

MAYALTHA to MIDAWARR



TEACHERS BILINGUAL RESOURCE BOOK
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A LEARNING ON COUNTRY GUIDE TO THE SEASON OF MAYALTHA - MIDAWARR
March/April/May 2018

A collaboration between Shepherdson College LPC, the staff of the Yalu Marngithinyamirr, Gumurr Mathakal Rangers, Dilak (wise old people) and the land that we live on, Wäŋa. These five elements furnish the synergy and direction for the Learning on Country (LoC) project.

Photography contributed by Craig Danvers, Yasmin Steel, David Hancock.

MAYALTHA
to MIDAWARR

Dhiyan wangany gonḁhu limurruḁ mel-lapmaram liya-marrjitiyamiriyam whana limurruḁ gurrukurr ga ḁorra.

ḁurruyirrynydja ḁuli ḁatha-ḁamakuliḁu mala ḁalindiy Aprilyu. Mayaltha ga Midawarrḁur nhakun ḁukitjdhun marḁithirr nhä malany ga ḁuthan, ga nhaku dhu ḁarrum ḁathaw.

Yalalaḁu limurr dhu nhäḁu Dharratharramirindja ga bala nhäḁu Rarranhdhamirr waluy term dhambumirriwyu. Dharratharrany dhuwal walu ḁunhi ḁuli guyḁarmurriyrra. Ga Rarranhdhamirr waluy ḁuku ga nhäramirr. Ga dhiyal dhunḁarray ga waltjan dhu nhäḁu wata, dukittj, warrakan, maypal ga guya, ga bala nhäḁu ga marḁithirr litjalanga ḁalapaḁmirr mala romgu ḁarruḁal ḁathaw.

This is a story about the time of the year called Mayaltha and Midawarr. This book talks about the kinds of food and resources that become available at this time of the year.

Later in the year we will learn about the season of Dharratharramirr, the cold time. Then we will learn about Rrarrandharr, the season of hot sand called 'ḁuku ga nhära' Feet on fire!!! We will learn about the kinds of winds, plants, birds and animals, shellfish and fish that are prevalent at this time of the year. We will include the many different names for these things of our world from the many languages of our place, these names have meanings we must not forget.

These books will help us learn the knowledge that comes to us from those who lived here in this place, the many generations that have gone before.

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Nuruṇiny dhu dukitjdhu ṇuli mel-lakaram ṇunhiyiny walu Mayalthanha. Ga waluny dhuwal djamarrkuḷiw ga worruṇu mala nhānharaw dhiyak wāṇaw ṇurruyirr'yunaraw. Rrambaṇi worruṇu mala ga djamarrkuḷiw mala dhu nhāma ga larrum ga mārram dhāwu' ṇorra ga djinawa dhiyal wāṇaṇur ṇarakaṇur. Ga rrambaṇi limurr dhu bala marṇgithirr nhānharaw ga mārranharaw rirrakaywu, dhāwuw', mel-lakaranhamirr dhiyak wāṇaw ṇarakaw

The first shoots of the season are sprouting now and telling us the season of Mayaltha approaches. The time for the young and old people to meet on country is beginning. Together the old and young will discover the stories living inside the places of the country. Together we will learn to read and listen to the stories, sounds and signs of the country.





Mayalthany dhuwal walu n̄unhi n̄uli mulmu ga wurr'ki mala n̄urruṅu dhawat'thun ḍukitj.
Beṅur N̄urruwurrunhanaṅur ga Miḷambaṅlil ga bala runu'runu wāṅalil mala. Dhiyaṅ
Mayalthay ḍukitj dhu ga mulmuy ga n̄urruyirr'yun wurr'ki mala beṅur garramatṅur
dharpaṅur ga bala ṅoylil.

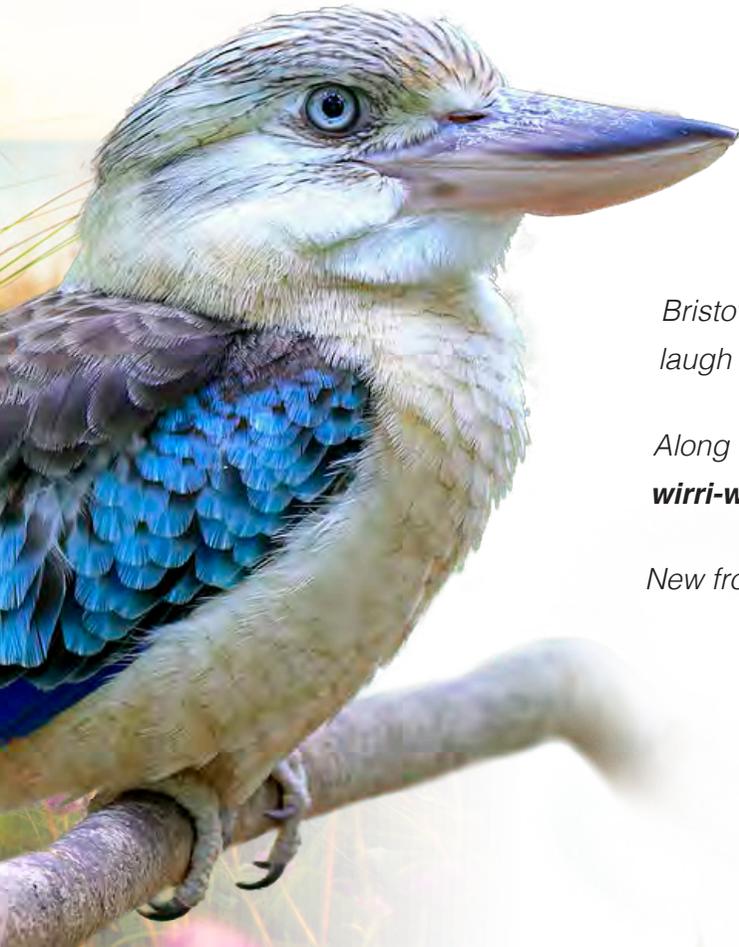
N̄unhili garrukal n̄uli gitkit'thun yurr goḍarr munhawumirr ṅayi n̄uli wata
boyun yawulu lungurrma yāku wāta'.

N̄unhili wata'ṅur n̄uli miḷimiḷi and won mala wirri-wirri ga bulyun wataṅur, ga yuta won mala
ga garkman mala dhawat'thun dhiyaṅ wata'y.

Mayaltha is the time the grasses flower on the hill tops from **N̄urruwurrunhanaṅur** (Point
Bristow) to **Miḷambaṅlil** (Gorabi Cliffs) and all the way up the islands. **Garrukal** (kookaburra)
laugh in the early morning as the gentle wind blows from the North East.

Along the cliff edges the **miḷimiḷi**, (dragonflies) play in the morning breeze and over-head
wirri-wirri (Rainbow Bee Eaters) whistle.

New frogs and cicadas are beginning to sing as the land dries out and the new season begins.







Benjyiny yindi guya mala ŋuli wulanŋur ga roŋiyirr lup'lupthun dhuwali dhinimbu, gopu, warrukay ga dhikarr ŋarirri ŋuli lup'lupthun liw'maram Gukuḍaŋur ga Ŋalkaŋur gumurrŋur Dhalmana.

The **yindi guya** (big fish) that have been out at sea are returning, **dhinimbu** (mackerel), **gopu** (tuna), **warrukay** (barracuda) and **dhikarr** (flying fish) swim around **Ŋalkaŋa** and **Gukuḍa** reefs in front of **Dhalmana** (Abbot Island).

Gapuny wapurranha dhiyanj bala ga dhiyanjny bala walu miyapunu njunha dhuwakayunamirra. Gawa, Yirrija ga Wunpirrinjur, ga bala Lungurmalil ga Martjanbalil. Miyapununydjaja njuli ga rulanjdhun mapu mala ranji njupan runu'runukurr mala, nhakun; dhalwatpu, muđuthu, garriwa ga yirritja miyapunu guwarrtji.

*The sea is calm and now is the time for hunting **miyapunu** (turtle). At Gawa, Yirrija, Wunbirr and up the Wessel's to **Rrimbitja** (Marchinbar Island) **dhalwatpu** (green turtles), **muđuthu** (olive ridley turtles), **garriwa** (flat back turtles) and yirritja **guwarrtji** (hawks bill turtles) are again laying their eggs on the beaches of the islands. Home to the beaches where they were born.*





Mayalthanytja waluy nanyi nuli wurrkiny nuthana, nhakun dambaṅaniṅ. Walal worruṅuy mala nuli ga lakaram nuni dhiyaṅ waluy ga dhuṅgarray nuni yinidi natha manymak walu.

Nuni ṅalapaṅmirr marṅgi nunihiyiny wāṅa dhuwalaṅawuy Gurrmirriṅu bala nuli nurruyirryun gurtha gama dhuṅguryun nunihi runu'runuṅur nunihi Gurriba runu'ṅur wāṅaṅur. Bala nuli wāṅaṅur nhāman ṅawululnha ṅalpaṅmirryndja bala walal nuli nyayunamirra. Nunihi walal nuli nhāmany nunihi ṅawululnydja nhāranhawuynyndja, bala gyaṅaṅ nunihi yolu-yuluṅy warwuyuna nunihi nathil dhiṅaṅal.

*In **Mayaltha** plants and grasses are starting to flower on the hilltops, like the **dambaṅaniṅ** (Purple Clover). **ṅalapaṅmirr** (Old People) have a story about this **dambaṅaniṅ**. These flowers told the Old People the time of **yindi natha** (big food) is coming.*

*The **ṅalapaṅmirr** (Old People) say that at this time of the year great hunter spirit ancestor known as the **Gurrmirriṅu** begins to light his fires on the island of **Gurriba Island** and the smoke can be seen from the main land. Old people begin to cry when they see the smoke, remembering those that have gone before.*





Dhiyaŋ Mayalthay ŋunhi ŋuli nhakun gupuru mulmuy' ga dharpay mala yurr ŋuli ga gurkurr mala ŋatha bala ŋuli ga ŋathan baralakurr ŋatha bala ŋayi ŋuli barr'kuwatjthirr bala ŋuli lukan Rrarranhdharmirnydja.

Gupuru (*Beach Peanut*) flowers in **Mayaltha**. It is a grass-like plant growing along sand dunes with a peanut-sized root which can be eaten when ripe in the dry season **Rrarranhdharr**.



Muliyaṅarr ṅatha ṅunhi nyan'nyan'thunamirr,
wiripuny dhu ḷukan yan, yurr ṅurruṅuny ṅuli barrwan,
lap'lapmaram mala bala yan ḷukan yan ḍiku.

Muliyaṅarr (Musk Mallow) has a root than can be eaten raw or cooked. If eaten raw it must be peeled first.



Wirpuny ga ṅatha riny'tjanu nhe bathan. Nurrūṅuny
nhe dhu ḷuka nhe dhu barr'wan ṅaṅarr-maram bala
ḷukan.

Also coming into flower is **riny'tjanu** (Wild Carrot). It is a little red heart shaped yam that must be cooked and the skin peeled off.



Dhiyanj Mayalthay njunhalyndja rromanjurnydja ga njurruyirr'yuna wada'nu, ga yaku dhunuruk, bawanj, ga wiripuny wurr'ki naji yaku duynja; ganay, dilkurrunju, djalpinju, djalpinyju and dhanuniya. Bathan nhe dhu yaw'yundja bala bathana dhakay birrkayun.

Namanamayundja nhe dhu yarwayunj ga najnaga njunhi raghuthayi najarakay yurr retjapuy mendunj, ga djinbuilk gali'mala. Njurrunjiyi bala djinbulkum dhu mendunj najraka dhu, bala yurr nahanu bathandja yurr gunjdirryun yurr munathalil djinawalil.

*In **Mayaltha** in the forests **wada'nu** or **dhunguruk** (grass potato) is beginning to flower. **Wada'nu** is also known as **duynja**; **ganay**, **dilkurrunju**, **djalpinju**, **djalpinyju** and **dhanuniya**. **Wada'nu** has thin roots that are dug up and cooked to reduce their bitter taste.*

*They are prepared by grinding a hole in a **ragudha** (mud mussel) shell or the shell of **mendunj** (bush snail), a sharp edge is used for shaving the roots into slivers before cooking in an ant's nest or **mudhandhi** (bush oven), made in the ground.*



Wiripuny Mayalthamirriy nunhi gapu rapiny yurr nunha guḷun'ḡur mala nunhi ḡuli ga ḡuthan mala wäkwäk. Ga ḡula nhä ḡayi ga ḡayatham ḡurunḡiyi wurr'kiy ga mel-lakaram dhu dhulumburrk ga ḡuli limurr dhu nhäma dḡinawa yaḡara gapuḡur burpa, ga gurrkurrḡur ga ḡorra ḡatha boyuwuyu yäku räkäy. Bathan dhu wiripuny nhe dhu luka diku yan. Yurr nhe dhu mal'maramany märr baḡḡanyḡur gapuḡur yurr nunhal guḷunḡur yäku ḡirrupu ga dhirraḡ.

In **Mayaltha** in the fresh water swamps the **wäkwäk** (Blue Lily), and **dhulumburrk** (Water Snowflake) flower. The flower of **wäkwäk** is edible. The roots of **dhulumburrk** are ready for eating in **Mayaltha**. Another name for the water lily is **balkaḷ** and burpa. Another kind of water lily has small round root corm that must be cooked. It is called **ḡirrupu** and **dhirraḡ**.







Dhuwandja dhungarra Mayathany natha namakulinun. Dhiyanuny waluy ga manutji lakaram nathany borumnha djinawa retjanur, balanya nhakun dilminyini ga mawutarri.

*In Mayaltha plants that fruit include **dilminyini** and **mawutarri** (Scaly Ash), a Yirritja rainforest creeper with edible red fruit.*



Gadakulum wo rrumba ga wiripuny yaku nhanju guninyarra' ga mananunya. Dhiyan bala nayi ga nayatham yindi borum lukanharaw.

***Gadakulum** or **rrumba** (Cluster Fig) is also known as **guninyarra'** and **mananunya**. At this time of the year it has big figs.*



Dhiyaŋ Mayalthay balanya bili yäku mala mutamuta, ga dhuyuwurk, murrjumun, murrnya' ŋunhi borum, yurr ŋayi ŋunhi minydjiny miku, ga gurrkurrundja nhe dhu buŋbuŋmaram bili ŋunhi manymak luku djetjiw'miriw.

*In **Mayaltha** the **mutamuta** (Emu Berry) also called **dhuyuwurk**, **murrjumun**, **murrnya'**, it fruits and is edible in May/June. The root is boiled up as a medicine for boils and foot sores.*



Dhiyanjuy bala narrani ga wurrki
namanamanyunamirra waluy. Yalala
Rrarranhdharmirr waluy nharukalanuw borum dhu
borumthirri martji. Nayi mirritjindja mayangu ga
lirraw. Ga wiripuny yaku mala nhanu larrani ga
rrunhdha.

The **narrani** (Bush Apple Tree), is flowering now
and its fruit will be ripe in November. It is used for
medicine for toothache, sore throat. It has many
names including bush apple, red love apple, red
wild apple, native apple.



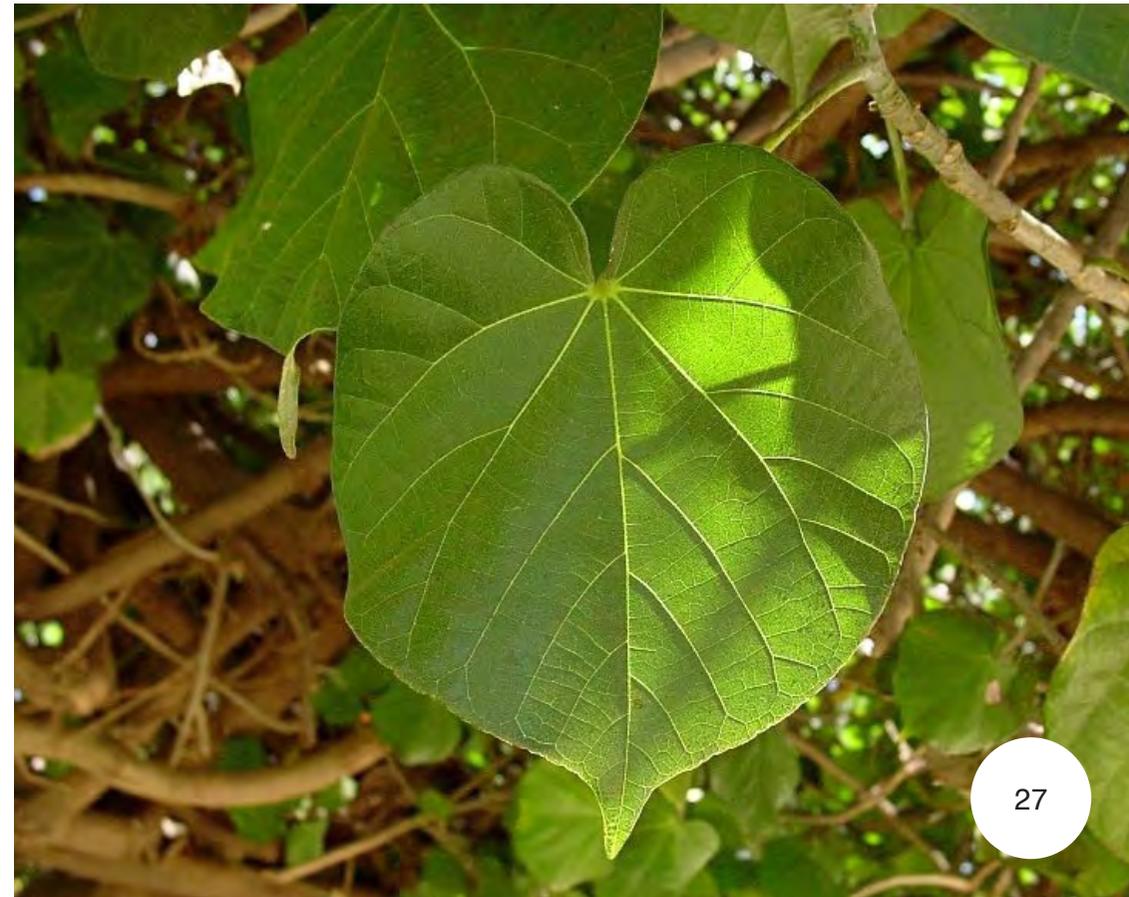
Dhiyañ Mayalthay waluy ñayi dhu wurrki ñamañamayun ga ñayi dhu mel-lakaram miyapunuy ga mapu rulañthun ñunhi dhakalñur wäñañur ga yindi guya ga roñiyirr räli wayañalil Galiwin'kuñur. Ñunhiyi borum wiripu yäku ñamuñamurrk ga girba, ñukunhawuy bunan dhiyal 1880y dhunğarra beñur Brazilñur.

*In **Mayaltha** when the **gäña** (Wild Passionfruit) flowers, it tells us the turtles are laying eggs on the outer islands and that the big fish like **gopu** and **dhininbu** are returning to the **wayaña** coast of Galiwin'ku. **Gäña** is also called **ñamuñamurrk** and **girba**. Its fruit is edible and it was brought to Australia in from Brazil in the 1880s.*



Mayaltha ranjurnydja gulu' dharpa malwan yäku ga miliñnyirr yäku, yurr dampa dhunupa waña mala dharpa manymak dhiyak gäraw dharpa dhuwal wiripuny luñinygu, mitthunaraw ga wiripuny dharpa dhäwumirr ga manymak gurtha ñathaw bathanaraw, ga djinawany ñäku dhu bäki ñunhi dhu yolñu rirriktthun dhiyak malañuw.

In **Mayaltha** on the beach **malwan** (Beach Hibiscus or Cottonwood Tree), or **ganyinyin** or **miliñnyirr** has light straight branches good for making fish spears and the hollow wood is used for making smoking pipes, carvings, and letter sticks. It is good firewood and the inner bark is used for medicine.





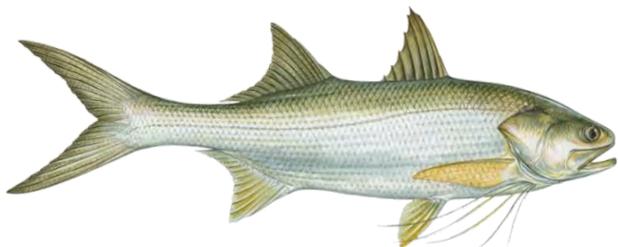
Dhuwandja borum natha yaku burukpili, djanbirrk ga guṇinyi, ga minytji ṇayi warryiny bulunydjurr. Luku gurrkurr ṇayi minytjiny bathipuy ga ṇaṇmarrapuy gayanhdapuy nhinhanaraw ga buyunaraw bathiw minytji nhirṇpan. Borum ṇayi mirritjin mayanpuy.

*The Rotten Cheese Fruit Tree produces a large amount of edible fruit and its roots provides a rich deep yellow colour for dying pandanas bags, mats and string fibre bags. The fruit and tree is named **burukpili, djanbirrk, guṇinyi**. The tree itself is named **warryiny** or **bulunydjurr**. The fruit is taken as a medicine for colds and sore throats.*









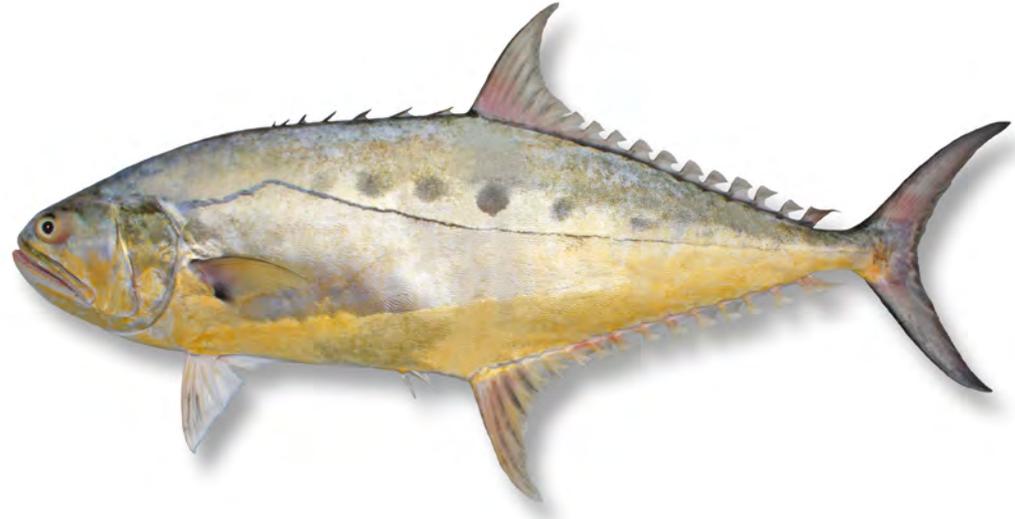
Lakarram dhu watay ga gapuy nhakurr limurr dhu marrtji. Njurruthirr ga ranjithirri gapuy ga lakaram natha manymak guya lojumirr walu ga marrtji. Ga bejur Mayalthanur ga bala Midawarrlil nunhiyiny walu dhiyakun lojuwunha djamaw. Dhiyanuny walu dhuwandja gapuny barkun marrandilnydja bandanyintha mirthirra walupuynydja waluy, ga nunhiyi walu manymak, yurr loju gandumu nhirpanaraw.

Ga likan ga likan nuli norrany. Nunhinyiny loju wiripuny nayi nuli dharra wiyin'nha yan ga munhawun njurruthinyaray nuli garriny ratjuk ga djulurrpi.

*The winds and the tides guide us around the land and sea. The tides tell us when to use the fish traps. At this time, **Mayaltha** and **Midawarr**, the lowest tide of the daily tides, occurs during the day.*

*For the other six months of the year the fish traps are best used at night. The fish trap catches **ratjuk** (barramundi) and **djulurrpi**, (giant threadfin salmon).*





Dhuwandja Mayaltha ga Miḍawarr ṇuli marranḍilpuy guya mala gaṭmaram, wiripuny guya ṇuli yurr gārrin ga nyuṇala ga wākuṇ ga garkuyi ga yarrwarri mala guya.

*In **Mayaltha** and **Miḍawarr** the fish trap catches **nyuṇala** (oxeye herring), **wākuṇ** (sea mullet), **garkuyi** (blue-tailed mullet) and **yarrwarri** (queenfish).*

Walal wurru'wurru'nyuy nyuli lakaram bitjan “yaka badayala mirriyan ga gurtha gānyu- galikurr loḷukurr ga gapu djalk'thun galki loḷuḷur guyawal”- Marrtji bala barkulili yan, mārr dhu yāka ḱalapalmirry birrimbirryu nyurukiyiw nyarirriw loḷuw walal dhu bāyḱu guyany gurrapn nhunany.

ḱalapalmirry nyul waḱa, nhe dhu ga waḱa ḱilkurruwurrkal, nyunhi nhuma ga djāma dhuwal loḷu guyaw ga lakaranamirry nnyuwuy nhe gurritu mārr nyai nnyu dhu walal gurpan guya.

In **Mayaltha** and **Midawarr** fish traps on the western side of the islands fill with fish on the high tide. The old people say “you must not shine a light or light a fire or go to the toilet near the fish traps”. You must stay a long way away or the spirits of the fish trap will not give you fish.

The old people say that you must talk to the spirits of the fish trap and tell them how you are related to them so the spirits will give you fish.





Dhuwandja Mayalthamirr ga Miḡawarmirr guya mala gatharrapuy mala walal ŋuli gatmaram dhiyaŋ bala limurr rakiynha buma yäku mala wuḷwindi, maṭpuna', bambaŋa', ŋarrawu, wändurrk ga lalü.

Ga dhuwalandja gapu moŋuk'ŋur gumurrŋur Dhalmanaŋur dhinimbu', gopu, warrukay, gaḷaya, ga dhakuḡa' liw'yun marrtji Ŋalkaŋaŋur ga Gukuḡaŋur.

Ga marrandilŋur ga gaŋḡamuŋur ŋarrawu, wändurrk, lalü, nyuŋala, wäkuŋ, ga garkuyi ŋatha ḷuka gapuŋur galkiŋur.

In **Mayaltha** and **Miḡawarr** reef fish caught on hand lines include **wuḷwindi** (mother-in-law sweetlips), **maṭpuna'** (bream), **bambaŋa'** (red emperor), **ŋarrawu** (mangrove jack), **wändurrk** (whiting) and the highly prized **lalü**, or **ḡiḡimu** (parrot fish).

In the sea in front of **Dhalmana** (Abbot Island) **dhinimbu'** (mackerel), **gopu** (tuna), **warrukay** (barracuda), **gaḷaya** (golden trevally) and **dhakuḡa'** (white trevally) swim around **Ŋalkaŋa** and **Gukuḡa** reefs.

On the **marrandil** (reef) and in the fish traps **ŋarrawu** (mangrove jack), **wändurrk** (whiting), **lalü** (blue tusk fish), **nyuŋala** (ox eye herring), **wäkuŋ** (mullet) and **garkuyi** (mullet) feed along the shore.



Dhiyaṅ Mayaltha and Miḍawarr baman ṅurruṅu mala yurr guyaw djāma loḷu gaṅḍamu ṅarirriw, dhiyalanydja wayaṅakurr gali'ṅur dhiyal Galwin'ku dhaṅaṅ'kuṅ ṅarirri yurr' ṅurruy gapay ga gaṭmaraṅal maypal.

Dhiyaṅ bala Mayaltha and Miḍawarr limurr dhu maypalandja buma wayaṅaṅur gali'ṅur dhiyal Galiwinkuny dhiyaṅuṅy walu ga dhuṅgarray ga maypalnydja garrwili, gumin'ka, djulkumu, dhupugaḍi, dhotay, diyamu, buthurru wuṅan, barawatharr, ṅāṅ'ka, mitawara ga girriwitji.

Ga balanyamirr Mayaltha ga Miḍawarr ṅunha gulṅaṅur gali'ṅur dhuwal galiwin'kuṅur dhuṅgarray mala maypal walal buma dhu barawatharr, bunybu, dhal'ṅara, dhān'pala, djuny'tjumu, and gayaya.

*In **Mayaltha** and **Miḍawarr** the old days people would remake the fish traps on the ocean side of Galiwin'ku and collect shellfish.*

*In **Mayaltha** and **Miḍawarr** we will collect shellfish on the westerly side of the island. The kind of maypal collected on this side at this season are **garrwili, gumin'ka, djulkumu, dhupugaḍi, dhotay, diyamu, buthurru wuṅany, barawatharr, ṅāṅ'ka, mitawara** and, **girriwitji**.*

*In **Mayaltha** and **Miḍawarr** on the **gulṅa** side of Galiwin'ku people collect **barawara, bunybu, dhal'ṅara, dhān'pala, djuny'tjumu, and gayaya**.*





garrwili



gumin'ka



djułkumu



dhupugađi



dhotay



diyamu



buthurru wuņany



barawatharr



ņāņ'ka



mitawara



girriwitji



barawara



bunybu



dhal'ņara



dhān'pala



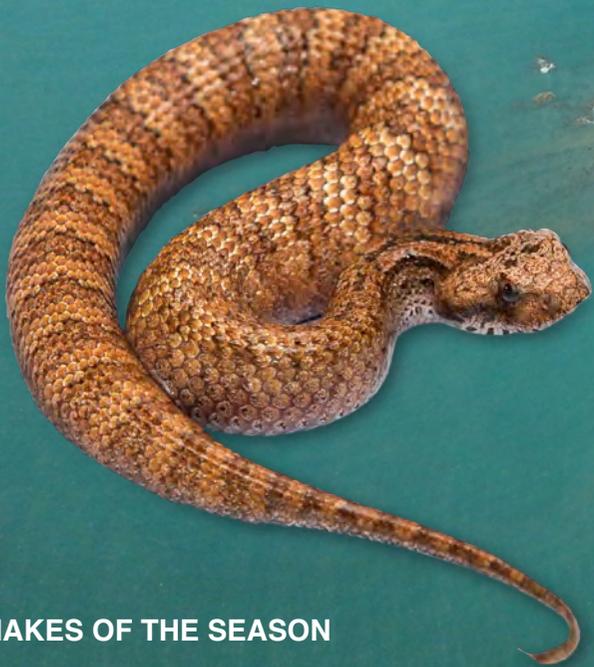
djuny'tjumu



Mayaltha warrakan minytji mikumirr yaŋara, bilitj-pilitj yurr dharrwa' mirithirr but'thunamirr, wirryay' ga wurrutj. Walal nhāma ga nhina ga malaŋur ga dar'taryun ganguriw bala rrumaŋlil, wāŋa ga ganguriny ŋayi dhu ŋathan yindithirr ga manyakkuman yan.

In **Mayaltha bilitj-pilitj** (red-winged parrots) are flying in large numbers with **wirryay'** (varied lorikeets) and the **wurruŋj** (red-collared lorikeets). The bar-shouldered doves can be seen sitting in small groups singing to the gangurri, in the forests, calling out to it to make the **gangurri** grow fat and large and healthy.







Dhiyaḡ bala waluy wittijkun ḡayi dhu dhawatḡhun marrtji liw'maram Wakunukurr ga ḡuymulu ganydjarryu ḡayi dhu marrtjiny ḡunhalatjan Wakunu.

Ga ḡunha Dhalmananḡur balanya bili yan dhambaḡiny ga galkun ga rirrakaywu rrulkarriw ga manikaywu beḡur Murrunganḡur ga dhuwal guyanḡirr ga dharrwa bapi mapu mala.



*Now is the time for the olive python to come out of the grass around **Wakunu**. The **ḡuymulu** (black whip snake) are very fast, moving through the bush.*

*On **Dhalmana** (Abbot Island) the **dhambaḡiny** or **banbalḡu** (deaf adders) are listening for their songs from their site at **Murrunga** and laying their eggs.*



Wetiy ga luka mumu ga djamarrkulin'ny ga bul'yun walunur.

Weti or **dhum-dhum** (*agile wallaby*) are eating the fat grass and their children are playing in the sun.

Bulu Miḍawarr ṅunhi ganatjirri dhapanbal, wapurarrnha, ga gurrumnha ga ṅorra' ṅunhiyiny walu nhe dhu marrtjin miyapunulil. Ga Miḍawarr ṅunhi walu bunharawnha djiltjipuy borumgu.

Midawarr ga marrtjin ṅunhi ṅuli Luṅgurrma waṭa' biw'yun ga gapuny ṅuli duwumirriyirra ga yindin duwuny mirithirra, ga rirrakaydja nhe dhu ṅāma'ny liw'ḍap dhiyal Galiwin'kuṅur munhawumirriyndja bala ṅayiny ṅuli Luṅgurrmany ga biw'yuna yan bitjana billi.

Ga waṭa'y bulu daw'maranharawnha mulmuwnha bala ṅayi dhu dhawar'yuna Miḍawarrnyndja ṅunhiny walu dharratharraminirra. Bala Miḍawarrnyndja ṅunhiny walu ṅayi dhu ṅurru-djulyuna waṭjanha ga bulu ṅayi ṅuli guyṅarmirriyirra ga guyṅarnha mirithirra nhākun murthawuy.

***Midawarr** is the season of smooth waters and time to go hunting for turtles. **Midawarr** is the season of harvesting bush fruits.*

***Midawarr** is coming as the northwest wind changes to the northeast wind, bringing rough seas and heavy waves. The sound of the sea can be heard all over Galiwin'ku early in the morning, later the east wind blows all day.*

*Knock'em down winds signal the end of **midawarr** and the beginning of **dharratharramirri** before the rain falls the wind blows very hard and the air becomes very cold.*



Cultural knowledge and content provide the starting point for collaborative planning for teaching and learning programs in schools.

This production enables and strengthens the local linguistic, biological and cultural knowledge that keeps people and their country strong.

Bush foods, animals, plants and bush medicines provide the resources for a continuing way of life, that is the inheritance of all Australian Indigenous people. Deep knowledge of the range of habitats, weather and seasonal factors that impact the availability of resources link the wellbeing of the people to the wellbeing of the Country.

