The mother always gives love, then tells everything through the ways of love and appreciation.
Dhuwaliyiny mirithirr nhakun ṅayi mārr-dapthunamirr rom, mārr ga ṅayi dhu yothu marrkapthun nhanukiyingalaṅaw ṅāndi' mirriṅuw.	This very much like she commitment law, so she will child love-praise- appreciate her mother.	This is a very faith-clenching law, so that a child can most appreciate her own mother.
Dunhi ṅayi dhu mārramany marrtji romdja, bala ṅayiny marrtji dhu ṅayipin yan yothuynha mala-djarr'yundja.	When she will get the law, then she will go herself that child differentiate.	As she learns that law, she learns to make discriminations for herself.
Yol ṅayi, wanhaṅur ṅayi, nhā	Who he, where from he,	Who she is, where she is

⁵ gurrpan – to call someone using a kin term.

nhanju bapurruny', ga yol nhanju yalu'.	what his clan, and who his nest.	from, what clan group, what mother's line.
Bala nayi marrtji dhu larruman yol mala yapa'mirr nhanju, yol mala nandimirr mala bapurru, yol wakumirr ga yol marimirr, ga wanhanjur nayi mala-nurkanhawuy.	Then she go will search who are m's m's m's m's group, who her mothers' (pl) clan, who m's m's m's, and who m's m's, and where from she many-thrown.	So she'll want to know who is her great grand mother's people, her mothers', her mother's grandmother's and mothers, and from where she is descended. (see diagram)
Yolju yothu nuli nuthana bala marngithirra dhunuku ⁶ nandi' mirrijuwal yurr marrmay' dhukarryuny: nhararay ga nhararay bala marrtji nuli dharktja rulanjhuna nurrku'lilha ⁷ .	Yolju child will grow then learn in care by mother but by two paths: by looking and by listening and then will go words put into head.	The Yolju child grows and learns in the mother's care through two means, looking and listening, then the words form in their head.
Ga nunhiyi nurrku' djamaw dhuwal mirithirr ganydjarr'mirr bili birrka'yunawuy nurrku dhuwal warrpam yakumirr Yoljuw yothuw ga bapurruw, balanya nhakun napurrung nurrku birrka'yunaraw, dhuwal Gayalinydjil.	And that very head for work this very powerful because trying head this all with name of the yolju child, and clan like our head for thinking this Gayalinydjil.	And the mind is very powerful for working because the thinking power of any Yolju child actually has a specific clan-related name for the child and her group. For example our (Wangurri clan) nurrku is called Gayalinydjil.
Benur dhungarranjur gonwanjany ga djimbiyalil yothu nuli marngithirra yol nhanju nandi' mirrijuw galkiwuy gurru ^u 'mirr walal, ga yan bili ga balan bitjana nayi nuli marngithirra bukmakkun romgun, nunhi ga rom norra bunjuljur, manikayjur ga bulu dharrwa dhika.	From years hand-one and to seven the child always learns who her mother's close relations are, until there she learns all the law, the law which is in ceremony, in song, and all other sorts.	Between five and seven years old, the child learns who her mother's close relations are, until she knows everyone – relations, and their traditional roles, in ceremonies and songs and all other things. <i>(He knows and joins in but still doesn't properly understand)</i>
Dunhiyiny waluy nayi nuli djamamirriyaman nhanju marngithinyawuynyndja, bala nuli gaman ga milkuman nhanjuwuy gaka ^l 'tja ⁸ wiripujuwal yoljuwal.	That time makes her learning work, and takes and shows her talent/style to other Yolju.	That period puts her knowledge to work, and she carries it, and reveals her own ancestral style (<i>gaka</i>) to other people.
Dunhiyiny nhanju gaka ^l nha ga mundhurrnha djamawnha dirramuynyndja djama nayi dhu marram djama	That her style and gift for working – for a boy he will work as manager, or ceremonial leader, and	This is a man's talent and gift, for the work he will do as custodian (<i>djunjaya</i>), ceremonial leader (<i>dalkarra</i>),

⁶ dhunuku – (noun) care, protection

⁷ nurrku – refers to the mind or that part of the head which thinks and knows (as opposed to liya - which is the physical head). Different Yolju groups have different names for their nurrku. (Garngulkpuy: 'the nurrku interacts with the nature - thinking, problem solving, negotiation, ways we behave)

⁸ gaka – style, talent, true role

djuṅgayawnha, dalkarrawnha, bilmawnha, ga romgun mala.	clapstick laws.	and other important roles.
Ga ṅayiny dhu miyalktja yolṅu buthuru gānhamirra ⁹ makarrwu yuṅṅurrwu manikaywun, mārri ga ṅayi dhu nyā'yundja dhunupa yān bundurrnydja lakaram.	And the woman Yolṅu will take her ears to the theme of ancestral songs, so she will cry straight, just telling the body names.	And the woman will listen carefully so that when it comes to cry, she will get the song lines right, she will sing/cry the right sacred names.
Bili ṅayipin ṅunhi miyalktja yothu marṅgin yol bāyṅuthin.	Because she along that woman baby knows who became nothing.	Because she has know that person who has died ever since she was a baby.
Beṅuryiny ṅayi dhu yolṅuy yothuy mārri-dharaṅanna yol nhanṅu yapapulu, ṅāndipulu, wakupulu, māripulu ga dharaṅanna ṅayi marṅji dhu djāman nhanṅuwuy dhiyak mala.	From that she will yolṅu child believe who her yapa, ṅāndi, waku, māri and understand she will go work for her for them.	After the child grows up, she can link in with other groups, sisters, mothers, great grandmother's, grandmother's, and understand what her role is in relation to all those different groups.
Balanya nhakun yapapuluwalnydja ṅayi dhu ga mukthuna yān nhina, yākuny ṅayi ṅunhi moda wo mirri.	Like example, sister family will quiet only sit, name that there moda or mirri.	For example those people from clans who could be called sister to the deceased will sit quietly, this is what we call moda or mirri.
Ga ṅāndi'mirriṅuwal ga māri'mirriṅuwal ṅayi dhu rur'yun ga waṅa ga napuṅga dhārra, balanya nhakun djawarrkmirr wo rom ṅayi dhu nhirpan dhunupayam.	And the mothers and the mother's mothers she will get up and talk and stand in the middle, for example exhorting or law she will lay down straight.	And the mother's and grandmother's clan will get up and talk and exhort people and stand in the middle and exhort, or make sure things are being done correctly according to law.
Ga wakupuluwalnydja ṅayi dhu nhina ga ṅāman, bili nhanukalaṅu māripuluw ṅunhiyi romdja.	And the waku people, the will sit and listen because it is their mother's mother's law.	And the waku will sit and listen because their māri (ie the mother's mother of the deceased) who is in control.
Yurru ṅunhi ṅayi dhu yothu 'wataṅu' bāyṅuthirinydja, māri yān nhanṅu buṅgawany.	But if she will child wataṅu die, mother's mothers only her boss.	If a child dies, it will be the mother's mothers' people in control.
Yolṅuy yothuy ga ṅayatham gakaḷ' ga mundhurr mala, ga nhaliy ṅayi dhu ṅunhi djulkmaramany ṅunhi ṅayi dhu ga dhuli'na bitjuna, ralpayirr ga djambatjthirr, nhaku mala romgu walal dhu nhirpan nhanṅu.	Yolṅu children hold roles and gifts, and who they will pass them when they will listen, become helpful and effective, for what laws will be put for her.	That yolṅu child has that talent of gakaḷ ⁸ , he is gifted, this will make him go ahead if he listens properly, and be helpful and a good provider for ceremonies that will be set up for his participation.
Romdhu manymakthu ga māgayay dhu guwatjmanmirr	By good law, and by peace will come together	By following this properly and peaceably, people will

⁹ Buthuru-ganhamirri – to bring one's ears, to bring oneself through listening carefully

ga dharanjanmirnydja.	and recognise.	come together and respect each other.
-----------------------	----------------	---------------------------------------

Extra comments by Garngulkpuy	
dhangi'-wataṅuny : dhuwal yolṅu ṅunhi ṅayi dharraymirr (djagamirr) nhanukal dhu djāga-wataṅuwal dhangi'ṅur rakunydhirr, wo rirrikthun ṅayi marrtji dhu. Dayiny dhu dhangi-wataṅuny marṅgi yān dhu ga nhina, dhāwuwnydja malaṅuw nhā dhu ga malṅ'thun ṅurukiyi yolṅuw.	(literally embrace-owner) This a person that is the carer. If the main carer passes away or gets very sick, this person is responsible to make decision. He dhangi-wataṅu must always be informed of what is going on concerning that child.
Marrkap: dhuwal mayali yolṅu ṅunhi ṅayi dhu ga dhunuku nhina ga gumurr-nhina ṅayi dhu yolṅuw bukmakku wiripuny ṅayi dhu guṅga'yun rom gumurr-dālṅur. Warraw' ṅayi yolṅuw.	Beloved person is someone that keeps families safe and protected and support in difficult circumstances. He is like a 'shade' for that Yolṅu.
Mala-ṅurrkanhayṅun: dhuwal balanya nhakun Yalu yolṅuw yapapulu, wakupulu, māripulu ga ṅandipulu aw walkur	Extended family like coming in from a group of ancestral back ground, traced through the mother (see diagram)
Dhunuku: Yolṅu ṅunhi ṅayi djāgamirr ga warraw' raypirri lakaranhamirr ṅula nhāṅur malanyṅur ṅunhi dhu nhā manymak aw yātkurr dhawatthun.	A person that carer and shade, advice, for whatever when something good or bad comes up.
Nurrku; Yolṅu ṅunhi ṅayi marṅgi, yolṅu ṅunhi ṅayi dhu ga raypirri'yun, yolṅu ṅunhi ṅayi ṅuli ga nhāma ṅunha bala rom malany ṅunhi ga djulul'yun wo dhawatthun, wo gali'ṅur.	Yolṅu knowledge, yolṅu discipline, yolṅu understanding of law – that which is hidden and that which is revealed, or sacred.
Mārr-dharanjan	
Gakal: Yolṅu ṅunhi ṅayi dhu ga milkum wiripu wiripu mundhurr mala balanya nhakun buṅguldhaṅu (buṅgul dumurr yolṅu) wiripu wiripu gakal mala dhārukṅur, madayin'ṅur, romṅur etc	A person that shows his/her performances through variety of task in dances language law making and also decision making.