

## 105. What is Evidence? Part 4: Mägaya rom

In this podcast series, Maratja Dhamarrandji and Richard Trudgen discuss mägaya rom, or 'the big peace law' that governs Yolŋu way of life. In the Yolŋu Maḍayin system of law, culture and identity starts with mägaya, which means peace, tranquillity, harmony, completeness, health, prosperity, fullness, perfectness, rest, safety, absence of agitation or trouble, and protection for all. Mägaya determines how Yolŋu talk to each other, their interactions, and how they recognise one other and their more widely spread Riṅgitj alliances. It is an incredibly powerful concept to live by and the mägaya rom (big peace law) has its own series of checks and balances to make sure there is no ḷiya-gäna, or dictatorship. In English, this would be comparable to democracy and the "rule of law" that creates stability, consistency and a belief in where you stand. So why, if this is what both mainstream law and Yolŋu law try to achieve, can they not understand and work with each other? Why do so many Yolŋu people not understand mainstream law when the concepts are similar to their own? And why is Yolŋu law still not recognised or understood by mainstream Australia, when it has been in practice for 40-60,000 years?

Without respect and recognition of identity, there is anarchy and lawlessness. It doesn't matter if Yolŋu are a minority group, they still have rights. There should be respect for the true political leaders of Arnhem Land, the ḡalkarra djirrikay. The ones who have been given the authority by the people, the owners of the original law.

"Our law has been taken off from us by different systems of law. And without our mägaya, big peace law... we are... feeling, like what you call it... hopeless. ṅayaṅu-miriw, no strength left in our soul," says Maratja.

He and Richard discuss how there cannot be proper community and business development, how can kids be inspired to go or stay in school, how do we stop disempowerment, domestic violence, people going to jail, and unemployment? None of those things can be fixed when Yolŋu people live in this state of anarchy.

### Story No. 1: mägaya rom – the big peace law

**Richard Trudgen:** Yo brother, we've been talking about that one subject, that you were asking the question about, "what are Balanda evidence that they use in court and evidence they look for in court? What evidences do they recognise in court? I think. And I'm not sure. I'm not sure that I've really fully answered that one yet? What you think?

**Maratja Dhamarrandji:** We want our Yolŋu system of law to have within it.

**RT:** Yeah.

**MD:** mägaya rom, big peace law, mägaya rom, big peace law within it. Mägaya rom big peace law in our law, in our culture, in our Maḍayin structure of law. Mägaya rom, big peace law. This is contained within it.

**RT:** Hmm.

**MD:** We want this consistency.

**RT:** What you're looking for in all your relationships is this mägaya law, the big peace. The law of peace.

**MD:** Yo. Mägaya rom governs Yolḷu law, how we talk to each other and our interactions with each other, Yothu Yindi (mothers people and children born from those mothers), Märi Gutharra (mothers, mother's grandparent's clan with grandchildren in their clan). How we recognise each other's and even the Ringitj alliances.

**RT:** Yeah.

**MD:** This we recognise within our law and culture, and our identity. It all starts with that mägaya, (peace, tranquillity, harmony, completeness, health, peace, prosperity, fullness, perfectness, rest, safety and absence of agitation or trouble, protection for all).

**RT:** So it's this concept of mägaya.

**MD:** Yo.

**RT:** Which as you are say, it's mägaya rom (law).

**MD:** Hmm.

**RT:** It's the law. It's the Maḍayin law that creates mägaya, creates the peace, creates the tranquillity. Yeah?

**MD:** Yo.

**RT:** And we would say in English, it's the "rule of law" that creates peace and stability, and, as you say, a consistency. Where you can believe, you can be sure of your ground, in a sense, where you stand. Where you stand.

**MD:** Yo, exactly.

**RT:** Yeah.

**MD:** This is the law, the mägaya rom, big peace law. What is a mägaya rom, in the Ringitj alliances, and in the Bāpurru corporate clan group, through the Likan yäku

surname groups, it's in all these. I was talking on Facebook where we talk about, treaty.

**RT:** Yeah?

**MD:** And I said, we need treaty. The First People of Australia, we need treaty and justice, dharanjanamirr rom that recognises we are sovereign people. Because we are people, we are in this land, Yolŋu mala, as humans here.

**RT:** Hmm.

**MD:** We need to have recognition given to us. You see. And (you need) to understand our law. Because we understand each other as Yolŋu, humans to humans. We've got that law there, the mägaya rom in the Maḍayin system of law. It exists there. It is ours and it is there that recognised, (recognises, and it) recognised (recognises us) to each other. So, you see? Yo.

**RT:** Yeah. You need recognition of your law. Because you've got this law of peace between you, other clan groups, other Bāpurru corporate clan groups.

**MD:** Yo.

**RT:** And also, that law is between all your Ringitj alliances, all the different alliances between other corporate clan groups.

**MD:** Hmm.

**RT:** Close ones and ones that are a long way away.

**MD:** Yo, exactly.

**RT:** Yeah.

**MD:** Yo, hmm.

**RT:** And so you keep coming back to this mägaya rom, the law of peace. The way of peace, the rule of peace.

**MD:** Yo, yo, yo.

**RT:** That's what you want recognised, yeah?

**MD:** Yo.

**RT:** It's strange brother, because I think that's what Balanda are looking for too. It's funny that we can't find it. Hey?

**MD:** Hmm.

**RT:** Balanda and Yolŋu are looking for this, hey?

**MD:** Yo, yo, yo. Yes, this is what we want.

**RT:** Hmm.

**MD:** It's like in the Jewish corporate clan people. Their law.

**RT:** Yeah, it's like in ancient Jewish law.

**MD:** Yo, they have a word for peace, you know.

**RT:** Yes.

**MD:** Shalom, hey?

**RT:** The word Shalom, yeah?

**MD:** It's a bit like that, it's a bit like that covers over all, like.

**RT:** So this word mägaya is a big word, it's not just peace, it's more than peace.

**MD:** Yo.

**RT:** It's security.

**MD:** Security.

**RT:** It's feeling your rights.

**MD:** Oneness and...

**RT:** Oneness.

**MD:** Yo. There are a lot of checks and balances that exist within. That we recognise. Making sure we have no liya-gäna (dictatorship type) thinking and action.

**RT:** In the mägaya rom there are lots of checks and balances to make sure there's no, what Yolŋu call, liya-gäna which is like... it's hard in English to get the word liya-gäna. But it's like dictatorship rule, like somebody who becomes a dictator just pushing their own way. Hey?

**MD:** Hmm yeah.

**RT:** So the mägaya law has got checks and balances to stop that. To stop the dictator taking over.

**MD:** Yo.

**RT:** Hey.

**MD:** Yo, mägaya rom stops this djäl-ganañumirra rom (self-centred, thinking of themselves all the time) action.

**RT:** djäl-ganañumirra rom.

**MD:** Yo. Djäl-ganañumirra, djäl-ganañumirra rom. It says no to it. Mägaya says no to it.

**RT:** So the mägaya law stops that. How would we say that across into English? The mägaya law stops that.

**MD:** This djäl-ganañumirra, what would you call it in English? What's that Yolŋu, it's like...

**RT:** Self... sorry?

**MD:** Mind of its own. Mind of its own.

**RT:** Yeah, yeah like dictator. But it's like selfishness law. Hey?

**MD:** Yo, yo selfishness law.

**RT:** Thinking about yourself only and what you can get.

**MD:** Yeah, yeah, yeah, yeah, yeah.

**RT:** What you can get just yourself.

**MD:** Yeah.

**RT:** Not thinking about the law. Not thinking about what is right, but thinking about what you can get out of it. Hey?

**MD:** Yeah.

**RT:** Yeah, so the mägaya law stops that.

**MD:** Yo.

**RT:** And it stops it. You were saying because the checks and balances with the other kinship clan groups, like the Yothu Yindi, the mother's people and the children and the Märi Gutharra through the grandmother's mother's mother, and the grandchildren.

**MD:** Hmm all that, all that.

**RT:** Those people together, being witnesses to what is said, hey?

**MD:** Yo.

**RT:** And making sure it's not this selfish greedy attitude coming through.

**MD:** Hmm.

**RT:** But it's what is true law for the good of all the people. Yeah?

**MD:** Yo.

**RT:** Yeah, that's important, brother.

**MD:** Hmm.

**RT:** Hmm brother we're going to be out of time again this morning. Let's come back again.

**MD:** Yo, yo, okay good.

**RT:** We'll keep talking about this.

**MD:** Alright.

## **Story No. 2: lawlessness and anarchy**

**RT:** Brother, let's continue to talk about this subject.

**MD:** Hmm.

**RT:** Because it seems to me Yolju have got this massive, how do you say it, massive... you'd say, an incredibly great desire to have a rule of law.

**MD:** Hmm.

**RT:** To have mägaya, to have that peace.

**MD:** Hmm, hmm.

**RT:** Like that Shalom you say from the Jewish word.

**MD:** Hmm.

**RT:** Is this a little thing or is this a big thing for you?

**MD:** It's a big thing. Hmm.

**RT:** It's what life is all about. Hey?

**MD:** Yo, meaningful mägaya, big peace way. Meaningful life. You see.

**RT:** Yeah.

**MD:** Yo, mayali'-mirr, a life with meaning. Mägaya protocols and ways, where they establish ways of thinking and respecting one another through that mägaya rom, that big peace way of law.

**RT:** It's a way of bringing meaning and purpose, you would say, yeah?

**MD:** Yo.

**RT:** To your life, hey?

**MD:** Yo.

**RT:** Because you know, you have some sense of where you're going, what's happening.

**MD:** Hmm. At the moment it's just lawlessness, just lawlessness. It's just like that... our law has been taken off from us.

**RT:** Hmm.

**MD:** By different systems of law.

**RT:** Right.

**MD:** And our mägaya, big peace law... we are... we are ... we are feeling, like what you call it... hopeless.

**RT:** Hopeless.

**MD:** And no... ṇayanu-miriw, no strength left in our soul.

**RT:** ṇayanu-miriw that's another big word for Balanda; they have trouble understanding it. But at the moment you're feeling that you are living a lawless situation. Yeah, which you just said?

**MD:** Yo.

**RT:** Which you said.

**MD:** Yo, yo.

**RT:** You said in the past it's like anarchy, hey?

**MD:** Yo, yo, yo.

**RT:** And...

**MD:** ᵑayanu-miriw, ᵑayanu-miriw, our soul is depleted.

**RT:** Yo, yo. And that a hard English word because there is no word in English for it. But it's like our inner being, our soul.

**MD:** Yo.

**RT:** Is just, is lost. Gone.

**MD:** Lost, been ripped up.

**RT:** Ripped apart.

**MD** Ripped apart from... yeah, ᵑayanu-miriw. That's it.

**RT:** And ripped apart from, yeah? Ripped out of you, in a sense.

**MD:** Yo.

**RT:** Because you say that ᵑayanu is deep within your...

**MD:** Yo.

**RT:** ...the pit of your stomach. Across Asia, people say, the chi. And the ᵑayanu for Yolᵑu is deep down there in the pit of your stomach.

**MD:** Hmm.

**RT:** And you feel as though it's just been torn out of your body. Yeah?

**MD:** Hmm.

**RT:** And that's because we haven't got, from your perspective, from your thinking, you haven't, you can't see "a rule of law". Is it? You can't see...

**MD:** Yo.

**RT:** ...any true law. Any true way of law. Hey?

**MD:** Yo.

**RT:** And this is what I was saying to you before brother. This seems a bit strange because the Balanda, the government, the bureaucrats, Balanda workers and all the Yolŋu, they're wanting the same thing. But how come we're so distant? How come we're so far away from each other. Yeah?

**MD:** Hmm.

**RT:** All wanting the same thing, but it's not happening.

**MD:** Yo.

**RT:** So let's keep talking about this. Because this is the most important thing. We can't have any development on community or business development or getting kids to school, or stopping domestic violence, or stopping people going to jail, or more employment. None of those things will happen when you're in a state of, like what you're talking about, you're in this state of anarchy. Hey?

**MD:** Yo.

**RT:** State of lawlessness, a lawless community as it is now.

**MD:** Yo. No two-way learning, both ways, Yolŋu and Balanda, respecting one another. Yo.

**RT:** There's no two-way learning, you're saying, yeah?

**MD:** Yo, there's none. Like the famous writer Mark Twain, he said, Mark Twain said, "don't let schooling get in the way of a good education". We have some good education, Raypirri Rom, even from the Yolŋu way of understanding. And now... Raypirri... Yo.

**RT:** Let me just unpack it. Because this is where the problem is. Every time Yolŋu use these big concept words, right. And Balanda don't have a clue what they mean. So they just put it in the rubbish bin. You have Raypirri Rom, you have the law of discipline of the mind, the body and the soul, which you've been teaching to your children for thousands of years.

**MD:** Yo, yo, yo.

**RT:** But it's not recognised.

**MD:** Hmm.

**RT:** but the government don't even recognise it's there.

**MD:** Yo.

**RT:** They send in recreation officers. Trying to keep the kids busy. Which breaks, in many cases, the Raypirri rule, the discipline law. Hey?

**MD:** Yo. It's all consisting there. It consists of that mägaya law built into that mägaya big peace.

**RT:** Yeah.

**MD:** we don't want to be Raypirri-miriw, without discipline of the mind, body and soul. We want to be Raypirri-mirri, have a discipline of the mind, body and soul.

**RT:** You don't want to be undisciplined people. Hey?

**MD:** Yo, yo.

**RT:** You want to be disciplined people.

**MD:** Yo, disciplined as the law requires of us. What the law speaks to us of. This is what we must follow as a system of law.

**RT:** Hmm.

**MD:** We have got to follow Yolngu law and Balanda law. And how is it that we going to recognise. Recognise Balanda law and Yolngu law. When are these...

**RT:** Yeah.

**MD:** ...two law systems going to interact with each other and speaking to each other?

**RT:** It's interesting what you're saying there because, as a Yolngu person, you want to follow the Yolngu law, which is the original Australian law. It was here before the Balanda came.

**MD:** Yo.

**RT:** And you are also happy to follow the Balanda law. You don't want to live a lawless life. But it's the problem of where they are interacting. Yeah?

**MD:** Yo, yo.

**RT:** And maybe they're even sometimes fighting against each other, hey?

**MD:** Yo, yo.

**RT:** But I see a bigger problem is that Balanda don't even know that your law of big peace is there, in your hands.

**MD:** Yo.

**RT:** Ready to put into action tomorrow. Yeah?

**MD:** Yo, yo.

**RT:** If we could have some adult-to-adult conversations. Yeah?

**MD:** Yo, yo.

**RT:** Is that how it is. Hey?

**MD:** Yo, it's the notion of manhood. Manhood. We have gone through disciplinary process, Yolŋu, for a long time. No longer that baby talk, child talk but getting into the deep, deep talk to make sure we are doing, following māgaya rom, the law of the big peace.

**RT:** So, for you as a Yolŋu, as a male Yolŋu person, it's that notion of manhood to...

**MD:** Yo.

**RT:** ...to talk in an adult way, not a childish way anymore.

**MD:** Yo.

**RT:** And think in terms, you're thinking in terms of the Raypirri. The discipline of the mind.

**MD:** Yo.

**RT:** Discipline of the body, and the discipline of your spirit, hey?

**MD:** Yo. And being honest, truth telling. Telling the truth and respecting all the protocols and ways of law. Yo.

**RT:** Telling the true story, not lies.

**MD:** Yo. not lies, not lies, the truth.

**RT:** Respecting the truth.

**MD:** Whose country is it really. Who has a legal right at law.

**RT:** Yep.

**MD:** Doesn't matter if there's only a few left in the group.

**RT:** Doesn't matter if you're a minority group, you still have rights.

**MD:** Yo. This is where the ḍalkarra djirrikay political leaders, the ḍalkarra djirrikay are part of the māgaya system of law too. The ḍalkarra djirrikay must tell the truth. They cannot tell lies, the ḍalkarra djirrikay.

**RT:** Yeah so, we should be also respecting the true political leaders of Arnhem Land, the ḍalkarra djirrikay. The ones who have been given the authority by the people, the owners of the law. The Yolŋu citizens across Arnhem Land. Yeah?

**MD:** They are the ones who will say whose country belongs to who. They have ascended the ceremonial tree and pronounced it in front of all the Yolŋu, whose country it is. The ḍalkarra djirrikay.

**RT:** They've already been endorsed to that position of ḍalkarra djirrikay, the political leaders of the people.

**MD:** Yo.

**RT:** They are the ones that should be saying who owns what land and what estates.

**MD:** Yo.

**RT:** Brother we're going to be out of time again, let's come back again. Yeah?

**MD:** Hmm.

**RT:** Let's come back and we'll keep talking about this yeah?

**MD:** Okay.

### **Story No. 3: Understanding each other's deep educational language**

**RT:** Brother, I don't know how to say this in Yolŋu Matha, but it seems to me incredible. What you're saying this morning, is that Yolŋu are looking for, not all, but lots of Yolŋu are looking for that māgaya rom, that way of the big peace, the rule of law. What we say, rom dhukarr, the rule of law. And you've got all these great legal academic terms. You've got all these incredibly great concept words in law and maybe philosophy and religion and everything else. Hey? And yet Australians don't hear these Australian words. They're Australian words, they come from the Australian continent here, they come from this continent of Australia. Yeah?

**MD:** Yo.

**RT:** Australia. And it's seems to me this is where all the government dollars get wasted and everything gets wasted because we're not really hearing each other. Like we're not hearing the story on ABC. So, people across Australia don't really know that you're wanting to have a rule of law and yet it's not happening.

**MD:** Hmm.

**RT:** Let me ask a question, the government program was to put more police in the communities. Hey? Now police are called peace officers. Hey?

**MD:** Yo.

**RT:** They are called sworn peace officers. We might need to unpack that. Sworn peace officers, officers of the peace. I think they even called in legislation, the 'Queens peace'. Has that, putting police in community, brought that mägaya, big peace law back again or not?

**MD:** It certainly has given Yolŋu a platform, a platform to a legal process, in we can interact and talk together.

**RT:** It's given you a platform to interact.

**MD:** Yo. This is towards mägaya law.

**RT:** You're the great diplomat again (laughing). Diplomacy is one of the ways of Yolŋu. Yeah?

**MD:** Yo.

**RT:** So it's given you a platform to interact, to...

**MD:** Yo.

**RT:** What, to talk about mägaya rom, the big peace law.

**MD:** Yeah, mägaya rom, we have conversations and talk about it. What is wrong with that, what does it consist of, why is it existing? The meaning of mägaya rom, why does it speak to us, trying to understand in its entirety, understand everything about it.

**RT:** So it's given you an opportunity. You're talking about an opportunity between Yolŋu and Yolŋu.

**MD:** Yo.

**RT:** To have this conversation about what is real peace. Hey?

**MD:** Yo.

**RT:** And who can help us get back to that peace. Hey?

**MD:** Yo.

**RT:** Because in some cases, or in many cases, the police on community have been a bit disappointing for most leaders. Hey?

**MD:** Yeah. There's been no support in finding a lawful way forward.

**RT:** So it hasn't been over helpful.

**MD:** Yo.

**RT:** Because you thought, I know a lot of Yolngu leaders thought the police coming to communities would help the leaders bring law and order. Yeah?

**MD:** Yo.

**RT:** Yeah. That was the case, many leaders were saying to me. We want the police because we think the police can bring law and order.

**MD:** Yo.

**RT:** In many cases it's been disappointing.

**MD:** Yo.

**RT:** And why again? What it is that has made it a distant achievement with them not following your legal ways? Why haven't they accompanied your way of living or understanding law and order. Your ways and legal processes?

**MD:** Hmm.

**RT:** The big peace. I think it's down to the confusion again, we still have, around Yolngu Matha (language) and all those sorts of things. I think the confusion. It's down to again, the confusion between language. Yeah?

**MD:** Yo.

**RT:** Or maybe what Balanda are thinking your law is and what Yolngu are thinking Balanda law is. But we're missing each other again. Yeah?

**MD:** Yo.

**RT:** What do you think?

**MD:** I don't really know how far have we gone in our differences. You see. Maybe how far have we gone. The gap, between not understanding one another. And how can we bring closer on programs like this, understanding Yolngu Matha (our language).

**RT:** Hmm.

**MD:** What is it that we are working through in relation to our thinking, to make it closer, so we can actually understand one another. You see. Yolngu and Balanda. So, then we can make informed decisions.

**RT:** Yeah, so you're not sure how far we've gone down the road yet.

**MD:** Yo, yo, yeah.

**RT:** But with programs like this there could be a chance that we can start to have the two-way conversation a bit better?

**MD:** Hmm, yo.

**RT:** And make informed decisions, on both sides.

**MD:** Yo, on both sides, of course. Yeah.

**RT:** On both sides, on the Yolngu side and Balanda side.

**MD:** Yo.

**RT:** I don't know either, brother. But I know that if we can have better communication. If we can talk openly to each other fair go, fair go. Like that...

**MD:** Yo.

**RT:** ...then there's a chance. But we're dealing with two very different cultural groups of people.

**MD:** Yo.

**RT:** And Yolngu can't just take off their culture and chuck it away. And jump straight over into Balanda culture.

**MD:** Yo.

**RT:** Because you have no knowledge about it.

**MD:** Yo, nothing. We don't understand it.

**RT:** You don't understand the foundational law and information like that Balanda have. Yeah?

**MD:** Hmm. Yo.

**RT:** You know your foundational information. Your foundation right back to the creators.

**MD:** Yo.

**RT:** Who gave you this law, hey?

**MD:** Yo.

**RT:** This big peace law. But you don't know the stuff on the other side. So, if you jump, if you try to jump the gap. Hey...

**MD:** Yo.

**RT:** ...the chances are you'll fall in between and get...

**MD:** Yo.

**RT:** ...get crushed.

**MD:** Yo.

**RT:** And that seems to be what's happening, that's what's happening.

**MD:** Yo.

**RT:** Halfway you're crashing down. Yeah?

**MD:** Yo.

**RT:** Yeah. Well brother I'm still looking for the way too. I've been looking for it for 40 years. I'm still looking for the djulam. Another big concept word in Yolngu Matha that's not there in English.

**MD:** Hmm.

**RT:** Whereas the win/win way, we can say. The djulam, the win/win way. How we can have good outcomes for Yolngu and good outcomes for Balanda together. Hey?

**MD:** Yo, yo.

**RT:** And I'm sure it's down to us all talking together, but understanding each other's true gurranyay matha, true academic language. Not what Balanda call gurranyay matha, ceremonial language. No, the true educational language. Hey?

**MD:** Hmm.

**RT:** On both sides, in English, and for the Balanda to understand the educational language in Yolngu Matha. Yeah?

**MD:** Yo.

**RT:** And then we can hear the true depth of the beautiful Australian culture.

**MD:** Yo, yo.

**RT:** That has been here for 60,000 years, like that. Yeah?

**MD:** Yo.

**RT:** Let's come back again. You have got one more program this morning, we'll come back to that.

**MD:** Okay.

#### **Story No. 4: Balanda seen as illegitimate according to Yolngu rom**

**MD:** Yo, Wämut (skin name for Richard Trudgen)?

**RT:** Yo, what is it brother.

**MD:** Yesterday I heard a situation.

**RT:** Yeah?

**MD:** In regard to Rugby Australia.

**RT:** Yep.

**MD:** They were yesterday singing the National Anthem.

**RT:** Oh, right.

**MD:** They sang it for the first time just in English. But also in the Eora language.

**RT:** Eora language.

**MD:** They sang that one. Yo?

**RT:** Yes

**MD:** They sang that and there was some more information unpacking, what's the meaning in Eora language around the actual meaning. And it was really good. Everybody was happy.

**RT:** Yep.

**MD:** About time.

**RT:** Hmm.

**MD:** Having not just English but also the Eora language sung.

**RT:** Eora language, from Sydney area, Yolŋu from Sydney.

**MD:** From Sydney area, yo, yo, yo. And everybody was happy.

**RT:** I saw it brother, last night and...

**MD:** Yo.

**RT:** ... I think brother we're coming to a new time in Australia. A new time is emerging. This is true. Where Balanda are really wanting to find out, what is the foundation for Australia? Yeah?

**MD:** Hmm.

**RT:** And that's why we're changing a little bit the gakal, the modus operandi, on these programs we're doing now. Where I'm trying to put in Yolŋu Matha and English, English and Yolŋu Matha. Like that. Yeah.

**MD:** Yo. But before also, when I went to New Zealand for a world conference, for a worship conference in New Zealand, back in the 80s.

**RT:** That's one time you went to New Zealand. Hey?

**MD:** Yeah, yeah. And there was a man there that was preaching giving us information.

**RT:** Hmm.

**MD:** From America. And he said something like, "the Balanda people coming to Australia, they're not understanding the First Nations people."

**RT:** Hmm.

**MD:** Balanda are come here like a fatherless nation. Coming to Australia. Fatherless.

**RT:** a fatherless nation

**MD:** Yo. Like, Yolngu have got ability and understanding and accept them coming from a fatherless law. Like they are coming from illegal, meaningless, fatherless situation. And Yolngu people have got the gakal modus operandi to accept them so they all come, become our relatives.

**RT:** Hmm.

**MD:** Because our law of deep meaning, dictates to us to reach out and accept them in adoption.

**RT:** Hmm.

**MD:** Adopting them.

**RT:** Are you saying like Balanda coming here, like wakingu? Is it?

**MD:** Yo, yo.

**RT:** Yeah, I....

**MD:** Yo.

**RT:** Umm...

**MD:** Because that they don't know the law.

**RT:** Right, because they don't know the law.

**MD:** Yo.

**RT:** So you saying, yeah.

So that could have different meaning when you say from a fatherless nation, but when you use that Yolngu Matha word like that. They come here like wakingu. They come here like illegitimate. Yeah? Illegitimate, lawless people.

**MD:** Yo.

**RT:** Because they don't know, they don't know the original law of...

**MD:** Yo.

**RT:** ... the continent of Australia.

**MD:** Yo, yo.

**RT:** The foundational law.

**MD:** Yo.

**RT:** So they like, they come as illegitimate children.

**MD:** Yo.

**RT:** But Yolŋu are still accepting them even though they see them, they see them as illegitimate lawless people?

**MD:** Hmm.

**RT:** Not respecting, not understanding the law of the land.

**MD:** Yo.

**RT:** The trouble is that Balanda put another law now on the land.

**MD:** Yo.

**RT:** Which is a British law.

**MD:** Yo, yo.

**RT:** And that's made it very complicated yeah.

**MD:** Yo, yo, yo.

**RT:** Yeah. It's interesting when you say it that way brother because we've said it in the past that Yolŋu are looking at Balanda as being lawless.

**MD:** Yo.

**RT:** But I haven't thought of it in this way before in the past. But Yolŋu are seeing that Balanda ah and their law, their structures in many ways, are illegitimate because it doesn't fit, it's not ḍärrpik, consistent with your foundational law.

**MD:** Yo.

**RT:** So it's not fitting in with that foundational law that was...

**MD:** Yo.

**RT:** ... here for 60,000 years.

**MD:** Yo.

**RT:** Yet you can see Balanda are sophisticated...

**MD:** Yo.

**RT:** And have got lots of things, technology, equipment and they've got their rupiya money which can give them access to a lot of that...

**MD:** Hmm.

**RT:** ... food, equipment and all sorts of things.

**MD:** Yo.

**RT:** So that leaves people very confused. Hey?

**MD:** Yo.

**RT:** Ah. What's going on.

**MD:** Yo.

**RT:** Yeah.

**MD:** It's like in Yolŋu rom law, when you're in manhood you have to make good decisions because you are man, no longer child.

**RT:** Yolŋu law requires when you reach manhood, to make good decision because you're no longer a child.

**MD:** It's a requirement. Do you see?

**RT:** Yep.

**MD:** We've got to respecting one another and make informed decisions, based on the mägaya, in order to go forward.

**RT:** Always based on the mägaya.

**MD:** Yo.

**RT:** Based on the big peace law.

**MD:** Yo.

**RT:** The rule of law.

**MD:** Yo.

**RT:** Based on a rule of law.

**MD:** Yo.

**RT:** Yet some Yolŋu are forgetting that. Hey?

**MD:** Yo.

**RT:** Maybe because they think they can follow this walingu way.

**MD:** Yo.

**RT:** The illegitimate way, yeah?

**MD:** Yo, that's the selfish law, the selfish law.

**RT:** That's that selfish law, yeah. That selfish law of thinking about yourself or just your family.

**MD:** Yo.

**RT:** Just your people. Not thinking about the rights of other people.

**MD:** Yo.

**RT:** And other corporate clan nation groups, yeah?

**MD:** Yo.

**RT:** Bāpurru groups you call them.

**MD:** Yo.

**RT:** Yeah. Brother, thanks for this conversation this morning.

**MD:** Hmm.

**RT:** We haven't finished this one yet, we're going to have to come back another day.

**MD:** Yo.

**RT:** And talk about it a bit more because...

**MD:** Yo.

**RT:** ... it would be good to find a way through this where, both sides, Balanda and Yolŋu can start to hear each other.

**MD:** Yo.

**RT:** Together where they can hear each other, mägaya-mirr.

**MD:** Yo.

**RT:** Or what you call ŋayaŋu wangany-mirri. Hey?

**MD:** ŋayaŋu wangany and mägaya, mägaya is big picture story, mägaya.

**RT:** Back to where we can hear each other through, through the law of peace.

**MD:** Yo.

**RT:** The rule of law and order and peace.

**MD:** Yo, yo.

**RT:** And also through, we just used that other word, ŋayaŋu rrambanji, through a oneness of mind, body and soul.

**MD:** Yo.

**RT:** Another big Yolŋu education word (laughing).

**MD:** Yo, that's true.

**RT:** You've got some big concepts there.

**MD:** Yeah, yo, yo.

**RT:** Some really big concept words.

**MD:** Yo.

**RT:** Yo, everyone.

**MD:** Yo, that's good.

**RT:** Keep moving.

**MD:** Yo, keep moving.