I'm working on two othe r I-vmp fidos at the moment, which are informing these notes, as I write there will be reflections on the functionality of this program as a base to our fidos.

One of them is part of the continueing work I am doing with wulundhuna and her late father, and the other is based on a report and on-going documentation of a project known as 'sharing the true stories'which was crc funded project looking into the work of proffesional health workers, indigenous health workers and translator

s,

I spent the last week out at djuranalpi for the funeral of old man (om) , my role at the ceremony being to film certain parts when possible, I filmed around 30-40 percent and did miss
one day which was quite important to wd as we had a water shortage problem,

all the trees were stripped of their leaves from cyclone ingrid and a lot were laying down. Fires had been lit from galiwin'ku to gawa, painting the trees brown in wd's words. I was asked to try and film the trees from gawa to djuranalpi and include it with the ceremony footage in the editing process, didn't get the chance to go that way , but I did get a lot of background which to give a visual clue to this aspect of the ceremonial context.

Rather than editing the footage into a single dvd, I have digitised all of the tapes into short 3-4 min sections based around differnent clan groups and individual dances and are putting them into a ivmp fido without any metadata other than a file number which relates to the original tapes and where to find the original footage if needs be. By the time I go back in a few weeks time this will be completed and hopefully the process of adding metadata and including other digital resources that wd has already made will lend us some useful insights into the practicalities and impracticalities of this software.

The alternating swirls of hair on a babies back may well be a totem, as is the north wind and I think it's going to be interesting to consider the limits of computers, and alternative impressions this cataloging may produce.

One night a series of dhuwa totems were performed, including widitj (python), blue tongue lizard, north wind, freshwater,and dhuwa sunset, the video was primarily focused on the dancers, however wd was using the digital still camera on occasions to take portraits of individual family members, in fact, inside the room where the coffin was being kept, the wall was decorated with printed images of other now deceased family .

Over 1000 people attended the ceremony, making conditions a bit tough, particularly as the cyclone had destroyed the solar water pumps, and the telephone hasn't been working for some time now, alpa put up an account at the supermarket in town, so there was a fair amount of easy to prepare food around with most family groups looking after them selves .

A large clearing had been made for the helicopters to land, one for om and another for galurrwuy, and shelters had been made in stategic locations around the house.

Permission to film had been sought from the various clan leaders before my arrival, and I was made welcome and given a place behind the singers to sit, in most cases.

Part of this story was told to me but not recorded, it goes a bit like this,

Om got asthma about a week before the cyclone while in town and decided not to go back to djuranalpi with the others that day. By Friday he was sick enough to end up at the clinic where they promptly ordered a plane (nomad) to take him to gove hospital. Once on the plane with drip and oxygen connected, the plane was started up which caused om to arouse somewhat and ask wd what the noise was, when wd explained that he was on his way to gove he asked her to tell the pilot to turn off the engine immediately or he would pull everthing out.
He then commenced to free himself from the equipment and plane and walk away. He was installed in a house somewhere , where wd told him about the impending cyclone, and that the clinic was considered to be safer. He just laughed at her , but ended up back at the clinic that night anyway somehow, where he passed away some time during the windy night. Baru (the dog) was one of the first visitors.

A whole sequence of dances were perfomed in one session, dances that contained a chronological history sequence as well as a geographical journey. There were the swords and knives of macassans, drinking and fighting of the first western collaborations, surveying and flag planting of ther miners as well as bats and octopi and plenty of other references that I have no idea of.

We have this issue of not really being able to link lots of items together without going through a metadata category. In fact a metadatsa category is a link named, a metadata category is a named relationship however various aspects of this relationship may need to be described by other relation ships, (kinships, colur coded clans) and making this link may have to be done using more words in the caption box, I still think it can work, certainly for small groups of individuals with their own computer, and different people having their own metadata sets, we will see, but this is a constant theme in my thoughts at the moment

I guess what I am trying to point out here is that if a group of dances are grouped together under , for example, 'gumatj dhuwa totems', a number of these dances may belong specifically together as a set, this is difficult to display within the larger group ,(I have been experimenting with colour coding for sub sets, rather than heading down a file tree path) except by selecting that group together and seeing which other metadata catagories they collectivly belong to, interestingly, the least amount of catagories a selected group belongs to , the more closely they may be related (the more metadata is put in the more this is the case)

Unfortunately while tring (sound of a lightbulb sponsered by microsoft) to think about this, I accidently made my tea in a cup containing a mullet head, trying to do things in the dark so as not to disturb the people

sleeping on the kitchen floor, but certainly having the wrong item (mullet head) in a set creates a different relationship to that set ie; tea, sugar ,cup hot water,- infusion and relaxing catagory, add dead mullet to set and the relationship becomes entirely different and less attractive. I've sort of lost this train of thought but it's all about how in western scientific classification systems, one 'wrong' item in a set upsets the metacatagory like platypuses did, as well as that other thing about the least amount of metadata a particular group needs the more closely that group is related as mentioned a second ago.

The old blind lady is getting her instuctions from out of the darkness somewhere and makes her way across to her blanket and pillow, holding her skirt to remain modest and keeping good track on the progress of her handbag trailing alonside of her. Her infusion set was fine, someone who knew the kitchen more intimately than me made it for her,

There has been some political power stuff going on garlkier tonight, someone apparently brought a "mm" dangerous item along and special ceremonial songs have had to be performed under the cover of darkness

L collapsed bringing up the sacred dilly bag tonight but a pretty good effort dancing up the stairs for someone that docdoers gave up on a few months ago, he seems to be recovering alright with a bit of a rub and a cigarette.,and keeping a pretty attentive ear on the singing .

Djuwarr'tmiŋ, barraŋu , gandaŋur, gunbiri, gayamirrilili, and track 4 on the christian cd, are represented in force.

Although each clan has a certain relationship to om, there has been the use of the phrase 'especially in this case' crop up a bit. Do we have a "especially" button any where, sound file- deep voice annotation, '..□ specially in this case□ it's good to remember that in the scenarios we assume , humans who know what is going on will only be using particular groups of resources to show each especially case when it needs to be shown.

I had a look into the nt archives the other day , and at their database, really hard to find things that you know are in there. The most effective part of it was the screen saver which ran through a selection of photographic images, I am also conscious? of how my own way of looking at the world is being affected by this research project.

' intergenerational transmission of indigenous knowledge using digital technologies', hides another existance of the work I seem to be doing.

The way that yolŋu begin the process of raising balanda into their notions of the world, firstly by adoption and then using schooling techniques of re-performance and song in conjunction with objects such as maps (or at least reference to a map way of looking at the world) and biblical metaphors, situates new balanda in a similar location to yolŋu children in some cases and particularly with returning yolŋu . In this way, there is sometimes little difference in the type of digital resource objects required for cross-cultural assertions as those required for yolŋu children who have had to spend much of their time performing learning tasks through the government schooling

system, or simply spending a lot of time experiencing a western objectifying view of the world and becoming familier with these structures.
It's interesting how balanda technologies tend to reflect an understanding of displacement from environment in their workings, always struggling with time and space parameters, and wanting to reference them. One of the first functions included on a consumer level digital camera is the option of a time and date print out on each image.

One of the men performing at the funeral had just come back from playing footy down south for the last 6 years,

There were conflicting stories about who was going to stay at djuranalpi after the funeral, maybe old joe from yirrkala was going to stay for a couple of months, maybe reverned alfred and family, maybe everybody leaves for a while. I am planning to go back in a few weeks with all the footage digitised and leave with the computer there on an external hard drive. If alfreds family is there it means that the school may kick into gear again,

Wd finally received a letter from her 'sharing australia's stories' grant application informing her that they had at least received it. I have since spoken briefly to the manager of that deptament and he assures me that everything is going as slowly as possible and that there are many applicants and the chances of success are slim. There will be a chance to let them know of any changes if we are successful, so I didn't mention that part of the team may have difficulty working on the project,

A lot of recording is going on anyway. Most yidaki players were carrying a little tape recorder around with them and pausing them in between song groups. I imagine that the quality of these recordings will be enough to make aout the rhythms, tones and lyrics, however allan merrits national recording project would be horrified. Several still images from the videos taken may be more useful than the videos in their entirety, even though there are probably too many sublties and variations in dances. still images would offer more oppurtunities to dance, in the same way that people telling stories are more animated than people playing stories back on dvd.

, is this the new face of the lpc. Am I a lackluster missionary?

Sometimes more than one clan is dancing/ singing at the same time in different locations, makes it hard to make two separate film segments with one camera, certainly as far as sound goes, the big difference to the film and this reality is that generally there are a thousand things going on at once. this performance genre left london stages a long time ago.

Other technical problems include the voracity of clapsticks on the sound strip of digital tapes. Most claps are so loud that the digital imprint of the sound onto the tape can eat into the image part, creating strange problems. I haven't had this problem too much, but it is difficult to have settings which correspond to both capturing voices and not heading off the scale on every 2 second clapstick.

For this reason radio mikes are not to good as they will generally be to close to the singer, and running cable mikes is a problem because singers

move and dancers rip them out of the ground. The mike attached to camera has been the most successful, especially a directional mike facing away from the clapsticks and toward the dancers.

Roles change, and sometimes recording is not the most important one.

My sleeping location is next to henry, malu to me and seemingly everybody even though he was never a reverend or anything as far as I know. From here I can watch bulaŋ getting through a bucket of kava by himself to the tune of 'give it all up for jesus.' Not sure that jesus would want any but if he turned it into spicy fish loaf and a glass of cab sav I'd be happy.

Then the storm hit, I save my swag first and put it on the veranda (camera and stuff has been stowed earlier), and then try to rescue malu who wasn't heavy enough to hold his tent down from the inside. A somewhat worried face being pelted by raindrops pressed up against the flyscreen as I try to hold the tent down with one arm and try to open the fly with the other . under one arm is his blanket and soon he's on the veranda as well. In fact everbody is on the veranda about three deep on top of my swag, the tents gone for the moment and by tommorrow the tent pegs are in all sorts of useful places.

All the rules obout who should be near each other seem to have gone with the wind and I sleep the rest of the night with my gurrungs and hope no-one minds. Generally tolerence is so great that it's hard to know the rules. A handful of people seem to be interested in doing useful things like filling the generator or making tea but the majority seem quite content to do very little and I can see why trudgen says people have fear of doing anything in case it's done wrong. This thought came later with the truck story.

The only time there was a lot of action other than dancing in the camp was when a couple of women had a bit of a blue and evryone pretended they were busy, raking, emtying rubbish, fixing up shelters, particularily those near the scene.

Being directed by malu henry is one of the more pleasant experiences, tries to tell me whats coming up and where I should be, what not to film etc.

Guess I'm writing down that stuff because I'm constantly surprised where council/ government money goes as compared to where people go.

I wonder a lot about keeping the recordings simple and obviously incomplete in order to maintain the possibility of flexible narrative making around them. It can be hard to exaggerate the quality and excitement of certain performances when the video evidence shows a few tired unfit men sweating through their best efforts, which may only assist in negative identifying characterstics to a wider audience. I think its reasonable for me to assume some knowledge of audience reaction in other parts of the country and in other countries for that matter should any of this stuff be shown one day, am I responsible?

I wonder about a catalogue of stylish ceremonial items, like thrones and exotic materials from south east asia, special hardwood clapsticks and outsourcing yidaki manufacture to bali.

Why does it always have to be text grouping metadata, why is it so hard to link thinks in databases without a heading. I can do it through colour coding, 3 items of 7 in a set might have a different coloured border, a different shaped border. , a visual marker of some kind is the only way I can think of, and this is even more difficult for audio files, or am I too concerned, maybe it's only importatn to have few resources in the organiser/ displayer as possible at any one time, which doesn't help looking for something else hidden away in files and folders on the hard drive somewhere.

Once again all these concerns disappear if the right people are involvrd in the presentation of their resources and I don't need to worry.

Another thing I can do is make different folder icons from images, this would work well for tami. In fact come someone remind me about this sometime.

I'm starting to go off the idea of columns in tami, but may warm to it again some time. There was a case the other day where someone was looking at video. Video. Video and then the next one was a still image and they wer temporarily frustrated trying toi get it to play.

Iview makes a thumbnail image from the first frame of the first movie in any set, seems difficult to make this thumb big enough to see though, but it does mean that if there is a painting or something to which group of resources relate, then an image of this painting could be used as the firrst imaghge and therefi-pdore the thumb, reducing the need for text in the metadata catagories.

What about that green turtle on the black floor of the bush out the back, where does he fit in?

The truck's empty by Sunday, the last remaining solar pump down the road isn't really working and there's a thousand people here. I am chosen to drive it back to town to fill up, first 10k's down the road in 1st gear till the gearbox warms up enough to unsieze, one b;lown tyre from the trip up flapping around and trying to see the holes in the road through the bulllet holes in the shattered windscreen. The hardest bit was gear changes allow faster speeds and a different focal point on the road , every 10km difference in speed requiring a different bullet hole to look out of. Don't want to smash the windscreen cause it stops the mud from splashing in, and it's not mine to smash.

Ironically it's raining now and the roads getting deeper and I'm getting colder and wetter and still an hour or so to go at this rate. By the time I do get to the water filling bore, the tank on the back of the truck has shifted just enough to push the tap all the way on. Find a backhoe with man in it who comes and pushes the tank back., park it under the overhead outlet and gho to turn on the water, no tap. Can't turn the truck off, key and removing fuses and shorting things out gets me knowwhere, so I leave it running, (knowing that most of the diesel has been syphened out for the

generator back at djuranalpi to keep the refrigerated coiffin going) i head off in search of a shifter. 1/2 hour later and many unhelpful meetings later I have a shifter, turn it on, -no water. Council mike happens to drive past at this point so I stop him and he organises someone else form council to arrive about half hour later (truck still running) to tell me that the taps been broken for a couple of days.

Someone else turns up and shows me how the truck can be turned off. He goes again . council man reckons I could use the fire hose at the council, truck won't start again,,,,

Needless to say this story goes on for sometime, I did eventually get a full tank of water back to djuranalpi, minus another tyre on the truck, just on dusk with no lights and ears stinging from power tripping yolŋu council boss blasting me for bringing the truck down without his permission- where's the telephone?, anyway it was his boss who gave me the keys, but not a pleasant experience, half a chicken in my belly
And the knowledge of a dry shirt in my bag.

Returning, obviously not entirely content. I was given hot tea and vegetables, and a couple of cigarettes and told that I should have been there as I missed some important pieces. This is where I became trudgenite for a moment, but the tea really was good and being pissed off while holding a sleeping baby who is your new nephew is hard really. So I just enjoyed the show and listened to the babbling brook running past me from the tap not quite being turned off after each 1 inch diameter bottle was filled from the 5 inch diameter tap on the back of the truck.[1]

One does wonder what the council and marthakal are doing with their money, but the issue for us is that without proper support everything will soon be like that.

i-view media pro is not an ideal solution but it's the best I have seen so far for at least a few reasons,
-multiple metadata catagoroes, relative db
-multiple file types, film, image, audio, text
-cross platform
-continuing to be developed at a rate of knots that we can never afford.
-free reader
-drag and drop
-can take maps
-can produce cds and html pages.

I think getting into the habit of reducing video media to mp4s to conserve space is a good habit. Maybe cameras of the near future will record in mp4 mode, national recording project willl hate that too, as the quality is about 10 percent of broadcast, but so is the file size.

Delete files can be done in two ways, one which only deletes it's reference and place in the database and one which deletes the file from the drive entirely.

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[1] Should you ever be in this position just think of all the water that is used on the average perth rose garden in summer,

sample
Someone has a map in there ivmpfido, they want to add some place n ames to it, or mark some lines on it. Go to' open with photoshop' map opens is editable, save as back into right folder or drag and drop it back onto database. Actually it;'s not that hard, if you know also about photoshop. Want to edit some vodeo, open it in final cut or I-movie,

What I am saying here is that it's about someone knowing about the other software raher than on pi̲tedce of software knowing everything, and spaces between differents softwares is just one way of catagorising things.

Interestingly, links can be made on separate photshop layes which can be invisible until opened in photoshop, need to think about layers more and linking.. someone remind of this

At anotherr level is all the softwar which allow accasss to other computers on-line, like at the uni where some one else can see your screen and take over your mouse, this can be done online as well which is useful for on-line hepland training, this can be combined with webcam etc. www.cuseeme.com for example.

Also I am happy no-has except trudgen has mentioned file trees lately.

There is an increasing number of photo mosaic information and imagery on the web, and a rumour that a photomosaic of the entire nt is being produced at the moment, like that one of paris in the zoomify site.