

Methodology for Yolŋu research

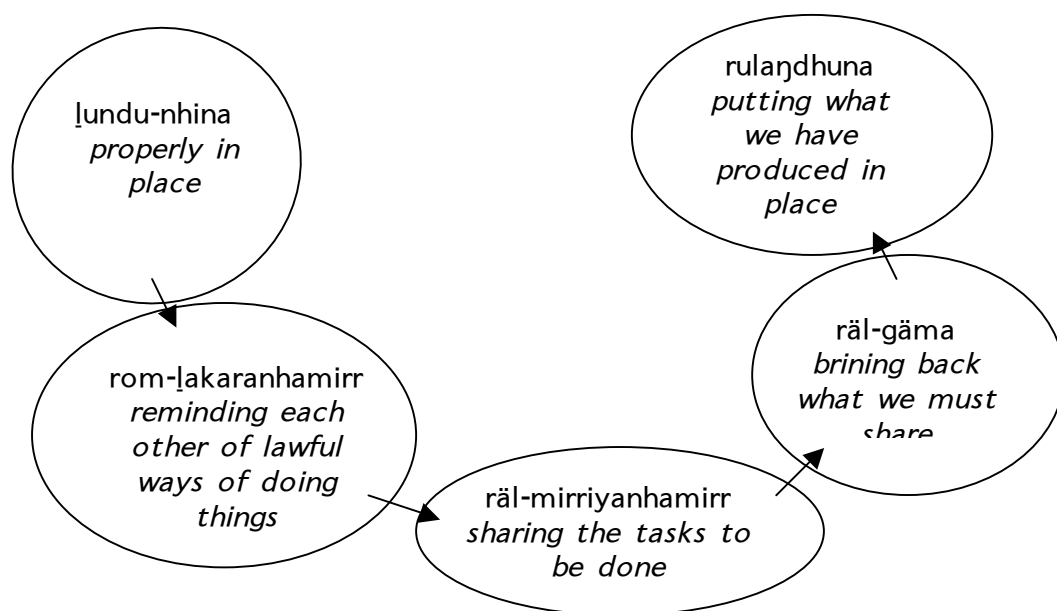
Garrŋulkpuy ga Lawurrpa
 for the First Language Community Harmony Project
 Working with Lorna Murakami-Gold and Terry Dunbar
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 DRAFT ONLY

Introduction:

One of the ways in which the Yalu Marrŋithinyaraw research methodology can be shared with Aboriginal people from other communities, languages and traditions, is for storytelling about methodology.

Garrŋulkpuy and Lawurrpa talked with Lorna and Terry about research methodology and how they might document it before they visited Maningrida and Tiwi.

In a session with Michael they prepared the story below. Michael worked on the translation and notes. Then Garrŋulkpuy and Lawurrpa took the first draft home and brought it back with corrections the following day, and with diagram below.



Original in Dhuwal	Translation	Comments
Warraw'ŋurnydja, Yirritja dhu nhina Wangurri, Warramiri, nhina dhu yäkuŋura warraw'ŋur dhäruŋur ga balthaŋur.	Yirritja people, of Wangurri and Warramiri clan groups will be sitting under a shade, which is called dhäruŋur or baltha.	<i>maŋŋ'maram gämurru</i> <i>(finding the point)</i> <i>Different groups can</i> <i>mix together but they</i> <i>all have their identities,</i> <i>even their shades have</i> <i>particular names which</i> <i>link them to their clan</i>

		<i>groups.</i>
Waṅanhamirr dhu ga Yolṅu miyalkkurruwurr ga ḍirramuwurr rrambarji, nhälil walal dhu marrtji.	They will talk, the women and the men together, discussing which direction they will go.	<i>dhäruk bakmaram</i> There are many different things to do and ways of going about them. The work we do needs to be negotiated.
Dhäruk-bakmaranhamirr dhu ga, nhäkurru walal dhu mala-gulkmaranhamirr marrtji.	They will listen to each other's ideas, and decide how they will split up and go various ways.	<i>Problems need to be discussed properly, and work needs to be divided up properly.</i>
Nṅunha walal dhu wäṅa nhäma raṅji, ga ṅunha walal dhu wäṅa nhäma ḍiltji.	Some will be looking down to the sea, others across to the bush.	<i>people have a process that can link in</i>
Raṅji nhäma maypalwu, ga bala ḍuwatthun marrtji nhäma ṅathaw ḍiltjipuygu.	Looking at the beach thinking of shellfish, or going up to the bush looking for bush food.	<i>räl gäma</i> they are collection information through the process
Ga ṅayi dhu ḍirramuwurrundyja bitjan bili marrtji djambatj gäma, raṅjilil gapulil, ṅarkula nhäma, ga ḍiltjilil.	And those men will always take their skills down to the beach, looking at the water, and into the bush.	<i>Different people have their different skills which need to be coordinated together.</i>
Miyalktja dhu marrtji märrmaw' matha-yal'wu ga gonyil'wu raṅjilil ga ḍiltjilil ga gonyil'wu.	The women go to the beach to find both meat and carbohydrate and to the bush for carbohydrate.	<i>women collects and gathers information, nurtures it, finds out, they use feedback</i>
Ga ḍirramu dhu marrtji matha-yal'wu yän, ga yänan muka gukuw ḡuṅga'yun miyalkkurruwurruny.	And the men will go for meat, and maybe help the women in honey gathering.	<i>men gives information and help women with sorting, strengthening with whatever outcomes they are trying to achieve.</i>
Ga beṅuruyiny walal dhu roṅiyirra räl gäman ga nhina walal dhu ga ṅunhiliyi warraw'ṅur, gurrupanmirr walal dhu gumurr-djulmaranhamirr, bala mala-gulkmaranhamirr ṅathany, nhä mala walal märraṅal.	Then after that they will return and bring back what they have gathered, and they will sit together in that same shade, and they will share, giving across to each other, and dividing up the food, whatever they have gathered.	<i>ḡuṅga'yunmirr</i> When the work is done, it needs to be shared again properly in the proper ancestral shades, according to family lines.
Bala walal dhu mala-gulkmaranhamirr barrkuwatjthirra, roṅiyirra marrtji wäṅalila, bala gurrupan ṅunhala bala gurruṅumirriwnha wiripuwurmha.	Then they will split up, and go in different directions, returning home, and back there, give food to all their other kin.	<i>räl-gurrupanmirr</i> It also needs to spread out into the network of kin in different places.
Bala walal dhu ṅunhi marrtji dhäkay-ṅupan. Wanhaṅuwuy dhuwal? Nṅunhaṅuwuy bala. Go	And they will taste it carefully. Where did this come from? From over that way. Come on, let's	<i>rom-lakaranhamirr</i> And all the others in different places will examine what has been done, and may ask to

limurru marrtjin! Nhä, goḍarr' limurru dhu marrtji? Njula nhuma ga djälthirr.	go! Should we all go there hunting tomorrow? If you would like to.	<i>join in.</i>
Yo---w Marrkapmirr, Yukuyuku! Waku! Yapa! Walal dhu gurpanmirr ṅunhili, räi-manyamaknha lakarama, wo djambatj-dumurr ṅunhi ṅayi dhu märr-ṅamathirra ṅurunjiyiny dhärukthu malaṅuy.	Yes! Beloved little brother, daughter, sister. They will call each other by their right kin terms there, congratulating each other for their hunting skills, telling them they are good shots, they show affection with those words.	<i>ḡunḡa'yunmirr This work allows people to be proud and supporting of their kinfolk. It makes family groups stronger.</i>
Mayali' ṅayi ṅunha, napurru yolṅu ṅunhi ṅanapurru yiritja wo dhuwa, ṅurruṅuny napurru dhu nhäma, nhaliy ṅanapurruny ṅuli marimirriyam, wo ṅayaṅu-wutthun.	This all means that we Yolngu whether we are Yirritja or Dhuwa, we need to have a look at whatever it is that's giving trouble, or making us upset.	<i>dhäruk-bakmaranhamirr The hunting story tells us how to go about problem solving research.</i>
Bala ṅanapurru dhu waṅanhamirra, wanhaṅur ga gämurruy' marrtji ṅunhi mari, yolthun ṅunhi ga gämurru' bokman?	Then we will talk together, discussing the source of that trouble, who has created this issue?	<i>Discussing the problem together is the important step.</i>
Benjuriy napurru dhu gurruṅumirri luṅ'maranhamirra lakaranhamirra dhuwal dhuwal dhuwal gämurruny'.	So we have to collect all our kin together, and talk to each other about this thing.	<i>build partnership, good relationship, working in a collaborative manner will meet our outcomes</i>
'Nheny manymak dhiyak gämurruw?' - nhakun ṅayaṅu-wutthunamirriw gämurruw.	How are you feeling about this thing? - the thing which is worrying them.	<i>responding to the point/ problem/ issue</i>
Wo wiripu yolṅu ṅayi dhu bitjan waṅa 'Wanha nheny, yätjin yolṅu? Wo manymak nhe?' Bala ṅayi dhu yuram nhanṅu, wo yaka'yun.	Or another person might say: "How are you going? Feeling bad? or are you okay?" and he will say yes to him or no.	<i>in this process people may support, encourage, consent</i>
Nhina walal dhu waṅanhamirr. Nhälil limurru dhu marrtji? Mari djäma? Wo marrtji gurruṅ'mthu romdhu? Nhä manymaktja dhukarr?	They will sit and talk together. What are we going to do about this? Sort it out with a fight, or treat the situation gently? What's the best path to follow?	<i>sit and discuss together, come to agreement</i>
Bitjan walal dhu warraw'ṅur waṅanhamirr.	That's what they will be talking about under their shade.	<i>These discussions need to be organised through family groupings.</i>
ḡunḡa'yunmirra walal dhu. ṅunhi ṅayi dhu marimirriyirr yolṅu,	They will help each other out. If a person gets upset, the others will	<i>know and be aware of other people, have respect and trust.</i>

walalnydja dhu wiripuwurnydja ɲoy-yal'maraman ɲanya yolɲuny, mari gulmaraman.	calm him down, stop the trouble.	
Märr ga dhu marrtji ɲurikal marimirriwal yolɲuwal ɲayanɲuy-manyamakthun.	So that he will be able to face up to that trouble maker with feeling good inside.	<i>People need to be encouraged to face up to each other feeling okay about each other.</i>
Bala ɲayi dhu maɲɲany dhurrwara-manapana bala ɲayi waɲan bitjana ɲunhi yolɲuny, "Way, nə̃ nhe manyamak yän dhiyakun yolɲuw wo baɲak nhe ga ɲayatham nhanɲu yän?"	So he might bring them together, and he'll say, "Hey, do you feel okay now about this person, or are you still holding something against him?"	<i>this draws in the expectation of the outcome and concludes the process.</i>
ɲayi dhu mak yolɲu bitjan waɲa. "Ńe, baɲak ɲarra ga ɲayatham yän nhanɲu".	Then maybe that person will say: "yes I'm still holding something against him".	
Yalala ɲayi dhu yolɲuny buku-roɲiyirriyi nhanɲu. Yaka yän ɲayi ɲuli gunharra'yun ga bāy ɲayi dhu ɲamathirr yolɲu.	So that person will still keep going back to him. He won't leave him alone until he feels better.	<i>Don't give up on. Keep working until it is sorted out.</i>
Yalalaɲumirriynyɲdja ɲayi dhu ɲunhi yolɲu, mel-ɲakaranhamirra nhanɲu gurruɲumirrinynha.	And later on that person will acknowledge his network of kinship.	<i>Then they will be able to take their place as peacemakers in the community.</i>
Mel-ɲakaranhamirra ɲayi dhu ga, wiripuny ɲayi li napuɲgan' dhärra, bukmakku yolɲuw guɲga'yunaraw.	He will identify all his relations, and maybe he will then be standing in the middle, helping all the others.	<i>action and process will then work to achieve outcomes.</i>