

Gifted and Talented stories

Transcriptions from tapes 4, 5 and 6 in the Gifted and Talented resources file.

Dhangel

SAIKS 21 Feb 2008 (Tape 6 G&T.wav)

14 Let's put in a different nhawi, why we... how we can tell Yolŋu kids become leaders in our way, in Yolŋu rom, culture. In the old days just before when many boys go through initiation ceremony, the boys get painted on their chest. 100 The painting that they put on the boys are their own traditional paintings, the land where they belong to, or what creatures their totem is. That is painted on the chest of every boy. 123 After it has been painted the boys stand up to get it dried out, and they stood in a line, and the elders used to observe them then. If a painting peeled off the boy's body, that boy was never chosen to be a leader, because the painting really told the elders how the boy was going to grow up and do other things rather than being a leader. And to the boy whose body painting wasn't peeled, that was the leader for the future. 230 And during the time they used to know who those leaders were going to be. Nowadays, that isn't being looked into properly like there's many other nhawi distractions that come up, 303 other things that come and take their mind off from the things that they're supposed to learn. Children need to learn to become leaders when they have a role model. 348 They can watch that person carefully, some do it when they play around they have, they go through, like imitate which person they are. 404 But nowadays there is a problem with the language: 422 kids are now talking in language that is different from what the adults speak, and the language they have created themselves this time the adults doesn't know or understand what they are talking about. 449 To be able to really sit down and communicate with the children you have to come to their level of language. And with the difference in that language nowadays, that's the problem where we can't even get to them, because they wouldn't understand what we're talking about. 527 And I have found that myself. Djamarakuḷi', kids should be encouraged by their families but there is another problem out there as well. Family members, they have their own things they are busy with, doing other things, instead of encouraging those children. There are a lot of community problems in the community, 536 and kids really learn by watching, and whatever they see, some even do what their family members do when they are doing things that are not good for their learning. 702 Like in school, teachers should be aware of their attitude and their behaviour in the classroom, whether a child who can become a future leader, the behaviour and the attitudes that is shown in the classroom by that child towards others. 748 Showing a bit of leadership in the classroom, and helping others understanding what the teacher has given the kids to do, showing responsibility 820 of helping others who are slow. That's the kind of leader that will be in the future for the Yolŋu. 835 Ga, another thing is that Yolŋu kids in the classroom are not competitive. When they have got a Yolŋu does make a mistake, the other child helps, and sort of talk to him 908 that it's wrong and they come to the conclusion where the person who knows what he's doing helps the one who doesn't know, so they encourage each other and that's why teachers should be more careful ga make sure the person there ... (no cut that off yalala.) 952 ... a child who is gadaman' (smart, clever) I should say gadaman' should help those who are behind and that's how Yolŋu is in the classroom, they help each other, even though the teacher doesn't know, and that's for children who are talented and gifted, because Yolŋu kids grow up learning everything, the knowledge that is passed through them, they know how to relate to everybody when

they are about three or four years old, three. A children that age already knows how he is related to the families that he grew up in, 1107 knows what do they ... how he's related to everybody, through the gurrutu system. He knows who his māri (mother's mother's people) is, who his grandfather is, which are his sisters and brothers. That doesn't mean his biological mother's children, but her sisters' children as well, it goes further. Because he already knows how he's related to all his cousins, you would call, so his mind is always open 1210 for any new things that he can learn, or take in, a Yolŋu grows up, what we call in Yolŋu the 'ŋayaŋu', 'ŋayaŋu' how to stay and be real close to his family, and his dislikes and likes and what he would like to do. That is already within him, 1302 but growing up with other families around, there are problems as well in there, where kids go off track. But that's normal in everyday life, but it's up to the child, that he knows how to make decisions himself, and most of that is not being practised nowadays, I believe, 1357 because of all the things that is in the world today. 1419 And those are the barriers that can cause problems for people of today, especially young people. 1440 END

Lawurra:

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<p>1441 Nhawiku nhaltjan ŋuli dhu lakaram ŋunhi yothuny ŋunhi ŋayi goŋ-munhdhurrmirr, manymak, ŋunhili yothu goŋ-mundhurrmirriyirri bili ŋuruŋi ŋayi ŋuli ŋunhi nhina ga ŋayaŋuy, ŋunhi ŋayi ŋuli marŋithirri marrtji nhāma ŋalapaḷmirriny ga nhaltjan ŋayi dhu djāma ga nhaltjan ŋayi dhu nhina, ga nhaltjan ŋayi dhu ŋunhiyi mārram, mundhurr, ga nhaltjan ŋayi li ŋunhi djamarakuḷiy nhāma ga marŋithirr ga ŋuruŋiyiwal ŋayi ga nhina.</p>	<p>Okay, how can we talk about a child who is gifted okay that child has a gift in her hands, so they live by means of their ŋayaŋu (spirit), as they learn, looking at the elders, and how he will work, and how he will sit, and what he can get there, what gifts, how young children see and learn, he lives by those things. <i>Lawurra's Comment if you are adopted into a family or someone who is your own family, grew up within that family you know how you can feel the sense of way we do think act treat you get that feeling from the family that's the deepest meaning. You can get that learning part living from the family.</i></p>
<p>1535 Ga napurru ŋuli ŋunhi nhāma ŋanya, bala bitjana gam': 'Yow, dhuwalinyiny yothu ŋunhi ŋayi chosen-dja', ga dhuwaliny yolŋu ŋayi ŋunhi ŋuli balanya nhakun ŋayi djuŋgaya, ya' balanya.</p>	<p>And we see him/her and we say: 'Yes, that child is chosen', and that person is sort of like a djuŋgaya (who takes care and has a responsibility to watch over his mother's clan business), you see.</p>
<p>1558 Dunhi ŋayi ŋuli djāma yolŋuy murruy'murruyyun, ga nhina ŋayi ŋuli, bala walala ŋuli ŋanya ŋurruŋukuman. Dhuwali ŋurruŋu nhawi questions (on the whiteboard), ga dhuwanydja wiripulil, Yolŋu nhaltjan ŋuli Yolŋu nhawi bitjan ya', describe ya' bitjan yolŋuny nhakun wiripununy.</p>	<p>If he is working very hard (murruy'murruyyun) and he continues to do so, then they will choose him as a leader. That's the first question on the blackboard. So (the second question) how would be describe that (gifted) person as different?</p>

<p>1636 Ga wiripuny nhakun, nhä ñayi dhu ñunhi djamarrkuli marñgithirnydja mär ga ñayi dhu ñunhi, ñunhiyi märram leadership ya' balanya, bili yän mak ñarraku gyañanhawuy. Ga nhä ñayi dhu role ñunhili ñayi dhu nhanñuwuy ñayi dhä-manapan.</p>	<p>And also, what will those children learn so that they will take on leadership, that's my thoughts on the matter. And what role will he take on with respect to himself and other people?</p>
<p>1711 Ga yän muka, dhuwaliny nhakun limurrungal gali'kurr limurru ñuli ñunhi bitjandhi nhäma Yolñuny, wiripuny ñunhili, yän dhuwal rrakal nhakun experience-kurr, nhaltjan ñarra gan nhäñal djamarrkuliny' schoolñur, ñunhi ñayi gan nhaltjarran ñuthar, ga nhaltjarr ñayi gan marñgithin.</p>	<p>Okay, so that's on our Yolñu side, how we see the person, it looks different, this is just my experience, when I used to look at the young kids at school, how they grew up, and how they learnt.</p>
<p>1738 Bili limurnydydja ñuli wiripuny lakaram bitjan ñayi dhuña yän yolñu, djamarrkuli. Yaka marñgi ñayi ñunhi, marñgi ñayi already limurrungal dja gali'ñur, ga ñayi nhawinha gali'ñur balandawalnydja nhakun, ñayi ga mirithin nhawi djälthin ñayi dhu marñgikum. Dunhi ñayi ñunhi nhakun gadaman'tja yothu, nhanukala balandawalnydja gali'ñur, ñayi yanbi ñunhiyin, djambatjinha ga ñunhiyi ñayi yolñuny, ñunhi walalanydja ñuli bitjandja djarr'yun Yolñuny ñäpakiyny, ñunhi nhä baladawalnydja gali'ñur.</p>	<p>Because we may think that he doesn't understand (the balanda way). But he does really understand, but he is already knowledgeable on our Yolñu side, and on the Balanda side, he was very keen to learn. And if he's a gadaman' (sharp) kid on the balanda side of things, he thinks, he's djambatj (smart), and he's the person the Balanda choose, looking from their Balanda side.</p>
<p>1820 But limurr ñuli nhakun gali'ñur, limurru ñuli märram bitjandhi nhakun barpuru limurr gan wañanhamirri. Ga manymak, (nhawiku nhakun nhaltjan ñuli dhu rom gäma), nhaltjan ñali dhu nhäma ñunha ñayi dhu balanday rom gäma, litjalañ nhakun Yolñuw litjalañgalaña djäma walal djamarrkuliw, yow.</p>	<p>But we on the Yolñu side, we always get them, like we were talking about yesterday. Okay, so how can we see how balanda can bring a policy (rom gäma) with our children, in the same way the Yolñu work with our own children?</p>
<p>1843 Darrany ga djälthirr, ga ñarraku ñayañu, ñalimirr dhu guñga'yun dhukarrkurr limurruwuy djamarrkuli'nhany, nhakun Yolñuy. Mirithirri yan ñanya gaka'lil gäma balayi, ga ñanya dhu ga ñunhi guñga'yun, ga teachersku balanya bili. Bili ñarra li ga ñunhi djälthirri bitjan gam': Limurr dhu bukmakkum manapanmirr balanda ga Yolñu, yolñuwnyda djamarrkuliw, ñunhanydja schoolñurnydja,</p>	<p>I want, my ñayañu (inner feeling), is that we will help our children on the path, we Yolñu. Bring him strongly to that gaka (role) and help him, and that goes for the teachers too. Because this is what I want: We will all come together balanda and Yolñu for the Yolñu children, at school</p>
<p>1920 Ga try ñäñ'thun balanyayi mala rulañdhun dhupal limurruñ, yalala ñayi</p>	<p>And try to make that happen so that when they grow up, we will give them further</p>

<p>dhu yindithirryndja ṅunhi djamarrkuliny, limurr dhu walalany bulu further study gurrupan nhakun, nhakun dhuwalatjan nhakun, nhawikurr, through university dhuwal nhakun, walal ga djäma, gutharramirriy ga bulu nhawiyi garrkaraṅdhu ga Michael Christie.</p>	<p>study, for example through this university, where John, Waymamba and Michael are working,</p>
<p>1949 Yow ga djäma guṅga'yun dhipali limurr dhu ga support mirithirr ga djamarrkuliny'. Walal dhu marṅithirri through dhuwalatjan nhakun, bili dhuwalatjan limurrṅuny ga märrma' walala marṅgi-gurrupan dhiyalnydja nhakun, dhuwalatjan yän limurr dhu ṅunha governmentnha fight nhakun bulu mirithirr walalaṅ marṅithinya.</p>	<p>So work to help there and give good support for the kids; they will learn this way, because here we are giving them two things: here, and continue to fight for help from the government.</p>
<p>2010 Ga mirithirri limurr dhu ṅunhala banydji ṅändi ga bäpanha ga nhawi waṅa guṅga'yunmirri, ṅunhi dhu raypirri'yun ga marṅgikuṅ walalany djamarrkuliny, ṅunhal wäṅaṅur, ga ṅunhal ga schoollilnydja marrtji, walala dhu balanyakurr marṅithirr.</p>	<p>So we need very much the mothers and fathers, to talk and help each other, raypirri (discipline) and teach those kids at home, and when they go to school, they will learn through that Yolṅu way.</p>
<p>2027 Guṅga'yunmirri limurru dhu, ga yaka limurr dhu expectingdja yan nhina nhawiku school teacher-w walal dhu guṅga'yun walalany, ga djäma walalaṅ, ga marṅikum walalany. Yaka, limurr dhu ṅändinydja bäpaynyda guṅga'yun walalany. Ḍayi dhu, limurr märr-dharaṅan ya' bitjan.</p>	<p>Helping each other, and not expecting the school teacher alone to help them, and work for them and teach them. No, we the mothers and father should help them. We need to trust each other you see...</p>
<p>2042 Dhuwanydja wäṅa dhuwandja walalnydja ṅuli ga djäma, dhuwandja guṅga'yunaraw, ḍälkunharaw litjalaṅ, ṅali dhu djalkiri ḍälkum dhuwaldja, bili dhiyal ga ṅorra litjalaṅ märrmany' marṅikunhawuy, nhakun ṅunha dhu balanda way ga Yolṅu.</p>	<p>So the work that goes on here at the university, this is helpful, to make us strong, making our foundations strong, because here there is for us two learnings, the balanda way and the Yolṅu way.</p>
<p>2102 Ga balanyayi rraṅuṅun dhuwal, ṅali dhu nhawi nhakun rur'maram ṅunhi djamarrkuli' ṅayi walal dhu dhuwali djaw'yun dharapul-djaw'yun märr ṅayi dhu ṅuthan ga marṅgi, bala ṅayi dhu dhiyal djalkirimirri ga dhärra, nhaltjan ṅayi dhu litjalaṅ djamarrkuli' future, ya' balanya ṅalitjalaṅgalaṅuwu yolṅuw djamarrkuliw, ga balanaya rraṅuṅun.</p>	<p>So that's it from me, it will raise up the children, and take those who are and take the place of the people their elders who die, so he will grow and learn and stand with good foundations, what our children's future will be like, you see, for our Yolṅu children, and that's it from me.</p>

Gotha, SAIKS 24 Feb 2008 Tape 4 G&T.wav

3450 Yow n̄arrany dhu lakaram dhāwu, n̄unhi gāmuru dhuwal napuru ga nhāma nhawim, gāmuru gifted ga talented, nhā n̄han̄u munhdhurr nhakun, ga nhāthinya n̄han̄u gaka, yothuw.	Okay, I'll tell you a story, about the thing we were looking at, about gifted and talented, what is his gift? And what is his gaka (spirit) like? That kid's.
3515 Ga nhāthinya n̄ayi n̄urru-warryunaȳu yothu dhu n̄uthan yalalan̄umirri.	And how will a young leader grow into the future?
3529 Ga wañanhamirr napurr gan, n̄unhiyi Yol̄u yothu n̄ayi dhu n̄uthan raypirri'mirr buthuru-bitjunamirr, djāmamirr, rāl-wand̄irr n̄ayi dhu, ga n̄uthan n̄ayi dhu marr̄tji n̄uruñiyi,	We were discussing this, that Yol̄u child, he will grow with raypirri (discipline), listening, working, he will run helping, and he will grow by means of those things.
3552 yaka yān mulkurr n̄ayi dhu mar̄ngithirri, n̄unha birrimbirnydja n̄ayi dhu maranhan gurrupan n̄han̄uwuy n̄ayi mār̄r n̄ayi dhu rramban̄i manymak n̄han̄u mulkurr ga n̄ayan̄u.	It's not only his head that will learn, he will feed his own birrimbirri (spirit), so that they will both be good together, his head and his <i>n̄ayan̄u</i> (self).
3606 Ga n̄unhi n̄ayi dhu ga mulkurr yān mar̄ngikunhamirr n̄ayi dhu birrimbirri n̄han̄u nhakun yal̄ngithirra, bala n̄ayi dhu rirrikthuna, yakan n̄ayi li manymakkuman mar̄ngithirri.	If he only teaches his own head, his birrimbirri (spirit) will become weak and sicken, he hasn't really learnt well.
3620 Ga n̄haltjan limuru dhuwalany nhakun gāma dhuwaliyi dhuwalatjandhi dhukarrkurr n̄uthanmaram walalany, bili wiripuwal n̄uli djamar̄rkuli mar̄ngithirri walal n̄uli balyunmirri ga lakaranhamirr walalanhawynha walal, nhawin̄ur nhakun gund̄an̄ur, maypal̄ur, gapu, n̄arrpiya, balanya mala nhakun n̄unhiyi gaka walal dhu mār̄ram, beñuruyi.	So how are we going to lead this, the path upon which to grow them, because there's many different ways for them to learn, they invest in their totems and speak of themselves from what? Like a sacred rock, maybe some shellfish, water, octopus, they will take on those sorts of gaka (identities), from there.
3659 Ga n̄uruñiyi, gakalyu walalany yuru gāmany, n̄uthan walal dhu, mār̄r walal dhu balanya bitjan gārri balandawalnydja nhawilil romlil n̄unhi n̄uthan barrarimiriwnha marr̄parañha, bili dhiyal walala already mar̄ngithin.	So those gaka (ancestral identities) will carry them, they will grow, so that they will go into the Balanda culture, growing without fear, courageously, because they have already learnt from this side.
3716 Ga yol̄thu walalany dhu mar̄ngikum? Ga nhaliy? Ga n̄haltjan bili walal n̄unhi? Walal dhu marr̄tji mar̄ngithirrin̄ydja, yol̄ n̄ayi n̄unhi yothu, ga wanhan̄ur n̄ayi marr̄tjin, and wanhawal n̄ayi dhu marr̄tji yalalan̄umirri, n̄unhi n̄ayi dhu n̄uthandja.	So who will teach them? And with what? And how will they teach? They will grow up to know who he is, and where is he coming from, and where will he go later, when he grows up.
3740 Ga n̄arra nhakun ga djālthirri n̄ayi dhu school ga education department nhakun dhuwali n̄ula dhukarr mal̄n̄'maram ga manapanmirri dhiyakiyi.	So what I want is for the schools and the education department to find that path (of Yol̄u development) and join in with it.
3756 Bili n̄humany n̄unhi departmentthu	So you in the department see liya-

<p>nhāma liya-djambatj yolŋu mathŋur, wukirriŋur, matha djinbulk ŋayi English-ku waŋanharaw, yurr napurrdja li yolŋuydja nhāma ŋanyany ŋunha ŋayaŋu, ŋayaŋu gurruŋ, dhā-yawulu, ga gurruŋumirri yolŋu, ŋayaŋu galkunamirri, buthuru-bitjunamirr, ŋunhiyi leader-ny napurruŋuŋuny, leader ŋayi ŋunhi napurru dhu mārram, wo leader ŋayi dhawal-guyaŋany.</p>	<p>djambatj (clever) kids in maths, and writing, good speakers of English, but we see children's ŋayaŋu (spirits), quiet ŋayaŋu, gently spoken, who know their kinfolk, patient ŋayaŋu, good listener, they are the leaders in our way of thinking, leaders whom we choose, or born leaders.</p>
<p>3834 Ga dhiyaki ŋarra ga djälthirr, limurr dhu manapanmirr education ga school ga guŋga'yun ŋunhiyi djamarrkuli' rur'maraŋ mārŋ ŋayi dhu yalala ŋurru-warryun nhanŋuwuy ŋayi yolŋu walalany, yalalaŋumirriy ŋunhi napurru dhu dhiyal murrmurryurr boŋguŋ. Ga balanya. 3855</p>	<p>So that's what I want, we will join up with eh school education people, and help to raise those children up, so he will later lead his own people, later, when we how are here all pass away. That's it.</p>

Garŋgulkpuy, SAIKS 24 Feb 2008 Tape 4 G&T.wav

<p>3901 Yow ŋarra dhu nhakun waŋa, bili nhawi nhakun, wiripu ŋuli dhu birrka'yun bitjan ŋunhi yothu dhuwal, ŋayi ga ŋayatham bāyŋu nhakun gakal'mirr ŋayi wo djambatj nhanŋu ga rom ŋorra,</p>	<p>Okay, I'll talk about this, because you know, some people say that a child doesn't have any gakal' (identity) or djambatj (skill)</p>
<p>3919 yān nhakun ŋunhi yothu balanya nhakun ŋayi gāmuru'ŋur nhawiŋur wāŋaŋur wo communityŋur, napurr nhāma nhakun yothuny ŋunhi, balanya nhakun, ŋayi gurruŋumirri ŋayi nhakun, 3941 ga nhaltjan nhakun ŋayi dhu ga ŋunhal gakal' nhanŋuwuy ŋayi milkum, yothuy, ga nhaltjan ŋayi dhu balyunmirr, yol ŋayi, wanhaŋuru ŋayi, ga nhaltjan ŋayi ga ŋunhal manapan wiripuwal bāpurru'lil.</p>	<p>But that child has gāmuru (significance), from his land and community, we see that child, with his kin connections, and how through them that child reveals his own gakal (identity), how he balyunmirr (invest in his ancestry), who he is, where he comes from, and how he connects to all the different clan groups.</p>
<p>4002 Ga wiripu nhakun nhawi yumurrkuw napurr djäl, ŋayi dhu nhāma ga, dhukarr nhāma, nhälil ŋayi ga marrtji, nhā mulkuru ga rom gal'yun ŋayi dhu ga nhāma, rom nhāma, dhuwurr nhāma, ŋuruŋiyi yothuy.</p>	<p>So we want for those children that they will look out, see the path, where they are going, and what foreign ways are creeping in, he will see, see the rom (law), see the dhuwurr (culture), that child.</p>
<p>4028 Bili ŋunhili ga rom nhāmany dhuwurr nhāmany ŋayi dhu, ŋurruŋuny ŋayi dhu ŋal'yun, dhuli'na-witjun, ŋuruk ŋalapalmirriw, ŋunhi ŋayi dhu nhina ŋalapalmirriwal yolŋuwal walalaŋgal, ga nhawi nhakun ŋayi dhu ga, ŋunhili, taking part as nhanŋu future-w, nhanŋu</p>	<p>So there, looking at the rom (law), the dhuwurr (culture), he will rise up in front, listening to the old people, sitting with the old people, with his Yolŋu elders, and through that, take part as his own future, his future of leadership for that child.</p>

future leadership-ku n̄uruki yothuw.	
4100 Ga nhāma napurr dhu, mar̄ngithirr ṅayi dhu nhakun, nhā n̄han̄ṅu yuwalk ṅunhiliyi rom ṅayi dhu, nhaltjan ṅayi dhu carrying out bonṅuṅ, ṅur̄iṅiyi bala nhakun, yalala ṅayi dhu ṅuthan, nhā nhakun n̄han̄ṅu ga already leadership ṅayi, ṅayi dhu mar̄ngi n̄han̄ṅuwuy ṅayi, ṅunhi yothu.	So we will see, he will learn you see, what his true rom (way) that he will go, how he will carry it out in the future, when he grows, what leadership he already has, he will know himself, that child.
4122. Bili most of all Yol̄ṅu djamarrkuli li ga mar̄ngithirr, beṅur bala nhā ṅayi ga ṅayatham dhiyaṅ nhawiyu wāṅa-ṅarakay, wakir'yunaray, miyapunu, dhika nhaku walal dhu mar̄tji, maypalwu. D̄unhili ṅayi nhakun ṅurruṅuy ṅunhi mar̄ngithirr yothu, yan be balaṅ. Ga ṅunhili nhakun limurr dhu bulu nhakun limurrundyja yol̄ṅuynydja walal nhakun ṅuṅga'yun, ṅunhiyi yothuny, djamarrkuliny, ṅunhi walal ga dhiyaṅ-bala ṅayatham ṅunhi munhdurr, ga gakaḷ.	Because most of all Yol̄ṅu children learn from what the landforms hold, from hunting, turtle, whatever they go for, shellfish. That's what they do their first learning, the children, it's like that. So it's there that we adults need to help, that child, those children, who already have that gift and gakaḷ (identity).
4205 Limurr ṅuṅga'yun walalany, yol̄ṅu'yulṅuy limurru ṅalapalmirriy, ga nhaltjan limurr dhu ṅunhal ṅuṅga'yun ṅunha bala ṅunhi, ṅunhi walala ga d̄orra' mala d̄jāma, mar̄ngithinyaraw djamarrkuliw' wukirriṅur. Ga ṅunhili nhakun limurr dhu manapanmirr, ga ṅuṅga'yunmirr ga carrying out limurr dhu bukmakthu, ga d̄haraṅan limurr dhu nhāma yothuny ṅunhi ṅayi munhdhurrmirr ga gakaḷ'mirr.	We Yol̄ṅu should help them, we adults, and how we need to help them over there where they work with books, for teaching the children in school. That's where we will come together and help each other and carry it out, all of us, and recognise those children we see as having gifts and gakaḷ (ancestral identities).
4235 Ga bumak limurr dhu nhakun, be limurr mar̄ngithinyawuy rom ga ṅayatham, ga ṅayi yothuy ṅuruṅiyi, ga ṅali dhu ṅuṅga'yunmirra, ṅunhili, ga liṅgun. 4250	So we should all together, of course we have our our Yol̄ṅu rom (theory) of learning, and so does the child, and we should help each other, on that, that's all.

Dhāṅgal, SAIKS 24 Feb 2008 Tape 4 G&T.wav

430o Yow, yumurrku, a child is already, knowledge dhanal ṅayatham yumurrku'yu, ga as they grow up ga bala n̄han ṅāt̄jil rakaram discussionṅa ga learning stream, ṅarruṅa yaka always open for to receive yuta, yuta ṅarru māyam yaka yol̄ṅuyu ga ṅāt̄jil rakaraṅ mumalkuryu, mulkurr ga ṅayaṅu waṅganydji ṅarru.	Yes, children, a child, those children already have knowledge, and as they grow up and (as I said earlier in the discussion), the learning stream is flowing, always open to receive the new, the Yol̄ṅu will take on the new, (what my momalkur said earlier in the discussion) the mulkurr (head) and the ṅayaṅu (spirit) need to come together as one.
4404 They come to a certain age,	They come to a certain age those young

yumurrku where they make their decisions, wanhalaya dhanal ṅarru nhānharami who they are, where they stand. That's when they decide what to do.	people, where they start to make decisions, where they look at themselves, who they are, where they stand. That's when they decide what to do.
4435 Ḍalma dhanaliny dhu ga māyam, dhaṅum māyam dhawuru banha mainstreamṅuru, and their foundations stand strong for who they are, already, gain knowledge dhawuru bala, still learning both sides yaka, balancing nhanany banhayany, dhuka maḷṅ'thuman bilanya banham mala-djarr'yun ṅarru, a true leader dhanal Yolṅu dhawaṭṭhun, yothu.	We receive them, and when they come over from the mainstream, and their foundations stand strong in who they are, already, gaining knowledge from over there, still learning both sides, balancing them, finding a path, like choosing, that's how a true Yolṅu leader will emerge, from a child.
4528 Dhuka nhāma, mala-djarr'yun, ḡuṅga'yundawu bukmakku, yaka yana in the family, ga banhayam miṭṭji, banha bukmakku bitjarr the whole community.	Look at the path, make decisions to help everyone, not just your own family or your clan group, but for everyone, for the whole community.
4554 Ga Yolṅu walal ṅathan bilanyami, ṅayaṅu banhaya yolṅuwu, ga mulkurr ṅarru waṅgany-manapanmi. Nhan ṅarru ṅarruṅam, bārrkulil dhaṅum.	So Yolṅu grow up like that, the ṅayaṅu (spirits) of Yolṅu, and their heads becoming one. Then that person can go far.
4615 Bitjan be yan ṅalma ṅarru balyunmi ṅalmapiṅya ṅalma bili ṅalmaliṅgu, ṅayaṅu dāl, nhā malaṅuny banha nhā walṅan ṅalmaliṅguma ṅoya. Banha nhan area ṅalma ṅarru like empowering ourselves ṅalma ṅarru balyunmim, ṅalma ṅarru dāl djinal gali'na, bayaṅu ṅunham problem, dhaṅum gali'ṅa.	So that's how we have to balyunmi (invest ourselves in our ancestral identities), because our ṅayaṅu (spirits) are strong, all those things which lies there in our lives. In that area, that's where we should be empowering ourselves in our balyunmi (ancestral investments), if we remain dāl (strong, hard) on this side, there will be no problems on that side.
4703 Ga djinaṅum ṅayaṅuyun ga djālṅha banhalaya, doturrkkuma ṅarru rakaram, warkthuwan ??ṅarruṅan? ?dhawuttji dhukarrmurrum, māyam nha ṅunhaya, ??nhala ṅarru māyam. Yow. 4721.	So this ṅayaṅu (spirit) is our desire, ?????? JOHN

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4730 Djamarrkuli ga nhina dhiyaṅ bala ga ṅāthil gan nhinan, balanya bili yān gadaman' mala, gali'kurr marṅgithinyakurr, romgurr, Yolṅukurr ga balandakurr.	Children living nowadays and in earlier times are there, gadaman' (clever) kids, on the knowledge side, in the rom (culture), both Yolṅu and balanda.
4651 Yurr dhiyaṅ bala nhakun ga mārr-dhumbal'yun dhiyaṅu education department-thu balanday romdhu. Yolṅu djamarrkuli ṅunhi walal ga nhina dhiyaṅ	But at the moment the education department is pretty confused in the Balanda rom (way of doing things). Yolṅu children who are sitting these days

<p>bala märrmay' romdhu, waṅganydja yolṅuṅur, yolṅukurr romgurr, raypirri' ga märram, gakaḷgu ga maṅgithirr, djambatjku ga maṅgithirr, gondhanaraw ṅathaw, warrakangu, djulam' ga maḷṅ'maram, djudapthunamirr, yuḷuttjunaraw märranharaw, gakaḷ'kurr.</p>	<p>for two laws, one through the yolṅu side through yolṅu rom (law), getting raypirri' (discipline), learning about gakaḷ (identity), learning to be djambatj (good hunters), fetching food, getting meat, working out a djulam' (strategy) and find those things which are hiding, creep up to get them, through gakaḷ (becoming like totems).</p>
<p>4838 Ga ṅunha ṅayi gan maṅgithirr yolṅu balandakurr gali'kurr, nhaltjan ṅayi dhu balandaw romgu maṅgithirr. Maṅgithirr ṅayi dhu romṅur nhanṅu, ṅunhi ṅayi ga balanday gapman'thu gurrupan, survive dhu dhiyal Yolṅu balandaṅur worldṅur, mak gumurrṅur.</p>	<p>And if a Yolṅu has been learning through the Balanda side, how will he learn the Balanda rom (world). He will learn from his own rom (way), and what the Balanda government gives, that yolṅu will have to survive in the Balanda world, or 'front'.</p>
<p>4905 Ga gumurr-watthuna dhumbal'yun ga, ga yan bi ga yolṅun, yolṅun dhumbal'yun yanbi Yolṅun dhuṅa, mak ṅayi ga dhumbal'yun gumurr-däl ga maḷṅ'maram schoolṅur mala, balanda area-ṅur, mak ga dhumbal'yun wo mak ṅayi maṅgi, yurru teachingpuy dhikayi balandawun romdhu manda ga djulkmaranhamirri Yolṅu ga balanda rom.</p>	<p>So he gets stuck, confused, doesn't know what to do, the yolṅu is stuck as if he is stupid, maybe he is confused and finds the school business hard, the balanda area, maybe that kid is confused, but maybe he quite a clever kid, but the teachingpuy (pedagogy) through the balanda rom (practices), the two miss each other, the Yolṅu and the balanda rom (ways of teaching).</p>
<p>4937 Yan ṅarrakuny gyaṅanahawuy ṅarra ga bitjan, dhikayi mak manda dhu maṅgithinyamirr bala-räli'yunmirr, ṅayi dhu, napurrudja yolṅuny baman' ḷarruṅal nhumalaṅgalaṅuw balandaw romgu, nhe napurruny maṅgi-gurrupar, ga yothukunal nhe napurruny ga napurr nhokuṅun maṅgithin romgu mala balandaw, schoolkurr gali'kurr, nhaltjan nhumalaṅ napurruṅ märr-nyiln'thun ga dharajaṅ nhumalaṅ yanbi rom, ga nhumalaṅguwuy yan rom dhu ga yindithirr, djamakurr malakurr, nhämirr nheny dhu maṅgithirr napurrunguny romgu?</p>	<p>I was just thinking, maybe those two can learn of each other, back and forwards, they will, for a long time we yolṅu have been searching for your Balanda law, you taught us, and ??? us, and we learnt from you your balanda rom (way), through the school side, did you märr-djulkthun (not trust) us? JOHN ..and your rom (way) will just get bigger... ... how about you learn something about our rom (law)?</p>
<p>5024 Ga dhiyali ga nhina, djamarrkuḷi ṅuthan, ṅalaḷalmirr, talented yan balanya bili balandaṅur romṅur, ṅayi dhu gol educationgurr golkurr ṅuthan, yan warray ṅunha ṅayi dhu be a, become a doctor, ṅayi dhu become a scientist, become a lawyer, or whatever ṅayi dhu become. Balanya bili yan gali'ṅur yolṅuṅur romṅur napurruṅ ga, napurruṅ ga teacher</p>	<p>So here there are, kids growing up, getting bigger, talented in the balanda rom (way), he will grow through balanda education?.. ? become a doctor, a scientist, a lawyer, whatever he becomes. It's the same on the side of Yolṅu rom (culture), we have our own teachers, and doctors, liya-gadaman'mirr mala (clever people), who have been teaching us our</p>

<p>mala ga doctor mala liya-gadaman'mirr mala nhina, nunhi napurruny walal li ganha romgu marngi-gurrupan.</p>	<p>own rom (law).</p>
<p>5105 Ga education mairra'nur gali'nur nayi ga yolnu nhina, napurrdja wanganydja yoljukurr gali'kurr. Ga wanganydja balanda'kurr gali'kurr. Yet napurr ga balandalildja gali'lil wapthun, napurr ga gumurr-gatthun, ga dhumbal'yun, failing napurr dharrwa mala, schoolnur napurrun djamarrkuliny.</p>	<p>So yolnu sit with two educations, we have one on the yolnu side, and there's one on the balanda side. If he jumps on to the balanda side, ?? , he will get confused, we have many failing, our children in school.</p>
<p>5127 Ga nayi balanday mairram mak dhikayi nayi dhu balanda rom manda dhu ga Yolnu rom dharanmirr. Nhe dhu rali Yolnulil wapthun balanda ga marngithin napurrun romgu. Dunhi napurrungun, rum'rummirr rom, ga question mala napurr dhu, yaka napurr dhu ga nan'thun nunhal godunur garma'nur mala gakal'mirrinur romnur.</p>	<p>So the balanda side ?wins, but maybe the balanda and the Yolnu ways can recognise each other. You balanda should come over on to our side and learn about our rom (ways). Our rom (way) is a respectful (rum'rummirr) way, and as for questions, we won't ask a question in the middle (depth, inside) of garma (the open areas, where there is gakal rom (ancestral identities are being performed)).</p>
<p>5156 Yan napurru dhu ga marngithi bala, yan marrtji marngithirr, maln'thun ga yan, yaka marrtji dha-birrka'yun nalapal nha. Dayi napurruny dhu ga marngi-gurrupan. Ga dhiyal bala balandanur romnur ga bitjan wana: 'Dharrwa dhu ga nan'thun question mala, ga nan'thun marrtji marngithinyaraw, yothuy dhu ga nan'thun nalapal nha.' Ga walalnydja bala nayi yolnuwaldja romnur, ga yaka manymak nayi dhu nan'thun.</p>	<p>We just learn, we just learn as we go, it just appears to us, not going questioning the old people. They will teach us. But now in balanda rom (way) it says: Ask many questions, and ask in order to learn, children should ask old people." But if they were doing it the Yolnu rom (way), it's not good for him to ask.</p>
<p>5225 Mak dhe dhu balanda rom marngithi napurrun. Wanganydja narra dhu bitjan wana gam'; Nha mak nhuma ga nanapurrun ???djandja-gurrupan djamarrkuliw napurrungu mala education cheating gurrupan? Ga dharrpan mala nhumalanguwu nhuma balandaw? Djamarrkuli marr ga napurr dhu yaka ???</p>	<p>So maybe your balanda ways should learn from ours. I'll say one thing: "Are you ??? shortchanging us? Are you cheating us with the children's education? Hiding something belonging to you balanda? So that our children won't ????"</p>
<p>5250 Ga napurr dhu yaka, djamarrkuli napurrun dhu yaka nula nha lawyer-thirri mala, wo nhuma ga dharrpan napurrun. Ga nuli baynu, dhuwali yaku mak nula nha nuli 'equality in education' warrpan'nur communitynur whether it be Yolnunur, yolnu community centres, schoolnur mala, wo balandanur, napurru djalthirri service napurrungu education,</p>	<p>So we will, our kids will never turn out to be anything like lawyers, or are you hiding something from us? If not, then what's this you call 'equality in education' in all communities, whether it be in the Yolnu communities, Yolnu community centre schools, or balanda school, we want a service, an education, equally, they should be the same, our kids won't</p>

equally yan, rrambaŋi manda dhu, yaka dhu ga napurruŋ yolŋu djamarrkuli marrtji ŋathan gol, barrku sitting mala.	grow properly in schools, sitting way over there.
5338 Dhiyaŋ bala technology mala, dharrwa mirithirri, ŋunha ga internetŋur dhuwal, broadband, warrpam' services mala, if ŋunhiyi mala available ga ŋorra, balandaw schoolŋur, balandaw djamarrkuliw', nhä ga gumurr-dälthirr? Why can't it be at Yolŋu communities and homeland schools napurruŋ or Yolŋu schoolsŋu, Aboriginal education centresŋu mala?	These days there are many different technologies, like internet, broadband, all the services, if those things are available for balanda in schools, for balanda children, what is so hard? Why can't it be at Yolŋu communities and homeland schools or in Yolŋu schools, in Aboriginal education centres?
5406 If services ŋunha balandawal ga easy gurrupan system, internet märram, then nhä ga lacking Yolŋu communityŋurdja? That's the question ŋarraku, ga my understanding ŋarra ga ŋäŋ'thun bitjan, I need equality in education djamarrkuŋiw whether it be Yolŋu or balanda. Thankyou 5440.	If services are easy to give to balanda kids, like the internet system, then what is lacking in the Yolŋu communities? That's my question, my point is that I need equality for all children in education whether they be Yolŋu or balanda. Thankyou 5440.

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15 Nhawi ŋarra dhu ŋarakam nhakun, djamarrkuŋi' ŋunhi walal ga ŋayatham gakal, ga rom ŋunhi walal ga märram, walalaŋgal gurruŋumirriwal, ga gäma walal ga ŋunhi, wanhan mak through buŋgulkurr, manikay, walal ga milkum ŋunhi walalaŋguwuy nhawi thinkingbuy, guyaŋa walala ga ŋunhi, ga nhäma walal ga, ga djudupmaram walal ga.	What I'm going to talk about is children, when they hold gakal (ancestral identity), and rom (culture, law), when they get them from their kinfolk, and carry it, where they go, through ceremonies, singing, they reveal their thinking, they think, and look and internalise it.
125 Ga bala walal ga actiondhu nhakun nhawi, actiondhuny dhawaŋmaram nhä mala walalaŋgu walal ga, nhäma walal ga ŋalapaŋha, ga malthun nhä nhanŋu nhawi gakal'.	And it is by their actions, their actions that reveal what it is they have, what they are, they see the old people and the follow their gakal (identities).
145 Ga walal nhawi nhakun practise nhawi ŋunhi in real nhawi terms nhakun, ŋuruki liŋgu yurru ŋunha understandnha the meaningnha ŋunha ŋayi ga worruŋuy ŋayatham, ŋalapalyu ga ŋayatham badaŋ.	So they put it into practice in real terms, so they understand its meaning, what it is that the old people hold, which the elders still have a hold of.
208 But malthunamirr nhawi rom balanya malthunamirri, malthun ga buŋgulwu malthun ga manikaywu, bäpurruw, ??? bäpurru, yolŋu ga bäyŋuthirr, ŋayi ga mikuy biŋi'yunamirr, balanya malany nhawi rom bala ŋayi ga marŋgithirr.	But the ways of following, following ceremonial dance and song, ?? all the different clan affiliations, like in a funeral, when they will paint themselves with ochre, those are the rom (practices) he learns.

<p>235 Yalalaṅuw ṅayi ga nhawi, mǎrr ṅayi dhu nhaltjan ṅayi dhu ṅuruki gakkal'wu, nhirpan ṅayi dhu rom nhanukal rumballil. Wiripu djamarrkuli' ṅayi ga malthun ga nhāma, nhā malany? Bala huntinggurr nhakun, huntingṅur, nhā mala nhawiny mala, girri' ṅuruki: miyapunuw, guyaw, maranydjalkku, ga bulu walal ga marṅithirr nhakun gapuw, wāṅa, nhaltjan ga dhārra, ṅunhi ga milkum ṅalapalyu.</p>	<p>To become what he is to be, what he will do for that gakkal (ancestral identity), he puts that law into his body. And kids also follow and see what things? Like in hunting, at hunting, all the different things, like associated technology for turtle, fish, stingray and then they learn about the waters, the land, how it stands, revealed by the old people.</p>
<p>340 Yalalaṅuwa walala dhu yalala marrtji ṅuthan, walal dhu marṅithirr ṅuruki romgu. Rom nhakun knowledge, ṅunha ṅayi ga, mǎrram ṅayi dhu ga rumballilha nhanukal.</p>	<p>For the future, they will grow and learn all that rom (law). The rom (law) which is knowledge, that's what he is, what he will take on in his body.</p>
<p>403 Dhāwu wiripu, dhāwu ṅunhi ṅunhi mari' muw dhāwu gāthuw, ga dhāwu ṅathiw wakuw, there's mǎrrma' ṅanya nhawi, balancing ṅanya ṅunhiyi nhanṅu, mǎrr ṅayi dhu enrich nhanṅu bāpa ga ṅāndi nhawi rom, ga bulu ṅayi ga ṅorra ṅunha bala māri rom, nhā mala māriw rom, ṅanya ga nhawi nhakun dālkum ṅanya. Yow dhiyal ṅarra dhu nhawi... Ga ṅayi dhu Gwendhu sharing nhanṅu understanding nhakun.</p>	<p>And other stories, like the father's father story for his gāthu, and the mother's father story for his waku, so there's two sides, and he's balancing them for himself, so he can enrich both his mother's and his father's law, (OR IS THEIR LAW ENRICHING HIM?) and also his mother's mother's rom (law), those which are holding him strong. Okay. That's where I'll... Now Gwen can share her ideas.</p>

Gwen

510 In the Yolṅu culture, within each clan group, each tribe, we know that when a child is brought into this world, it already got its role, that child already has a role to play on his... He gets to the stage where he grows up and ??? the roles are they got here is sort of a hand-over from their grandfathers, they had it over to the new generation it's their ?list, it's how it's handed by the family and 613 by watching a child. But I see that and to know that a child will be a leader or can be a leader I can see it how he, he follows the footstep of his father or his grandfather and the way he um does things same as what his grandfather or his father does, or copies you know, copies what things he does, and later in the age when he's about probably 13 or 14, he knows he's got the role, if he knows his father has the role that he's also included in there as a leader in that clan or tribe and people are watching him, people are watching the boy who's growing up to be a man, and to me, I'm in the school you know, what should the schools and the education department do? I think they should be encouraged by the community, the community links should have a strong community member to encourage the school, encourage the kids to go to school, but not only encouraging them, find ways that they can meet the two way systems. It's now I think it's still there's a problem with the way the two systems are working. But they know a child has the only system he knows very well his own culture background, but while he's struggling, he'll struggle with the white system, white

man's system, he'll have to struggle because he hasn't got enough knowledge to sort of move on, so there should be strong community people should be talking about this and if it want how the student to get the level 906 same level as those European children, those have the level, there should be a push in the community, and I think you know, so for so many years education has tried. I saw that work, during those years where education was still sort of trying to find ways how to help Yolŋu children to get to the level of the other mainstream children in Australia, but as I said as a Yolŋu child he is born into a world with there's things for him there to work with. He's not an ordinary child, he has got his roles and responsibilities already 1015. Hand over to Ian.

Ian (finishing off)

<p>1020 Nhawi ŋarra gan lurrkun' nhawi, gāmurru nhakun, words nhakun, nhaltjan dhu djamarrkuḷin mārr ga ŋayi dhu yalala manymak djāma, a--a, own communityŋur nhakun or yalala ŋayi dhu djāma ŋunha wiripuŋur communityŋur, ga nhaltjan nhakun napurr nhāma ŋanya ga djarr'yun ŋanya.</p>	<p>Okay, I just have a few points, a few words, what needs to happen to a child so that the will later work propely, in their own community or if later the work in a different community, and how would we see them and choose them?</p>
<p>1111 Dharrwa nhakun nhawi, dhukarr, ??mandjarr'yun dhu yothu ŋayi manymak ga manymak ŋayi djāmawu dhiyak, ga mak yaka manymak dhiyak, so yolthu ŋayi dhu ŋunhili mārr ga dhu nhāma manymak, community-w, ga yaka manymak community-w ga nhaltjan dhu ŋayi ŋunhiyi nhaku wapthun balayi, bālan, part nhakun, ŋunhi ŋayi word, nhakun bāla, nhakun footsteps or foot in place, bālayi nhakun.</p>	<p>There are many paths, ?? branches, if a child is good for work or maybe not good for this, so who is going to determine whether he is good for the community, or not good, and how will he go over there, find a <i>bāla</i> (style, path, manner, role) like a '<i>path</i>', (OR PART?) that's that word '<i>bāla</i>', it's like <i>footsteps</i>, or a <i>foot in place</i>, that <i>bāla</i>.</p>
<p>1212 Some nhawi ŋunhi because ŋayi ?mari'mu-gāthu lineŋu nhakun ŋayi, wiripu yān ŋayi ŋayi ga nhāma, djarr'yun ŋayi ga, bala ŋayi ga gadaman'nha mala rom gārri ga nhanukal. Bala ŋayi dhu djambatjthirra.</p>	<p>Some, because he is a descent line through his father's father's father. Others may see it themselves, and choose it, and the gadaman (learned) ways enter into him. And he will become djambatj (clever).</p>
<p>1240 Bala ŋayi ga beŋur mak ŋayathul nhakun bitjan nhakun bitjan ŋayi li djāma nhakun nhawi ŋayi ga djāma ŋapipiy, wo bitjan ŋayi djāma ŋayi ga gāthuy, but ŋarra dhu ŋarrakal nhawi understanding ŋarrakal romdhu, nhaltjan ŋarra dhu djāma dhuwal ?? nhakun ŋayi ga, what happened, what my father did, or grandfather did, ga nhanŋu leadership ŋunhili.</p>	<p>And so then he maybe also working is his mother's brother, or he is (his father's) son, so I develop my own undersanding though my own law, how I should go about dong this, by referring back to what my father did, or grandfather did, and their leadership in their time.</p>
<p>1314 I had to take it into my nhawi, my understanding, and accept it nhakun ŋarra</p>	<p>I had to it (their leadership) into my understanding, and I must accept it, and</p>

<p>dhu, ga deliver n̄unhiyi n̄arraku leadership, that’s where n̄ayi wiripulili ḡama other people in the community ??walal ga nh̄ama, n̄unha n̄ayi ga something coming manymak, nhakun beṇur, nhanukal nhawiṇur, leadershipṇur.</p>	<p>deliver my own leadership. So it is taken to other places, and the other people in the community they look, and see something emerging which is good, from him, from there, from his leadership.</p>
<p>1344 (talking about the points on the whiteboard) That’s where, nhawiṇur nhakun n̄uruṇur nhawi, question nhakun, ga second one nhakun n̄ayi dhu manymak, now the third one-nha n̄unha covering liṅgu, ga dhuwal gam’ n̄arra dhu appoint role nhakun, where they will, nhawi what role that yothu nhawi have to be ..</p>	<p>Okay so we’ve had a go at the first question, and then the second question, that’s okay, now the third one. We’ve covered that. Now the point about the role, where they will.. what role that child will have to..</p>
<p>1414 First take nh̄anhamirri dirramu n̄ayi nh̄a nhanṅu nhawi, nhawiṇur standing in the nhawiṇur communityṇur nh̄a nhanṅu, n̄unha dirramu, n̄arra dhu ga try marṅithirr n̄arra dhu dhiyak, bala n̄arra dhu m̄arram bulu, guṅga’yunamirr rom, bala n̄arra dhu yornha nhawiny, dj̄amany n̄unhi. Ga miyalkku balanya bili rom.</p>	<p>So first, he that boy will know his standing in the community, what is his position that boy. I would try to learn that, and I will get more useful rom (understanding), and only later will I put it into practice. And the same process happens for girls (who will be leaders).</p>
<p>1452 Yol n̄arra, nh̄a n̄arraku nhawi, nh̄a n̄arra dhu bulu guṅga’yun, yolthu dhu guṅga’yun n̄arrany? Bala n̄arra dhu yurnha ga dj̄ama. Yaka ȳan m̄arram, ga bala marrtji dj̄ama nh̄atha knowing first Yol nhe?</p>	<p>Who am I? What do I have? What will I help with? Who will help me? And then after that I will put it into practice. Not just get it and straight away put it to work without knowing who you really are.</p>
<p>1514 Duli dhu n̄arra bitjan gam, manymak n̄ayi, Dhuwal n̄arra b̄apurru, ga n̄arra dhu dj̄ama, dhuwal n̄arra dhu malthun, ga try n̄arra dhu gurrupan communkityuw community mak walal dhu yaka nhawi accept n̄unhiyi. 1538 Mak walal dhu accept n̄unha bala romṇur, ga mak yaka at the community levelṇur outside beṇur romṇur.</p>	<p>But if I were to say, okay, “I am such and such a clan, and I’m going to work, I will follow this way of behaving, and will I try to give to the community”, maybe the community will not accept it. They might accept it in the rom (ceremonial context), but maybe not at the community governance level, outside the rom (ceremony). (NOT SURE ABOUT THIS JOHN is that what he means by romṇur?)</p>
<p>1546 Ya balanya, ga balanyay malany nh̄a mak nhakun n̄ayi, ga come to that nhawi next one (question) nhakun, “Yolthu dhu guṅga’yun n̄anya, n̄uthanmaram n̄unhili?” Dunhili mala nhakun gurruṭu galki b̄apawal sidenur ga n̄andiwal sidenur, yolthu dhu n̄ayi guṅga’yun. M̄ari dhu goṅ-warryun nhakun, goṅ-djarryun n̄ayi dhu ‘Manyamak n̄arra dhu m̄arram dhuwal</p>	<p>So that’s what I think about that. So we come to the next question, “Who will help him, to grow him up?” They’re there, his close kin on his father’s side and his mother’s side, anyone will help him. His m̄ari will lead him, reach out her hand, “Is it okay if I take my grandchild and teach her?” they’ll ask the father, let him know, let the mother know, grandfather – all kinfolk,</p>

<p>gutharra ŋarra dhu marŋgikum nhawi? Ŋayi dhu ŋaŋ' thun muka bāpa' nhany, marŋgikum, ga ŋāndiny māŋgikum, ŋathi gurruṭun yan mala,</p>	
<p>1633 Mār ga ŋayi dhu yuwalk yān ŋayi dhu rom nhawi marŋgithirri, ga mārram ŋayi dhu, strong ŋayi nhakun ŋunhili, nhawi nhakun rom dhu ga ŋorra ŋunhili mār ŋayi dhu yuwalk yān milkum nhā, ŋayi ga believe. Yow, liŋgun muka. 1710</p>	<p>So he'll truly learn the rom (way), and take it, and become strong there, the rom (law) will lie there, so he will truly reveal what – he believes. Yes, that's it.</p>