



WARRABARNA KAURNA!*

**Reclaiming Aboriginal Languages from Written Historical
Sources: Kaurna Case Study.**

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Doctor of Philosophy**

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* *Warrabarna Kaurna!* 'Let Kaurna be spoken!', the title of Snooky Varcoe's poem
written in 1994.

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PhD Thesis by Rob Amery, June 1998

VOLUME 2: APPENDICES

Introduction

Volume 2 is a compilation of appendices containing a set of papers and miscellaneous materials which are unpublished or not readily available. This volume is designed to be read or referred to in conjunction with the main body of the thesis, volume 1.

Volume 2 consists primarily of the following:

- sections written in conjunction with thesis chapters which provide the reader with background material on issues discussed within the main thesis.
- historical materials
- Kaurna language materials produced in conjunction with the Kaurna language programs (songs, program outlines, written exercises, assessment plans etc.)
- briefing papers.
- data

In addition to material contained in this volume, the reader is referred to material compiled by the author in 1997 for the 'Kaurna Language & Language Ecology' (KL&LE) course taught at the University of Adelaide. Two books of readings are available from The Secretary, Centre For European Studies, 7th Floor, Hughes Building for \$10 each. Volume 1 'Kaurna Sources' contains most of the primary source material on the Kaurna language, apart from T&S and TMs. The table of contents for the two sets of readings is found in Appendix A.

WARNING

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UNIVERSITY OF ADELAIDE
LINGUISTICS

KAURNA LANGUAGE & LANGUAGE ECOLOGY

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READINGS

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KAURNA SOURCES

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UNIVERSITY OF ADELAIDE
LINGUISTICS

KAURNA LANGUAGE & LANGUAGE ECOLOGY

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READINGS

VOLUME 2

ARTICLES

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Appendix B: On the name 'Kaurna'

A number of authors (Hemming, 1990; Clarke, 1991a; 1991b; Lenfer, 1993) have contemplated the origins of the name 'Kaurna'. Whilst Wyatt published in 1879, it is not known when he first used the term. Wyatt served as interim Protector from 1837 to 1839, so it is likely that he did in fact record the term during this period in reference to 'Encounter Bay Bob'. However, Encounter Bay Bob's primary identity is uncertain. As his name suggests, he hailed from Encounter Bay, and was in fact the first South Australian Aborigine to petition the Governor for land. His land was already taken by colonists and was granted another block of land in the Encounter Bay district by Governor Gawler. In 1839 Encounter Bay Bob came to Adelaide and lived with Kadlitpinna, otherwise known as 'Captain Jack' (originally from the Para River district, Gawler) at Piltawodli. He taught missionary Schürmann a language other than Kaurna (presumably Ramindjeri), with which Schürmann was later able to use to communicate with the Murray River peoples. 'Encounter Bay Bob' was known to Schürmann by a Ramindjeri name, Tammuruwe Nankere (Schürmann journals 9 November 1839), though Wyatt records the name Parroo paicha for "Bob of Encounter Bay". Parroo paicha appears to be a Kaurna name and most likely corresponds to T&S *paru* 'meat' + *paiya* 'deadly; venomous; reptile'. This name possibly meant 'edible reptile' or 'deadly meat'. Encounter Bay Bob had strong links both with the Kaurna and the Ramindjeri and had had a close relationship with the sealers from Kangaroo Island prior to colonisation in 1836 (Cumpston, 1970: 179). Accordingly, he was engaged by the police to act as an interpreter with the Murray River people. Was Encounter Bay Bob's tribe the Ramindjeri or was it the Adelaide Tribe, or Kaurna as we know it today? This is an open question. As Hemming (1990: 128) points out, to establish Encounter Bay Bob's "cultural classification" we would need detailed genealogical information. According to Clarke (1991b: 100) "in all contexts in which Encounter Bay Bob is mentioned by Penney [see below], his membership of the large Lower Murray cultural block is suggested".

Though the word 'Kaurna' was never recorded by T&S or other nineteenth century observers apart from Wyatt, there are several phonologically similar terms, including *karnu* 'mountain' (T&S record *karnu warra* 'a northern dialect') and *kauanda* 'north'. However, Encounter Bay Bob hailed from the south, so these terms do not seem to make much sense.

However, there is reason to believe that the word 'Kaurna' in fact derives from Ramindjeri *kornar* 'men; people', the plural of *korni* 'man, person' in Ngarrindjeri, a term used by Dr Richard Penney used the term (spelt *corra*) in the 1840s in reference to the people of the Lower Murray (see Clarke, 1991b: 98-100). There are many examples throughout Australia of languages and language groups or 'tribes' being named with the word for 'man; person' or 'men; people'. These include Tiwi 'man; person', Nyungar 'man; person' and Yolngu 'person'. Most contemporary names for Indigenous peoples, most who no longer retain their languages, are known by these kinds of words. Examples include Koorie (used in NSW and Victoria), Palawa (used in Tasmania); Murrie (used in Queensland) and Nunga (used in the southern parts of South Australia).

Indeed, as pointed out in the main text, one of the names recorded in the nineteenth century for the Kaurna was *Meyunna* (Lit. 'people'), used in reference to Mullawirraburka 'Onkaparinga Jack', one of T&S's main informants. Wyatt used the term *Kaurna* in opposition to *Meeyurna*. Neighbouring groups were known to the Kaurna by names which typically included the word *meyunna* 'people'. Examples include *pitta meyunna* (lit. 'goose people') for the Ngayawang; *Marri Meyunna* (lit. 'east people') presumably referred to the Mt Barker or Permangk people; *Parnka Meyunna* (lit. 'lake people') for the Ngarrindjeri; *Wirra Meyunna* (lit. 'forest people') most likely referred to the Ngadjuri; whilst *Patpa Meyunna* (lit. 'south people') most likely referred to the Rapid Bay clan of the Kaurna people. According to Klose, the people living at Piltawodli 'the Native Location' were known as the *Tarralye Meyunna*

'stockade men' though formerly they were known as the *Wito Meyunna* (lit. 'reed men').

Whilst Wyatt first used the term 'Kaurna' and Howitt (1904) uses it to refer to people of the Adelaide Plains placing it on a map just to the north of Adelaide, it is Tindale who seems to be responsible for the widespread use of the label 'Kaurna' to refer to the people of the Adelaide Plains (Hemming, 1990: 132). At a meeting of the Anthropological Society of South Australia in 1926, Tindale suggested that 'Kaurna' was the correct term for the Adelaide tribe and claimed that Ivaritji confirmed this (Tindale, 1974: 133), though as Hemming (1990: 132) points out, the circumstances in which Ivaritji (generally recognised as the last fluent speaker) used or agreed with the use of the term are not provided (Clarke, 1991b: 98) also questions whether Ivaritji "actually recognised 'Kaurna' and in what sense". Interestingly, Ivaritji herself, in an interview with the *Advertiser* described herself not as Kaurna, but as a member of the "*Dundagunya* tribe". Note that *Dundagunya*, no doubt a version of *Tandanya* or *Tandanya* is the Kaurna name Adelaide south of the Torrens (T&S, 1840: 75). Tindale used this as a name for the clan that identified with the area now occupied by the city of Adelaide.

Tindale (1974) also provides a long list of additional names by which the Kaurna people were known and a list of references as follows:

Alt.: Kaura (misprint for Kaurna), Coorna, Koornawarra, Nantuwarra ("Kangaroo speakers," name given to northern hordes), Nantuwaru, Nganawara, Meljurna ("quarrelsome men," said of northern hordes of Kaurna), Kurumidlanta (Pangkala term, lit. "evil spirits", Milipitingara (MS), Midlanta (another name given by Pangkala), Widninga (Ngadjuri term applied to Kaurna or Port Wakefield and Buckland Park), Winaini (horde north of Gawler), Winnainie, Meyu ([meju] = man), Wakanuwan (name applied by Jarildekald to this and other tribes, including Ngaiawang), "Adelaide tribe," Warra (means "speech" a name for language), Warrah, Karnuwarra ("hills language," a northern dialect, presumably that of Port Wakefield), Jaitjarawa ("our own language"), Padnaindi (horde name), Padnayndie, Medaindi (horde living near Glenelg), Medaindie, Merildekald (Tanganekald term also loosely given to Peramangk), Merelde (Ramindjeri term applied most frequently to the Peramangk but also to the Kaurna).

Ref.: J. Stephens, 1839; Williams, 1839; Teichelmann, 1840 <sic 1841>; Teichelmann and Schürmann, 1840; Gell, 1842; South Australian Register, 1842; Cawthorne, 1844 MS, 1926; Moorhouse, 1844; Schürmann, 1844; Eyre, 1845; Behr, 1848; Wyatt, 1879; Mueller, 1882; E. Stephens, 1889; East, 1889; McKinlay in Howitt, 1904; Howitt, 1904; Howchin and Gregory, 1909; Strehlow, 1910; Parkhouse, 1936 <sic 1923>; Tindale, 1931 MS, 1936, 1940; Tindale and Mountford, 1936; Berndt, 1940; Tindale and Lindsay, 1963.

(Tindale, 1974: 213)

I have made some effort to find out when various Kaurna people first heard the word 'Kaurna' used. Many Kaurna people report hearing the word 'Kaurna' only within the last 20 years or so, though some do report growing up knowing the word. Most Kaurna people were born since Tindale used the term. To what extent the term was used prior to Tindale's use of it in 1926 is unknown. Though some Kaurna people have only become aware of the term 'Kaurna' in comparatively recent times, some of these same people have always been aware of their links to the people of the Adelaide Plains.

Questionnaire**15th October 1996**

This questionnaire is designed to generate information about the Kurna language, where and how it is being used. The information will be used in the writing of a thesis on the reclamation of the Kurna language. Respondants will not be identified unless they wish to be specifically acknowledged for views they might hold or information supplied.

Thank you for your cooperation.

Rob Amery

1. What does the Kurna language mean to you? Is it important? If so why?

2. What did you know about Kurna growing up as a child?

3a. How many Kurna words do you know?

None	Several	A doz. or so	Scores	Hundreds
------	---------	--------------	--------	----------

Which ones?

3b. How did you come to know these words?

Learnt it as a child	Picked it up recently	Learnt it in a course	Learnt it from a book
----------------------	-----------------------	-----------------------	-----------------------

4a. Do you use the Kurna language?

At home? At work? With relatives or friends?

4 b. What Kurna words/phrases/expressions/songs do you use?

5. What comments have you heard from family, Kurna people, other Nungas and the community generally about the Kurna language?

6. What possibilities do you see for the Kurna language in the future?

7a. How do you see the relationship between language and identity?

7b. In your view, what makes a Kurna person? Is a knowledge of the Kurna language at all important in this?

8. Should Kurna be taught in schools?

Do you think Kurna should be taught to all school students, both Aboriginal and non-Aboriginal?

Should it be compulsory or strictly elective?

9. Who should have access to the Kurna language?

10 Are you aware of any Kurna names being used?

- a) to name children
- b) pets
- c) clubs or organisations
- d) other

10. Do you have any other comments?

Name (optional) _____ Position _____

Do you wish to be identified if quoted within the thesis?
If you have any questions or concerns, please contact Rob Amery Tel 3033405 (W) 3732967
(H)

**Questionnaire
Kaurna Plains Early Childhood Centre**

10th August 1996

This questionnaire is designed to generate information about the Kaurna language, where and how it is being used. The information will be used in the writing of a thesis on the reclamation of the Kaurna language. Respondants will not be identified unless they wish to be specifically acknowledged for views they might hold or information supplied.

Information gained here will also help us to provide appropriate support and assistance to the Kaurna program within the KPECC.

Thank you for your cooperation.

Rob Amery

1a. What role does Kaurna play within the KPECC?

1.b Why is the Kaurna language taught within the KPECC?

2.a. What Kaurna language materials are used?

2b. Which Kaurna materials are most popular with the children?

3. What Kaurna words/phrases/songs do children use spontaneously?

4a. How do parents/caregivers feel about the Kaurna language?

4b. What comments have you heard from parents, staff or the community generally about the Kaurna language?

5. How can we provide more support for the Kaurna language within the centre?

6. Have the Kaurna resources on the computer been useful?

7. What possibilities do you see for the Kaurna language in the future?

8. Do you have any other comments?

Name (optional) _____ Position _____

Do you wish to be identified if quoted within the thesis?
If you have any questions or concerns, please contact Rob Amery Tel 3033405 (W) 3732967
(H)

**Questionnaire
Kaurna Plains School**

10th August 1996

This questionnaire is designed to generate information about the Kaurna language, where and how it is being used. The information will be used in the writing of a thesis on the reclamation of the Kaurna language. Respondants will not be identified unless they wish to be specifically acknowledged for views they might hold or information supplied.

Information gained here will also help us to provide appropriate support and assistance to the Kaurna program within Kaurna Plains School.

Thank you for your cooperation.

Rob Amery

1a. What role does Kaurna play within Kaurna Plains School?

2. Do you use Kaurna words/phrases/expressions within your classes? with other staff? at home? elsewhere?
Please give examples.

3.a. What Kaurna language materials are used within KPS?

3b. Which Kaurna materials are most popular with the children?

4. What Kaurna words/phrases/songs do children use spontaneously?

5a. How do parents/caregivers feel about the Kaurna language?

5b. What comments have you heard from parents, staff or the community generally about the Kaurna language?

6. How can we provide more support for the Kaurna language within the school?

7. Have the Kaurna resources on the computer been useful?

8. What possibilities do you see for the Kaurna language in the future?

9. Do you have any other comments?

Name (optional) _____ Position _____

Do you wish to be identified if quoted within the thesis?

If you have any questions or concerns, please contact Rob Amery Tel 3033405 (W) 3732967 (H)

Questionnaire
PWAC Inbarendi College

10th August 1996

This questionnaire is designed to generate information about the Kurna language, where and how it is being used. The information will be used in the writing of a thesis on the reclamation of the Kurna language. Respondants will not be identified unless they wish to be specifically acknowledged for views they might hold or information supplied.

Thank you for your cooperation.

Rob Amery

1a. Why did you enrol in the Kurna course at PWAC?

1.b If there was a choice between studying Pitjantjatjara and Kurna at PWAC which would you choose? Why?

2.a. What did you know about Kurna prior to doing the course?

2b. How many Kurna words did you know before doing the course? Which ones?

3a. Do you use Kurna outside of the Kurna language classes?
 At home? At work? With relatives or friends?

3 b. What Kurna words/phrases/songs do you use outside of the Kurna classes?

4. What do you intend to do with your knowledge of the Kaurna language (if anything)?

5. What comments have you heard from parents, staff or the community generally about the Kaurna language?

6. What possibilities do you see for the Kaurna language in the future?

7. How do you see the relationship between language and identity?

8. What are your views on the approach taken in the teaching of Kaurna at PWAC? Do you have any suggestions for improvement?

9. Who should have access to the Kaurna language?

Do you think Kaurna should be taught to all school students, both Aboriginal and non-Aboriginal?

Should it be compulsory or strictly elective?
10. Do you have any other comments?

Name (optional) _____ Position _____

Do you wish to be identified if quoted within the thesis?
If you have any questions or concerns, please contact Rob Amery Tel 3033405 (W) 3732967 (H)

Questionnaire
Kurna Language class Tauondi Inc.

10th August 1996

This questionnaire is designed to generate information about the Kurna language, where and how it is being used. The information will be used in the writing of a thesis on the reclamation of the Kurna language. Respondants will not be identified unless they wish to be specifically acknowledged for views they might hold or information supplied.

Thank you for your cooperation.

Rob Amery

1a. Why did you enrol in the Kurna course at Tauondi?

1.b If there was a choice between studying Pitjantjatjara and Kurna at Tauondi which would you choose? Why?

2.a. What did you know about Kurna prior to doing the course?

2b. How many Kurna words did you know before doing the course? Which ones?

3a. Do you use Kurna outside of the Kurna language classes?
 At home? At work? With relatives or friends?

3 b. What Kurna words/phrases/songs do you use outside of the Kurna classes?

4. What do you intend to do with your knowledge of the Kurna language (if anything)?

5. What comments have you heard from students, staff or the community generally about the Kurna language?

6. What possibilities do you see for the Kurna language in the future?

7. How do you see the relationship between language and identity?

8. What are your views on the approach taken in the teaching of Kurna at Tauondi? Do you have any suggestions for improvement?

9. Who should have access to the Kurna language?

10. Do you have any other comments?

Name (optional) _____ Position _____

Do you wish to be identified if quoted within the thesis?

If you have any questions or concerns, please contact Rob Amery Tel 3033405 (W) 3732967 (H)

Appendix D1.1: Excerpts from Teichelmann & Schürmann (1840)

OUTLINES OF A GRAMMAR,

VOCABULARY,

AND PHRASEOLOGY,

OF THE

ABORIGINAL LANGUAGE

OF

SOUTH AUSTRALIA,

SPOKEN BY THE NATIVES IN AND FOR SOME DISTANCE AROUND
ADELAIDE.

BY C. G. TEICHELMMANN,
C. W. SCHÜRMMANN,
OF THE LUHERAN MISSIONARY SOCIETY, BRESDEN.

ADELAIDE,
PUBLISHED BY THE ALPHONS,
AT THE SALIVE LOCATION,
1840.

TO

HIS EXCELLENCY THE GOVERNOR,

AND OTHER

CHRISTIAN FRIENDS

WHO HAVE KINDLY SUPPORTED THE MISSION AMONGST THE
SOUTH AUSTRALIAN NATIVES,

THIS PRODUCTION

IS MOST RESPECTFULLY DEDICATED

BY

THE AUTHORS.

a	sounds as the same letter in <i>harp, hard</i>
ā	" " <i>wall, ball</i>
e	" " <i>tell, spell</i>
i	" " <i>fish, dish</i>
o	" " <i>come, some</i>
u	" " <i>full, pull</i>

From this it will be seen that each vowel has one sound merely, except *a*; the quality of it is the same, but it may be long or short, i.e. its quantity may vary.

3.—DIPHTHONGS.

ai	sounds nearly as <i>i</i> in <i>wine</i> , or <i>I</i>
au	sounds as <i>ow</i> " <i>now</i>
oi	" " <i>oil</i>

ui corresponds with no English diphthong; but when *u*, as it sounds in *full*, and *i*, as in *fish*, are pronounced rapidly together, the reader will then pronounce this diphthong correctly.

NOTE.—These diphthongs are either original, as in *paia*! *paia*, *paigu*, *nguitkura*, *voimbanoimbandi*, *tau*, or they are produced when a vowel, or such consonant whose nature partakes of that of a vowel, occurs in juxtaposition with another vowel; as in *Wraipina*, from *wira* and *ipina*; *gammama*, from *gamma* and *gamma*; *Karrawera*, from *karra* and *wira*; *ngaitiyia*, from *ngaiyo* and *iyia*; *meuyia*, from *meyu* and *iyia*; &c.

Every word in this language terminates in a vowel; but syllables may terminate either in a vowel, or one or two consonants. If we except the nasal *ng*, there are, comparatively, few words in which syllables terminate in more than one consonant. The following two consonants terminating syllables have been met with:—

- rn*, as in *manuktye, karnkandi*
- rl*, " *gurtle, kurtio*
- dl*, " *kudlyo, tudlyo*

rt, as in *purpurendi, nurlpandi*
nt, " all terminations of *intya, antya*, and in other words
ln, " *tilya, gailgandi, mulyo*
nk, " *tinkeyo, tankyelli*. This sound, however, is nothing more than the nasal *ng* before a soft consonant, as *g*.

Whenever a syllable ends in one of these figures, the following begins with a consonant; so that the reader cannot err in the pronunciation of these words, as will appear from the examples given. Every two other consonants meeting with each other in a word must be so pronounced, that the second one begins the following syllable. So also, when two vowels meet in one word, the second belongs to the next syllable, except it is one of the diphthongs; but where two such vowels occur which do not form a diphthong, the second is marked by the *diacressis* (thus—''); as in *karrawandunga, nangurilo*, &c.

Before concluding this paragraph, it is necessary to mention a few letters which are frequently changed or omitted, even amongst one and the same tribe:—

- Ng*, when preceded by another word, is frequently dropped; as *ngaityo nodli*, my house; but *Nganda aiyo mettelit mullhama?* Who took away my property?
- B* is confounded with *p*; *d* with *t*; and *g* with *k*.
- R* is changed with *l* or *d*; as, *kurlana, kullana*; *gurla, gadla*; *onurla, mulla*.
- R* omitted before *n*; as, *manuktye, manuktye*; *nangandi, mangandi*; *narrati, nunti*.
- R* before *t*, changed into *l*; as, *ngartendi, ngatendi*; *nartta, natta*.

If a word end in *o*, and an affix or termination is added, then *o* regularly is changed into *u*; if in *e*, then *e* is changed into *i*; as, *kudno, kudnitya*, *kudnuna*; *illo, idurla*; *nartto, muntung-ga*; *kaure, kawutya*, *kauringga*; *purkaiye, purkaiyidla*; &c.

PARTS OF SPEECH.

NOUNS.

They are either substantives, adjectives, or pronouns. They all sustain changes in regard to number and cases, but appear to have one gender in common, if female proper names are excepted.

SUBSTANTIVES.

In regard to origin, the substantives are either—

- 1.—Primitive; as, *megu*, man; *nanto*, kangaroo; *medo*, sleep; *tarra*, shade; *tirra*, obstacle; &c.—OR,
- 2.—Derivative; as, *bakkebakketi*, knife, from *bakkenai*, to cut; *tauraiti*, abusive language, from *taurandi*, to scold; *naruriti*, charm, from *narurandi*, to charm, enchant; *mette hitilla*, thief, from *mettendi*, to take away, steal; *taleitella*, builder, from *talenli*, to build, erect; *mudarta*, a bone worn through the *septum nasi*, from *mulla*, nose; *mukartiana*, hat, from *mukarta*, head; *turiana*, jacket, from *turta*, the arm; *vilhuti*, summer season, from *nilto*, a star; *parvati*, autumn, from *parva*, a star; &c.—OR,
- 3.—Compound; as, *kuyamegu*, fisherman (*kaya* and *megu*); *pa-nakawne*, well-water (*pauba* and *kawne*); *mindanorta*, navel (*minula* and *norla*); *narragarburka*, beggar (*narragarandi* and *burka*); *nungarburka*, spoiler (*nungarandi* and *burka*); *tillikaraiti*, girdle (*tiali* and *kurandi*); *kuraburka*, person fond of home (*kura* and *burka*); *tukwangki*, mother of little children (*tuku* and *angki*).

DECLENSION.

The following is a specimen of the declension of substantives, which also applies to adjectives. It will be seen that the number and cases are formed by affixes, or terminating syllables:—

TABLE OF AFFIXES.

Sing.	Dual.	Plur.
Nom. la (la, dia)	la (la, dia)	nna
Gen. ko (na,)	ko,	ko (iya)
Dat. nni,	nni,	nni
Acc. la (la, dia),	la (la, dia),	nna
Act. } lo (lo, dio)		
Abi. }		

EXAMPLE 1.

Sing.	Dual.	Plur.
Nom. Tinypara, a (or the) boy, youth,	tinyparula, two boys	tinyparana, boys
Gen. Tinyparana,	tinyparilakko,	tinyparanakko
Dat. Tinyparanni,	tinyparullanni,	tinyparananni
Acc. (the same as the Nom.)		
Act. } Tinyparulo		
Abi. }		

EXAMPLE 2.

Sing.	Dual.	Plur.
N. Ngaitiyai, my mother,	ngangkida, two females,	ngankinna, females
G. Ngaityauko (ngang-kinna,) of the female	ngangkidlakko,	ngangkinnakko
D. Ngaityainni,	ngangkidlanni,	ngankinnanni
A. (the same as the Nom.)		
A. } Ngaityaidlo		

NOTE 1.—It will be seen from the table of affixes, that the general termination of the nominative dual is *la*; but as yet, no fixed rule can be given for those letters by which the dual termination is joined to the root, or the nominative singular: almost every tribe or large family, though speaking the same dialect, differs from the other in this respect. It appears, however, that the dual of words ending in *a*, *o*, or *u*, is formed by adding *rla*; and of those ending in *e* or *i*, by adding *dla*; as, for instance, *kawne*,

OF MOODS AND CONJUGATION OF THE VERB.

It cannot as yet be stated how many moods and tenses there are, and what ideas they express. Both moods and tenses are in general expressed by terminations. The indicative mood is the most known, and its tenses are evidently used for other moods. Instead, therefore, of giving an insufficient example of the conjugation, it has been preferred to give the following explanations:—

1.—INDICATIVE MOOD.

The Present Tense is expressed by the termination, *nđi*, which remains in all persons and numbers the same; as—

Manyarend'aii—I am cold
Nindo ngaii manta kurri kurrendi—You accuse me of lying
Nanturlo ba kattendi—The horse carries him
Ngadli meyurti tikkandi—We are sitting without company
Nanturlo tutanga maiendi purla—Both the horses are grazing

The Preterite, or Aorist, *tti*, throughout all persons and numbers; as—

Ngatto yakko pumo tarratti—I did not carry a net bag about me
Nauwe pillarna nindo punggetti?—How many opossums didst thou kill?
Ngattaiyangga pa pudloretti—He told me
Mikawommannga ngarraiya tikketti burkanna—On (at) Mika plain, lived many old men

The Perfect, *a, i*, or *o*, in all persons and numbers; as—

Ngatto ninna kaiya—I have sent you
Ngannaiya nindo pinde meyu kunda—Why have [you killed the European?
Ngando ninko panyapi pungi?—Who has killed your brother?
Yellakinyanda ngadlu budni—Just now we have arrived
Ngainlya parna wanggi?—What have they said?

The Future, *ta* (and, according to the dialects, in *ita, ota, ngutta*), throughout all persons and numbers; as—

Parru yetanna ngai murreota—I shall go to the meat land (that is, hunting.)

Tarkari ngadlu nungkoanda budnaota—At a future time we shall return
Nalla allatti na nungkoanda budnamingutta?—When will you return?

2.—THE IMPERATIVE MOOD.

There occurs no common termination for the imperative, neither does there appear to be any distinction of time in it; the following may give the reader an idea of the formation of this mood:—

<i>Active Verb.</i>		<i>Neuter Verb.</i>	
<i>Sing.</i> Kundando, <i>beat, thou</i>		Tikka, <i>sit, thou</i>	
Kundaingi, <i>let him beat</i>		Tikkaingko, <i>let, &c.</i>	
<i>Dual.</i> Kundaingwa, <i>beat, you two</i>		Tikkaingwa	
Kundarla, <i>let them two beat</i>		Tikkaarla	
<i>Plur.</i> Kundainga, <i>beat, you</i>		Tikkainga	
Kundanna, <i>let them beat</i>		Tikkanna	

It will be seen that each person of this mood is formed, in most instances, by the last or more syllables of the answering pronoun except in the third person singular, where there are other forms (*ki* for the active, and *ko* for the neuter verb.) The second person singular of the neuter verb, and those that terminate in *rendi*, is the pure root of the verb, or the present when the termination *nđi* is thrown off.

3.—THE PROHIBITIVE MOOD.

This terminates in *arti, rti, ngutti, oli*, or *tti*, in all persons and numbers the same. The general termination is *ti*, which appears again in its adjectival form and privative signification, *tinna*; as, *rearratina*, dumb, deprived of speech; but *warratti* (viz., *tikangga*), be silent; hold your tongue. All other variations in it belong partly to the dialects, or depend upon the part of speech to which this termination is affixed, as it may be joined to nouns—in which case the European must supply an auxiliary verb, of which the language appears destitute; as, *ngunyarngutti*, be not naughty; *bilyabilyatti* (viz., *tikkaringwa*), make a less noise;

- Ngungyawalei, *s.* play; dance; *corroboree*
 Ngunyendi, *v.n.* to be glad; laugh
 Ngunanya, *s.* the pit of the arm; *axilla*
 Ngurko, *s.* tuft of grass
 Ngurlo, *pron. dem.* that; yon; the agent
 Ngurlourla, *!ind.* those two
 Ngurlourlakko, *dual.* of those; their. See Outlines of a Grammar
 Ngurlintya, *pron. indef.* some one; somebody
 Ngurreka, *s.* blossom; flower
 Ngurrendi, *v.a.* to throw with the *wiri*;
 Ngurro, *s.* back; backside. *Wollu ngurrunyga*, at the back of the
 house
 Ngutandi, *v.a.* to frighten; threaten
 Ngutoworta, *s.* chin
 Nguwarra, *adv.* there along; as *ngunarra palni*, go round
 Nguya, *s.* pustule; the disease of small-pox, from which the
 aborigines suffered before the Colony was founded. They uni-
 versally assert that it came from the east, or the Murray tribes,
 so that is not at all improbable that the disease was at first
 brought among the natives by European settlers on the eastern
 coast. They have not suffered from it for some years; but
 about a decennium ago it was, according to their statement,
 universal; when it diminished their numbers considerably, and
 on many left the marks of its ravages, to be seen at this day.
 They have no remedy against it, except the *nguyapali*;
 Nguyapali, small-pox song, which they learnt from the eastern
 tribes, by the singing of which the disease is believed to be
 prevented or stopped in its progress
 Nguyondi, *v.a.* to warm; to make warm
 Nguyorendi, *v.r.* to warm one's self

P

- Pa, *pron. pers. 3d sing.* he, she, it
 Padlatya, to him; for him; as *padlatiya padni*, go to him
 Padlatyanungko, from him
 Padlo, *s.* hair; fur of animals; plumage of birds
 Padlo, *pron. pers.* he, she, it; the agent
 Padloppendi, *v.a.* to kill
 Padlokundandi, *v.a.* to slay
 Padloni, *v.n.* to die; *v.a.* to desire; wish; long; as *mae pad-*

- loneni' ai*, I desire food; *kuri palloni' ai*, I wish to have a
 dance
 Padloninyerla, *adj. comp.* strongly desiring; longing
 Padlopaldunya, *adj.* dying; old person
 Padlopalandi, *v.a.* to kill by throwing or beating
 Padlourlaintya, *pron. dem.* dual; these two here; corresponding
 with *idlourlaintya*, those two
 Padluntyilla, *s.* a deceased person
 Padmendi, *v.n.* to jump; leap
 Padmipadminya, *adj.* jumping
 Padna, see *parna*
 Padnendi, *v.n.* to go; walk; travel; the same as *murrendi*
 Padnipadninya, *adj.* quickly going; running
 Padyotti, *adj.* blind; a blind person
 Paia, *int.* expressive of wonder or astonishment at the sight of
 something new or unexpected
 Paiani, *v.a.* to bite; chew; as *nimo paiandi*, to chew gum; to
 understand; as *warra paiandi*, to understand the language
 Paiaerandi, *v.a.* to bite; chew
 Paiaerandendi, as *manya paiaerandendi*, it becomes very cold
 Paiani, *v.a.* to seek; look for; examine; be thinking
 Paierendi, the same
 Paierappendi, *v. caus.* to make one seek or inquire
 Paininggga, *adv.* sometime ago; long ago; formerly. See *lukki*;
 Painingiana, *adj.* former; late
 Pinggaintyerlo, *comp.* of a remote time; ancient
 Paintya, *pron. dem.* that one
 Paintya, *adv.* there, or here. It corresponds with *yaintya*; as
Paintya nima wandecota? Ne yaintya.—There will you sleep?
 Yes, here
 Paipurla, *s.* grease; fat; oil
 Paipurlu, *adj.* irritable; quarrelsome
 Paipurlurti, don't be excited, passionate
 Patya, *s.* vermin; reptile; monster; any dangerous or disliked
 animal; *int.* expressing wonder or admiration
 Patyabulti, *s.* old woman
 Patyowatti, *s.* a thin pointed bone, to the broad end of which is
 attached a piece of quartz. Its effects when applied to the eye,
 is, they say, to produce blindness
 Palandi, *v.a.* to knock; push; throw; beat; pluck off; pull out

- Parni tirriappindo
Draw nearer here
- Parnu wolianna padni padni iri
Go to his house, and ask your-
selves
- ngatindo
Where are the boys?—He has
taken them already
- Tingaranna wa?—Yellara padlo
Come when the sun rises
- parna kangki
I will warn my feet (dual)
- Tindo kuma bullo parni kawai
To-morrow we shall see our-
selves again
- Tidmarla nguynaturla
Lest he should find fault with me
- Tindourlo adli nakkoreuta
The hatchet slipped off
- Tauattoi ai padlo
The sun is now in the west
- Tammaaku mari
The man is full of anger; be
silent, lest he enchant you
- Turlabutto meyu; nurrettaai
Warriya, I will sit there
- nunyarrettinga
Where will we boil water?—I
do not know
- *Waritya*, ia tikkaing ai
Whence is that jacket? You
most likely stole it.—He gave
me—Yungki ai padlo—yakko
atto metti
- Wadangkō padlourlainiya turte-
anula? Metti biri nindo purla.
—Yungki ai padlo—yakko
atto metti
- Wortanna ngaityo nunngurro-
andi mannyaurlyo, wodlingga
ba waienetti. Yakko ba bud-
netti manya, burro ai wod-
lingga tikkaninyida; mad-
lanna manya budnetti, worl-
tangga ai tikketi wodlingga.
Manti ai inganetti manyarra
wodlingga—nammu ai war-
rumna, ba budhinda manya.*
- Wanda innauntya paru
Put the meat down there
- Warriyanni mai yungainga;
Give food to *Warriya*; he
karradlonungko pa yellara
buhni; tidi yetari pa
hunger has exhausted him
- Wanti ninna?—Gadla tauari-
kanna
Whither you?—To the large
fire

* Thus a native was speaking, after he had moved all his luggage out of the house, in order to finish it, when he was lying outside, and rain came on unexpectedly.

- Warpunna wilitaringa, meyunna,
nganta makketiya
Men, let your bones be strong
so as to shake well (as at the
native dance)
- Warra manmango ninko yunga
Answer your brother
- Wanti ninna?—Nindaitya ai
Whither are you going?—To
morrendi
you I am going
- Wanti pa padni?
Whither is he (she, it) gone?
- Wa ninna morrenutta?
Where are you going?—I will
go out to the meat country
- Warro
Whither shall I spit?
- ai morrenutta parro yerta
From whence did you come?—
Whither shall I spit?
- Wanti atto tadii patteota?
From whence did you come?—
Whither shall I spit?
- Wadangkō ninna budni?—Wod-
lunungko
From the house
- Walta manmango
Tie it closer; tighter
- Wakwakurna, kuma wodlingga
You children must be in another
house
- tikkainga
Wherewith shall I ram?
- Wadlo atto kadlota?
Go out of doors
- Waruanna padni
Where is your husband?—He
is gone out
- Waninko yerlanna?—Warrungga
Give it to me; I will do it
- Yungando, wappreatto
By and by, we will go to bed
- Yangadli medurra wandeadii
Has he given you food already?
- Yellara ninna padlo mai yungki?
—No, he has not given me
- Yakkyrni ai padlo yungki
I believe a white man will not
die of the charm
- Yakko pindi meyunrutllo pad-
lota yaillyandi atto
Don't you like my house? I
told you to-day, that you
should sleep in my house
- Yakko nindo muiyo manki aiyo
wodi? Ngatto ninna turko
yellara aiyo wodlingga ninna
wandelitya
You must not kill a white man,
lest you be hanged. Be af-
raid; why are you bold?
- Yakko nindo pindi meyu kun-
data, tittappettoi. Waien-
inga; ngamaitya na waiwil-
tanna?
- Yandadiindi nakkoiindo
By and by you shall see it
- Yakko wakinarla kartamneru,
Kartamneru is not bad, because
he came afar (to see us)
- karradlonungko pa murri
Do you not know the word (or,
what has been told?)—I do
not know it
- Yainya wandinga; ngai narta
You remain here; I shall now
go (i.e. good night)

Yaintya tikkanesta wodlingga; I shall remain here in the house;
 ngarambuland' ai.—Gû I am exhausted.—Very well
 Yallara tadi budna budnai Just now it began to boil
 Yangadindi, tindo wogarta tik. By and by, when the sun will
 kaitaurlo ngai budnata be in the west, I shall come
 Yerra matanungkurundi puin- They reproach each other on
 gurruwiyra account of the *puingurro*.

A specimen of the difference of dialects spoken, the one by the native called King John, and the other by the native called Captain Jack.—

KING JOHN.

Natta murriendi adlu; paini
 paininga adlu yaintya tikki;
 kutyonllanda tikkaneadlu paru
 paintyingga, kudyonilla yer-
 tangga. Yaintya atto natta
 kundo puma yerta.

CAPTAIN JACK.

Natta padnend' adlu; bukki
 bukki adlu yentya tikki; kumar-
 nilla yertangga tikkaningadlu
 paru paintyingga. Yentya atto
 kundo puma yerta.

KING JOHN.

Yakko nimna yerta budnan-
 ditta; nuruti murreni; kudda
 tikkaningai, bappra yuwettoiaini.

CAPTAIN JACK.

Yakko nimna yerta budnan-
 ingutta; nuruti padni; kudda
 tikka midgei, bappra ngai yiwet-
 toai.

Now let us go farther; for-
 merly we lived here for some
 time; elsewhere we will live,
 upon another district, where
 meat is at hand. Here I feel
 now anxious for another district.

You shall not come hither;
 go off; I will be alone, else I
 cannot be circumcised.

NAMES OF PLACES AND RIVERS.

BUKARTI—LLA, the site of Hahndorf, in the Mount Barker district
 KARRAUNDO—NGGA, Hindmarsh Town
 KARRAUWIRRAPARRI, the River Torrens
 KARTA, Kangaroo Island
 MAIIPA—NGGA, Maspunga Plain
 MIKAWOMMA, the plain between Adelaide and Port Adelaide
 MULLAWIRRA, the forest on the east side of the Aldinga Plain, from
 which King John derives his native name
 MULLEAKKI, the Para River
 MURTAPARRI, the last creek on the old road to Encounter Bay
 NGALTA, the Murray River
 NGALTI—NGGA, Aldinga Plain
 NGAŃKIPARRI, the Onkaparinga River
 NGURLO—NGGA, the winding of the Onkaparinga, where the road to
 Encounter Bay crosses it
 NGURRO, a place half-way between Adelaide and Glenelg
 PANKA, Lake Alexandrina
 PARIWORTA, the Hut River
 PATTAWIYA, Glenelg
 PILLAWODLI, the native location on the Park Land
 PUTPA or PUTPAYERTA, a general name for the fertile districts
 towards the north, including Lyndoch Valley, &c.
 TAMBAWODLI, Emigration Square
 TANNANYA, the site of South Adelaide
 WARRIPARRI, the Sturt River

Appendix D1.2: Excerpts from Teichelmann Ms (1857)

50. Manuscript:—*Dictionary of the Adelaide District.*
By Rev. Chr. G. Teichelmann. 1837.
Pp. 39 to 44 double columns. An Australian English Vocabulary of more than 1,000 words, alphabetically arranged. The meanings are given in full and referred more or less than 1 the Vocabulary contained on pp. 1-61 of *Misses Teichelmann and Neumann's Grammar*, No. 136, 139.

Mr G. Teichelmann

A.

The letters or sounds in my collection
arrange as a in often; but I marked
them, records like a in broad, or as
the Dutch broad a

The following words are rather affixes
in so much as they are no words in
themselves, commencing with a vowel.

— a-kwa-ti, ngai-i-a, *staple* (too)
including some doubt, +

— a-ly-a, i, a-tu, *emphatic* outside,
wonder, etc. wa a-ly-a la ba?

— what may be da? *Agamait*
yand'alyama la Randa? Why
have you then broken him?

— what alyama la Randa? What
you perhaps killed him?

— *naama-ly-a*, —
This *naama-ly-a* is used in *fa*.

— using in the making of a verb,
which *naama-ly-a* is the name

— *naama-ly-a* of the action.

— *ama*, *alla allatti ama nama*.
ba-da-na-ta? Why can you return?

— (*including some doubt*). *wa-na-ta*,
Randi ngai wa-da-ta; *wa-da*

— only 3 shall sleep; i.e. after
naa days.

Wanda-lyama *naida ngai*

Will you have (come) now? (or)
(the person not being a Latin) why?

— *Agamait* *naida ngai* *naida*
Why have you not been sleeping?

— *Agamait* *naida* is the matter!
(with the feeling of annoyance)

— *Agamait* *naida*? Why then? for
what purpose?

— *anda* *na* — *anda*, affixed to a
personal pronoun *stagnific*

— *self* *ngai-ly-a*, *naida*, *naida*
myself (am) the acting person, *naida*

— *naida* *naida*, *naida*, *naida*
I am, I am, I am, I am, I am

— *naida* *naida*, *naida*, *naida*
I am, I am, I am, I am, I am

— *naida* *naida*, *naida*, *naida*
I am, I am, I am, I am, I am

— *naida* *naida*, *naida*, *naida*
I am, I am, I am, I am, I am

— *naida* *naida*, *naida*, *naida*
I am, I am, I am, I am, I am

— *naida* *naida*, *naida*, *naida*
I am, I am, I am, I am, I am

— *naida* *naida*, *naida*, *naida*
I am, I am, I am, I am, I am

— *naida* *naida*, *naida*, *naida*
I am, I am, I am, I am, I am

— *naida* *naida*, *naida*, *naida*
I am, I am, I am, I am, I am

Appendix D1.2: Excerpts from TMs

Excerpt from TMs Electronic File. This is the form in which students access the electronic dictionary files. Compare with previous handwritten manuscript page.

#padni padningka, maii ninna yungkungki,# 'run quick, you shall get food.'

\w paia!

\c S.2

\g interjection

\r an interjection of wonder, surprise etc.

\w paiandi

\c J.3

\c S.1

\r to bite, chew; to understand. #garlarlo paiaiananna,# 'he has been bitten by the fire, i.e. burnt.' #warra paiandi#, 'to understand the language, speech <sic>, etc.'

\w warra paiandi

\c S.1

\r to understand the language, speech <sic>, etc.

\cf paiandi

\w paintyandi

\c P

\c L.1

\r properly to side; to touch, #paintyappendi#, act.v. 'to touch, feel'; #yakko ngaii paintyappeta,# '(he) shall not touch me'; #paintyappireta purla,# 'they will touch each other'

\w paintyappendi

\c L.1

\g act.v.

\r to touch, feel. #yakko ngaii paintyappeta,# '(he) shall not touch me'; #paintyappireta purla,# 'they will touch each other'

\w paintya

\c F

\r (from which the former <#paintyandi#>) the side of anything; #paintyilla#, 'on, upon the side'; #koma paintya,# 'on the other side'; #pi''ki worli paintyianna,# 'unto the side of the pigs stie <sic>'; #paintyi worpo#, 'the region of the ribs <sic>'

\w paintyi worpo

\c I.2

\r the region of the ribs <sic>

\w paintyilla

\c F

\r on, upon the side

\cf paintya

\w koma paintya

\c F

\r on the other side

\cf paintya

\w painingga

\c G.2

Appendix D2.1 Wyatt's Translation of Gawler's Speech, 1838

On 3 November 1838 the Register published the following speech and translation (typed by Jane Simpson)

(...) In consequence of a desire expressed by his Excellency, Colonel Gawler, the whole natives of the district of Adelaide were assembled; (...) In a short time, a band of about 200 of our friendly natives were seen approaching, accompanied by their *lubras* and *wak-waks* (wives and children) headed by Onkaparinga Jack, Captain Jack, both native constables and numerous other natives well known to the people; Mr. Wyatt, the Protector, also attended, and was assisted on the occasion by James Cronk, the interpreter, and William Williams, the deputy storekeeper, both great favourites of the natives, and tolerably versed in their language and customs. The party was received by the assembled multitude with three hearty English cheers, which were returned by the natives with equal good-will. The latter had evidently arrayed themselves in holiday attire, in which they were assisted by various tassels and gaily-coloured ribbons which had previously been distributed among them. After the party had been arranged, his Excellency, who wore a Governor's full dress uniform, approached and welcomed the natives with great kindness. He then requested silence from those around, and read, in a most impressive style, the following address: --

Black men--

We wish to make you happy. But you cannot be happy unless you imitate good white men. Build huts, wear clothes, work and be useful.

Above all things you cannot be happy unless you love GOD who made heaven and earth and men and all things.

Love white men. Love other tribes of black men. Do not quarrel together. Tell other tribes to love white men, and to build good huts and wear clothes. Learn to speak English.

Mr. Wyatt then stepped forward and repeated his Excellency's address to the natives, which they listened to with great earnestness and attention. We have been favoured with a translation of the address, and we print it with the literal English subfixed, according to the Hamiltonian system: --

\i Boollyona mayoo--

\s Black men--

\js¹ *lack of plural marking*

\i Touara peendingga mayoo Governor ninko

\s Great English man Governor you

\js *not clear why locative marking -ngga appears on 'pindi' (European), use of singular Genitive ninko rather than plural Dative na:nni*

\i nutta wangan.

\s now speak.

\i Peende mayoo boollyona mayoo touara

\s English men black men very.much

\i winggo, turkere mocherta, arache tonke,

\s love, constantly shirts, plenty clothing,

\js *winggo 'lungs, seat of emotion' used as verb. turkere probably tarkare 'future' rather than 'constantly'. arache = ngarraitya*

¹Notes designated \js were made by Jane Simpson. \i and \s denote Kurna text and English translation as it appeared in the Register.

\i perro mai-imbe yungon.
 \s flesh food give.
 \js mai-imbe may be maiimpi 'in want of (vegetable) food'

\i Boollyona mayoo burkonna mayoo pannyape
 \s Black men white men brothers
 \js panyappi = 'younger brother or sister'

\i komante icherle
 \s one father
 \js icherle = ngaityerli 'my father'

\i Peende mayoo, touan nin ponggareen
 \s English men quarrel.with.you fight,
 \js no Ergative ending on peende mayoo, nin may be ninna Absolutive
 singular

\i condan wirilla koni <?> ichoo werlingga
 \s strike, quickly come my house.
 \js koni is probably a transcription error for kawai 'come', werlingga is
 locative, not allative

\i Koma yerta boollyona mayoo koui boonan
 \s other country black men come here
 \js boonan is probably budnandi 'to come'

\i mullana ponggareen mullana touan <?>
 \s not kill not fight
 \js negative probably correctly preceding verb, but verb not in negative
 imperative form

\i Mullana mitteen, mullana nanto bullocke,
 \s not steal, not great bullocks,
 \js negative form used for several kinds of negation; nanto not translated
 ? horse'?

\i sheepe, pigge pemane; peendigga <sic> mayoo
 \s sheep, pigs spear; English me

\i mullana burkappeen mullana toola
 \s not shoot not fight
 \js verb burkappeen and noun toola negated the same way

\i Turkere ningka nokkon burkonna mayoo
 \s Constantly you see white men
 \js use of Genitive singular instead of Ergative plural

\i wadpeen tongke, werlingga tieen, yerta kokan,
 \s make clothes, houses build, earth dig,
 \js Locative of house werlingga used, of present rather than imperative
 forms of verb

\i boora boora ningko touata woppeen, weelta wirpo
 \s by (and) by you plenty work, houses
 \js use of Genitive singular instead of Ergative plural

\i tieen yerta kokan.
 \s build, earth dig.;
 \js not clear what weelta wirpo corresponds to.

\i Arache ningko boollyona mayoo boora wangan English.
 \s plenty you black men by (and) by speak English.
 \js use of Genitive singular instead of Absolutive plural

Appendix D2.2 Schürmann's Translation of Gawler's Speech, May 1840
& Translation of the Ten Commandments

THE COMMANDMENTS.

Tauata itto warranna Yowa pudlotti, wanggi
ba :

I. Ngai Yowa, atto ninna pingyatti; kuma
Yowa ngai taikurri yailtyaûrti.

II. Yowarna tura pingyaûrti yakkoakarr-
anangko, yakko yerta anangko, yakko yerlo-
anangko; turarna mikangga mamba tartarta
tikkaûrti. Ngai Yowa, atto ninna pingyatti,
marngubirna ai, wakinnanna ai paiereota;
maroninna, ngai numa nakkoanna, warranna
aityo yurrekaityanna, tangka waiarendai par-
nakko.

III. Yowarna narri madla pudloriappeûrti;
Yowadio yakko kudnunna yailtyaota par-
nakko narri madla pudloriappinanna.

IV. Yowarna tindo mukkabando, kuinyun-
dappingo ba; yerrabula purlaitye tindurna
mudliitya worpulaingki; kudyunurlo tin-
doûrio Yowarna tindo, mudliitya worpulaeûrti.
Yerrabula purlaitye tindurna Yowadio karra,
yerta, yerlo, purrudye pingyatti, kudyunurlo
tindurlo ba kudla tikketti; namantya padlo
kudla kuinyundappi.

V. Ninkerli, ninkainuma nangaodo, ninna
nurntikki purruua tikkettiona yertangga.

VI. Padlokundaûrti.

VII. Kuma yangarra wandiapeûrti.

VIII. Metteûrti.

IX. Ninko nepo marta martaûrti.

X. Ninko nepukko wodli, parnu yangarra,
parnu bullokke, parnu nanto, parnakko pur-
rudye mudlinna, manga mangaûrti.

THE GOVERNOR'S ADDRESS.

Pulyonna meyunna!

Itto warranna (wa na yellara yurre
kaiya) yowarna yerlertinna, padlo
pinkyatindo, yerta, parkanna meyunna,
pulyonna meyunna. kutyoanna mudli-
wodlinna purutye yowadio pinkya.

Yaintya warranna tindo partanna
yurre kaityaninga, mukabaninga.

Na mette-urti.

Tanaringutti, pungoringutti, yerra
padlokundaringutti, yerra padlokun-
daringutti.

Wakwakkunna naakunna padlo-
kunda-urti.

Yangaranna naakunna numma nang-
gainga, taua-urti, kabakabba-urti, won-
da-urti parna. Yowarna takutya, Ye-
sus Christus numma nangainga, parnu
padlo nintyerlanna tikkainga.

Tindo partanna pa naaluyangga wai-
endi.

Padlo na wakinna partannaunangko
tirra pe uta, marni ngarraitye na pad-
lo yungo-uta.

Kopurlabinnanna tikka-urti, Kopur-
lurlo na kumatpi warangkoaradiappe-
uta, padloappe-uta.

Wodhappanga tikkainga, *Mulla-
wirra burka* (King John), *Kaditpinna*
(Captain Jack), *Bukartiwilli*, kutyo-
anna meyunna turraterrana.

Na wadhappanna t iêta, parkanna
meyunna taikurri taleta, ngando marn-
ko-uta.

Ngarraitye turaki tidlinna walinga
Mullawirra burka, *Kaditpinna*, kutyo
anna meyunna turraterrana.

Ngarraitye parngutta, cabbage, tur-
nip, kutyoanna malinna ratpaninga.

Encounter Bay Bob mai yerta pad-
londi, Karromarranend'ai parnu war-
rarlo ngatto pa yungoûta, na kutyo-
anna meyunna yerta kokata, ngatto
na yungo-uta.

Mr. Moorhouse, Mr. Teichelmann
Mr. Schürmann, parnakko warranna
yurrekaityaninga, wappeninga, parna,
na padlondi.

Itto warranna na wappe-uta, na ngun-
ye-uta; parkanna meyunna, pulyonna
meyunna, yunyayungawortanna ku-
mangka tikkata.

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Kartanya, and his wife

copybook

Adelaide May 15th 1841

To His Excellency Lieutenant General
George Gawler Governor & Commander
in Chief of South Australia.

May it please your Excellency,

We the undersigned, deeply
regretting your Excellency's anticipated
departure from this province, cannot
refrain from expressing our high
opinion of that part of your admini-
stration, which embraced the Native
population of South Australia. The
paternal care unceasingly exercised,
the liberal provisions made for their
future support, and deep personal
and Christian interest manifested
in their religious instruction by your
Excellency, have always been sources
of consolation and encouragement to
us in our difficult undertaking.
Had it not been for these, our
excutions might have been useless, and
the Aborigines ultimately victims of
want, insult, and oppression.

The Natives have felt the in-
fluence of your Excellency's kindness
and when we informed them of your
departure they expressed themselves
in the following words.

a Native girl seized by several children

Ngadlu kundo punggorendi^{*}
 us the cloth health
 parru kurlangga, ngadlu^{at his absence}
 yertteriburka pa tikketti, parru
 commander he did sit on his
 kurlangga ngadlu tikketti, ngad
 side we did sit
 luko birra pa turlartaetti,
 for us he did contend,
 padlo ngadlu terrajjetti
 he us did hide
 jurkanna meyuunungko
 from the white man
 tauaninnanna. Murkandi
 who insulted. Lament
 ngadlu parru kurlangga,
 we at his absence,
 padlo ngadlu numa nakketti,
 he at us well did look,
 ngadlu ko yertita ba tikketti
 our father he did sit
 maingga parrungga mut
 regarding thing meat
 yertita, maii mutyerta padlo
 clothing food clothing he
 ngadlu yungketti, maikyerta
 we did give land for food
 ngadlu ko padlo nungko kud-
 we he back
 laityappi, papa worli padlo
 gave school house he
 ngartutya ngadlu ko taii
 for the children of us did build
 warra naingkur netiya,
 words to learn
 parranna wakwakurli
 as white children
 waititya pulyanna wakwakunna,
 do thus black children.

itya mai	uaityi
kauwe wingho	pitpaw
tangaira	uina
tairn mudi	tudno
	paitya
The above are girls	The above are boys

These are sentiments expressed by a
savage people, and sentiments in
which we fully concur.

Praying, fervently praying, that our
Lord would, in his great kindness,
prolong your days and continue
your usefulness.

We ever remain

Your Excellency, obt. & humble Servt.
Chr. G. Teichmann. Missionary to the Nation.
Matthew Maorhauke. Protector
Sam. S. Floss. Missionary.

* [KAUANA dialect, Tairn mudi Tribe
Vide Purikauae - The
Kutachthone of
Australia. 1923.
Page 126, etc.]

A.

27th. 1843.

Iqauhyo haruamman. Nulle
 voox lonna nu jaram kulle. Sarta
 ngulto nalliyer paper kuchiyanti
 Saper kuchiyamngur parru ngullu
 na. Syunpawwiltinna parru kulle
 yamngga yemntayintya.

O Sitpawwille narku paper
 punggalle.

Udskrift af

Indtægter

for Aarsberetningen 1888

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Appendix D3.4 Letter written by Wailtyi c1843.

Ms. No. 105

Wailtyi / Wailtyi.

Wailtyi maittyingya / Wailtyi

Wailtyi. / Wailtyi maittyingya

Wailtyi maittyingya / Wailtyi

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Wailtyi maittyingya / Wailtyi

Wailtyi maittyingya / Wailtyi

Wailtyi maittyingya / Wailtyi

Wailtyi maittyingya / Wailtyi

Saigea teaurra.

Salle waletya paper. *(Faint handwritten notes)*

(Faint handwritten notes)

(Faint handwritten notes)

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Appendix D3.5 Letter written by Itya Maii to Gov. Grey in 1845.

Kanbandanna parau yaryarwan
 The Governor & his Lady

Tutyonna ngurtunna
 The Black Children
 tutyulli melonilla. Parriako yorta
 we sent two melons. Their garden
 mangko marketti purkubiji
 from (they) have taken these two;
 ngaii

I am

ninko paruyappi
 your friend

Itya Maii
 (Jane)

(a girl, 11 years old.)

This letter is in the South Australian
 aboriginal language - It was written by
 little South Australian girl in 1845 who
 had been educated at a school which I
 had established there, but which was broken
 up after I had left.

A LETTER, NOW IN THE SOUTH AFRICAN PUBLIC LIBRARY, FROM
 AN ABORIGINAL GIRL IN SOUTH AUSTRALIA TO GOVERNOR GREY

Appendix D4: German Hymns translated into Kaurna, 1839-1843.

Appendix D4.1: Hymns as they appear in letter from Klose to Dresden, 4 January 1843

Die Lieder, die wir in der Jesule und der Quartale singen bestand, sind in dem neuen Gesang gesungen worden, und der selbige ist nicht nur in der Jesule, sondern auch in der Quartale gesungen worden. Ich habe die Lieder, die wir in der Jesule singen, in der Quartale gesungen, und die Lieder, die wir in der Quartale singen, in der Jesule gesungen. Ich habe die Lieder, die wir in der Jesule singen, in der Quartale gesungen, und die Lieder, die wir in der Quartale singen, in der Jesule gesungen.

Mel: Bleib mit mir, o Gott etc.
Ngartunna } padneadlu
Meyunna }
Kristurna warraitya,
Gurretinnanna padlo.
Garlangga ngadleta.

Ngartunna } gurrikanna
Meyunna }
Gowarna wodlingga,
Tarkarri na tikkata
Kristurna minkarra.

Kindra } sein gesang
Mannar }
Du Geist: Munde
ein gesang, und ein (ein selbige)
Du Lieder sind Lieder.

Kindra } ein gesang (ein)
Mannar }
Du Gesang's Lieder
Kunstig ist auch die Lieder (ein gesang),
Du Geist: Munde.

Mel: In dem neuen Gesang etc.
Gowa karita ngadluka
Gurrepaiapaiando ngu!
Nindaitya narta budhamma
Ngartunna ninko, kariturna.
#

gesang, in dem Gesang
Kunstig ist!
Du ist auch Lieder
ein Kindra, mit dem Gesang
#

1.) Die Lieder sind 1.

Tikkadlu naingiurningga ba
 Yeowarna warra kuiriyunda,
 Ngadlu marriappetadlu
 Nammu qurrikandadlu.

#

Yungando tangku maxinna
 Maientitya ninna ba
 Namma ninna nakikondadlu
 Yurrekaiyando nartadlu.

Malsi ...

Ngadluke yerli karralika
 Makke kartangga yeowa.
 Karaanangko nakikondadlu
 Keyunna ngadlu, yertangga.
 Yeowa waitartaringa
 Wakinna paurcota ba.

#

Karaanangko padlo kaitya
 Kristus paruko wakwaktio
 Ngurlo yeowa warra yungki
 Ngadluke warta burrunna.
 Kristurna warta manmainga!
 Nammu burti burteta ba.

#

Kristurnaliteyanga quiltiyandadlu
 Ngadluke birra madli ba
 Kuinyounangko ngadlu padlo

Mis ...
 was ...
 Uuo ...
 ...

Yisib ...
 ...
 ...

Uyuan ...
 ...
 ...
 ...

Uuo ...
 ...
 ...
 ...

Yisib ...
 ...

Uuo ...
 ...
 ...

Tarkkärityä teräappeta.
 Meyunna narta ykiltjarna
 yerlitutilla tikkoata.

#

Meyunna ngadlukio wakinna
 Kristurlo kumbappet'adko,
 Gurrikhandinga parnu warra,
 Wondringa warra yotinna.
 Gurrekaityainga yeeowa;
 Tangka waieresta ba.

Sin Muisuysth = Lind.

Mal: Lubel Ojullija Spiispa ally etc.

Karraanangko budnetti
 yeeowarna tokietya
 Tarnu munangga padnetti
 yeeowarna Anggeli.

#

Meyunna Anggeli wonggi.
 Ngureya turhot'atto;
 Yellarra yesus meyunni;
 Mariarlo ba kangki.

#

Pedlemiaanna padningga
 Nguretya yesus wordni,
 Shipi wadlingga paicingga
 Inbaringutta ba.

#

2.) O. de ... 2.

Zakkunfing nalyjanie
 sin Muisuysth. in gupst yluabim,
 Sei dan Muisuysth in sinie,

#

Muisuysth: anson Tandin;
 Inyidub, an fust in wayyannuwan
 Yafuuyet sinuini Muisuysth;
 Muisuysth kosa kadan;
 Gavit Yafuuyet
 In will sin abunwan.

Muisuysth: anson Tandin;
 Inyidub, an fust in wayyannuwan
 Yafuuyet sinuini Muisuysth;
 Muisuysth kosa kadan;

Muisuysth: anson Tandin;
 Inyidub, an fust in wayyannuwan
 Yafuuyet sinuini Muisuysth;
 Muisuysth kosa kadan;

Muisuysth: anson Tandin;
 Inyidub, an fust in wayyannuwan
 Yafuuyet sinuini Muisuysth;
 Muisuysth kosa kadan;

#

Kumatji parna padnetti
Yesus paitenna,
Nakketti parna paitya ba
Padlaitya mangari.

Tufantl yangau fia
Yafuu ga fufaru.
Hina fufuu fan ifu
(llu) katalau ifu au.

fiu Ullor. Linn.

Mal: Ollain Gott in en djiif paitetti.

Burti burtenga meyurra!
Kristus purrunnarendetti.
Tondunungio tari ba,
Nurtikki puruttendi.
Kuinyo pudlo tattabima,
Kuinyurlo manti pangota
Ngadlu; burti burtenga.

Turunt anaf Mankfau?
Ginidus ijt labruing
Uub anu Gureba ftingan
(llu) jinnunawifunni ju labau.
ka jat anu tuu yabruing
anu tuu wifit wifit ffluyau
llu; fannat anaf.

#

"Kikangga Yesus tattetti
Tarnuko yerlibitya
Tarnu Meyurra kaitetti
Harranna pudlotitya.
Padni padninga, wonggi ba,
Purrunna ngaii pudloningga
Pxianda ngaii madleta.

Ju Ina Melta fang Yafubau?
Ju, jinnun Melta.
Tarnu Minunaw kapaflan
Ina Melta ju waktimiyau
Gafat, fgnaf au
Labruing ijt, waktimiyau
Nift ma fu wauw ijt, labau.

#

Yeoarna turtandurlo
Yesus narta tikhandi,
Padlo mangandi Yowa,
Yungoriapsetitya;

Ju Yafuaf b kaitau?
Yafuaf abyt (ijt) gityau,
(ju) jafuaf au (ijt) labau,
llu gi fflauka.

Tangha marninna ngadlunni,
Tallurto nama nakketti
Ngadlu; burti burtinnga.
#

Kutteni Kristus budnata
geowarnalityarnungko,
Tadlo parruttiappeta
Meyunna wosta burro.
#

Gangadli yuwappetanna,
Kristurto geowa minkarra
Meyunna paicretitya.
#

Meyunna waihurtaninga
Yurrikandinga narta,
geowarke na kabbatoai
Meyu yurritinnanna.
Burro tangha wairendi ba,
Tarkhari turlaneta ba
Narta yurrikandinga.

Mni: Min urfuiuna Muptraynallatto
Jesus ngadluko martungga
Tarrakijilla madkiona,
Ngadluko wakinna padlo
Tudno kumba kumbarna.
Geowarke kabbatoai.
Ngadlu ngadlettoai,
Sundari parrutti'adlu,
Nuna nakkonil'adlu padlo.

Uluh nni yitab Ljany.
Lingne klibat
Uluh; fannat ninf.
#

Kus nimmil woiw Gijitab Lanna
Kau Gajusaf.
Lu woiw Labraning mellefan
Ulla Mawijfan.

Kusfan woiw nni Gajusaf
Gijitab in Gajusaf Gajusaf
Uluh in Mawijfan nni Gajusaf
#

Miunna furestet ninf
Gajusaf jabyt
Lamit Gajusaf ninf ninf jifikt
Lu nni unyafasjumanan Miunna
Kus naburunt na jinf,
Kunprij woiw na gajusaf
Jabyt Gajusaf.

Jajis nni unyafat willan
Uluh kwaning id gajusaf
Uluh na klibat (Tinn) na
Gijitab unyafat mellefan.
Lamit Gajusaf ninf jifikt,
Lamit woiw ninf kwaning,
Lu nni unyafat willan woiw laban,
Uluh klibat na nni.

Appendix D4.2: Kaurna Hymns (included in a letter written by Samuel Gottl. Klose to the Committee of the Evangelical Lutheran Mission Society in Dresden. Adelaide, 4 January 1843.) [Keyboarded and translated by Lutheran Archives, SA.]

K 38

The hymns which we sing in school and on Sundays were written in the first years and because of that still in very imperfect language. Up to now time has not permitted improvement of the songs, but that should, God willing, be done very soon. Nevertheless I am sending them to you as we have sung them up to now. The first two are still by Br. Schürmann and the rest by Br. Teichelmann.

Melody: Abide oh dearest Jesus.

Ngartunna	Children
padneadler	we are going
Meyunna	Men
Kristurna warraitya	To Christ's words
Yurretinnanna padlo	Who disobedient (are) he (such a one)
Garlangga ngadleta	Will burn in the fire
-	-
Ngartunna	Children
Yurrirkanna	those who are obedient
Meyunna	Men
Yeowarra wodlingga	In Jehovah's house
Tarkarri na tikkata	will sit in the future (live)
Kristurna minkarra	In Christ's sight.

K 39

Mel.: Yor deinen Thron tret ich.

Yeowa karlta ngadluko	Before Thy throne I stand
Yurrepaiapaiando ngu!	Jehovah our song
Nindaitya narta budnamma	Please accept
Ngartunna ninko, karlturna.	to you now come
	Your children with their song.
1] S.die Anmerkung 1.	See note 1.
Tikkadla nainkurningga ba	We sit to learn it
Yeawarna warra kuinnyunda	Jehovah's holy word
Ngadlu marniappetadlo	It has made us good
Nammu yarrirkandetadlu.	So we will obey.
Yungando tangka marninna	Give us a good heart
Waienetitya ninna ba	So that it fears you
Numa ninna nakkondadlu	(and) we love you
Yurrekaityando nart 'adlu.	Hear us now.

Mel.: Der beste Freund ist in dem

Ngadluko yerli kurralika
Makko kartangga Yeowa.
Karraanangko makkond 'adlo
Meyunna ngadlka, yertangga.
Yeowa waikurtaringa
Wakinna paiereota ba.

Karraanangko padlo kaitya
Kristus parnuko wakwakko
Ngurlo Yeaowa warra yungki
Ngadluko wortu burrunna.
Kristurna wortu manmainga!
Nammu burti burtela ba.

Kristurmalitayangga yailtyand 'adlu
Ngadluko birra madli ba
Kuinyounungko ngadlu padlo
Tarkarritya tirraappeta.
Meyunna narta yailtyarna
yerlitutilla tikkata.

K 40

Meyunna! ngadluko wakinn
Kristurlo kumbappet 'adlo
Yurirkandinga parna warra,
Wondainga warra yokunna.
Yurrekaityainga Yeowa,
Tangka waiereota ba.

Ein Weihaachts-Lied**Mel: Lob Gott ihr Christen allz.**

Karraanangko budnetti
Yeowarna tokutya
Parnu munangga padnetti
Yeowarna Anggeli.

Meyunna! Anggeli wonggi.
Nguinya turkot 'atto,
Yellarra Yesus meyunni,
Mariarlo ba kangki.

Bedlemianna padninga
Nguntya Yesus wordne
Shipi wodlingga paieringa
Inbaringutta ba.

Kumatpi parna padnetti
Yesus paietinna,
Nakketti parna paintya ba
Padlaitya mangari.

The best friend is in the H.

Our father in the heights
Jehovah above the clouds
From the heights he is watching
Us people on the earth
Fear Jehovah
He will seek out the evil.

From the heaven he sent
Christ his child
This Jehovah will give the Word
To us all
Follow Christ!
And he will be glad.

In Christ we shall believe
For our sakes he died
From death he will
In the future redeem
The people who now believe
Will be with the father.

Men! our sins
Christ has taken away
Obey his words
Leave evil speech
Hear Jehovah
He will have pity.

A Christmas carol.**Mel: Praise God you Christians all**

From the heights came
Jehovah's child
Before him went
Jehovah's angel.

Men! spoke the angel
There I shall relate to you
Christ has really become Man
Whom Maria has borne.

Go to Bethlehem
There Christ is born
In a stable seek him
(There he lies) wrapped up.

Quickly they went
To seek Jesus
Here they saw him
(And) worshipped him.

Ein Osterlied

Mel: Allein Gott in der Höh sei

Burti burtinga meyunna!
 Kristus purrunarndetti.
 Pindeunungko tani ba,
 Nurntikki parruttendi,
 Kuinyo padlo tittabima,
 Kuinyurlo manti pungota
 Ngadlu; burti burtinga.

K 41

Makkunga Yesus tattetti
 Parnuko yerlilitya
 Parnu Meyunna kaltetti
 Warranna pudlotitya -
 Padni padninga, wonggi ba,
 Purrunna ngaii pudloninga
 Perianda ngaii madletta.

Yeowarna turtandurlo
 Yesus narta tikhandi
 Padlo mangandi Yeowa
 Yunggoriappetitya.
 Tangka marninrea ngadlunni,
 Ngadlu; burti burtinga.

Kutteni Kristus budnata
 Yeowarnalityarnunko,
 Padlo purrutiappeta
 Meyunna worta burro.
 Yangadli yuwappertarna,
 Kristurlo Yeowa minkarra
 Meyunna paieretitya.

Meyunna waikurtaninga
 Yurrikandinga narta,
 Yeowarlo na kabbatoai
 Meya yurritinnanna.
 Burro Tangka waierendi ba,
 Tarkari turlaneta ba
 Narta yurrikandinga.

An Easter hymn

Mel: All glory be to God on high

Rejoice you people
 Christ is alive
 From the grave he has come
 (To) live forever
 He has bound death up
 Death will not strike
 Us; rejoice.

In the cloud Jesus rose
 To his father
 His men he commanded
 To spread his Word
 Go! he said
 That I am alive, announce
 That I will never again die.

At Jehovah's right hand
 Jesus now sits
 Jehovah he prays
 To grant us
 A good heart
 He loves us; rejoice.

Once more Christ will come
 From Jehovah
 He will bring life
 To all people.
 Later, they will see
 Christ in Jehovah's presence
 Seeking out the people.

Men be afraid
 Listen now
 So that Jehovah will not send you
 Among the wicked men
 He still is merciful
 In the future he will be angry
 Listen now.

Mel: Wir nach einer Wasserquell

Yesus ngadluko martungga
 Tarralyilla madlima,
 Ngadluko wakinna padlo
 Tudni kumba kumbama.
 Yeowarlo kabbattoai,
 Ngadlu ngadlettoai,
 Tundari purrutte 'adlu.
 Numa makkond 'adlu padlo.

K 42

Mannainga Kristunna worta
 Ngadluko matanya ba
 Parnu yerlteritti marni
 Padlo ngadlu yangki ba
 Ngadlu yurrekoityata
 Yerlteritti kuinnyunda
 Padlaityanga yailtyand adlu
 Ngadla tirraappeta padlo

Yeowarnalitya narta Ngartunna
 Pingaringa Meyunna
 Yeowa burro inggarnendi
 Ngadlu padlo inbata.
 Go, nart'adlu murreta
 Wodlianna kuinnyunna;
 Nguntya yurrekaiyand'adlu
 Warra nguttoatpat'adlo -

Mel: We to a fountain

Jesus, for our sakes
 Died on the cross
 Our evil (sin) he
 Has completely taken away
 So that Jehovah will not send us
 So that we do not burn -
 For ever shall we live
 So dearly he loves us.

Follow Christ
 Our Lord (is) he
 His commandments (are) good
 He has given them to us
 (If) we will obey
 The holy commandments
 (And) we believe in him
 (Then) he will redeem us.

Now to Jehovah children or
 Turn adult men
 Jehovah is still looking around
 He wants to come to meet us.
 Yes, now let us go
 To the holy house;
 There we will hear,
 He will teach us the word.

Now, I should certainly clarify a few words but there is too little time. However, a few words. In the second song in the first verse you will find yurrepaiapaiando. This word is a compound of yurre the ear and paiandi to bite. The duplication of the verb paia paiandi conveys an emphasis on the act, in other words bite hard so that the meaning of the whole word is: bite hard with the ear to hear, to understand, to comprehend. Then you find tangkawaierendi. Tangka actually means the liver which is the centre of all feelings. Waierendi means: to move oneself, to stir oneself, to shake oneself etc. The actual meaning of the two words: the liver moves, that is: be merciful, sympathetic. The opposite is wiltarnendi from the adjective wilta hard with the verbal ending - nendi, which then means be hard or also become; with tangka: the liver is hard, is merciless. By the same process also we have worta manmainga. Worta means behind, manmainga is an irregular word, whose infinitive is mankondi, to take. Both words together: to take behind or to follow and so on.

Appendix E1: Nukunu-Kaurna Cognates (illustrating inconsistencies in T&S)

Kaurna Vowels

	Kaurna (T & S, 1840)	Nukunu	
T&S <i>i</i>	wirri tidna pirri ninna	wirri thitna pirrinya nhiina	'club' 'foot' 'nail, claw' 'you'
T&S <i>e</i>	milte kuranye purle mena meyu meyu yurlandi 'to be sleepy' perka- 'to crepitate; sound' perkiappendi 'to shoot'	milthi kuranyi purtli miina miru miya wantatya pirka	'red ochre' 'rainbow' 'star' 'eye' 'man' 'to lie sleeping' 'flash, lightning flash'
	yerta yerli	yarta yartli	'ground, earth' 'male'
T&S <i>a</i>	marra gadla warra warri yarro karro pappa 'youth at time of circumcision'	mara kartla warrarla wari yaru kaaru paapa	'hand' 'fire' 'language' 'wind' 'whirlwind' 'blood' 'small, young'
T&S <i>ā</i>	tā wilyāru	thaaka wilyaru	'mouth' 'initiation'
T&S <i>ā̃</i>	wānggandi wārpo wādna 'stick for climbing'	wangkatya warlpu watna	'to speak' 'bone' 'boomerang'
T&S <i>o</i>	kopurlo toka yoko 'boat, ship' wako yakko 'kind of gum' kutyo 'little; few; the rest' wodli wolta wonggarta 'westerly' worlia 'clear, warm, hot'	kupurlu thuka yuku waku yaku kutyu wartli waalha wangkarta walta	'grog' 'mud' 'canoe' 'spider' 'gum from sandalwood tree' 'other different' 'house' 'plains turkey' 'west' 'heat'
T&S <i>u</i>	munto yurre puiyu meyu	munthu yuri puyu miru	'belly' 'ear' 'smoke' 'man'
T&S <i>ū</i>	mūndo	murntu	'anus'

Diphthongs

T&S	<i>ai</i>	<i>ngai ~ ngaii</i> <i>ngaityo</i> <i>paiandi</i> <i>waiwai</i> 'afraid; timid' <i>ngaiera</i>	<i>ngayi</i> <i>ngatyu</i> <i>payatya</i> <i>wayi</i> <i>nhayirri</i>	'I' 'my' 'to bite' 'fear' 'sky'
T&S	<i>au</i>	<i>kauwe</i>	<i>kawi</i>	'water'
T&S	<i>ui</i>	<i>kuinyo</i> 'skeleton; death' <i>puiyu</i>	<i>kutnyu</i> <i>puyu</i>	'white man; ghost' 'smoke'

Kaurna consonants.

The letter *t* in T&S corresponds to three different phonemes, /t/, /th/ and /rt/ in Nukunu as follows:

	Kaurna (T&S)	Nukunu		
T&S	<i>t</i>	<i>tutta</i> <i>tangka</i> <i>Kudnato</i> <i>Marruato</i> 'name: 6th child f' <i>pilta</i> <i>kalta</i> <i>puti</i> 'hairy' <i>wito</i> 'reed' <i>wita</i> 'peppermint tree' <i>kanti</i> <i>munto</i>	<i>thutha</i> <i>thangka</i> <i>Kunartu</i> <i>Marritu</i> <i>pirлта</i> [pirлта] <i>kalta</i> <i>puthi</i> <i>witu</i> <i>wita</i> <i>kanthi</i> [kanthi] <i>munthu</i> [munthtu]	'grass' 'liver' 'name: 3rd child f' 'name: 5th child f' 'possum' 'sleepy lizard' 'feather; hair of leg' 'basket rush' 'tree' 'thigh' 'belly'

Only three cognates with *tt* exist. They all correspond to the phoneme /th/

T&S	<i>tt</i>	<i>matta</i> <i>katta</i> <i>tutta</i>	<i>matha</i> <i>katha</i> <i>thutha</i>	'knee' 'club' 'grass'
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(NB *tt* only ever occurs between vowels)

The letter *d* is used to represent two different phonemes, /t/, and /rt/¹ as follows:

T&S	<i>d</i>	<i>tidna</i> <i>midla</i> <i>kadli</i> <i>mudla</i> <i>wodli</i> <i>gadla</i> <i>tindo</i> <i>mūndo</i>	<i>thina</i> <i>mitla</i> <i>katli</i> <i>mutlha</i> [muthlha] <i>wartli</i> [wartli] <i>karla</i> [kartrla] <i>thirntu</i> [thirnrtu] <i>murntu</i> [murnrtu]	'foot' 'woomera' 'dog' 'nose' 'house' 'fire' 'sun' 'anus'
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(NB *d* is only ever written in the middle of words and rarely between vowels)

The digraph *rt* always corresponds to retroflex stops in Nukunu as follows:

T&S	<i>rt</i>	<i>Kartanya</i> <i>karto</i> <i>Kudnarto</i> <i>murta</i> 'excrement of animals' <i>yerta</i>	<i>Kartinya</i> <i>kartu</i> <i>Kunartu</i> <i>murta</i> <i>yarta</i>	'name: 1st child f' 'wife' 'name: 3rd child f' 'dirty' 'ground, earth'
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¹Language internal evidence reveals that the stop in T&S *kadi* 'hiccough; great exhaustion' is probably an interdental. TMs has *kathi* 'exhaustion; fatigue'.

In the available corpus *n* corresponds to both /n/, /nh/ and /rn/ and, on one occasion, to /ng/ as follows:

	Kaurna (T&S)	Nukunu	
T&S <i>n</i>	<i>ninna</i>	<i>nhiina</i>	'you'
	<i>nakkondi</i>	<i>nhakutya</i>	'to look'
	<i>nanto</i>	<i>nhantu</i>	'kangaroo'
	<i>Pauane</i> 'name 9th child'	<i>Mawanha</i>	'name: last child m'
	<i>Munaitya</i>	<i>Muniya</i>	'name: 4th child m'
	<i>mena</i>	<i>miina</i>	'eye'
	<i>mūndo</i>	<i>murntu</i> [murnrtu]	'anus'
	<i>munto</i>	<i>munthu</i> [munhthu]	'belly'
	<i>kadno</i>	<i>katnu</i>	'frillneck lizard'
	<i>kudna</i>	<i>kutna</i>	'faeces'
	<i>kudlo</i>	<i>kutlu</i>	'louse'
	<i>mankarra</i>	<i>mankarra</i>	'girl'
	<i>mankondi</i>	<i>mangkutya</i>	'to pick up'

The double consonant *nn* corresponds to both retroflex and alveolar stops in the few available cognates:

	Kaurna (T&S)	Nukunu	
T&S <i>nn</i>	<i>minno</i>	<i>mirnu</i>	'wattle gum'
	<i>ninna</i>	<i>nhiina</i>	'you'
	<i>nganna</i>	<i>ngana</i>	'who'
	<i>nokunna</i> 'assassin'	<i>Nhukunu</i>	'the avengers'

The digraph *rn* usually indicates retroflexion, though there are also correspondences with alveolar and interdental nasals following a stop:

	Kaurna (T&S)	Nukunu	
T&S <i>rn</i>	<i>marni</i>	<i>marni</i>	'good'
	<i>karndo</i> 'thunder, lightning'	<i>karntu</i> [karnrtu]	'storm'
	<i>tarnda</i>	<i>tharnta</i>	'red kangaroo'
	<i>yurne</i>	<i>yurtni</i> [yurtmi]	'neck'
	<i>tarni</i> 'surf'	<i>thatni</i>	'sea'
	<i>parni</i>	<i>patnhi</i>	'here'
	<i>parnu</i>	<i>patnhu</i>	'his, her, its'

T&S *l* corresponds to the phonemes /l/, /lh/ and /rl/ as follows:

	Kaurna (T&S)	Nukunu	
T&S <i>l</i>	<i>kalta</i>	<i>kalta</i>	'sleepy lizard'
	<i>midla</i>	<i>mitla</i>	'woomera'
	<i>kadli</i>	<i>katli</i>	'dog'
	<i>mudla</i>	<i>mutlha</i> [muthlha]	'nose'
	<i>wolta</i>	<i>waalha</i>	'plains turkey'
	<i>milte</i>	<i>milthi</i> [milhthi]	'red ochre'
	<i>wodli</i>	<i>wartli</i> [wartli]	'house'
	<i>tiltya</i>	<i>tiltya</i> [tilytya]	'vein, sinew'
	<i>wilto</i>	<i>wirltu</i> [wirlrtu]	'eaglehawk'
	<i>nakudla</i> 'shark'	<i>nhakula</i>	'whale'

There is only one cognate for a word which includes *ll*:

T&S <i>ll</i>	<i>ngallawirri</i>	<i>ngarla wirri</i>	'yam-stick'
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T&S *rl* usually indicates retroflexion:

T&S <i>rl</i>	<i>kopurlo</i>	<i>kupurlu</i>	'grog'
	<i>kurlo</i> 'large fem. kangaroo'	<i>kurtlu</i>	'red kangaroo'
	<i>purle</i>	<i>purlali, purtli</i>	'star'
	<i>worlta</i> 'clear; warm; hot'	<i>walta</i>	'heat'
	<i>gurlte</i>	<i>kurdi</i>	'phlegm'

Both *r* and *rr* correspond to all three rhotics in Nukunu. In addition, *r* sometimes corresponds to a lateral when followed by a stop:

	Kaurna (T & S, 1840)	Nukunu	
T&S <i>r</i>	<i>wilyāru</i>	<i>wilyaru</i>	'initiation'
	<i>kari</i>	<i>kari</i>	'emu'
	<i>karko</i> 'red ochre'	<i>karku</i>	'yellow ochre'
	<i>mari</i>	<i>marrirtaki</i>	'east'
	<i>ngaiera</i>	<i>nhayirri</i>	'sky'
	<i>wiruppa</i>	<i>wirupa</i>	'cockatiel'
	<i>kuri</i>	<i>kuri</i>	'corroboree'
	<i>wārpo</i>	<i>warlpu</i>	'bone'
	<i>parpa</i>	<i>parlpa</i>	'skin'
	<i>marka</i> 'trace; track; mark'(TMs)	<i>malka</i>	'mark; spot'
	<i>wirka</i> 'dog' (TMs)	<i>wilka</i>	'dog'
	<i>paru</i>	<i>paru ~ partu ~ paarlu</i>	'meat'

	Kaurna (T&S, 1840)	Nukunu	
T&S <i>rr</i>	<i>karro</i>	<i>kaarū</i>	'blood'
	<i>marra</i>	<i>mara</i>	'hand'
	<i>marrandi</i>	<i>maratya</i>	'to spill'
	<i>wirri</i>	<i>wiri</i>	'scapula'
	<i>wirri</i>	<i>wirri</i>	'club'
	<i>kurraki</i>	<i>kuraki</i>	'white cockatoo'
	<i>kurraka</i>	<i>kurra</i>	'magpie'
	<i>birri</i>	<i>pirrinya</i>	'nail, claw'
	<i>karrendi</i>	<i>karritya</i>	'to get up'

T&S *ng* most often corresponds to a velar nasal, sometimes to a velar nasal + stop cluster, and once to an interdental nasal word initially:

	Kaurna (T&S, 1840)	Nukunu	
T&S <i>ng</i>	<i>ngammi</i>	<i>ngami</i>	'breast'
	<i>nganna</i>	<i>ngana</i>	'who'
	<i>ngangkita</i>	<i>ngangkayi</i>	'mother'
	<i>ngaityo</i>	<i>ngatyu</i>	'my'
	<i>ngubba</i>	<i>ngupa</i>	'husband'
	<i>ngaiera</i>	<i>nhayirri</i>	'sky'
	<i>yunga</i>	<i>yunga</i>	'brother'
	<i>mingka</i> 'wound'	<i>mingka</i>	'bad; sick'
	<i>tangka</i>	<i>thangka</i>	'liver'
	<i>Wangutya</i> '7th born m'	<i>Wangiya</i>	'name: 6th born m'
	<i>wongarta ~ wonggarta</i>	<i>wangkarta</i>	'west'
	<i>wānggandi</i>	<i>wangkatya</i>	'to speak'
	<i>yungondi</i>	<i>yungkatya</i>	'to give'
	<i>~yungorendi ~ yunggorendi</i>		



Kaurna Sounds & Spellings

About this stack

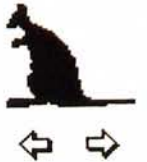
Kaurna Phonemes

Kaurna Spellings

by Rob Amery July 1994

phoneme charts based on those developed by Nick Thieberger, AIATSIS

About this stack



This stack has been developed to teach Kaurna sounds and spellings.

Kaurna phonemes are the distinctive sounds in Kaurna which would be written using a separate symbol in an ideal writing system. [See CARD 3]

The Warra Kaurna program uses **spellings** developed by Teichelmann & Schürmann (1840). Whilst they are generally consistent, T & S spellings fail to distinguish certain important sounds. [See CARD 4]

Example words in this stack are chosen because we are reasonably sure of their pronunciation. Most have counterparts in Nukunu, in words recorded from Nukunu speakers by Luise Hercus in the 1960's and 1970's.

Kurna phonemes (distinctive sounds)

Click on letters to hear them spoken



	bilabial	dental	alveolar	retroflex	palatal	velar
stops	p	th	t	rt	ty	k
nasals	m	nh dnhh	n dn	rn rdrn	ny dyny	ng
laterals		lh dhlh	l dl	rl rdrl	ly dly	
tap			r			
trill			rr			
glides	w			R	y	

ngai, "I, me"
 ngungana, "kookaburra"
 ngubba, "husband"
 tangka, "liver"

Vowels

i	ii	u	uu
a		aa	

Kurna spelling system

Click on letters to hear them spoken



	bilabial	dental	alveolar	retroflex	palatal	velar
stops	p/b	t/d	t/d	rt/t/d	ty	k/g
nasals	m	n dn	n dn	rn dn	ny dny	ng
laterals		l dl	l dl	rl/l dl	ly dly	
tap			r			
trill			rr/r			
glides	w			rr	y	

ninna, "you"
 nganna, "who"

Vowels

i/e	u/o
a/e/o	

Spelling Rules:

e = i except after y where e = a

o = u except after w where o = a

Appendix E3 Marine Terminology in Neighbouring Languages

Appendix E3.1: Fish terms in closely related languages

Narrunga (Tindale, 1935):

'awatji	'estuary catfish' (<i>Cnidoglanis megastoma</i>)
'kainbara, nudli	'butterfish or mulloay' (<i>Sciaena antarctica</i>)
gatankala, kungula	'blue swimming crab' (<i>Portunus pelagicus</i>)
'gatanpit'parti	'groper' (<i>Achoerodus gouldi</i>)
'kadbari, 'gadburi	'snapper' (<i>Pagrosomus auratus</i>)
'gad:ara	'stingaree' (<i>Urolophus testaceus</i>), small species fiddler, a species of ray'
gualaja	'Australian salmon' (<i>Arripis trutta</i>)
'guratu, 'kuratu	'banded carpet shark' (<i>Orectolobus devisi</i>)
'kuja	'fish (any kind of), applied sometimes to butterfish'
'ku:pa	'southern spiny lobster' (<i>Jasus lalandi</i>); lit., ugly looking
'mandiltu	'stingray (a large species of)'
'mandipalta	'stingray' (<i>Dasyatis brevivaudatus</i>)
'mar:awitji	'octopus' lit., "many hands" cf Kaurna marra 'hand' + witte 'much'
'nagura	'whale'
'pira	'mutton-fish' (<i>Haliotis</i>); lit., moon
'pira	'land-shell' lit., moon
buda-buto	'bony bream' (<i>Nematolosa erebi</i>) lit. full of ashes, meaning full of bones
'ta:jukuli, ta-jukuli	'flounder' (<i>Rhombosolea flesoides</i>) lit., crooked mouth
'dar ni-mudlu	'toado, toad fish' (<i>Spheroides pleurogramma</i>)
'wadibaru	'seal' (probably <i>Arctocephalus doriferus</i>)
jampu	'common dolphin' (<i>Delphinus delphis</i>)
yardli, jerdli	'spotted whiting' (<i>Sillaginodes punctatus</i>)

Nukunu (Hercus, 1992):

kuya	'fish'
nhakula	'whale' (cognate with Kaurna nakudla 'shark')
pirra	'oyster'
yirtyi	'crab'

Barngarla (Schürmann, 1844):

kalunu	'whiting'
kattalyilli	'dog fish'
piri manka	'dog fish'
marrenye	'snapper'
murti	'salmon'
pullamba	'hedgehog fish; porcupine grass'
purrelli	'hedgehog fish'
wallilli	'cod'
yabmara	'groper'
ngaltai	'barracouta'
pidnu	'fiddler (species of fish)'
karpatyey; murtunyu	'a small blue coloured kind of fish'
kadalyili	'a species of shark'
wolgarra	'a species of shark'
minna	'a species of stingray'
kattappi	'porpoise'
nengki	'seal'
yayardlu	'cuttlefish'
yarruru	'sponge'
pulbala	'sponge'
ngakunya	'oyster'
pirra	'nautilus shell'
yallarta	'oyster'
kundo birra	'a large shell; spoon'
munu	'venomous sea animal, often found dead on the sea beach'

Appendix E3.2 Marine Terminology in Ngarrindjeri

SAL Ngarrindjeri wordlist (1985) is representative of Ngarrindjeri words still actively known. It yields the following fish terms:

ma:mi	'fish'
ponti	'Murray cod'
pomeri	'catfish'
kungkali	'long & thin, fresh/saltwater sprat'
pilaki	'callop'
tji:ri	'bream'
thukeri	'bony bream'
malawi	'Coorong butterfish'
lokeri	'mussel, cockle'

Taplin (1879):

mame	'fish'
ponde	'Murray cod'
pomeri	'mud fish'
tarki	'sort of perch'
tukkeri	'flat silvery fish'
mallowe	'Murray Mouth salmon'
kungulde	'Murray Mouth sprat; butterfish'
tinuwarre	'bream'
welappi	'mullet'
wankeri	'mullet'
kanmeri	'mullet'
karlye	'crab'
meauke	'crawfish'
ngipi	'shell'
yipi	'mussel shell'
ngrakkani	'shark'
pilbarre	'sponge'
kondarle	'whale'

Meyer (1843) has a number of terms for marine life including:

pl'iye	'shrimp'
rippuri	'gar-fish'

Berndt & Berndt (1993: 562-567) attached:

59.

Appendix E3.2: Marine Terminology in Ngarrindjeri (taken from Berndt & Berndt, 1993: 562-567)

Food lists	Season obtained	By whom caught	Technique	Cooking notes etc.
C Freshwater River and Lake fish				
<i>Mama</i>				
<i>pondi</i> , Murray cod	The best time of the year for catching these fish was from spring to autumn. During that period, there was a general taboo on burning <i>panpandi</i> wood of the wild cherry tree as well as <i>palyi</i> wood. If that taboo were broken, the cod would not come near the bank of the River or Lakes.	By men.	Caught by spearing from a bark canoe, or by netting, or on a bone-hooked fishing line.	Cut up and divided in a traditional way and the slices cooked on coals. See Chapter 6.
<i>pilalki</i> or <i>taki</i> , callop or carp	From spring to autumn.	By men.	Caught among the reeds by spearing, but mostly by netting, or on a bone-hooked fishing line.	Entrails removed before cooking, but placed whole on grass spread over coals.
<i>pamuri</i> , <i>pomeri</i> or <i>pameri</i> , catfish	During the warm season.	By men.	Mainly netted, with either the common net or the drum or bag net catchment.	Specially prepared and cooked on grass spread over coals.
<i>tjeri</i> , perch	During the season when the River was warm—spring, but particularly summer and into early autumn.	By men.	By means of a drag net, but also by spearing and on a bone-hooked line.	Cooked on grass spread over coals; bones removed after cooking but before (not during) eating.
<i>tukeri</i> , freshwater honey bream or silver bream	From spring to autumn.	By men.	Obtained by use of drum net.	Cooked as above. During the spring, a disease called <i>maralwonggi</i> attacked <i>tukeri</i> as well as other smaller fish; a film covered their eyes and gills and they came to the surface of the water and died, eventually being washed up on the River's banks and Lakes shores. During this period, the waters of the River and the Lakes were clear. This was said to occur regularly each year, with the quantity dying in this way varying. People collected the freshly dead fish, and prepared them in the ordinary way for cooking.
<i>wongkari</i> , freshwater mullet or jumping mullet	From December to March (middle of summer to middle of autumn).	By men.	By using drum net.	Cooked as <i>tjeri</i> .
<i>kungali</i> , mountain trout	In summer.	By men.	By using a small mesh <i>witi</i> net dragged along the water's edge.	Cooked on coals by the <i>pepin</i> method: the basis was hot stones and embers, levelled, with a layer of <i>yalkuri</i> or <i>wolokaii</i> grass on which the fish were placed. They were then covered with dry <i>malanti</i> (floating weed) on which live ashes were laid or a fire built.
<i>mandewatjeri</i> , butterfish	In summer.	By men.	By spearing or netting. Meyer (in Woods ed. 1879: 192-3) called this fish <i>mallowe</i> and described the method of catching them by spear.	Cooked on coals by the <i>pepin</i> method.
<i>planggi</i> or <i>pelanggi</i> , mudfish	From spring to autumn. These fish lived in the mud of the River, swamps and Lakes.	By men, but sometimes by women.	By using a small mesh <i>witi</i> net dragged along the edge of the water.	Cooked on grass spread over coals.
<i>plimui</i> or <i>plimuwi</i> , sprat; also called <i>limpi</i> .	Normally, between spring and autumn. They were found along the edge of swamps.	By women.	By using a <i>plimui</i> basket and catchment, on which the women gradually closed in.	Cooked on hot stones, with more hot stones placed on top of the fish.
<i>ngaikuni</i> , tadpole	From September to November (middle of spring and beginning of summer), along swamp edges.	By women.	By the <i>plimui</i> method.	The <i>ngaikuni</i> were placed on <i>wolokaii</i> grass spread out on hot stones; more hot stones were placed on top so that the tadpoles adhered to them; they were then sucked off the stones, particularly by children.
D Freshwater shellfish				
<i>Mama</i>				
<i>lokari</i> or <i>lokeri</i> , mussel	From about the end of spring to the end of summer. During the winter they went into the mud and it was impossible to gather them.	By men, women and children.	From the bed of the River and Lakes, by diving; <i>koia</i> baskets were filled with these shellfish and taken to the camp.	Cooked by either of two methods: placed over glowing embers and covered with grass and lighted sticks, or cooked by the <i>maramin</i> method. See Chapter 6. Usually eaten with <i>witjeri</i> (fig) leaves.

Appendix E3.2: Marine Terminology in Ngarrindjeri (taken from Berndt & Berndt, 1993: 562-567)

Food lists	Season obtained	By whom caught	Technique	Cooking notes etc.
<i>E Freshwater crustacea</i>				
<i>Mama</i>				
<i>keltung</i> or <i>miuki</i> , lobster	During the summer, along the banks of the River, especially where there were rocky cliffs.	By men.	By diving or by setting special traps called <i>miuka-punu</i> (lobster bags); lobsters crawled into these and were caught.	Lobsters were smoked at the centre of a fire built up with <i>parangani</i> (salt bush or samphire); the heat from such a fire was intense and the smoke dense.
<i>miuki</i> , yabby; classified with lobster.	From the end of spring through to autumn; in swamp channels.	By women.	Collected by wading through the reed swamps and feeling around for them; put in <i>koia</i> baskets.	Cooked on coals.
<i>F Freshwater reptiles</i>				
<i>Mama</i>				
<i>malantaiperi</i> or <i>tukabi</i> , small tortoise; called turtle by Karloan and Radcliffe-Brown.	From middle of spring through to the end of summer; in the swamps.	By men.	Picked up by hand or speared through the shell.	Their apertures were blocked with hot coals; they were then placed shell downwards in the coals to retain fat and juices.
<i>weri</i> , large tortoise; also called turtle. This tortoise retracted its head into its shell.	At beginning of summer.	By men.	Caught by netting; nets spread out and attached to poles; spears sometimes used.	This was eaten mostly by people living further up the Murray. The Yaraldi considered the appearance of the <i>weri</i> 's head to be abhorrent, so they cut it off before cooking the creature's body. Cooking method similar to that used for small tortoise.
<i>G Salt-water fish and marine mammals</i>				
Obtainable on the southern coast, around the Murray Mouth and along the Coorong, also previously within the Lakes area.				
<i>Mama</i>				
<i>wongkari</i> , mullet or jumping mullet; there are two varieties of this fish, the salt- and freshwater kinds, both given the same name.	During summer and autumn.	By men.	Caught with drum net.	Cooked on coals by the <i>pepin</i> method.
<i>tinungari</i> or <i>tinamari</i> , bream	Through summer. A large number were caught in the Inman River—in fact, all along the coast when they were brought into the tidal creeks and rivers at high tide.	By men.	Caught with <i>wuki</i> nets.	Cooked as for the salt-water <i>wongkari</i> .
<i>kanmeri</i> or <i>kanmaindjeri</i> , mullet	Through March and April (middle to end of autumn); especially around Victor Harbor but available all along the coast.	By men.	Caught with drag nets.	Cooked as for the salt-water <i>wongkari</i> .
<i>mandewatjeri</i> , butterfish; see also under freshwater fish—this is the salt-water variety. Meyer's term <i>mallowe</i> (<i>maluwi</i>) is the origin of the English adaptation 'mullaway'.	Through March and April. All along the coast.	By men.	By use of drag net, but mostly speared because they tended to tear the nets.	Cooked as for the salt-water <i>wongkari</i> .
<i>kuratji</i> or <i>uwal</i> , tommy rough or ruff	Through March and April.	By men.	By use of nets.	Cooked as for the salt-water <i>wongkari</i> .
<i>taralgi</i> , similar to a callop.	Through March and April.	By men.	By use of nets.	Cooked as for the salt-water <i>wongkari</i> .
<i>waltjeri</i> , perch; similar to the freshwater <i>tjeri</i> .	Through March and April.	By men.	The nets used had to be very strong, otherwise the fish could break them and escape. Such nets did not have much 'play', and were dragged.	Cooked as for the salt-water <i>wongkari</i> .
<i>kondili</i> , whale	Washed up on to the beaches, usually during winter time.	By men.	See discussion in Chapter 6.	See Chapter 6.
<i>pangar</i> , seal	About winter.	By men.	By spearing.	Mostly eaten by Ramindjeri people, who cooked the meat on the coals.

Appendix E3.2: Marine Terminology in Ngarrindjeri (taken from Berndt & Berndt, 1993: 562-567)

Food lists	Season obtained	By whom caught	Technique	Cooking notes etc.
<i>ngarakani</i> , shark	About summer.	By men.	Rarely speared at all, but when they were, this happened from the beach or rocks. Not speared by the Ramindjeri, for mytho-ritual reasons.	Cut up and cooked on grass spread over hot ashes.
<i>limi</i> or <i>miluri</i> , stingray	About summer.	By men.	When people were collecting cockles on the beach, a stingray might be sighted in shallow water. To catch it, they would throw out cockles and stir up the water to attract it. When it came up to eat the cockles before they went into the sand, it would be speared.	Flesh not eaten, only the liver (<i>kalkeri</i>) and that was cooked in the ashes.
<i>kalaipani</i> , a species of butterfish	In autumn.	By men.	By spearing.	Cooked as for the salt-water <i>wongkari</i> .
<i>minmekutji</i> , flounder	About summer; found usually along the Coorong.	By men.	These fish came up to the water's edge and were easily caught by spearing.	Placed on grass spread over hot ashes, with more grass covering them as well as ashes.
<i>pameri-kop</i> , garfish	In summer.	By men.	Caught at night with a <i>witi</i> .	Placed on grass spread over hot ashes.
<i>mati-pondi</i> , rock cod	During the summer along the rocky coast.	By men.	Caught with the <i>witi</i> and <i>wuki</i> nets.	Cooked on coals but preferably directly in the hot ashes.
<i>yauo-anggi</i> , porpoise	About summer.	By men.	Sometimes speared.	Not specified
<i>H Salt-water crustacea and shellfish</i>				
<i>Mama</i>				
<i>kali</i> , crab	In summer.	Collected by both men and women.	In the sand and shallow water.	Cooked on coals.
<i>miuki</i> , crayfish; see use of the same term for freshwater lobster and yabby.	In summer.	Meyer (in Woods ed. 1879: 193) mentioned that among the Ramindjeri, shell- and crayfish were obtained by diving, and generally by women. He recorded a case where in 1845 a woman was drowned through being caught between two hidden underwater rocks when diving.	Obtained along the beach and in the shallow water.	Cooked as for the freshwater <i>miuki</i> .
<i>kuti</i> , cockles; Tangani term <i>ngalakori</i> .	In summer, when they came up from deep water.	By men, women and children.	Found along the southern coastal beaches in shallow water.	Cooked in same way as freshwater mussel.
<i>kulutungi</i> , species of periwinkle.	Throughout the year.	By men, women and children.	Found on the rocks.	Cooked in ashes; their caps kept them clean. The best method was steam-cooking on hot stones.
<i>I Land reptiles (ke'raia)</i>				
Snakes were not eaten in this region.				
<i>Mami</i>				
<i>tuyungi</i> , greenish-yellow monitor lizard, about two feet long.	Emerged from holes in summer.	In the scrub.	After chasing one, men would surround its hole and dig it out. Women were said to dislike these lizards.	Contents of stomach (<i>waltjeri</i>) removed and the aperture skewered with a sharpened bone; it was then put into and covered over with ashes for cooking. When ready, the skin peeled off revealing white meat.
<i>pungkangalateri</i> , bob-tailed goanna	Emerged in summer.	In the scrub.	Men dug them out from their holes and killed them with clubs.	Cooked as for <i>tuyungi</i> .
<i>munari</i> , stumpy-tailed or sleepy lizard	Emerged in summer.	Found all along the banks of the River and around the Lakes.	Men killed these with clubs. The lizard would be picked up, placed on a log and killed with one blow.	Cooked as for <i>tuyungi</i> . This lizard's meat was brown.

Appendix E4: 'Reviving the Dreaming' Project (Kurna Dreamings)

Proposal

Stage 1

1. Document known Kurna Dreaming sites. Visit sites.
(KACHA Inc. and ??)

2. Assemble all known historical sources on:

- Kurna Dreaming stories recorded in Kurna and English.
 - Kurna songlines
 - Kurna mens and women's business
 - Kurna ceremonies and rituals (funerals/burials, weddings etc)
- (? Rob Amery, Tom Gara and Chester Schultz to research)

3. Compile relevant vocabulary that gives insights into Kurna Dreamings, rituals and other cultural practices.

eg.

Yura, s. a large snake, or other monstrous and imaginary being. *Yura* is believed to be the author of circumcision, who first taught it to their ancestors, and who punishes the neglect of it.

(Rob Amery to research)

4. Develop appropriate terminology (eg Munaintya 'Dreaming') to talk about aspects of Kurna culture in Kurna language. For example, terms for 'law', 'culture', 'ritual', 'traditions', 'way of life' etc. were never recorded, as such. Workshops need to be held to develop ways of talking about these notions in Kurna.

(Rob Amery and Lewis O'Brien to coordinate workshops with KACHA and members of Kurna community)

5. Tindale and the Berndts placed a number of "Ngarrindjeri" placenames on the map. In some cases (eg Patawilyangk) they are clearly Kurna names with Ngarrindjeri endings. In other cases they may have been truly Ngarrindjeri names for sites in Kurna country, just as the Kurna have a name, Ngalta, for the Murray River, which is in Ngarrindjeri country. In many cases we don't know if a given name is simply a Kurna name with a Ngarrindjeri ending, or whether it really is a Ngarrindjeri name. This aspect of the project will attempt to clarify the situation by:

- promoting Kurna names in preference to Ngarrindjeri names within Kurna country where these are known
- Kurna-ising names used within Kurna country (eg replace Portatang with Portatangga)

(Rob Amery and Lewis O'Brien to coordinate workshops with KACHA and members of Kurna community)

6. Develop a set of proposals for the use of information in historical sources in the context of the 1990s.

OUTCOMES

Produce a report detailing the known historical sources together with a set of proposals for future projects based on the historical sources.

Video of site visits.

STAGE 1.

Commence: May 1998

Report completed by November 1998

Workshops schedule

- Terminology: _____
- Place Names: _____

Workshop Report completed by _____

Workshop Report completed by _____

Stage 2 **Proposals for the Use of Historical Materials** (early ideas)

1. Translate Kaurna stories into Kaurna from versions of these same stories known in English, Ngarrindjeri or other languages.

(Rob Amery to assist)

2. Embellish or flesh out Kaurna stories where only the "bare bones" are known.
(eg Why the emu has short wings)

(members of Kaurna community to write the stories based on historical information supplied by Rob Amery; may be best accomplished through workshops)

3. Develop ceremonies and rituals (eg funeral ceremonies, wedding ceremonies etc) based on a knowledge of these as practised by the Kaurna in the 1840s.

(workshops coordinated by ? Tom Gara + _____)

4. Develop songs associated with Kaurna sites (contact Chester Schultz)

(? workshops coordinated by Chester Schultz)

OUTCOMES

• A series of booklets, each one featuring a different Dreaming story could be produced. The Project may wish to consider booklets written for different ages (preschoolers, primary age, high school, adults). Stories might include:

- Tjilbruke
- Munana
- Pootpaberrie
- Kondolli and Tiritpa (or 'Fire and Whale' story)
- How the parrot got his colours
- Why the emu has short wings
- Mankmankarranna (the 'Seven Sisters')
- Tinninyaranna (Orion)
- Tarnda
- Yurrebilla

• Videos might be produced of these Dreamings (cf Ngurunderi Video)

• Multimedia packages could be developed.

• Kaurna dances could be choreographed

• Kaurna songs written, performed and recorded.

(Proposal prepared by Rob Amery on the basis of discussions with Lewis O'Brien
29th April 1998)

**[DRAFT - DO NOT QUOTE]
(Still under development)**

**Kurna Numbers, Maths and the
Quantification of Time**

This short booklet presents a number of proposals for the incorporation of new terms related to mathematics and the quantification of time. Several of these terms and expressions have been requested by Nunga teachers at Kurna Plains School and elsewhere. In response to these requests, I have set out to show how a comprehensive set of number terms, mathematical terms of terms for the quantification of time might be developed, using the available resources in the Kurna language as documented by Teichelmann & Schürmann (1840), Teichelmann (1857) and other observers during the nineteenth century.

In the development of new terms, as far as possible the word-forming processes documented in the historical sources are used. See Amery (1993) for more detailed information on these processes. Compounds have been reduced or 'clipped' so that they are easier to say and no longer so closely identifiable with their source words. This allows them to develop more easily as independent entities in their own right.

In this booklet, borrowings from English, for example *Yiitya* 'Easter' are exceedingly rare and are used only when the Kurna form of the word is significantly different from its English source.

The proposals outlined in this booklet are a significant departure from the semantic structure of the Kurna language as it was spoken in the 1840s. The number system developed here is a Kurna version of the base 10 number system used in English and numerous other languages spoken throughout the world, including indigenous systems throughout Melanesia, Polynesia and Indonesia (Laycock, 1975: 224). Some of the words for the quantification of time are direct translation equivalents of concepts of time in English or Latin. Others draw on the ways in which new time concepts have been incorporated into other Aboriginal languages which are still spoken within their communities.

I do not try to hide the fact that these proposals are encoding concepts which are foreign to 'traditional' Kurna epistemology. However, Kurna people live in a world driven by clocks, calendars, calculators and computers. Every Nunga person thinks in terms of a decimal (base 10) number system. Every Nunga person thinks in terms of minutes, hours, days of the week, months and years. It would seem reasonable that if Kurna is to be a language spoken in the 1990s, then it should be able to talk about these concepts which are now so central to people's lives.

Rob Amery
September 1996

[COMMENTS PLEASE!]

Kaurna Wonbanna - Kaurna Numbers

Introduction

The historical materials reveal that Kaurna has a typical Australian counting system with the following basic terms:

kuma	'one'
purlaitye	'two'
marnkutye	'three'
kutyo	'a few'
ngarraitya	'many'

Additional numbers are constructed as combinations. T&S actually provide numbers up to six as follows:

kuma	'one'
purlaitye	'two'
marnkutye	'three'
yerrabula	'four'
yerrabula kuma	'five'
yerrabula purlaitye	'six'

Interestingly, Moorhouse (1842) gives a different form *purlaitye purlaitye* for 'four' (Lit. 'two [and] two') which is used in a sentence recorded by T&S even though it doesn't appear in their vocabulary.

Within the context of language programs in schools there is an immediate demand for numbers. A quick perusal of the national LOTE Profile document reveals that numbers are a prominent theme, especially in the earlier levels of learning. See work samples on pages 12, 14, 15. A strong emphasis is also given to numbers in the Pitjantjatjara curriculum Stage A Years R-2 designed for use in urban schools. As to be expected, one of the first requests from Kaurna Plains School was for modules on numbers. Counting booklets and a number rock song are amongst the first Kaurna materials ever produced within the language revival program.

These days English is the first language within the Nunga community. Every Kaurna person thinks in English and every Kaurna person thinks in terms of a base 10 number system as counting, our monetary system, weights and measures all revolve around it.

Large numbers constructed as combinations of the words for 'one', 'two' and 'three' are cumbersome and unwieldy. For instance, using traditional patterns, the number 'eight' would probably have to be constructed as *marnkutye marnkutye purlaitye* or as *yerrabula yerrabula* or even *yerrayerrabula*. Larger numbers would lead to even longer strings.

Whilst it was not important for Kaurna people to count objects in the 1840s, children (or more specifically progeny) were counted in a sense, as they had different names depending on the order in which they were born. Different cultures count what is important to them.

Birth Order Names¹

Kaurna, and other Thura-Yura languages, has distinctive names depending on both the sex of the child and the position of the child in the family, as it happens, going up to the ninth born. These names were recorded by a number of observers of the Kaurna language during the nineteenth century as follows:

¹Birth Order names are also to be found in Latin (*Primus, Secundus, Tertius* etc), Balinese (*Nyoman, Made, Wayan, Ketut*) and many other Austronesian languages.

Kaurna (Teichelmann & Schurmann, 1840)		
	Male	Female
First Born	Kartammeru	Kartanya ~ Kartiato
Second Born	(not recorded)	(not recorded)
Third Born	Kudnuitya	Kudnarto
Fourth Born	Munaitya	Munato
Fifth Born	Midlaitya	Midlato
Sixth Born	Marrutya	Marruato
Seventh Born	Wangutya	Wanguato
Eighth Born	(not recorded)	(not recorded)
Ninth Born	Ngadlaitya	Ngadlaato
Ninth Born		Pauane
Last Born		kurla-kurlanna (means the most recent)

Note that T&S use the name Waritya ~ Waritya twice in their example sentences, though they have forgotten to list it in their vocabulary.

Kaurna (Eyre, 1845)		
	Male	Female
First Born	Kertameru	Kertanya
Second Born	Waritya	Warriarto
Third Born	Kudnutya	Kudnarto
Fourth Born	Monaitya	Monarto
Fifth Born	Milaitya	Milarto
Sixth Born	Marrutya	Marruato
Seventh Born	Wangutya	Wangwarto
Eighth Born	Ngarlaitya	Ngarlarto
Ninth Born	Pouarna	(ditto)

Kaurna (Williams, 1840)		
	Male	Female
First Born	Kertamaru	Kerrtanya
Second Born	Yurercha(2nd child male)	Warreertu ('2nd daughter')
Third Born	Kudnuacha	Munarta ('3rd daughter')
Fourth Born	Municha (4th child male)	

Kaurna (Stephens, 1890)		
	Male	Female
First Born	Ichertamaroo	Kertanya
Second Born	Eurertcha	Pooleearta
Third Born	Coodnootcha	Moonarta
Fourth Born	Moonitcha	Meelarta
Fifth Born	Meelitcha	

Kaurna (Wyatt, 1879)		
	Male	Female
First Born	Kuttámero~Kertámero	Kertányo
Second Born	Yerraicha	Warrayu
Third Born	Konucha~Kunucha~	Konarto
Fourth Born	Warricha	

Wyatt also records Marrucha, Wongucha, Warrearto ~ Warrarto, Yerrarto, Konarto and Monarto in personal names, but does not specify their position in the family.

Whilst there are some disagreements between these different authors, after we make some allowances for different writing conventions there is much in common. Eyre (1845) provides the most complete chart and there is close agreement with T&S (1840).

Other closely related languages such as Nukunu, Parnkalla (or Barngarla) and Adnyamathanha also have similar birth order names, but they don't match the Kaurna names exactly. There may be a number of reasons for this, including misunderstandings and genuine differences between the languages. Consider the following:-

Nukunu (Hercus, 1992)

	Male	Female
First Born	Pirtiya	Kartinya
Second Born	Warriya	Warrika ~ Warrartu
Third Born	Kuni	Kunartu
Fourth Born	Muniya	(not recorded)
Fifth Born	Marriya	Marritu
Sixth Born	Wangiya	Wanguta
Seventh Born	Yarriya	Yarinda
Eighth Born	Miliya	Milatu
Ninth Born	(not recorded)	(not recorded)
Last Born	Mawanha	

Port Pirie, Canowie Tribe in Curr (1886) [presumably Nukunu]

	Male	Female
First Born	Berrier	Kartunga
Second Born	Warrier	Warretoo
Third Born	Coonooa	Coonertoo
Fourth Born	(not recorded)	(not recorded)
Fifth Born	Murria	Munertoo
Sixth Born	(not recorded)	Murretoo
Seventh Born	Milla	Milletoo
Eighth Born	(not recorded)	(not recorded)
Ninth Born	(not recorded)	(not recorded)
Last Born		

Parnkalla (Schürmann, 1844)

	Male	Female
First Born	Piri	Kartanye
Second Born	Wari ~ Warri	Wayuru
Third Born	Kunni	Kunta
Fourth Born	Munni	Munnaka
Fifth Born	Marri	Marrukko
Sixth Born	Yarri	Yarranta
Seventh Born	Milli	Mellakka
Eighth Born	Wangguyu	Wanggurtu
Ninth Born	Ngallai	Ngallaka
Last Born		

Adnyamathanha (McEntee & McKenzie, 1992)

	Male	Female
First Born	Virdi-anha	Arranyinha
Second Born	Warri-anha	Warrikanha
Third Born	Un-anha	Unakanha
Fourth Born	Marr-anha	Marrukanha
Fifth Born	Mun-anha	Munakanha
Sixth Born	Wang-anha	Wangutanha
Seventh Born	Yar-anha	Yara-ndanha
Eighth Born	Mil-anha	Milakanha
Ninth Born	Ngarl-anha	Ngarla-kanha
Tenth Born	Maw-anha	Mawananha

Towards a Kaurna Number System (Base 10)

These birth order names provide the raw materials for the development of a base 10 number system. The first four number terms may be retained as in the original system and the root of the birth order names used to supplement them.

In forming the numerals 5 through to 9, there are however a few small problems. Teichelmann & Schürmann (1840) failed to include the names for the eighth born child, though they have both *Ngadlaitya* 'name of the ninth born child if a male'; *Ngadlaato* 'name of the ninth born child if a female' and *Pauane* 'name of the ninth child'. Eyre (1845: 324) drawing on Moorhouse's notes has *Ngarlaitya* 'name of the 8th born child if male'; *Ngarlarto* 'name of the 8th born child if female'; *Pouarna* 'name of the 9th child'. Data from neighbouring languages further confuses the picture. The Nukunu, Barngarla and Adnyamathanha birth order names above four are out of kilter with the Kaurna names and with each other, though many of the same roots recur. For the purpose of the number system, it is probably best to draw on both Eyre (1845) and Teichelmann & Schürmann (1840) with the resultant numbers as follows:

Numerals 1 to 9

<i>kuma</i>	'one'
<i>purlaitye</i>	'two'
<i>marnkutye</i>	'three'
<i>yerrabula</i>	'four'
* <i>mila</i> ²	'five'
* <i>marru</i>	'six'
* <i>wangu</i>	'seven'
* <i>ngarla</i>	'eight'
* <i>paua</i>	'nine'

**Mila* 'five' based on Eyre is used in preference to T&S **midla* 'five' to avoid confusion with *midla* 'woomera'. There is also a word *milla* 'violence; force; or a wife taken by force' (T&S, 1840: 23) but this is less salient than *midla* 'woomera'.

Similarly **ngarla* 'eight' is used in preference to **ngadla* 'eight' as the latter is a kin term *ngadla* 'stepfather'.

Tens

The number ten itself is formed by combining two words *kuma* 'one' and *irka* 'heap'. The teens are formed as a combination of 'ten' followed by the numbers 'one' to 'nine' as follows:

* <i>kumirka</i>	'ten'	< <i>kuma</i> 'one' + <i>irka</i> 'heap'
* <i>kumirka kuma</i>	'eleven'	
* <i>kumirka purlaitye</i>	'twelve'	
* <i>kumirka marnkutye</i>	'thirteen'	
* <i>kumirka yerrabula</i>	'fourteen'	
* <i>kumirka mila</i>	'fifteen'	
* <i>kumirka marru</i>	'sixteen'	
* <i>kumirka wangu</i>	'seventeen'	
* <i>kumirka ngarla</i>	'eighteen'	
* <i>kumirka paua</i>	'nineteen'	

Multiples of ten are formed by using *irka* 'heap' as a suffix as follows:

* <i>purlirka</i>	'twenty'
* <i>marnkuirka</i>	'thirty'
* <i>yerrabulirka</i>	'fourty'...
* <i>milirka</i>	'fifty'...
* <i>marrirka</i>	'sixty'...

² Newly constructed terms are identified with an asterix *.

* <i>wangirka</i>	'seventy'
* <i>ngarirka</i>	'eighty'...
* <i>pauirka</i>	'ninety'...

Intervening numbers are formed simply by a combination of the multiple of ten followed by the numerals 'one' to 'nine' as follows:

* <i>purlirka kuma</i>	'twenty one'
* <i>purlirka purlaitye</i>	'twenty two'
* <i>purlirka marnkutye</i>	'twenty three'
* <i>purlirka yerrabula</i>	'twenty four'
* <i>purlirka mila</i>	'twenty five'
* <i>purlirka marru</i>	'twenty six'
* <i>purlirka wangu</i>	'twenty seven'
* <i>purlirka ngarla</i>	'twenty eight'
* <i>purlirka paua</i>	'twenty nine'...
...	
* <i>marnkuirka kuma</i>	'thirty one'
* <i>marnkuirka purlaitye</i>	'thirty two'
.....	
etc.	

Hundreds

**Partirka*, a reduced form of *parto irka* 'big heap' serves for the hundreds. Thus we have:

* <i>kuma partirka</i>	'one hundred' < <i>kuma</i> 'one' + <i>parto</i> 'big' + <i>irka</i> 'heap'
* <i>purlaitye partirka</i>	'two hundred'
* <i>marnkutye partirka</i>	'three hundred'
* <i>yerrabula partirka</i>	'four hundred'
* <i>mila partirka</i>	'five hundred'
* <i>marru partirka</i>	'six hundred'
* <i>wangu partirka</i>	'seven hundred'
* <i>ngarla partirka</i>	'eight hundred'
* <i>paua partirka</i>	'nine hundred'

As before, the intervening numbers are formed by combining the numbers as in the following examples:

* <i>kuma partirka kuma</i>	'one hundred and one'
* <i>kuma partirka purlaitye</i>	'one hundred and two'
* <i>kuma partirka marnkutye</i>	'one hundred and three'
...	
...	
* <i>kuma partirka milirka</i>	'one hundred and fifty'
* <i>kuma partirka milirka kuma</i>	'one hundred and fifty one'
...	
...	
* <i>purlaitye partirka kuma</i>	'two hundred and one'
* <i>purlaitye partirka purlaitye</i>	'two hundred and two'
...	
...	
* <i>paua partirka pauirka ngarla</i>	'nine hundred and ninety eight'
* <i>paua partirka pauirka paua</i>	'nine hundred and ninety nine'

Thousands

Tauatta 'many in number; much' has been the source of the suffix **-auatta* used for the thousands. Thus we have:

<i>*kumauatta</i>	'one thousand' < <i>kuma</i> 'one' + <i>tauatta</i> 'many in number; much'
<i>*purlauatta</i>	'two thousand'
<i>*marnkauatta</i>	'three thousand'
<i>*yerrabulauatta</i>	'four thousand'
<i>*milauatta</i>	'five thousand'
<i>*marrauatta</i>	'six thousand'
<i>*wangauatta</i>	'seven thousand'
<i>*ngarlauatta</i>	'eight thousand'
<i>*pauatta</i>	'nine thousand'

As before, intervening numbers are formed by combinations of these and previous numbers. For example:

<i>*kumauatta kuma</i>	'one thousand and one'
<i>*kumauatta purlaitye</i>	'one thousand and two'
...	
...	
<i>*pauatta mila partirka milirka mila</i>	'nine thousand five hundred and fifty five'
<i>*pauatta mila partirka milirka marru</i>	'nine thousand five hundred and fifty six'

Year dates could either be said as in full, or shortened as they are in English as follows:

**kumauatta paua partirka pauirka marru* '1996'
one thousand nine hundred and ninety six

OR **kumirka paua pauirka marru* '1996'
nineteen ninety six

...

Millions

Millions are formed with the ending *-iwurra* derived from *wiwurra* 'a multitude'. Thus we have:

<i>*kumiwurra</i>	'one million' < <i>kuma</i> 'one' + <i>wiwurra</i> 'multitude; a great crowd'
<i>*purliwurra</i>	'two million'
<i>*marnkuiwurra</i>	'three million'
<i>*yerrabuliwurra</i>	'four million'
<i>*miliwurra</i>	'five million'
<i>*marriwurra</i>	'six million'
<i>*wangiwurra</i>	'seven million'
<i>*ngarliwurra</i>	'eight million'
<i>*pauiwurra</i>	'nine million'
<i>*pumirkiwurra</i>	'ten million'
<i>*kumirka kumiwurra</i>	'eleven million'
<i>*kumirka purliwurra</i>	'twelve million'
etc	
etc	

This still leaves *ngarraitya* 'many' not used within the number system.

In almost every case the numerals formed are distinct from the birth order names and other words in the language because they are either reduced or used in combination with other words and endings. The only exceptions are *mila* 'five' which is similar to *milla* 'violence; force; or a wife taken by force' and *marru* 'six' and *marru* 'a species of red

ant'. In actual fact, these words may not be homophones. The l sounds and r sounds in the two words of each pair may be different.

In any case, the existence of homophones is not really a great problem. Homophones are common in most languages. Think of two, to and too; three and free; four, for and fore; six and sicks in English, or even bare, bear (the animal) and bear (to carry); saw (past tense of see) and saw (the tool) where the spellings are the same. Context usually allows us to distinguish between homophones.

Using Numbers in Sentences

Unfortunately there are almost no examples of a numeral used in combination with a noun in the original Kurna materials. There is just one sentence in T&S as follows:

1. *Painingga purlaityendi meyurla tittappe.*
'Formerly, only two men have been hanged'

In this case the numeral *purlaitye* 'two' has a suffix *-ndi* 'only; just'. The noun *meyu* has a dual suffix *-rla* attached which agrees in number with the numeral.

2. *Midlaitya, piltanna nindo nauwe pungki? - Purlaitye purlaitye madlurtanna.*
'Midlaitya, how many opossums did you kill? - Four young ones.'

From these two examples it seems that numerals precede the noun, which takes a suffix *-rla* 'dual' or *-nna* 'plural' agreeing in number with the numeral.

Numerals were probably not used often. It would seem that the preferred way of speaking about two people or two objects was to use the dual suffix *-rla* on the noun without the overt presence of the numeral *purlaitye* 'two' as is evident in the following example:

3. *Nanturla tuttangga maiendi.*
'The two horses are grazing.'

Ngarraitya 'many' is however used in combination with a noun in a number of sentences. For example:

4. *Mikawommangga ngarraitya tikketti burkanna painingga turlanna.*
'On Mikawomma (the plain between Adelaide and Port Adelaide,) lived, formerly, plenty of warlike men.'
5. *painingga ngarraitye meyunna kundarti*
'formerly, many men were slain there'
6. *Pinde meyunna ngarraitye padlota nurrutulo.*
'Plenty of Europeans will die of the charm.'

Note that in sentences 4. and 5. *ngarraitye* precedes the noun it modifies whereas in sentence 6 it follows the noun *meyunna*. In sentence 4. the noun phrase 'plenty of warlike men' is discontinuous in Kurna with the verb *tikketti* 'lived' and the time word *painingga* 'formerly' coming in between *ngarraitya* 'many', *burkanna* 'old men' and *turlanna* 'warlike'. (These kinds of syntactic patterns are also found in other Australian languages. Ken Hansen gives a similar example in Pintupi.)

Dual and Plural

In English, a clear distinction is made between singular and plural nouns in most cases. The form of the verb 'to be' (am/is vs are) and the form of the present tense verb (eg children sing vs the child sings) is determined by the number of the subject..

Kaurna, however, makes an additional dual distinction. In Kaurna the category dual is deeply embedded within the grammar and is realised in a number of ways. The dual and plural categories are evident within the nouns, pronouns, demonstratives, interrogatives, kinship terms and imperative verbs. In a number of places in Kaurna grammar one has to consider number where it is not a relevant consideration in English. For instance, in uttering the command "Come here!" in Kaurna, one has to consider whether one, two or more than two people are being addressed. The Kaurna expressions are *Parni kawai!*, *Parni kawaingwa!* and *Parni kawaianga!* respectively. There are distinct kin terms to refer to certain pairs of people. For example *tarrotaurula* 'two brothers-in-law' or *madlatangurla* 'two male grandchildren (of two brothers?)'. There is even a term *ngarritanggurla* for 'two (bullocks) tied together'.

A detailed explanation of these aspects of grammar are beyond the scope of this booklet. The reader is referred to Teichelmann & Schürmann (1840) for further detail.

Kaurna Mathematics

Counting

Teichelmann & Schürmann (1840) give two words for counting:

<i>marka markandi</i>	'to count, number; Also to mark out; to set a copy'
<i>wonba wonbandi</i>	'to number; count'

The first word is related to a number of other words including:

<i>marka</i>	'trace, track, mark; also slate'
<i>markandi</i>	'to trace; to guess'
<i>marka appendi</i>	'to ape; imitate'
<i>markarendi</i>	'to beat the time as in music'.

Wonba wonbandi 'to number, count' does not seem to be related to any other words recorded in the dictionary. I have used the root of this verb **wonba* for 'number'.

Times or Repeated Action

The suffix or ending *-rlukko* is used in T&S for 'times' as in the following:

<i>kumarlukko</i>	'once'
<i>purlarlukko</i>	'twice'
<i>marnkurlukko</i>	'three times; several times'
<i>yerrabularlukko</i>	'four times'
<i>nauwerlukko</i>	'how often? how many times?'
<i>ngarrarlukko</i>	'many times; often'
<i>tauarlukko</i>	'many times; often; frequently'

In addition, Teichelmann (1857) lists:

<i>partarlukko</i>	'every time, many times'
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There is no reason why we shouldn't apply this suffix *-rlukko* to any numeral as follows:

<i>*milarlukko</i>	'five times'	
<i>*marrurlukko</i>	'six times'	
<i>*wangurlukko</i>	'seven times'	
<i>*ngarlarlukko</i>	'eight times'	
<i>*pauarlukko</i>	'nine times'	
<i>*kumirkarlukko</i>	'ten times'	and so on.

Multiplication and Division

The following words are documented by Teichelmann (1857):

and	<i>tauattandendi</i>	'to multiply, increase in number'
	<i>wirromandi</i>	'to divide, part in two'
	<i>yärramandi</i>	'to divide in two, separate'
	<i>birkiappendi</i>	'to divide to, -- distribute'

These words could be used as in the following examples:

**Milarlo yerrabula tauattandendi purlirkanendi.*
'Four multiplied by five equals twenty.'

**Marnkutyirlo yerrabula tauattandendi kumirka purlaityinendi.*
'Four multiplied by three equals twelve'

**Purlaityirlo purlirka wirromandi kumirkanendi.*
'Twenty divided by two equals ten.'

**Milarlo kumirka mila wirromandi marnkutyinendi.*
'fifteen divided by five equals three.'

Addition and Subtraction

Clearly identified words for addition and subtraction seem not to have been recorded. However, we do find *yerra* 'distinct, different; one another; both', *muinmo* 'more; further on; go on', *murmarnendi* 'to decrease, grow less' and a number of other terms for many and few.

Now *yerra* is used in combination with *bula* the root of the word for 'two' to form the numeral *yerrabula* 'four'. It seems reasonable then that **yerra* could be used in an extended sense for 'plus' as in :

**kuma yerra kuma purlaityenendi* 'one plus one equals two'
**mila yerra mila kumirkanendi* 'five plus five equals ten'

Similarly **murma* the root of the verb *murmarnendi* 'to decrease' could be used for 'minus' as in:

**ngarla murma mila yerrabulanendi* 'nine minus five equals four'
**marru murma mila kumanendi* 'six minus five equals one'

Equal

Teichelmann & Schürmann (1840) cite *turaturanna* 'equal' amongst nouns formed by reduplication (or doubling) and later spelt as *turraturanna* 'similar; equal'. Presumably it comes from *turra* 'shade; shadow; likeness'. Kurna also has a suffix *-rli* meaning 'to resemble; like'.

Fractions

Fractions can be simply encoded using the locative suffix (ie X Y-on = X/Y) as follows:

* <i>kuma purlaityilla</i>	'one half'	
* <i>kuma marnkutyilla</i>	'one third'	
* <i>kuma yerrabulangga</i>	'one quarter'	
* <i>purlaitye marnkutyilla</i>	'two thirds'	
* <i>marnkutye yerrabulangga</i>	'three quarters'	
* <i>mila ngarlangga</i>	'five eighths'	
* <i>wangu kumirka marrungga</i>	'seven sixteenths'	etc.

Quantification of Time

Many time words are documented by Teichelmann & Schurmann (1840) and by Teichelmann (1857). Most refer to relative time. Only a few quantify time. *Tindo* originally meaning 'sun' but extended to 'day; watch; clock' was one such word used to quantify time as is evident in the sentence:

Nauwe tindurna wartingga ninkurna? - Wartingga ngai wandi kumarlukkondi.
'How many days have you been on the road? - Between here and there, I slept only once (i.e. two days)' (T&S, 1840: 68)

It is possible to develop terms for the other major units used to quantify time as follows:

	* <i>taityindo</i>	'second'	< <i>taityo</i> 'immediately; instantly' + <i>tindo</i> 'time'
	* <i>burrindo</i>	'minute'	< <i>burroburro</i> 'directly' + <i>tindo</i> 'time'
	* <i>tukindo</i>	'hour'	< <i>tuku</i> 'small' + <i>tindo</i> 'time'
	<i>tindo</i>	'day'	< <i>tindo</i> 'sun' (in T&S, 1840)
	* <i>wangindo</i>	'week'	< <i>wangu</i> 'seven' + <i>tindo</i> 'day'
	* <i>piki</i>	'month'	< <i>piki</i> 'moon'
or	* <i>pikindo</i>	'month'	< <i>piki</i> 'moon' + <i>tindo</i> 'time'
	* <i>worltatti</i>	'year'	< <i>worltatti</i> 'summer' ³
	* <i>towinnindo</i>	'summer solstice'	< <i>towinnna</i> 'long; stretched' + <i>tindo</i> 'day'
	* <i>kurltindo</i>	'winter solstice'	< <i>kurlto</i> 'short' + <i>tindo</i> 'day'
	* <i>turaturanna ngulti</i>	'equinox'	< <i>turaturanna</i> 'equal' + <i>ngulti</i> 'night' ⁴

Days of the Week

Starting with Monday as the first day we can develop names for days of the week by combining the numeral with *tindo* 'day'. Saturday and Sunday have been developed separately as 'sport day' and 'slow, easy day' as follows:

* <i>Kumindo</i>	'Monday'	< <i>kuma</i> 'one' + <i>tindo</i> 'day'
* <i>Purlindo</i>	'Tuesday'	< <i>purlaitye</i> 'two' + <i>tindo</i> 'day'
* <i>Marnkuindo</i>	'Wednesday'	< <i>marnkutye</i> 'three' + <i>tindo</i> 'day'
* <i>Yerrabulindo</i>	'Thursday'	< <i>yerrabula</i> 'four' + <i>tindo</i> 'day'
* <i>Milindo</i>	'Friday'	< <i>mili</i> 'five' + <i>tindo</i> 'day'
* <i>Padninyindo</i>	'Saturday'	< <i>padninya</i> 'sport' ⁵ + <i>tindo</i> 'day'
* <i>Minkindo</i>	'Sunday'	< <i>minkominko</i> 'slow; easy' + <i>tindo</i> 'day'

³ Yolngu Matha spoken in NE Arnhemland has extended *waltjan* 'rain; wet season' to 'year'. We have used Kaurna *worltatti* 'summer' in the same way.

⁴ *Turaturanna ngulti* 'equinox' is a loan translation of the Latin expression which gave rise to the English term.

⁵ *Padninya* 'sport' has been formed as a backformation from *padnipadninya* 'running' (T&S, 1840: 35) itself being derived from *padnendi* 'to go; travel'.

Months

Similarly, the names of months can be formed by joining numerals to *piki* 'moon' as follows:

* <i>Kumiki</i>	'January'	
* <i>Purliki</i>	'February'	
* <i>Marnkuiki</i>	'March'	
* <i>Yerrabuliki</i>	'April'	
* <i>Miliki</i>	'May'	
* <i>Marruiki</i>	'June'	
* <i>Wanguiki</i>	'July'	
* <i>Ngarliki</i>	'August'	
* <i>Pauiki</i>	'September'	
* <i>Kumirkaiki</i>	'October'	
* <i>Tuttapiki</i>	'November'	from <i>tutta</i> 'hay' + <i>piki</i> 'moon'
* <i>Wortiki</i>	'December'	from <i>worta</i> 'behind' + <i>piki</i> 'moon' (ie last month)

Holidays

The term for holiday itself can be formed from *kuinyunda* 'taboo; sacred' together with *tindo* 'day'. After all, that is the historical origins of the English word, even though holidays have little association with being holy in the minds of people today. Terms have also been developed for specific holidays appearing in the calendar. Some of these have been requested by Kurna Plains School. Suggested terms for these holidays and special days are as follows:

* <i>ngunyindo</i>	'holiday'	from <i>ngunya</i> 'joy; pleasure' + <i>tindo</i> 'day'
* <i>ngunyindunna</i>	'holidays'	
* <i>milindo worta</i>	'weekend'	from <i>Milindo</i> 'Friday' + <i>worta</i> 'behind'
* <i>wornindo</i>	'birthday'	from <i>worni</i> 'born' + <i>tindo</i> 'day'
* <i>Yowa wornindo</i>	'Christmas'	from <i>Yowa</i> 'God; Jesus' + <i>wornindo</i> 'birthday'
* <i>Yungondindo</i>	'Boxing Day'	from <i>yungondi</i> 'to give' + <i>tindo</i> 'day'
* <i>Ngadluko Tindo</i>	'Australia Day'	from <i>ngadluko</i> 'our' + <i>tindo</i> 'day'
* <i>Yerta Mettindo</i>	'Proclamation Day'	from <i>yerta</i> 'land' + <i>mettendi</i> 'to steal' + <i>tindo</i> i.e. Lit. 'land theft day'
* <i>Yiitya</i>	'Easter'	borrowed from English
* <i>Tittappindo</i>	'Good Friday'	from <i>tittappendi</i> 'to hang; tie; fasten' + <i>tindo</i>
* <i>Tanindo</i>	'Easter Sunday'	from <i>tanendi</i> 'to come forth; appear (of the sun, of seeds, of rising from the dead)' + <i>tindo</i>
* <i>Irabinna Tindo</i>	'ANZAC Day'	from <i>irabinna</i> 'warrior' + <i>tindo</i> 'day'
* <i>Warpulaielaiella Tindo</i>	'Labour Day'	from <i>warpulaendi</i> 'to work' + <i>-lla</i> 'agent' + <i>tindo</i>
* <i>Bakkabakkindo</i>	'Adelaide Cup Day'	from <i>bakkabakkandi</i> 'to trot' + <i>tindo</i>
* <i>Nakkuppindo</i>	'Show Day'	from <i>nakkuppendi</i> 'to show' + <i>tindo</i> 'day'
* <i>Turlta Tindo</i>	'St Valentine's Day'	from <i>turlta</i> 'sweetheart' + <i>tindo</i> 'day'
* <i>Paityabulti Wornindo</i>	'Queen's Birthday'	from <i>paityabulti</i> 'old woman' ⁶ + <i>wornindo</i> 'birthday'
* <i>Milikindo</i>	'May Day'	from <i>Miliki</i> 'May' + <i>tindo</i> 'day'
* <i>Yerlittindo</i>	'Father's Day'	from <i>yerlitta</i> 'father' + <i>tindo</i> 'day'
* <i>Ngangkittindo</i>	'Mother's Day'	from <i>ngangkitta</i> 'mother' + <i>tindo</i> 'day'
* <i>Ngangkindo</i>	'Women's Day'	from <i>ngangki</i> 'woman' + <i>tindo</i>
* <i>Yaityindo</i>	'National Aborigines Day'	from <i>yaitya</i> 'indigenous' + <i>tindo</i>

⁶OE *cwen*; OS *quan*, ON *kván*; Gothic *qens*, the source of 'queen', originally meant 'wife, woman' (Oxford English Dictionary). *Paityabulti* 'old woman' (lit. *paitya* 'venomous; deadly' + *bulti* 'sleep; death') is most likely a term of respect in Kurna referring to the knowledge and power old women possessed. As respect terms, they may be applied to people of varying ages in the same way that *tjilpi* 'old man' is used within Pitjantjatjara.

Use of the borrowing *kiwini* 'queen' would be an alternative strategy, giving rise to *Kiwini Wornindo* 'Queen's Birthday'.

**Yaitya Wangindo* 'NAIDOC Week' from *yaitya* 'indigenous' + **wangindo* 'week'

Expressions for wishing someone a Happy Birthday, Happy Easter, Happy Christmas etc have also been requested. To be sure, these expressions are not part of the original Kurna language, but celebrating birthdays, Christmas, Easter, Mother's Day and Father's Day etc. is now very much a part of Nunga life. Therefore, it makes sense that expressions should be available to talk about these things. It is not clear from the historical materials as to how these notions should be expressed. In the absence of parallel examples, loan translations of the English expressions have been used. Similar Kurna expressions may be formed by combining the words *maingki* or *mengki* 'laughter; joy; happy' or *ngunya* 'joy; pleasure; delight' with the term for the special day. The following are examples:

<i>*Maingki Wornindo!</i>	'Happy Birthday!'
<i>*Ngunya Yowa Wornindo</i>	'Happy Christmas'
<i>*Ngunya Yiitya</i>	'Happy Easter'
<i>*Maingki Ngangkittindo</i>	'Happy Mother's Day'
<i>*Maingki Yerlittindo</i>	'Happy Father's Day'

Finally:

<i>*Marni milindo worta!</i>	'Have a good weekend!'
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Appendix E6: Kurna Sports Terminology

(developed by Lester Irabinna Rigney & Rob Amery, Feb. 1997)

General

*mullerta parndo	hockey
*mullerta wikatidli parndo	lacrosse
*padipadinya	swimming
padnipadninya	running
*tanyaluparndo	basketball
*tidnaparndo	football
*wikaparndo	netball
*yertabiritti	cricket. From <i>yertabiritti</i> 'cricket' (insect)
*murtpamanko	mark. From <i>murtpandi</i> 'to leap; jump' and <i>mankondi</i> 'to touch; take; lay hold on'
*ngatpa	goal. Backformation from <i>ngatpandi</i> 'to enter; sink; put into'
*ningkatpa	point. From <i>ningka</i> 'nearly; almost' + <i>*ngatpa</i> 'goal'
*wadli	foul. From <i>wādli</i> 'imperfect; incorrect; bad'
*wakkinna	penalty. From <i>wakkinna</i> 'bad; wicked; naughty; sin'
*nguiya nguiya	opponent. From <i>nguiya nguiyattarla</i> 'two enemies; adversaries'
*turlabinna	attacker. See <i>turlabinna</i> ; <i>turlayakkarendi</i> ; <i>turlabutto</i>
*tirrabinna	defender. See <i>tirra</i> ; <i>tirramangkondi</i> ; <i>tirraappendi</i>

Football Positions

muna	forwardline
munaworri	fullforward
yurinna muna nurlutta	left forward pocket
turturndo muna nurlutta	right forward pocket
trukko watte muna	centre half forward
yurinna watte muna pantyi	left half forward flank
turturndo watte muna pantyi	right half forward flank
yurinna wampi	left wing
trukko	centre
turturndo wampi	right wing
worta	backline
wortaworri	fullback
yurinna worta nurlutta	left back pocket
turturndo worta nurlutta	right back pocket
trukko watte worta	centre half back
yurinna watte worta pantyi	left half back flank
turturndo watte worta pantyi	right half back flank
tarka	ruck. From <i>tarka</i> 'a large species of kangaroo'
wirappi	1st ruck rover. From <i>wirappi</i> 'native squirrel' (possibly pygmy possum)
wangko	2nd ruck rover. From <i>wangko</i> 'a small possum' (possibly feathertail glider)
warru	interchange. From <i>warru</i> 'out; outside'

Netball Positions

wiltiabinna	goal keeper
ngatpa tulya	goal defense
wampi tulya	wing defense
trukko	centre
wampi turla	wing attack
paltallaltalla	goal shooter
ngatpa turla	goal attack

Basketball Positions

yurinna muna	forward left
turturndo muna	forward right
trukko	centre pivot
tulya kuma	point guard
tulya purlaitye	off guard

Useful Expressions

nattadlu!	now let's... (eg 'Now let's get on with it!'; 'Let's start!'; 'Let's do it!')
padniadlu!	let's go!
padniadli!	let's go! (us two)
padni!	go! (speaking to one person)
padningwa!	go! (you two)
padninga!	go! (you mob) (speaking to more than two people)
yurrinnaanna padni!	go to the left!
turturndoanna padni!	go to the right!
yuwa!	stop! (speaking to one person)
nganta padni!	hurry up!
parniappendo!	pass it!
ngaiinni parniappendo!	pass it to me!
ngaiinni!	to me!
ngaityondi!	its mine!
yunggondo!	give it!
parni yunggondo!	give it here!
ngaiinni yunggondo!	give it to me!
tattondo!	kick it!
parni tattondo!	kick it here!
parndo tattondo!	kick the ball!
karradlo tattondo!	kick long!
parndo (marrarlo) punggondo!	punch the ball!
*marraparndo kumatpi	handball quickly!
*parniappi kura	short pass
wondando! ngaityurni	leave it for me!
wondando!	leave it!
parndo warruanna, wondaingki!	let the ball go out of bounds!
parndo mankori!	hold the ball!
wortani!	waste time!; tarry!; loiter!
paltando!	throw!; shoot!
*ngatpa mankondo!	go for goal!
paruparuappendo!	attack!; challenge!
wakkando!	block him!; block her!; block it! (addressing one person)
wakkainga!	block him!; block her!; block it! (addressing more than 2)
wakkandadlu!	let's intercept him!; let's block him!
wakkandadli!	let's (us 2) intercept him!; let's (us 2) block him!
yakkando!	chase him!; chase her!; chase it!
waii!	move! (talking to one person)
waiinga!	move! (talking to more than two people)
piaringa!	spread out you mob!
worta mankondo!	follow behind; back him up!
kanggando ba!	defend her!; defend him!
ngaiinni kanggando!	shepherd me!
ninko parndo	its your ball
ninko parndo yunga	its your ball brother
ninko parndo yakkana	its your ball sister
*murtpamankondo!	take the mark!
tutpando!	reach out for it!; stretch!

parndo warrendo!	look for the ball!
nakkondo!	look out!
yurinnaanna nakkondo!	look left!
turtondoanna nakkondo!	look right!
parni nakkondo!	look here!
ninko ngundarta	behind you
nguiya nguiya ninko ngundarta	opposition hot on your trail
parndo tarraitpapendo!	get rid of the ball!
tirratinna, taltappi!	you're clear, run on!
taltappi!	run past!; keep going!
pinggari!	turn around!
wirro wirro padni!	go round; evade (the opposition)
tiltyerlaendo!	disengage yourself from your opponent's grasp!
manko mankori!	assemble in position!; take your positions!
waminna?	what's up?; what's the matter?
ninko nguiya nguiya nakkondo!	watch your player!
parni kawai! ninko nguiya nguiya paruparuappendo!	come back and pick up your player'
marnku tidna	3 feet. From <i>marnkutye tidnanna</i>
kadlondi	stepping
marti	contact
martendi	making contact
mertendo!	make contact!
marnku taityindo	3 seconds
yudlo	charge
yudlondi	charging; pushing; shoving

Appendix E7: Kurna Heritage Committee - useful expressions.

Possible Welcome

Marni na budni Tarndanyangga, Kurna yerta.

'Welcome to Adelaide, Kurna country.'

Marni ninna budni inbarenditya ngadluityangga.

'Its good that you came to meet with us'

(ie 'thanks for coming to meet with us' - talking to one person)

Useful expressions

Na marni? 'How are you all?' (used as a greeting)**Pepa parniappendo!** 'Pass me the paper(s)'**Ngana wanggi?** 'Who said?'**Ne!** 'Yes!'**Tiati** 'True'**Wadu!** 'Agreed'**Ngana kumangka?** 'Who is agreed?'**Ngai** 'Me'**Ngai kuma** 'Me too!'**Yakko!** 'No!'**Wointye** 'Maybe'**Madlanna** 'Nothing'**Paitya!** 'Deadly'**Madlari** 'Finished; That's it!'**Madlari yellara.** 'That's all for today.'**Yuldamai.** 'Lunch'**Ngai narri _____** 'My name is _____'**Ngaityo yungandalya** 'Thank you!' (addressed to a male)**Ngaityo yakkanandalya.** 'Thank you!' (addressed to a female)

Useful question words

Wa?	'Where?'
Wanti?	'Where to?'
Wadangko?	'Where from?'
Ngaintya?	'What?'
Ngannaitya?	'Why?'
Ngana?	'Who?' (who is it)
Nganarlo?	'Who?' (who did it)
Ngannako?	"Whose?" (whose is it)
Waminna?	'What's up?; What's the matter?'
Nalla allatti?	'When?'
Useful commands	
Tikkainga!	'Sit down!' (speaking to more than 2 people)
Padniadlu!	'Lets go!'
Nganta!	'Hurry!'
Warratti!	'Be quiet!'

Short speech about Kurna country.

Yerta ia, Tandanya ia, pangkarra Kurna bukkiunungko.

**Pangkarra Kurna Crystal Brookunungko kauwandilla
Cape Jervisanna patpangga, watingga yerlo wonggarta,
mukartanna marrekurlo.**

This country around Adelaide here is Kurna country and has been from long ago.

Kurna country extends from Crystal Brook in the north to Cape Jervis in the south in between the sea to the west and the hills in the east.

Appendix F1.1: *Wai Yerlitta 'But Dad'* by Snooky Varcoe, June 1990.
Full text in Kurna appears here, followed by a sample page and Nunga English translation taken from the rear of the booklet.

WAI YERLITTA

**Nganta Yerliburka!
Medurti karri karrindo!**

Wai Yerlitta, ngai ngarambulandi.

Nganta Yerliburka! Padni kuntondo!

Wai Yerlitta, kauwe manyapaianna.

**Nganta Yerliburka!
Mutando ninko mai!**

Wai Yerlitta, weetbixtya kundowarpanendi ai, yakko toast.

Nganta Yerliburka! Tarri! Ninna yakko budniota schoolanna!

Wai Yerlitta, ngatto yakko warriappendi ngaityo tidnabalta.

Nganta Yerliburka! Ninna yakko malariappiota ninko homework!

Wai Yerlitta, ngadlu wodlianna budni ngultingga bukkilyelo.

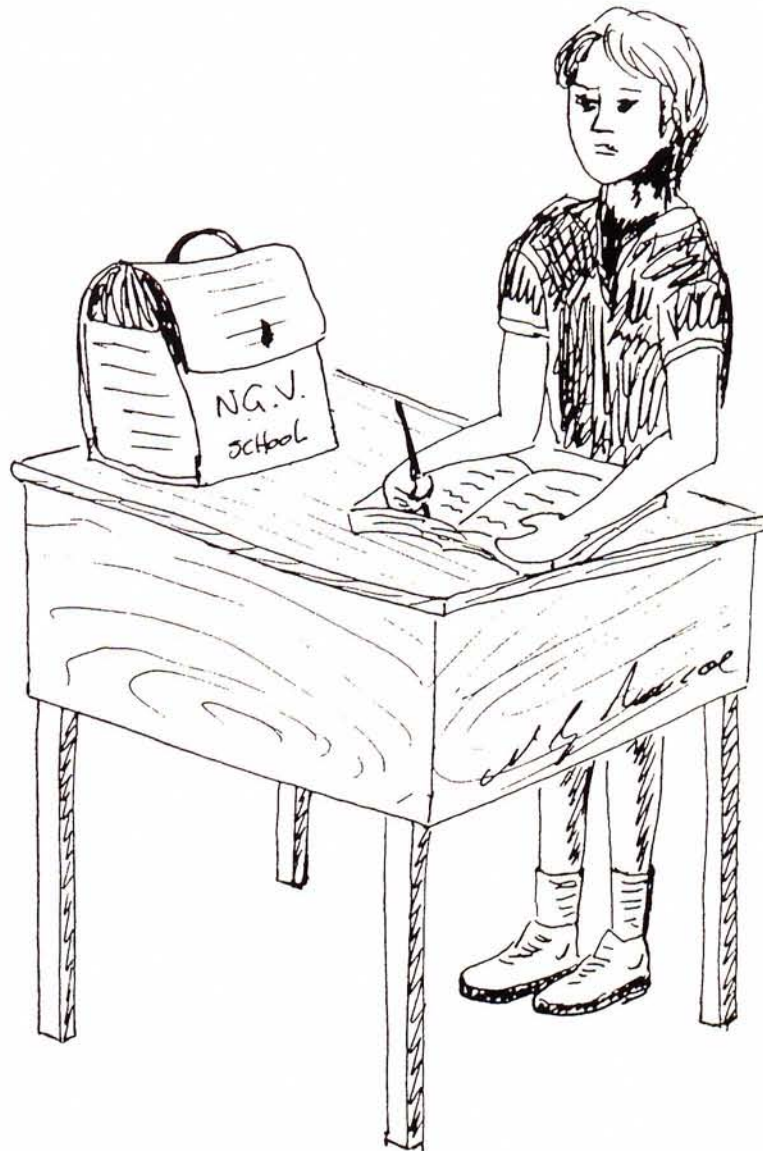
**Nganta Yerliburka!
Mai ngatpando ninko tandungga!**

Wai Yerlitta, ngai kundowarpanendi tittangga mangkondi ngaityo mai yellaka.

**Nganta Yerliburka!
Ngatpa padnipadnittingga!
Ninna kidlalla tundarri!**

**Wai Yerlitta,
YELLAKKA SATURDAY!.**

Nganta Yerliburka! Ninna yakko
malariappiota ninko homework!



Wai Yerlitta, ngadlu wodlianna
budni ngultingga bukkilyelo.

TRANSLATION.

BUT DAD! By Snooky Varcoe

" Hurry up son! Get out of bed, you can't **tantun** all day! "

" But dad, I'm tired! "

" Hurry up son! Go and have your shower! "

" But dad, the water ain't hot! "

" Hurry up son! Eat your **yayan!** "

" But dad, I want weetbix, not toast! "

" Hurry up son! Go and get dressed! "

" But dad, I can't find my **bugadis!** "

" Hurry up son, its too late now to do your homework! "

" But dad, we got home too late last night! "

" Hurry up son! Put your lunch in your bag! "

" But dad, I want to buy my lunch today! "

" Hurry up son! Get in the car, you're late for school again! "

" But dad, its SATURDAY! "

GlossaryNgarrindjeri

tantun

sleep

yayan

food

bugadi

shoe (from Narrunga)

FREDDY KANTO

by Bonney Wanganeen

Freddy narri Kanto.

Pa tikketti pangkanga.

Tindo ia, Kadli kuri.

Freddyro wangki "WARRU, WARRU, WARRU!"

**Kadlirlo wangki "Ninna Kanto! Kantonna yakko waruwarrukatti!
Kantonna "KRUWAK, KRUWAK, KRUWAK."**

Kurla Nguko kuri.

Freddyro wangki "WU, WU, WU!"

**Ngukorlo wangki "Ninna Kanto! Kantonna yakko WU, WU, WU!
Kantonna "KRUWAK, KRUWAK, KRUWAK."**

Kanto Freddy inbi Kua.

Freddyro Wangki, "WARK, WARK, WARK!"

**Kuarlo wangki, "Ninna Kanto! Kantonna yakko WARK. WARK, WARK!
Kantonna KRUWAK, KRUWAK, KRUWAK."**

Kurla parna inbari wangkandi " Wappiadlu Freddy kantoneota."

Nammu Kuarlo "WARK, WARK, WARK!"

Nammu Ngukorlo "WU, WU, WU!"

Nammu Kadlirlo "WARRU, WARRU, WARRU!"

Freddy Kantorlo "KRUWAK, KRUWAK, KRUWAK,

Kurla parno inbari karromarrani. Parna yerra tirki parnako narrinarritti.

Freddy was a Kanto (frog)

He was Tikkandi (sitting) near a pangka (lake)

Along came a Kadli (dog)

Freddy said, "woof, woof, woof"

The Kadli said, you're a Kanto (frog), Kantonna (frogs) don't bark.

They go "croak, croak, croak.

Then along came a Nguko (owl)

Freddy said Ooo, Ooo, Ooo

The Nguko (owl) said your a Kanto (frog), Kantonna (frogs) don't Ooo, Ooo, Ooo

They go "croak, croak, croak,

Freddy the Kanto (frog) met a Kua (crow)

Freddy said "wark, wark, wark,

The kua (crow said your a kanto (frog), Kantonna (frogs)
don't wark, wark, wark.

They go "croak, croak, croak,

Then all the animals got together and they said lets help Freddy become a Kanto (frog)
again.

So the Kua (crow) went "wark, wark, wark"

So the Nguko (owl) went "Ooo, Ooo,Ooo"

So the Kadli (dog) went "woof, woof, woof"

AND THEN FREDDY THE KANTO (FROG) WENT CROAK, CROAK, CROAK!!

Then all the animals were happy again, they all knew their own sounds .

WAI NGARPADLA

by Josie Agius 1990

Ngarpadla, ninna ngannabuttuitya wappendi?

Ngatto mai kambandi ninnanni

Wai ngarpadla, ngannaitya ninna wappendi ngu

Nammu ninna kokotinna wiltarnendi

Wai ngarpadla, ngaii wadlinakkondi

Ne ninna kundowarpondendi parni tirriappindo

Wai ngarpadlo

Yakko wai, yakko wai

TIKKA, TIKKA, TIKKA

English Translation

BUT AUNTIE

Auntie what are you doing?

I'm cooking food for you.

But Auntie, why are you doing that?

So you will be strong and healthy.

But Auntie, I don't like that,

Yes, you do, come and sit.

But Auntie

No but's, No but's

SIT, SIT, SIT

MUKABANDO ITTO! 'Remember these!'

An illustrated book of rules in the Kurna language for the preschool.

by Debra Walker.

The Kurna text from each page of the booklet appears below, together with its English translation.

- | | | |
|----|---|--------------------------------|
| 1 | Nantunna tattutti!
horses kick | Yakko ngadlu.
not us |
| 2. | Kadlinna paiatti!
dogs bite | Yakko ngadlu.
not us |
| 3. | Nuinyariburkanna mundo warra!
naughty people swear | Yakko ngadlu.
not us |
| 4. | Tjintrinna ngayatti!
willy wagtails tell tales | Yakko ngadlu.
not us |
| 5. | Mabunna yoko wattotti!
cats scratch | Yakko ngadlu.
not us |
| 6. | Tirkallirkalla bukkianna nguko yurringarritti!
wise one ancient owl reminds | |
| | Ne! Ngadlu yurringarnitti.
yes lets remember | |

Appendix F1.5: Kurna text written by Punkeri Jackson, Tauondi 1996.
(original English version follows)

Yerthoappendi Kurangkngga 'My Early Life on the Coorong'
by Punkeri Jackson

Kurangkbirra

Kurangk yaitya kauwe - 90 (ngadlairka) miles tangkangga ta Ngalta-unungko Kingstonanna. 1 mile kauwe nurntinurtti Hummocks yuwandi. Hummocks ngu wauwaarra Kingstonanna. Hummocks nurntinurtti yerlo wandendi.

Kurangkngga tikkandi

Ngadlu padnetti Kurangkanna tikketitya worltattirlo, purrutye taikurtinna. Parna ku pintyatti, wheat bags nayatti.kumangka, yangkadli, kalsominendi manya nungurronittoai. Yerra kungga kumartilla taikurtinna wanditti. Purrutye meyunnarlo nakkotti nganako ku yainty, nganako ku nguntya.

Mai

Ngarraitya mai nguntya. Meyunnarlo wika wondatti, kuya pammatti kayarlo, ngultingga kuya nakkotti gadlaerirlo.

Wirri

Wirrirlo parna winnaityinnaitye, nanto, kunda, wardo, kari punggetti.

Wirra

Ngadlu tiliti, parngutta, warnpa, maikutyonna tuyoritti. Worrangga Policeman's Pointngga mai garlicrli yerthondi. Ngatto mai ngu parni katti wodlianna kurrungga ngatpatitya.

Kurti

Ngadlu kauwearra, Hummocksanna padnetti. Worra yerta malyongga tattetti yerloanna murretitya, kurtinna kattetitya. Bukkiana meyunna tauata taikurtinnatidli pinyatta yammarunna parni kattitti - kurtibutto. Ngadlu yammarunna tinninyalla pantyi yertamalyongga nurntinurtti ngatpatti.

Willutti

Septemberlo, willuttirlo meyunnarlo muka kudlyo nakkotti, parto mukanna. Kuma muka kudlyo = marnkutye marnkutye murtaannaitya mukanna. Kudlyo muka wirranirrana. Kudlyoalya kambatti.

Taranna

Taranna marnintyerla. Marto tauanda pinyattarli. Taranna purnkipurnki narri Punkeri (ngai narriyungori) taranna kuinyobinna. Ngatto nakki taranna tokangga kakkangatpa wonga. Tarannaalya madli.

Pitta

Worltattirlo, Christmasrlo, meyunnarlo pitta nurrutti birkiappititya taikurtinnaitya. Pitta pulyonna meyunnaitya nammutannaintyandi pinde wolta pinde meyunnaitya.

Ngangkinna

Ngangkinnarlo murromurro damper cakenna, fried sconenna kambatti, puddingnna threepennytidli sixpennytidli turnkingga bidna bidnatti. Kuma wakwako parnda ngarraitya mankoma kutyonna turlanendi.

Taingkyedli

Ngangkinnarlo taingkyedli tuyotti, tindogarlangga mullappetti. Yangadli parna taingkyedli kuma pintyatti.

Yeltuoppa

Yeltunna punggetti, woppannatidli medikanendi pintyatti.

Yerli

Meyunna, tinaranna karrambo mankotti, perkiappetti gadlaeritidli nanto wortarlo. Parna rabbitti, kauwe nungatta, fox bakamatti maikundoitya. Maikundonna babatti. Yangkadli parna maikundo tittangga yunggotti parndaitya.

Kuya

Ngarraitya kuya wandendi nguntya, kuya kopurlo marnintyerla. Ngarraitya yaitya kauwe kuya, kakirra, kunggurla wandendi kuma.

Gadla

Ngadlu tinarunna paityabultinnako, burkannako wodlianna tundarri padnetti gadla kundatitya. Ngadlu trukkoanna kattetti.

**MY EARLY LIFE ON THE COORONG.
PUNKERI JACKSON.**

The Coorong is a stretch of water ninety miles long, starting at the mouth of the River Murray and going into the sea at Kingston. It is about a mile wide and on the other side of the water you have Hummocks (sand dunes) all the way down to Kingston. Over the other side of the Hummocks is the sea.

We used to go camping along the Coorong, (all the families). They used to have tents made out of wheat bags that were sown together and kalsomine painted over the bags which made them more waterproof. There used to be a lot of different shape tents and you always knew what tent belonged to what family.

Food was plentiful. The men put nets out and went Floundering the night with spears and a torch.

The Waddy: Was the main tool used for rabbits, birds, kangaroos, wallabies, wombats and emus.

Vegetation: We could pick wild berries and roots. There is even a garlic bulb that grows in the sand on the shore at Policeman's Point. I have brought bulbs back from there and have them growing in a tub.

We would go cross the water and climb over the dunes and walk out into the sea and get cockles. In those days people with large families bought sugar in a hessian bag (the bag was quite big) so - you got a lot of cockles . We used to put the bags on a sheet of iron and pull them up one side of the dune and let them slide down the other side.

In September the men would go out looking for swan eggs which were very big. The size of a swan egg was equivalent to six fowl eggs. The egg was a very rich egg and a bright yellow. Poor old swan would get stuffed and roasted!

Wild ducks were a delicacy and the Teal Duck was the favourite because it was so sweet. There is also a chocolate coloured duck called Punkeri - (Note - my name!). It was a suicidal duck. It would dive down into the mud and bury itself. End of duck!

Cape Baron Geese were caught every Christmas and distributed among the people. They were our equivalent to the turkey. It was always the men who went out and got this food.

Women made dampers, cake dampers, scones, johnny cakes, fried scones and boiled a pudding in a cloth with threepenny and sixpenny pieces in it. Some terrible rows would result if one child got more money than the others.

They also picked rushes and dried them in the sun. Later these were used for making baskets and mats.

Pelicans were caught and the feathers used to make feather flowers.

The men and boys would go trapping or spotlighting in a horse and cart. They would skin rabbits, water rats and foxes; pegging the skins out and later selling them. They made quite a bit of money this way.

Fishing was very good as you could have sea water or fresh water fish also mussels and yabbies.

All the young lads would always go around to the old people's places and chop wood for them. We would take it inside and stack it for them.

**Appendix F1.6: Presentation by Donna Abdulla, Tauondi College 1996
Certificate Presentation - Graduation Day.** Published in *Tauondi Talk*
newsletter, February 1997.

Marni Yaitya towilla warriappendi Tauondilla

I feel a beautiful pure

Yaitya towilla yakko kumbaoto

Aboriginal spirit visits

Woltatti ia ngadlundi yaitya worrarlo tangka manninendi

this College (I don't think it wants

Ngadlu nakko kurlana tirkandi

to leave).

Ngadlu ko yitpi tanendi

This year has been

Munangka Ngadlu yakko tampendi

a surprising

Yakko nakkondi

and rewarding

Yakko paiandi, natta ngadlu yitpi yakingga

one for us all

Ngadlu taikurtinna, yungayungaworta kuma taikondi

We have all found something in us

Ngadlu Tauondi yakko - mukandariappendi

- we thought we never had.

Tauondi tudno ngadlu tangkangga

We have found friends and family

Ngadlu ko mukaba Tauondiunangko tudno ngadlu tangkangga

we never thought we could.

Ngadlu tangka manninendi

We will never forget

Ngadlu paruparuappendi

our time here, it

Ngadlu wondakka Tauondi

will always be close

Ngadlu wirkuttanendi

to our hearts.

[Donna Abdulla]



Appendix F1.7: A Kurna Story by Klynton Wanganeen, 1997.
(Full Kurna version, sample page and English version taken from booklet)

Kuinyo Wodli 'Skeleton House'

Kandy Wanganeenityanungko
By Klynton Wanganeen

1. Kandy ga Harold kurkurrarla neporendi.
Kandy yungarlatidli, narrirla Snacka ga Jamie.
Harold kauwawarlatidli, narrirla Scooby ga Freddy.
Kuma tindorlo, Kandyro ga Harryro nakki parto tinyarannarlo ngapidlo taiendi.
"Ngaintya naa wappendi?" Kandyro ngatti.
"Marnpi wodli taiendi." parna wanggi.
2. "Ngannaitya naa marnpi wodli taiendi?" Haroldro ngatti.
"Marnpinna yerthoappititya, mokatinna!" Scooby yurro wanggi.
"Ngatto purnki purnki marnpi tultyoriappiota. Parna marni tauere." wanggi Jamie.
3. "Marnpi wa?" Haroldro ngatti.
"Kuinyo wodlingga. Ngunnanya marnpinna mankotadlu." Jamie wanggi.
"Kuinyo wodli!" Kandy yailtya (warpu yappa *Nganno* maingki pepangga mukabandi).
4. "Ngadli naalityangga padnota kuma?" tukkutya kurkurrarla ngatti.
"Yakko! Wandingwa! Niwanda tukkutya ngarto. Kuinyo wodli karadlo." wanggi Scooby.
"Murreotadlu Wagadinarra. Wirrarlo waienappendi. Niwa waikurtaota!" Freddy wanggi.
"Kuinyorlo ninna punggota." Jamie wanggi.
"Kuinyorlo punggota ninna kuma." Harold wanggi.
"Yakko. Wattitrukungga kuye kuyeri parna. Kuinyo manti tartaanna tattendi." Jamie wanggi.
5. "Ngadli naalityangga padniota?" Kandyro muinmo ngatti.
"Ngatto ngaityaiitya warra yunggota!" Kandy wanggi.
"Ko! Ngadlulityangga neporla." Scooby wanggi.
"OK! You two may accompany us." said Scooby.
Nurnianda padninanna, Kandy ga Harold kadi budnabudnandi.
"Nalla allatti ngadlu budnota?" purla ngatti. "Ngarambulandadli!"
"Kura nguntya, yakko karadlo. Ningkadlu budnandi." Snacka wanggi.
6. "Nguntya kuinyo wodli." Snacka wanggi.
"Wa alya bia ba? Ngatto manti nakkondi." Harold wanggi.
"Nguntya, burtonna wodli, kuinyo wodli." Scooby wanggi.
"Ngunda burtonna wodli, madlanna kuinyo wodli." Kandy wanggi.
"That's just an old house, not a skeleton house."
"Marnpi wa?" Haroldro ngatti?
"Tartangga. Ngadlu tartaanna tattota." Jamie waiyangkappi.
"Warratti! Nindo kuinyo medo batteriappiota!" Snacka wanggi.
"Ngadlu tattota kuma?" Kurkurrarla ngatti.
"Yakko. Yuwaingwa yakkingga. Ngadlu marnpinna niwalitya nurntiappota."
7. Purla yakko yurrekaitya.
Kuma taralye kutyo taralyilla wondananna, purla kumartanna taralyinna yuwappi.
Kandyro taralyinna manki, Harold tattititya.
Paitya! Pa worni yertangga.
Snackarlo marnpi Kandyitya Harolditya nurntiappi.

8. Kumatpi Freddy wanggi . . .

"Nuranti nakkainga! Purnkipurnki marnpi!" Freddy wanggi.

"Yakkoatto!" Scooby wanggi. Pa nuranti murtpi marnpianna.

Paia! Ityangga! Pa manti marnpi manki. Pa ningka womi tartaarra.

Padlo karpa manki wornettoai tartaarra.

Freddy karlta batti "Ngaityo yungandalya, wormima kuinyurlo ngai punggota!"

9. Scooby tiltyalai.

Freddyrlo tauarra nakki. Kuinyo nakkonanna pa ngartari, yertaanna murtpa ga kurtari wodlianna.

Kandy ga Harold kurtari kuma, kumartanna tinyaraitya wortangga yakkari, marnpidli mutyerta yakkingga.

Yellartangga, yuwadlu.

10. Marnpinna wonbawonbadlu. Ngadlu kumirka purlaitye marnpinna manki.

Ngadlu purrutyerlo marnpirla yerra katti.

Ngadlu marnpinna manki wampirlo.

Kudla Haroldrlo yakko manki wampirlo.

Padlo parnuko marnpirla worti woppa manki.

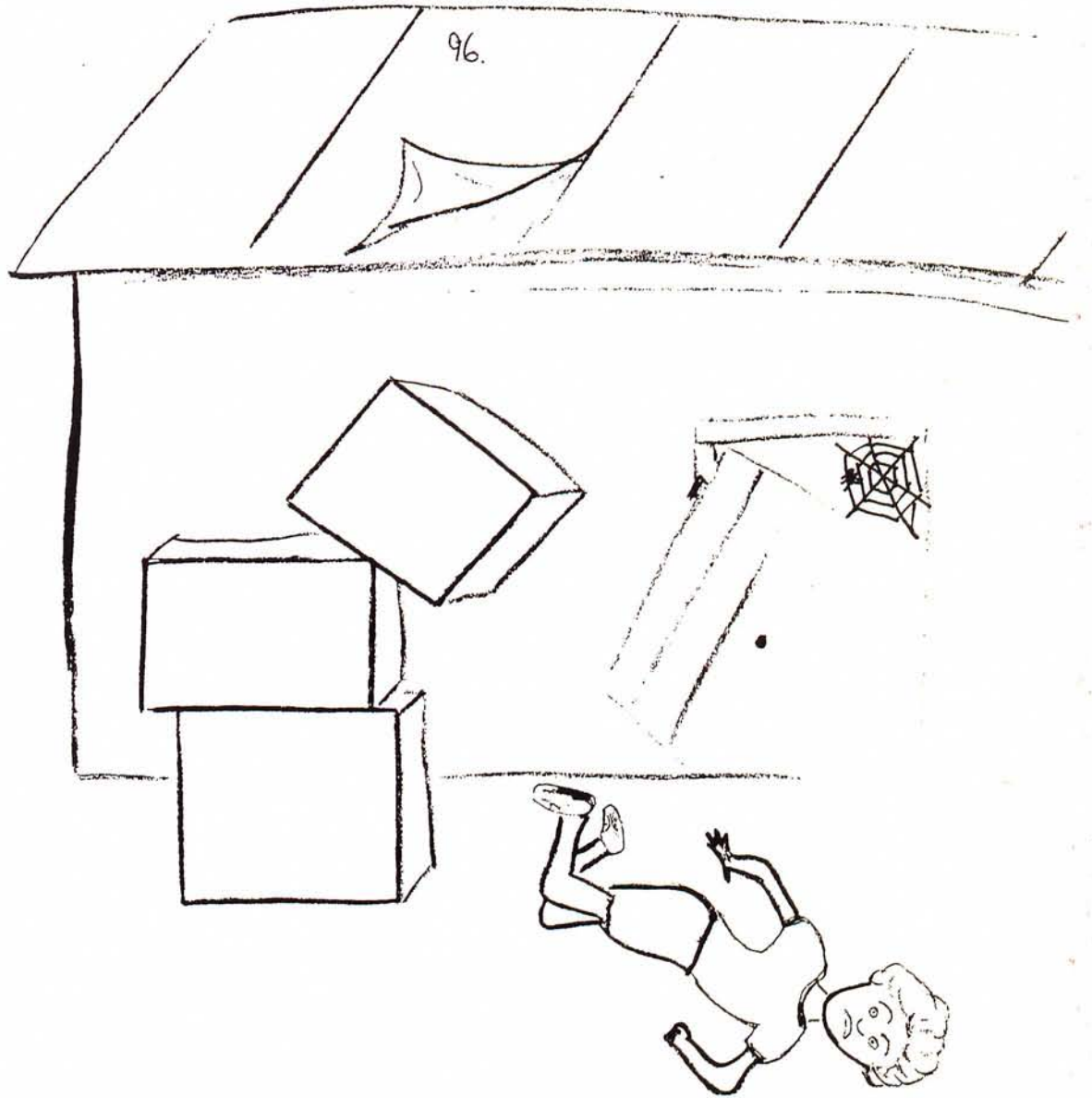
11. Budnanannadlu Wadgadin wirrangga, Scoobyro Harold ngatti

"Wa ninko marnpirla?"

"Yaintya!" Harold wanggi, marra karnkandi.

Paia! Padlo worti woppa manki, madlanna marnpirla.

12. "Madletera!" Harold wanggi. "Burro woppanna mankoatto wittowittoitya."



Purla yakko yurrekaitya.

Kuma taralye kutyo taralyilla wondananna,

purla kumartanna taralyinna yuwappi.

Kandyro taralyinna manki, Harold tattitya.

Paitya! Pa womi yertangga.

Snackarlo marnpi Kandyitya Harolditya nurntiappi.

Kuinyo wodli - Skeleton house

Kandy and Harold were little boys who were friends.
 Kandy had two big brothers, Snacka and Jamie.
 Harold had two uncles, Scooby and Freddy.
 One day they saw the big boys building something.
 What are you fella's doing? asked Kandy
 Building a pigeon house.

Why building a pigeon house? asked Harold
 To keep pigeons silly, joked Scooby
 I will catch a chocolate pigeon. They are the best said Jamie

Where are the pigeons. Harold asked
 Skeleton house. We're going to catch pigeons. said Jamie
 Skeleton house thought Kandy and Harold (*thinking of the scull cave from the Phantom comic books*)

Can we come too? asked the small boys
 No! you are too small, and it is too far away. said Scooby
 We have to go through Wagadin scrub and it is scary. said Freddy
 Skeleton can kill you. said Jamie
 They can kill you too, said Harold
 No they can't, they are trapped inside the house and can't climb up to the roof

Can we come, asked Kandy again
 I will tell mum. said Kandy
 OK then you can come. said Scooby
 After walking a long way Kandy and Harold was getting tired.
 'When are we going to get there? They asked, we're tired'.
 Its' not far now. we're nearly there said Snacka.

There it is, said Snacka. Where? said Harold.
 There that house. said Scooby
 It doesn't look like a skeleton house to me. said Kandy

Where are the pigeons? asked Harold
 In the roof. We have to climb up. whispered Jamie
 Keep quite or you will wake the skeletons, said Snacka
 Can we come up with you? asked the two small boys,
 no you have to stay down so we can pass the pigeons to you.

Kandy and Harold didn't listen.
They stacked boxes on top of each other.
Kandy held the boxes while Harold started climbing.
He fell all the way down to the floor
Snacka started passing the pigeons down,

Then all of a sudden Freddy said
'Look over there', 'a chocolate pigeon' said Freddy
I'll catch it said Scooby and he jumped.

He missed the pigeon and nearly fell through the roof.
He managed to grab a rafter.
This stopped him from falling all the way down to the ground.
Freddy cried out 'help my brother, if he falls the skeletons will get him

Scooby got himself out.
Freddy looked through the hole in the roof and saw a skeleton
He screamed and jumped down and started running home
Kandy and Harold ran after the others, with the pigeons tucked under their jumpers
After a while we all stopped.
We counted the pigeons, there was twelve
Everyone had to carry two pigeons each.

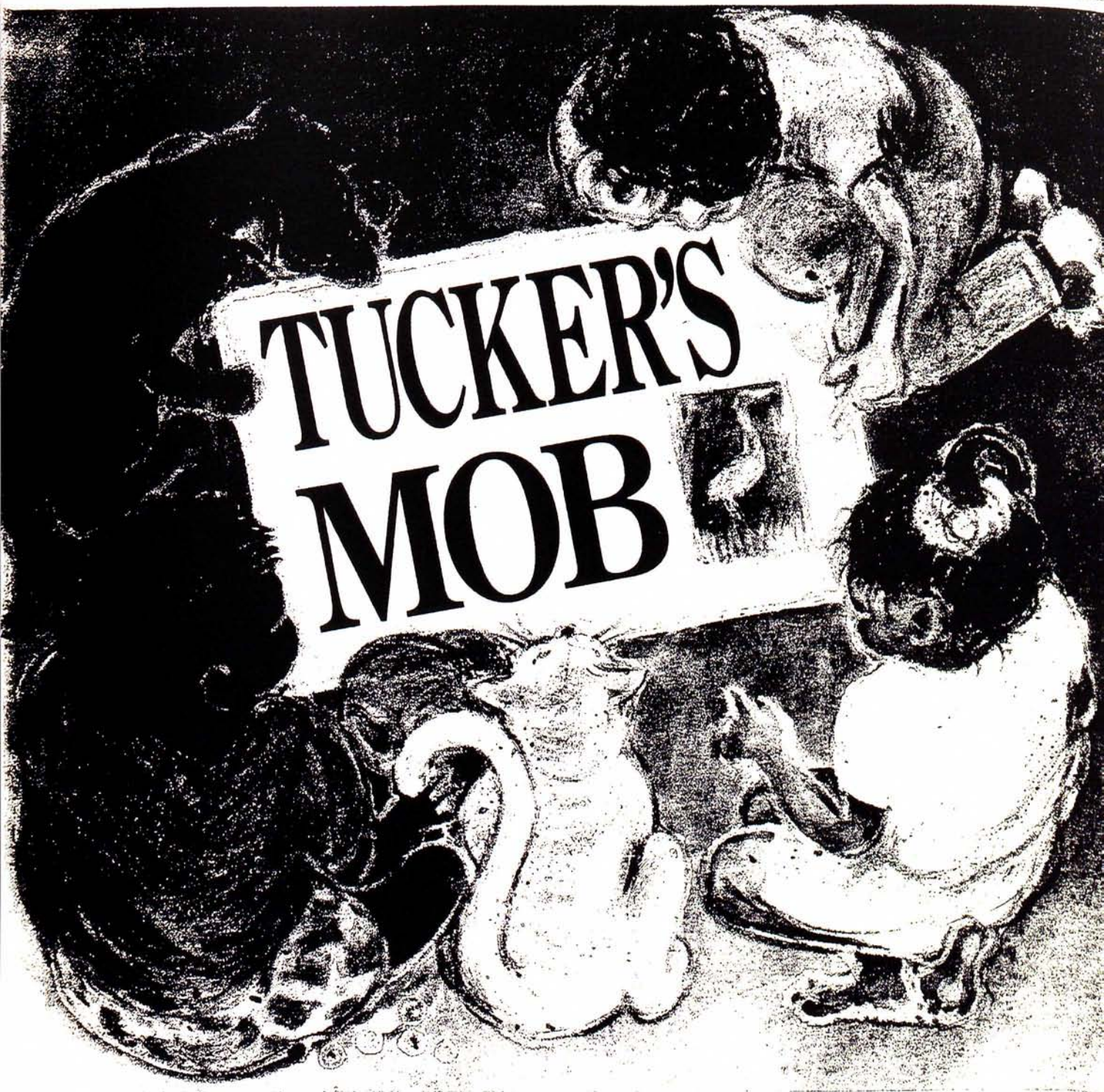
We all held them by their wings.
Everyone that is, except Harold.
He held them by their tail feathers.

When we got to Wagadin scrub, Scooby asked Harold
'where are your pigeons'
Harold held up his hands, 'here they are'
But all he had were tail feathers and no pigeons

'Oh well' said Harold at least I got feathers for a head dress.

Appendix F2: Excerpts from *Maikoko Birko*, Kaurna translation of *Tucker's Mob* by Christobel Mattingley (1992).

Maikoko birko



Christobel Mattingley & Jeanie Adams

Kaurna translation by Rob Amery

***Maikoko birko* pepa turra yitpi marni wakwakunnako. Perko Barunga-unungko, Katherine-ityangga Northern Territory-illa.**

Tucker's mob is a friendly children's picture book. The story is set in the Barunga community near Katherine in the Northern Territory.

Perko ia bilta-billo Warra Kaurna-arra wattewattingga wakwakunna Nungako, Adelaidella, kumartanna meyuko South Australia-unungko ngundarta.

This story was translated into Kaurna not only for the Nunga children of Adelaide, but also for all South Australians.

Maiko, mabo worti mutannatidli, marka ngattettirli. Pa puityurra, padlo wirrannirranna tiwarli. Maiko Sunny, Sam ka Sueityangga tikketti. Parna birko kutyoityangga tikketti — purla Brella, pulyunna kurowilta kadli, ka Brolga, parto parriparu. Maiko pepawodlianna nepotitya padlonendi, Sunnityangga, Samityangga ka Sueityangga. Yammaiammarlo Maiko tiwi warruanna kattetti . . . Kumarlo tindorlo, Samrlo tampiappetti Maiko tiatti wallara mabo pepawodliko.

Tucker, the cat with a question mark tail, is the colour of honey and as thin as a slice of toast. He lives with Sunny and Sam and Sue. They live with the rest of the mob — Brella, the cheeky fella black dog, and the big bird Brolga. Tucker likes to go to school with Sunny and Sam and Sue, but the teacher always puts him outside . . . until one day Sam shows that Tucker is a very special school cat indeed.



Brolga madlarendi warretti birkinna. Pa
warko-warkoretti pangkaanna. Maiko padnitti
kuma. Brolga waiettanna lilytyapangkanga
ngatpatti tarnkotitya. Maiko kumarlukkondi
ngatpatti Brolgako tidna bultoarra. Yangkadli
pa nurntiloarra wortanetti pangka paintyilla
bidna bidnaretti.

Karltatti perkotti parna budnatti. Samrlo ngarraappetti
 Maiko wodliappaanna. Maiko palta paltaretti parnuko
 ngundarta kupitilla nurluttilla. Wakwakunna pipanna
 nakkotti.

Sunny ka Sue purla tirkallirkallarla readingko. Samrlo
 manti wappetti. Padlo turranna nakkotti.





Kauwe marrata?

Gadla

Purla wandendi

Wanti

Kaurna

Ninna burli?

Gadla wa?

Sentences

Nanto

Tadli budna budnai

Ngai budnaota

Meyu mudlarangki

by Rob Amery August 1994
 Illustrated by Snooky Varcoe

About this stack

click on a button to
 hear the sentence
 and try the exercise

Parni manmandurna gadlanna!

Give it [the wood] hither! (i.e. Pass the wood here!)



Gadla wa?

Where is the wood?

A. Ninko marrangga.

B. Ninko ngundarta.

C. Ninko worngangga.

D. Ninko tangkangga.

Appendix F4: Warranna Purrana - Living Languages - Pa:mpi Tungarar Video Script (DECS 1997).

[The Kurna segment was written by Rob Amery in August 1996 and narrated on the video by Cherie Watkins. Full Draft video script written by Ian Bone follows.]

1. Ngaityo meyonna muiyo mankondi yerta ia.

my people love land this

Kaurna gadlanna burtatti womma Tarndanyangga.

Kaurna fires burnt on the Adelaide plains

Ngadluko bukkiana palti makkitti, kuri tarkaritti yaintya.

our ancestors ceremonies performed, songs sang here

Yurringarninga ngadluko warraitya yerlongga.

listen (you people) our language-to sea-in

Yurringarninga ngadluko paltitya wauwangga.

listen (you people) our songs-to beach-on

Yurringarninga ngadluko perkoitya wirrangga.

listen (you people) our stories-to forest-in

My people love this land. Kaurna fires once burnt here on the Adelaide plains. Our ancestors performed their ceremonies, sang and danced here. Listen to our language in the sea. Listen to our songs on the beach. Listen to our stories in the trees.

4. Pinde meyunnarlo kurlana mudlinna parni katti.

European people new things towards carried

Pinde meyunnarlo nguya, gurlte, koko kumarnilla parni katti.

European people smallpox influenza disease others towards carried

Parnako nyaanirlo, bulokirlo wirra padloppi, parri murtani.

Their sheep cattle vegetation killed rivers dirtied with excrement

Pilta, nanto, kari kumartanna parriparu murmarni.

possum kangaroo emu others bird disappeared/became scarce

Pulyonna meyurlo buloki, nyaani pammama, tulyannarlo yakkatti.

black man cattle sheep spear-if police pursued

Kutyoyaitya meyonna tittappi.

few indigenous men were hung

The white people brought new things. The white people brought smallpox, influenza and other diseases. Their sheep and cattle killed the vegetation and spoiled the rivers. Possums, kangaroos, emus and other birdlife disappeared. If Aboriginal people speared the cattle or sheep they were pursued by the police. A few Aboriginal people were hung.

5. Ngadluko wawkakunna pinde pepa worlianna kaitya.

our children European schools-to were sent

Kambandorlo yaitya warranna yarlteri wanggatitya.

government indigenous languages forbade speak-to

Pinde meyunnarlo yailtya ngadluko warra burroburro padlota.

European people believed our language later die-will

Our children were sent to white schools. The government banned the use of our languages. The white people thought that our languages would die.

6. Yaintya ngaityo warra, Kaurna warra. Yurringarninga.

this my language Kaurna language listen (you people)

Warra Kaurna warra purruna.

language Kaurna language alive

This is my language, the Kaurna language. Listen to it Kaurna is a living language.

Warranna Purrana Living Languages *Pa:mpi Tungarar*

The Aboriginal Languages Revival Programs Video

(first draft—June 17, 1996)

Aims:

- To show the experiences and practice of the teachers, linguists and members of Aboriginal communities who teach an Aboriginal language under revival (as LOTE).
- To highlight the vital importance that the teaching of Aboriginal languages has to Aboriginal students, Aboriginal communities and to the languages themselves.

No	Vision	Audio	Dur
1.	<p>We see images of traditional Aboriginal ways of living from the Adelaide Plains area.</p> <p>These would mostly be drawings.</p> <p>NB: There are <u>no</u> subtitles to translate the Kurna text.</p>	<p>Music starts</p> <p>Music fades under: Kurna Voice (speaking in Kurna Language) VO <i>Talks briefly about the Kurna way of life pre-1788.</i></p>	
2.	<p>Camera holds on a final image of traditional life.</p> <p>Mix to:</p>	<p>The Kurna voice fades under the narrator.</p> <p>Narrator (English) VO This is the language of the Kurna people, the original owners of the Adelaide Plains area.</p> <p>Music ends.</p>	

No	Vision	Audio	Dur
3.	<p>Travelling shots from a car of a variety of Adelaide streets. City, suburban, Industrial etc.</p> <p>Focus on the people in the streets, walking, riding bicycles, typical images of 1990's Adelaide.</p> <p>As far as the eye can see there are buildings.</p>	<p>Narrator VO</p> <p>Until recently, the Kurna language was thought to be dead. Many people believed that there were no known speakers, no passing from tongue to tongue, from generation to generation. It was easy to think of the Kurna language as a victim European invasion.</p>	
4.	<p>See an actor, dressed up as Governor Gawler, circa 1838, delivering a speech to local Aboriginal people— shot at a low-angle, so that all we can see is gum trees and blue sky.</p> <p>NB: There are now subtitles to translate Kurna Voice</p> <p>Mix to:</p> <p>We see archival images: photographs, illustrations, old film footage. E.g., men in chains, troopers, farmers ploughing....</p> <p>Mix to:</p> <p>Governor Gawler</p>	<p>Governor Gawler</p> <p>Black men—we wish to make you happy. But you cannot be happy unless you imitate good white men. Build huts, wear clothes, work and be useful....(continues under)</p> <p>Fade the governor's voice under:</p> <p>Kurna Voice (VO)</p> <p>The white people brought strange laws. They brought small pox, measles and other diseases. They brought cows and sheep that killed the plants and dirtied the water.</p> <p>Governor Gawler</p> <p>Learn to speak English. If any white men injure you, tell the Protector, and he will do you justice.</p> <p>(Will provide full text of Gawler's speech for actor)</p>	
5.	<p>Photographs (from early this century) of Aboriginal children in school—preferably from around Adelaide area.</p> <p>Mix from photo to:</p>	<p>Kurna Voice (VO)</p> <p>The white people put our children in their schools. They stopped them from speaking their own language. They wanted it to die as well.</p>	
6.	<p>Children from Kurna Plains School singing a song in Kurna</p> <p>Super Title:</p> <p><i>Warranna Purrana</i></p> <p>Living Languages</p> <p><i>Pa:mpi Tungarar</i></p>	<p>100% audio.... fade under</p> <p>Kurna Voice (VO)</p> <p>This is my language, the Kurna language. Listen to it... it is a living language.</p> <p>Fade up to 100% audio as children finish song.</p>	

No	Vision	Audio	Date
7.	<p>Tracking shots of exterior, Kurna Plains School</p> <p>Use footage of Kurna being taught in school as overlay.</p>	<p>Narrator (English) VO A number of Aboriginal languages are taught in South Australian schools as LOTE. Many of these languages are currently under revival. Unlike other target languages in LOTE programs, languages undergoing revival present a unique set of issues and circumstances. This video will look at the teaching of Ngarrindjeri and the teaching of Kurna. With both of these languages, the issue of 'who owns the language' is very important.</p>	
8.	<p>Interview with Alice Rigney, principal of Kurna Plains School.</p> <p>BOF Super: Alice Rigney, Principal, Kurna Plains School</p> <p>Use footage of children in class as overlay.</p>	<p>Alice Rigney</p> <ul style="list-style-type: none"> • Talks about why it is important for Kurna people to own the Kurna language, especially in respect to the teaching of Kurna. • Gives a brief historical background of the modern day reclamation of the Kurna language. Began in 1989 — in response to concerns within Aboriginal Community that children should have a right to their own language. • Was taught at Kurna Plains School. Talk about community (and Parent) involvement in the early stages. 	
9.	<p>WS Cherie Watkins in Nunga Room at Inbarendi College, teaching the Kurna language class.</p> <p>See Cherie with student</p> <p>Cut to: Cherie in interview situation for last part of description—100%</p> <p>BOF Super: Cherie Watkins</p>	<p>100% audio</p> <p>fade under</p> <p>Cherie (VO) Describes how she started teaching Kurna... answered ad in newspaper... knew a few Kurna words... Now teaches at Inbarendi Adult College and Kurna Plains pre-school centre(?).</p>	

No.	Vision	Audio	Ditt
10.	<p>Cherie teaching at Inbarendi. See Rob Amery in room.</p> <p>Cherie in interview situation</p>	<p>100% audio fade under Narrator (VO) Cherie Watkins is both a teacher and a learner of the Kurna language, working at the cutting edge of the language's growth.</p> <p>Cherie <i>Talks about herself as a teacher/learner of the Kurna language—often one step ahead of the students.</i></p>	
11.	<p>Cherie and Rob with class at Inbarendi</p> <p>Could end on Interview with Cherie if answer is long.</p>	<p>Cherie (VO) <i>Tells us that she works with Rob Amery, a non-Aboriginal linguist. Explains briefly how that relationship works between Indigenous language teacher and linguist.</i></p>	
12.	<p>Rob in interview situation BOF Super: Rob Amery</p> <p>Use Cut-aways of historical texts.</p>	<p>Rob <i>Gives explanation from a linguist's point of view as to what "language reclamation" means. Might mention historical texts, such as: Teichelmann & Schurmann.</i></p> <p><i>Talks about the 'detective' work that is involved in reclaiming the Kurna language. How this works in with Cherie</i></p>	
13.	<p>See children at the Kurna Plains pre-school centre, being taught by Cherie</p> <p>(Would be good if Cherie's answer ended with a reference to program at Kurna Plains school, as a lead in to next segment.)</p>	<p>100% audio fade under: Cherie (VO) <i>Talk about the importance of starting the teaching of the language with pre-school children. What advantages does this have for the children... and for the growth of the language?</i></p>	
14.	<p>Children at Kurna Plains School with their teacher, James Parkin.</p> <p>BOF Super: James Parkin</p>	<p>James (VO) <i>Talks about language program at Kurna Plains School. What year levels are involved, his involvement, how it operates.</i></p>	

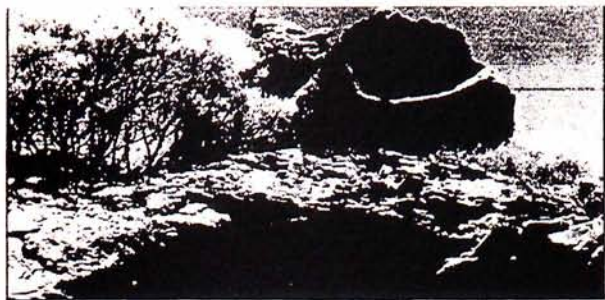
No	Vision	Audio	Title
15.	<p>James in interview situation.</p> <p>Use cut-aways of James's class at Kurna Plains.</p>	<p>James <i>Talks about the aims and learning outcomes of the Kurna Language program at the school.</i> <i>Talks about the special needs and requirements of teaching a language that is being reclaimed.</i> <i>Talks about his role as a learner/teacher of the language and the interaction with the students, many of whom come from Kurna families.</i></p>	
16.	<p>Cherie and Rob in interview situation</p>	<p>Cherie and Rob <i>Talk about the challenges of teaching an ancient language in a modern setting.</i> <i>Finding words for 'computer' etc. What approach have they taken to this? Invent words? Use English words?</i></p>	
17.	<p>VISUAL LINK TO NGARRINDJERI SECTION</p> <p>During last part of Narrator, we see students from Mansfield Park outside practising spear throwing at paper cut-out animals.</p> <p>See Rhonda Agius with students</p>	<p>Narrator Kurna is one of the approximately 250 languages spoken in Australia prior to 1788. Another of these languages is Ngarrindjeri. In the case of the Ngarrindjeri language, where there is still a significant amount of linguistic heritage but no fluent speakers, a language renewal program is taking place—within both the Ngarrindjeri communities and South Australian schools like Mansfield Park PS.</p> <p>Bring up audio of children to 100% Can hear them using Ngarrindjeri words as they throw spears and keep score.</p>	
18.	<p>Rhonda Agius in interview situation (in her school room at Mansfield) BOF Super: Rhonda Agius</p>	<p>Rhonda <i>Tells where the Ngarrindjeri people lived in SA. Talks about the language renewal program at Mansfield Park:</i> <i>How did it begin?</i> <i>What role does the Ngarrindjeri community have in the program?</i> <i>How do they work in with DECS?</i></p>	

No	Vision	Audio	Dir
19.	<p>Rhonda with children</p> <p>Intersperse live interview with VO for this section to cover breaks various questions.</p>	<p>Rhonda (VO) <i>Explains that Ngarrindjeri is taught as one of the LOTEs at Mansfield Park. Explains that, as a Ngarrindjeri woman, she is a cultural specialist teaching the language as HPI. Talks about the importance of having a Ngarrindjeri speaker teaching the language.</i></p>	
20.	<p>WS of Jerry Mason Centre at Glossop.</p>	<p>Narrator In many cases of language revival, the community is a vital resource for the growth of the language. The Jerry Mason Sr Cultural Centre, at Glossop, has had language renewal high on its agenda for many years. In 1993, a Ngarrindjeri dictionary was developed in conjunction with Glossop High School, situated across the road.</p>	
21.	<p>Interview situation, with either Agnes or Bessie Rigney or both. BOF Super: their names</p> <p>See footage of students from Glossop at Jerry Mason Centre being taught language.</p> <p>(Although this doesn't happen any more, the people from Glossop HS are happy to come over for the purposes of filming.)</p>	<p>Agnes and/or Bessie</p> <ul style="list-style-type: none"> • <i>Talk about the future of the Ngarrindjeri language. Where would it be without schools programs? As the Ngarrindjeri language grows, so does the culture etc.</i> • <i>Talk about: how the students from Glossop HS would come over the road to be taught the language here at the community centre. (Perhaps the issue of language owned by the community can come up here)</i> • <i>Talk about funding—no more money to fund the teaching of language to students.</i> 	
22.	<p>See students at Winkie Pre-school (kindergarten?), next to Winkie PS, involved in language class with Barney Lindsay. Kindergarten teacher is Vicki Deakin</p>	<p>100% audio fade under Narrator (VO) Winkie Pre-school is part of the same community as the Jerry Mason Sr Centre. Barney Lindsay has been teaching Ngarrindjeri here, and at the primary school next door, since the program began.</p>	

No	Vision	Audio	Dir
23.	Barney in interview situation	Barney <i>Talk about setting up the language program. How important has it been to have the same Ngarrindjeri teacher all the way through, as with his case.</i>	
24.	Vicki Deakin in interview situation. BOF Super... name & title Cutaway of Barney with children at Winkie pre-school and Vicki.	Vicki Deakin <i>Talk about the effect on students that the continuity of learning Ngarrindjeri language—from pre-school through to primary school... and with the same teacher— has.</i>	
25.	Barney Lindsay with daughter Polly. (Could also include in this section Josie Coulthard showing her resource kits to Barney and Polly.)	Barney (VO) <i>Explains how his daughter also teaches Ngarrindjeri—at Gerard. Talk about how they work together... planning... resources.</i>	
26.	Students from Murray Bridge HS doing the verb game: “sit” “sit, stand” “sit, stand, wave...” We see MCU’s of Connie Love and David Roe-Simons in the room.	100% audio Fade under: Narrator (VO) <i>The Ngarrindjeri language is taught at Murray Bridge HS by Connie Love, a Ngarrindjeri woman, and David Roe-Simons, a non-Aboriginal teacher.</i>	
27.	Interview situation with David Roe-Simons and Connie Love. BOF Super: David Roe-Simons & Connie Love Use shots of students in LOTE class as cut-aways	David & Connie <i>They talk about the history of the Ngarrindjeri language program at Murray Bridge HS.</i>	
28.	See David and Connie with students, working on language.	100% audio	
29.	Interview situation with David and Connie.	David & Connie <i>They talk about how they work together. Talk about what involvement the local Ngarrindjeri community has with the program now.</i>	

No	Vision	Audio	Dir
30.	<p>See students from Murray Bridge PS working on a mural with artists from the local community.</p> <p>See their teacher, Glenys Wilson</p>	<p>100% audio fade under: Narrator (VO) Community involvement for these students from Murray Bridge PS often means working with local artists from the Nunga Centre.</p>	
31.	<p>Interview with Glenys at mural painting sight, student still working in background.</p> <p>BOF Super: Glenys Wilson</p>	<p>Glenys <i>Tells about working with people from CDEP scheme and local Nunga Centre. Talks about the two way flow: students benefit from expertise of artists, artists gain self-esteem building from input of children.</i> <i>Talks about the Aboriginal style of learning, the children watch and learn.</i></p>	
32.	<p>Concentrate on children painting mural.</p>	<p>Glenys (VO) <i>Talks about the spiritual, cultural breadth to the language. "It's a language of the tongue, the heart, the spirit, the body..."</i></p>	
33.	<p>Rhonda Agius in classroom with her students.</p>	<p>Rhonda (VO) <i>Talks about why it is important for these children to learn their language. What benefits to them? Their families? Their community? The language itself?</i></p>	
34.	<p>See teachers at Karendi working on reporting sheets for their LOTE students.</p>	<p>Narrator (VO) Like all compulsory subjects, Ngarrindjeri as LOTE is reported on for the benefit of teachers, parents and students. The Ngarrindjeri LOTE teachers of Karendi school, have worked out a reporting method that fits in with the LOTE profiles.</p>	
35.	<p>Karen Fry, Eleanor Barnard and Tania Kearney (HPI) of Karendi in interview</p> <p>BOF SUPER: their names</p>	<p>Karen/Eleanor/Tania <i>Explain how they report on Ngarrindjeri. What special adaptations they have had to make, especially with a language that isn't spoken right through</i></p>	

No.	Vision	Audio	Dir.
36.	Interview with David Roe Simons	<p>David <i>Talks about the aims and outcomes of the language program at Murray Bridge HS as a LOTE. Talks about his reporting method. What special needs or adaptations are there for a High School LOTE subject?</i></p>	
37.		<p>Narrator Language renewal and language reclamation are not just important for the speakers of the languages involved. They have a great impact on the reconciliation process and on the cultural enrichment of all Australians. The first words spoken in this land were from an indigenous language. We will leave the final word to one of those languages.</p>	
38.	<p>See author of the poem to be performed, Snooky Varcoe, reading his poem in a variety of settings. These could include:</p> <ul style="list-style-type: none"> ◆ Kingston, on the Tjilbruke trail ◆ Other spots on the Tjilbruke trail ◆ Adelaide city streets ◆ Reciting to group of Kaurna people (could be senior citizens at Daveron Park, could also be students) <p>(Will work best if pre-recorded and performed to playback.)</p> <p>Poem will be subtitled</p> <p><i>Translation:</i> I want to be spoken! Not only as a voice from the distant past but as a song or even a poem that has been conceived in my heart. I want to be spoken in the streets and in the road, even at school in the city and in the bush where I roam. I shall be spoken!</p>	<p>Snooky Varcoe Ngai padlonendi Warra Kaurna yurrekaiyatitya trukkungga paininggunungko warrarli kuma paltirli, ngaityo tangkangga pintyatti Ngai padlonendi Warra Kaurna yurrekaiyatitya tappannangga, wodlinnangga, paando wommangga paia! pepa wodlinnangga Tandanyangga kuma wirrangga, ngaityo pangkarra. Warrarna!</p>	



Na marni, oh sisters on this sacred Earth!

by Moona Nookkenba

Recently I took the opportunity to go over into the East and visit Mootwingee, a National Park that had been recommended to me by a dear friend who has family connections in Tiboburra, which is even further north.

To get there you have to turn off the main road that leads to Tiboburra and beyond from Broken Hill and head towards the east for a while. It's a dirt road all the way but in good condition. Don't know what it would be like in the wet. It's very well signposted. You can hardly get lost between the endless hills, creek crevices and flats if you stay on the road.

At the entrance to the park everything is explained beautifully at an open air display area with photos, text and maps.

I chose the shorter walk that leads past ancient hand prints and ochre rock art and some inspiring caves in those red rock walls up into the open wide vistas.

There are permanent waterholes. Therefore I assume the place to have had a permanent presence of people for what is likely to be millions of years.

The park has native rangers and good explanations on chosen sites, including words in the language of the area.

But for those who are more adventurous than me and well skilled in orienteering, endless trekking possibilities exist and should be quite exciting.

Total Vision Quest country, or a place to be close to the Mother and the ancestors.

The presence of many native animals is also notable.

Some words that came to me there...

I am here alone,
yet all that is communicates
to my senses,
directly to the core
blood of my being.

The experience is rich
rewarding.
Nakkondi
I am seeing.

The biggest mother tree
of all
has shrunk before
my eyes

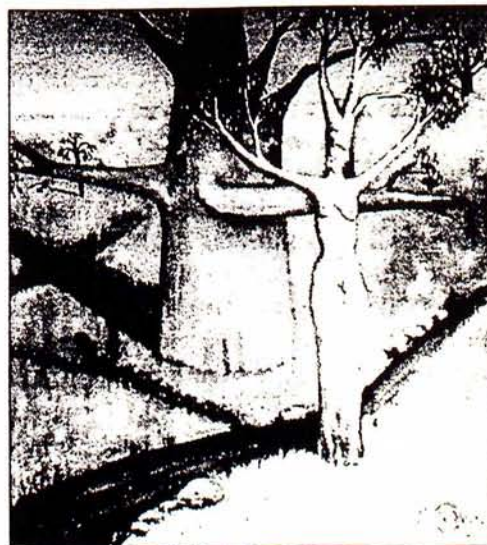
as I realise
the stupidity
of talking in superlatives.

She is
I am
here.

May I introduce myself? My name is Moona Nookkenba. In Kurna language I say: Ngai narri Moona Nookkenba. Ngai Bremengga Germanyilla worni. (I was born in Bremen, Germany.) Natta ngai kura kawandilla tikkandi. (I now live in the Mid-North [of SA]) Ngai turranna, perkoanna pintyandi. (I am an artist in colour and word.) Yerta Maregilla muiyo muinmonendi. (I love the Australian land.)

Well, that's as far as I get, off the top of my head, but I thought I'd give you a taste of the native tongue that is again being spoken on Kurna land. Although I am not indigeneous to this land, I speak in this way because I love this land and through learning the language I can listen to and give voice to a vibrant culture.

If you live in the Adelaide region and are interested in learning more about the traditions, ways, story and language of the Kurna you, Aboriginal or non-Aboriginal, can join us at Para West Adult Campus, Tuesdays 6-9pm. Ph (08)8254 6300. The teacher there is Cherie Warrara Watkins, a Kurna elder. Or the new course in Kurna language at tertiary level is run by Rob Amery at Adelaide University, Faculty of Linguistics. Ph (08) 8303 3405.



'Pale Daughter' was inspired by the mighty stringy barks of Morialta, South Australia. The pale daughter is the artist unfolding her antipodean self under the watchful eye of the spirited ancestor trees. Moona Nookkenba

Appendix F6: Letter Written to Prime Minister John Howard, by the PWAC class, June 1997.

Prime Minister John Howard, Parliament House, Canberra

3rd June 1997.

Johnalya,

Dear John,

Ngadlu yaitya meyunnarlo, pinde meyunnarlo Warra Kurna tirkandi. Yaintya warra Kurna yertaunangko, Tarndanyanangko. Ngadlu Kurna munanako marra wortangga pintyandi. Nammudli wakwakunnarlo pepawodlingga Piltawodlingga, Karrawirraparri mikangga, pepa kaitya Kambando Gawleritya.

We are Indigenous and non-Indigenous people learning the Kurna language. This language comes from Kurna country, from Adelaide. We are writing in the tradition of Kurna ancestors. In this way, children at the 'Native Location' school overlooking the Torrens River sent a letter to Governor Gawler.

Ngadlu kundo punggorendi. Nindo tira wondandi tappangga taikurendingga purrutye meyunna, yaitya pinde kuma. Ngadlu padlonendi nakkotitya purrutye meyunna kumangka, kuma meyunnadli.

We are anxious and concerned. You are placing an obstacle in the road for people to come together, both Indigenous and non-Indigenous people. We want to see all people together as one people.

Ngannaitya nindo yakko wanggandi "Yakkalya" martuityangga Marege, martuityangga purrutye meyunna. Ngadlu manti bilyonendi wakkina kaikonima.

Why do you refuse to say "I'm sorry" on behalf of the nation, on behalf of all people? We can't be at peace if this injustice is allowed to fester.

Ngadlu

We are

Wallara . Alice Rigney

Kurraki Jo Rigney

Irabinna Sister Rigney

Kudlilla Eileen Wanganeen .

Nganki Mabo Cherylynne Catanzariti

Yeltie Kathy Burgemeister

Warteanna Vicki Hartman

Minko Minko Robyn Herhardt

Parle yabarra ~~Keira Wanganeen~~

Tarni Kevin Duggan

Kopurlo Alma Ridgway

Minnu M. Prokente

Warrana Sherie Watten

Pilta Kudnuitya Rob Amey

Warra Kurna class
Para West Adult Campus
Inbarendi College
Crafter Street
Davoren Park SA 5113

Appendix G1: Kurna Songs in Narrunga, Kurna & Ngarrindjeri Songs
 (Ngarrindjeri, Narrunga and Kurna Languages Project, 1990)
 Songs included in this appendix are identified with an asterisk in the Table of Contents,
 taken from the songbook below:

Narrunga, Kurna & Ngarrindjeri Songs

Contents:

ACKNOWLEDGEMENTS

SONG THEMES

INTRODUCTION

NARRUNGA SONGS

1. Tjintrin Bird
2. Can You Wiggle [& in Kurna and Ngarrindjeri]
3. Nina Nipu Buntha
4. Narrunga Lullaby
5. Can You Remember?
6. Kalta Nakaru
7. Mission Bell Song
8. Kalta
9. Witjalu
10. Gurti (Wild Peach Song)

KAURNA SONGS

- *11. Ngai Mutandi
- *12. Show Me Where The Names Go
- *13. Kammammi's Lullaby
- *14. Wanti Ninna Padnendi
- *15. In The Morning

NGARRINDJERI SONGS

16. I'm Nunga And I'm Proud Of It [& in Narrunga]
17. Pakanu
18. Tungari Nyi:run
19. Pilaki Ngerun
20. Tantun
21. Ti:liti:l
22. Mi:wi
23. Kitji Ma:ldi
24. The Nunga Stomp
25. Don't Be Plukun
26. Mrildun Mi:wi
27. Ringbalin
28. Thukeri
29. Three Little Mice (Nepaldar Po:rlar Punthar)
30. Kurangk Tungari (The Coorong Song)
31. Ninkowi
32. No:ri and Mulduri
- *33. He Sends The Rainbow [& in Narrunga and Kurna]

APPENDICES

11. NGAI MUTANDI

117

Kaurna

A Kaurna and English song.

By Josie Agius, Kathryn Gale, & Rob Amery.

© 1990.

G D G C G G C

1. Ngai mutandi Mc - Donald's - ngga Maybe I should try some -
 Ngai mutandi Hungry Jack'sngga
 Am D G D G C G

thing I cannot buy Ngai mutandi kari yum yum.

1. ^{Ngatto}
Ngai mutandi McDonaldsngga
Ngai mutandi Hungry Jack'sngga
 Maybe I should try
 Something I cannot buy
Ngai mutandi kari yum yum
2. ^{Ngatto}
Ngai mutandi Red Roosterngga
Ngai mutandi Kentucky Friedngga
 Maybe I should try
 Something I cannot buy
Ngai mutandi pilta yum yum
3. ^{Ngatto}
Ngai mutandi Pizza Hutngga
Ngai mutandi Taco Billingga
 Maybe I should try
 Something I cannot buy
Ngai mutandi pundonya yum yum

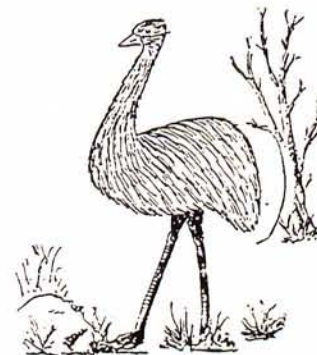
4. ^{Ngatto}
Ngai mutandi Sizzlersngga
Ngai mutandi Barnacle Billingga
 Maybe I should try
 Something I cannot buy
Ngai mutandi wardo yum yum
5. **Ngai ngangkimunto is full ah ah!**
Ngai ngangkimunto is full ah ah!
 Now that I have tried
 Some things I cannot buy
^{Ngatto}
Ngai mutandi all day yum yum

Translation

I eat at _____
 I eat at _____
 Maybe I should try
 Something I cannot buy
 I eat _____ yum yum



J.P. Amery



Glossary

ngai	I	kari	emu
mutandi	eat	pilta	possum
-ngga	at	pundonya	goanna
ngangkimunto	stomach	wardo	wombat

12. SHOW ME WHERE THE NAMES GO

118.

Kaurna

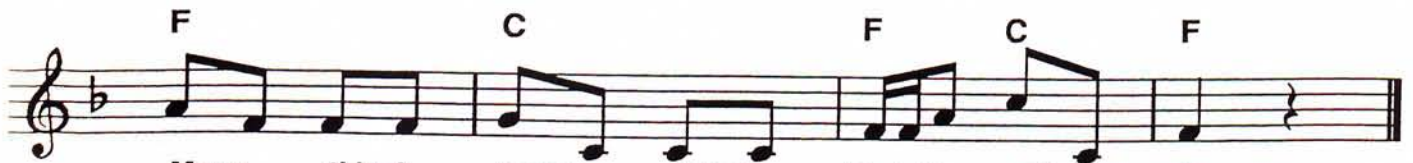
An English and Kaurna song. (Action song)
By Leigh Newton. © 1990.



Chorus. Show me where the names go, Tell me true I want to know.



Verse 1. Tidna, mamba, tidna, mamba, Kanti, tidli, O.

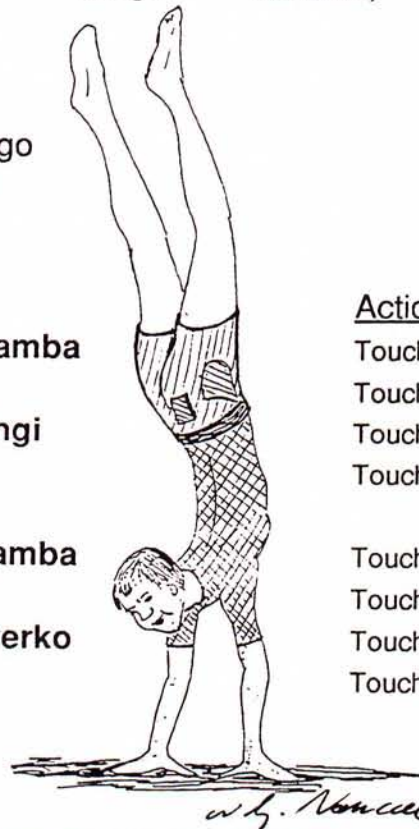


Marra, tidngi, marra, tidngi, Kartakka, tiki, O.

Chorus

Show me where the names go
Tell me true, I want to know

1. Tidna, mamba, tidna, mamba
Kanti, tidli, O
Marra, tidngi, marra, tidngi
Kartakka, tiki, O
2. Tidna, mamba, tidna, mamba
Kanti, tidli, O
Mundo, yerko, mundo, yerko
Makarta kundo, O



Action.

Touch foot, knee, foot, knee

Touch thigh, waist

Touch hand, elbow, hand, elbow

Touch shoulder, ribs.

Touch foot, knee, foot, knee

Touch thigh, waist

Touch stomach, leg, stomach, leg

Touch head, chest

Glossary

tidna	foot	kartakka	shoulder
mamba	knee	tiki	ribs
kanti	thigh	mundo	stomach, abdomen
tidli	waist	yerko	leg
marra	hand	makarta	head
tidngi	elbow	kundo	chest

13. KAMMAMMI'S LULLABY

Kaurna

An English and Kaurna song.

By Josie Agius, Kathryn Gale & Leigh Newton. © 1990.

119.

G C/G G C/G G C/G

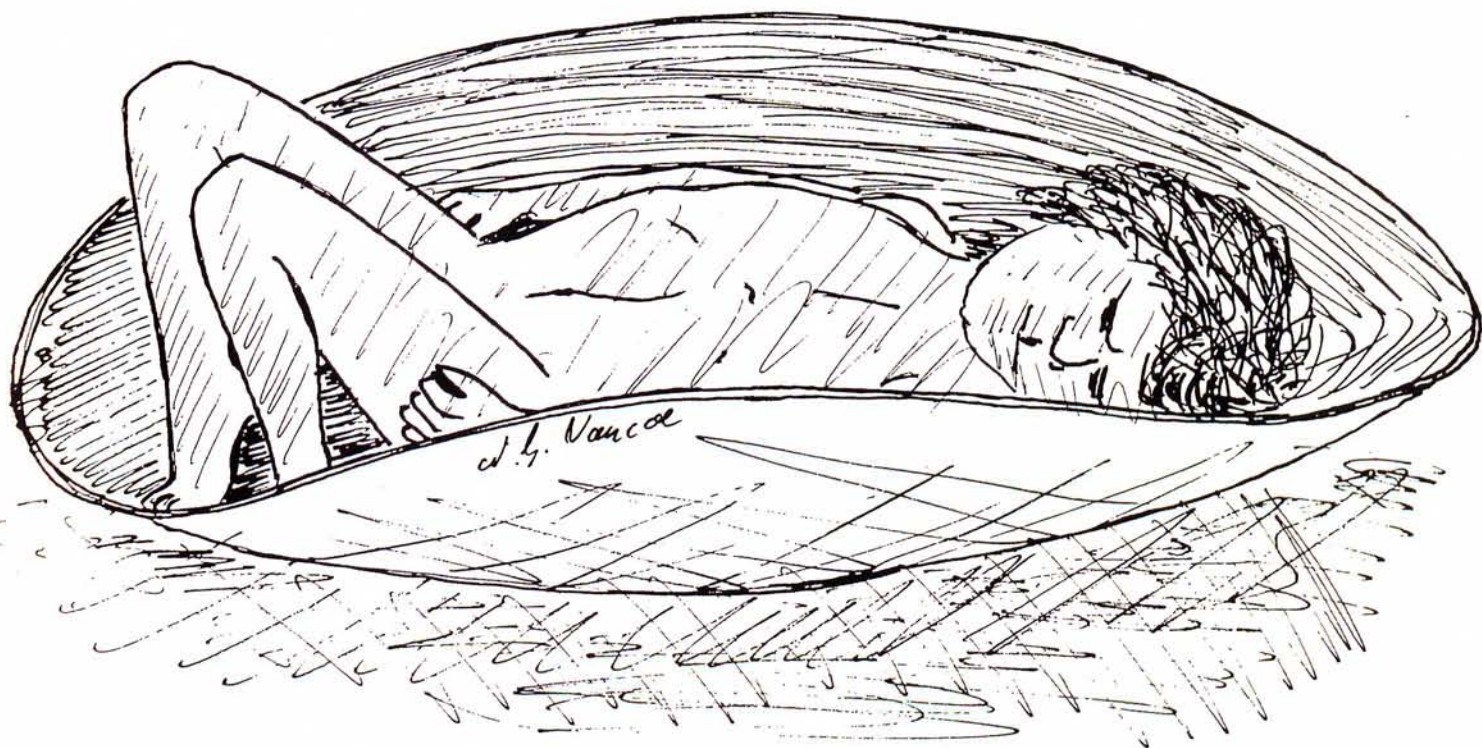
Am D Am D C C/B

child I remem - ber my first - born,
lyo Mukaban - di ka - rta - nya

Your mother my child.
Ninko ngang - ki - tta

Sleep gently baby
My beautiful grandchild
I remember my firstborn
Your mother, my child

Medo minkominko
Ngaityo kammilya ngarto
Mukabandi kartanya
Ninko ngangkitta.



Glossary

kammammi
medo
minkominko
ngaityo
kammilyo

grandmother (mother's mother)
sleep
gently
my
grandchild (daughter's child)

mukabandi
kartanya
ninko
ngangkitta

remember
first born girl
your
mother

14. WANTI NINNA PADNENDI

Kaurna

A Kaurna song.
By Josie Agius, Pearl Nam, Kathryn Gale, Leigh Newton & Rob Amery.
© 1990.

Verse

E A E D B

Wanti ninna padnendi ngangkitta? Wanti ninna padnendi yerli?

E A E B E

Wanti ninna padnendi? ngangkitta? Wanti ninna padnendi yerli?

Chorus A E B7 E A E

Ngadlu padnendi Ku - ra Yerlo - anna. Ngadlu padnendi Ku - ra Yerlo - anna.

B7 E B7 E

ra Yerloanna. Ngali kuma? Yako, yakko! Ngali kuma? Yako, yakko!

B7 E

Ngali murka - o - ta Nga...! (cry)

1. Wanti ninna padnendi ngangkitta ?
Wanti ninna padnendi yerli ?
Wanti ninna padnendi?
Wanti ninna padnendi ngangkitta, yerli?

Translation
Where are you going mother?
Where are you going father?
Where are you going?
Where are you going mother, father?

Chorus
Ngadlu padnendi Kura Yerloanna
Ngadlu padnendi Kura Yerloanna
Ngali kuma?
Yakko! Yakko!
Ngali kuma?
Yakko! Yakko!
Ngali murkaota. Nga...!

We're going to Kura Yerlo
We're going to Kura Yerlo
Me too?
No! No!
Me too?
No! No!
I'll cry!

2. Wanti ninna padnendi ngarpadia?
Wanti ninna padnendi kauwawa? etc.

Chorus
Ngadlu padnendi Taperooanna
etc.
Where are you going auntie?
Where are you going uncle?
We're going to Taperoo.

3. Wanti ninna padnendi tamammu?
Wanti ninna padnendi kammammimi? etc.

Chorus
Ngadlu padnendi Raukkananna
etc.
Where are you going grandpa?
Where are you going grandma?
We're going to Raukkan.

4. Wanti ninna padnendi ngapappi?
Wanti ninna padnendi madlalia? etc.

Chorus
Ngadlu padnendi Pt. Pearceanna
etc.
Where are you going grandpa?
Where are you going grandma?
We're going to Pt Pearce.

5. Wanti ninna padnendi yakana?
Wanti ninna padnendi yungga? etc.

Chorus
Ngadlu padnendi Albertonanna
etc.
Where are you going sister?
Where are you going brother?
We're going to Alberton.



Glossary	
wanti	where
ninna	you
padnendi	going
ngadlu	we
-anna	ending meaning to/towards
ngali	I
kuma	too, also
yakko	no
murkaota	will cry
ngangkitta	mother
yerli	father
ngarpadia	aunt (father's sister)
kauwawa	uncle (mother's bro.)
tamammu	grandfather (m.f.)
kammammimi	grandmother (f.m.)
ngapappi	grandfather (f.f.)
madlalia	grandmother (f.m.)
yakana	sister
yungga	brother

15. IN THE MORNING

Kaurna

A Kaurna and English song. (Action and echo song)
By Kenneth Ken, Josie Agius, Kathryn Gale & Leigh Newton.
© 1990.

121.

- 1. Kudlendo murki(echo) kudlendo mena(echo)**
Kudlendo yoka(echo) kudlendo yurre(echo)
Kudlendo wai(cho) kudlendo ti(cho)
 Maybe you could use a greasy rag,
 you could use a greasy rag.

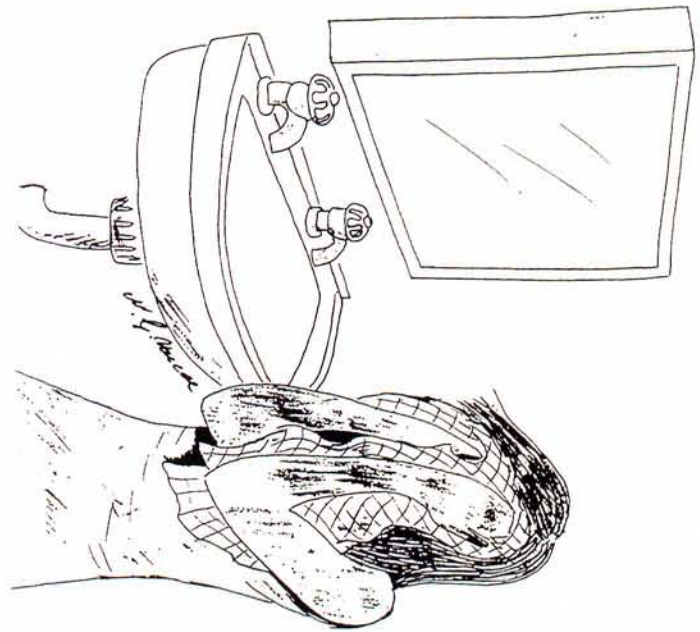
Actions
 Wash face, wash eyes
 Wash hair, wash ears
 Wash neck, clean teeth
 Look surprised, hold rag
- 2. Kurkendo ngammi(cho)kurkendo kauwe(cho)**
Mutando mai(cho) mutando kuya(cho)
Kurkendo muka(cho) kurkendo tiwa(cho)
 Maybe you could eat them thru' your nose
 you could eat them thru' your nose.

Pick up & swallow
Eat & eat
Pick up & swallow
Look surprised, eating
through nose.
- 3. Tabando ngangkita(cho) tabando yerli(cho)**
Tabando yakkaniya(cho) tabando yungalya(cho)
Tabando ngarpadia(cho) tabando kauwawa(cho)
 Maybe you could kiss them on the toe
 you could kiss them on the toe.

Kiss one way, then other
" "
" "
Look surprised, kiss toe

- 4. Patendo kurruka(cho) patiendo kadli(cho)**
Patendo kalla(cho) patendo kari(cho)
Patendo iliya(cho) patendo kartata(cho)
 Maybe you could see a blue galah
 you could see a blue galah.

Actions
 Hand to eyes, look up,down
 Hand to eyes, look down,out
 Hand to eyes, look down,out
 Look surprised, shake head



- Translation**
1. Wash your face! wash your eyes!
 Wash your hair! wash your ears!
 Wash your neck! clean your teeth!
 2. Swallow your milk! swallow your water!
 Eat your vegetables! eat your fish!
 Swallow your egg! swallow your honey!
 3. Kiss your mother! kiss your father!
 Kiss your young sister! kiss your brother!
 Kiss your aunt! kiss your uncle!
 4. Look for a magpie! look for a dog!
 Look for a sleepy lizard! look for an emu!
 Look for a black snake! look for a roo!

Glossary

kudlendo	wash!, clean!	tialla	teeth	yungalya	brother
kurkendo	swallow!	ngammi	milk	ngarpadia	aunt
mutando	eat!	kauwe	water	kauwawa	uncle
tabando	kiss!	mai	vegetables, fruit	kurruka	magpie
patendo	look for!	kuya	fish	kadli	dog
murki	face	muka	egg	kalla	sleepy lizard
mena	eyes	tiwa	honey	kari	emu
yoka	hair	ngangkita	mother	iliya	black snake
yurre	ears	yerli	father	kartata	kangaroo
wai	neck	yakkaniya	sister		

33. HE SENDS THE RAINBOW

Ngarrindjeri
Kaurna &
Narrunga

A folk hymn of unknown origin.

122.

Ngarrindjeri, Kaurna and Narrunga by Chester Schultz
& Rob Amery. © 1990.

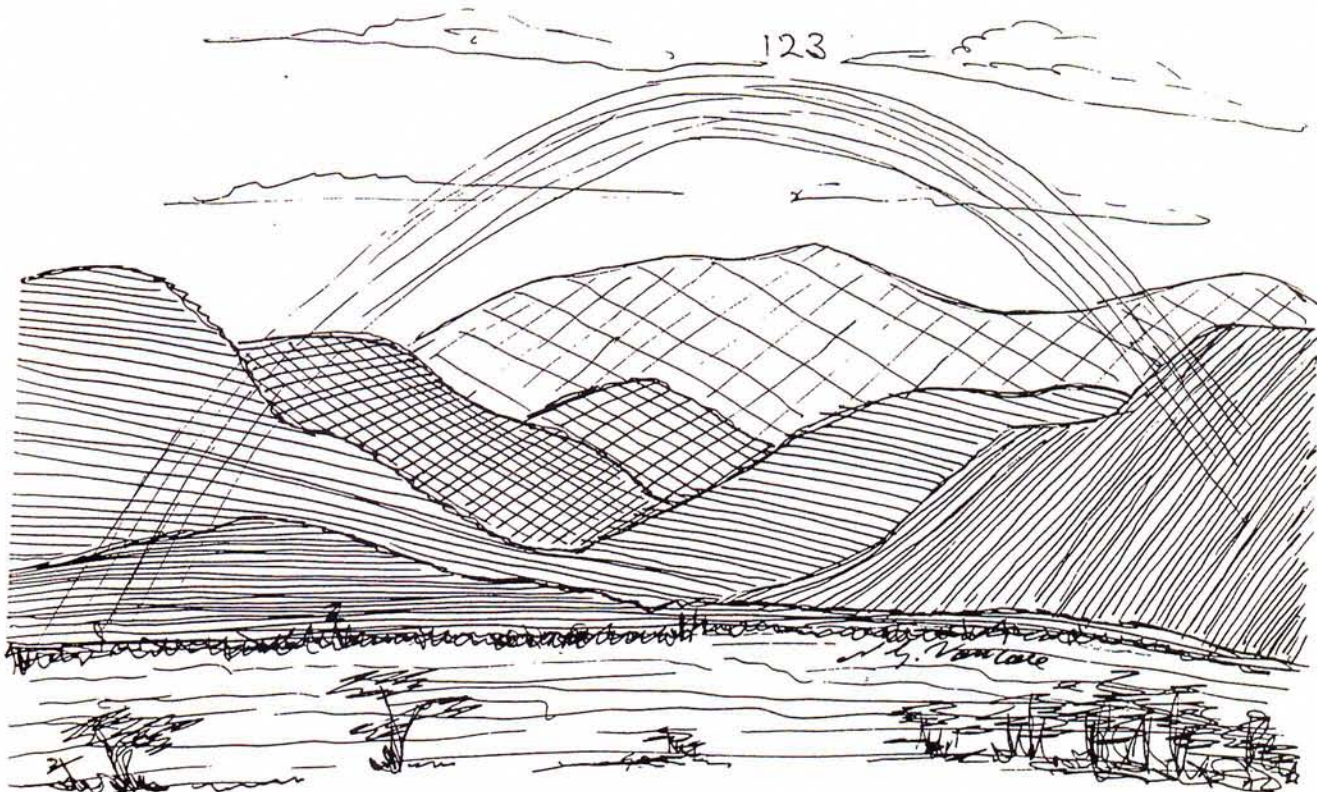
1. (English) He sends the rainbow, the lov-e-ly rain-bow, He sends the
2. (Ngarrindjeri) Kil pem - pun nayi kainggi nankuri, Kil pempun
3. (Kaurna) Pa - dlo yunginda kuranye marni, Padlo
4. (Narrunga) Ba - rlu yungidja guranyi gurana, Barlu

rainbow with the rain. He sends the sunshine upon the
nayi kainggi pa - rnung - ar. Kil pempun nanggi - lowi
yunginda kuranye manyaarra. Padlo yunginda tindo - gadla
yungidja guranyi manyara. Barlu yungidja djintu - gala

shadow He sends the rainbow with the rain.
pangarangk, Kil pempun nayi kainggi pa - rnung - ar.
punganna, Padlo yunginda kuranye manyaarra.
makungga, Barlu yungidja guranyi manyara.

1. English *
He sends the rainbow, the lovely rainbow
He sends the rainbow with the rain.
He sends the sunshine upon the shadow,
He sends the rainbow with the rain.
2. Ngarrindjeri
Kil pempun nayi kainggi nankuri
Kil pempun nayi kainggi parnungar
Kil pempun nanggilowi pangarangk
Kil pempun nayi kainggi parnungar.

(repeat Verse 1)
3. Kaurna
Padlo yunginda kuranye marni
Padlo yunginda kuranye manyaarra
Padlo yunginda tindo kadla punganna
Padlo yunginda kuranye manyaarra.
4. Narrunga
Barlu yungidja guranyi gurana
Barlu yungidja guranyi manyara
Barlu yungidja djintugala makungga
Barlu yungidja guranyi manyara.



* As sung by Mrs. Annie Koolmatric to Mary Brunton, 19/7/81.

Background

The original English version was probably introduced by the missionaries at Nepabunna in the Flinders Ranges in the 1930's. Some of the Adnyamathanha people made a version in their own language. Over the next 40 years, the English and Adnyamathanha versions became popular as a folk hymn among Aboriginal people from the Flinders Ranges to the Upper Murray.

Glossary

Ngarrindjeri

kil	he (agent)	parnar	rain
pempun	giving	parnungar	with the rain
kainggi	rainbow	nanggi	sun, day
nankuri	good, beautiful	nanggilowi	sunlight
nayi	that	pangari	shade, shadow, reflection
pangarangk	to/on the shadow		

Kaurna

padlo	he (agent)	manya	rain, cold
yungondi	giving	manyaarra	with the rain
yunginda	keeps on giving	tindo	sun, day
kuranye	rainbow	tindogadla	sunshine (= sun-fire)
marni	good, fat, rich	punga	shade, shadow
punganna	to the shadow	kadla	fire, fuel

Narrunga

barlu	he (agent)	manya	rain
yungidja	giving	manyara	with the rain
guranyi	rainbow	djintugala	sunshine (= sun-fire)
gurana	good	maku	cloud
makungga	on the cloud	gala	fire, light

N.B. **guranyi** 'rainbow' and the suffix **-ara** 'with' have been borrowed from Kaurna due to a lack of information on the correct Narrunga forms.

Appendix G2: Kurna Nursery Rhymes

NUNGA LANGUAGES WORKSHOP JULY 1991

KAURNA NURSERY RHYMES1. Tikkapi tikkapi tuka.
(Hickory Dickory Dock)**Tikkapi tikkapi tuka****Wirappi tindungga tikki**

small animal clock-in sat

Tindo kuma wangki

clock one said

Wirappi nurnti padni

sm. animal away went

Tikkapi tikkapi tuka2. Yokomattanya Yerloanna Padni
(A Sailor Went to Sea)**Yokomattanya yerloanna padni . . ni**

ship's captain sea-to went

Wa alya padlo nakketya . . tya

what surprise he to see

Padlo topa nakki . . ki

he all saw

Nakki madla yakkingga yerlo . . lo

saw only underneath sea

3. Tappingyando (Open, Shut Them)Verse 1**Tappingyando!**

Open them!

Tartando marrarla!

Shut them hands

Marrarla maltondo!

hands press together (i.e. clap)

Tappingyando!

Open them!

Tartando marrarla!

Shut them hands

Martendo mattangga!

clasp together knees-on

Verse 2**Yurrondo! yurrondo!**

creep them! creep them!

Yurrondo marrarla!

creep them hands

Nguttowortanna rla

chin-towards those two

Ninko ta-a

Your mouth

Tappingyando

open it

Yakko ngatparla!

don't enter-those 2

4. Bandi Bandi Wilto Tukkutya.
(Twinkle Twinkle Little Star)**Bandi bandi wilto tukkutya**

shining shining star little

Wa alya ngai paiendi wiltobirra

what surprise I think star-about

Karralika karrangga

on high sky-in

Kauwemuka nammutannaintyandi

rock crystal resemble

Bandi bandi wilto tukkutya

shining shining star little

Wa alya ngai paiendi wiltobirra

what surprise I think star-about

5. Baa Baa Nyaani
(Baa Baa Black Sheep)

Baa baa nyaani
baa baa sheep
Nindo padlo kattendi
you fur/wool carrying
Ne marni, ne marni
yes good yes good
Tandunna marnkutye
bags three
Kuma yerlittanni
one for father
Kuma ngangkittanni
one for mother
Kuma tinyaranni
one for the boy
Ngaltingga tikki.
Aldinga Plains sat=lives

NB: **Nyaani** is a Kukatha word for sheep.
We have borrowed it into Kaurna.

6. Ngatto Wampendi Marra
(I Wiggle My Fingers)

Ngatto wampendi marra
I waving hand/finger
Ngatto wampendi tidna
I swinging foot
Ngatto wampendi kartakka
I wiggling shoulder
Ngatto wampendi mudla
I wiggling nose
Natta ngai budanbudni
now I exhausted
Ngai yakko waieniota.
I not move-will

Appendix G3: Kurna Songs Recorded in 1995: Table of Contents and selected pieces from *Kurna Songs* (Varcoe et al, forthcoming)
Songs included in this appendix are identified with an asterix in the Table of Contents below:

Kurna Songbook

Contents:

SIDE ONE

- *1. **Taikurtinna** - We're All Family
- 2. **Ngangkitta** - Mother
- 3. **Madlalla** - Grandfather
- 4. **Kammammiko Ngaia** - Grandmother's Lullaby
- 5. **Ipila Tjilbruke** - Tjilbruke Rap
- 6. **Kuranye** - The Colours of the Rainbow
- 7. **Munaintya Wingko Battiringa** - Open up your Hearts
- 8. **Kuma, Purlaitye** - Number Rock
- 9. **Tangka Waiendi** - My Changing Sorrow
- 10. **Marnkutye Ngarpa Idlanna** - Three Little Mice
- 11. **Barti** - Witchetty Grub
- *12. **Yarna Tappa** - Yarna Track (King John's Song)

SIDE TWO

- 13. **Yurringarninga** - Listen to This
- 14. **Birkibirki** - Peas (Captain Jack's Song)
- 15. **Baa Baa Nyaani** - Baa Baa Black Sheep
- 16. **Tappingyando** - Open, Shut them
- 17. **Tikkapi Tikkapi Tuka** - Hickory Dickory Dock
- *18. **Ngadluko Palti** - Our Song and Dance
- 19. **Bandi Bandi, Wilto Tukcutya** - Twinkle Twinkle Little Star
- 20. **Yokomattanya** - A Sailor Went to Sea
- *21. **Palti Tjilbruke** - Tjilbruke's Song
- *22. **Warratinna** - Silent Night
- 23. **Palti Makkandi** - Thigh Shaking Dance
- *24. **Ipila Wirra** - Song of the Bush
- 25. **Karrauwirraparri** - Torrens Song

Taikurtinna (We're All Family)

Music and Lyrics © Snooky Varcoe 1995

Kammammi, mother's mother
Kammilya, grandchild of kammammi
Ngappapi, father's mother
Ngappitya, grandchild of ngappappi

Madlalla, father's father
Madlanta, grandchild of madlalla
Tammammu, mother's father
Tammutta, grandchild of tammammu

(Chorus)

Ho ho ho ho we're all related
 Ho ho ho ho we're all blood
 Ho ho ho ho we're all relations
 Ho ho we're all family

Ngaityerli, that's my father
 And his brother, he's my **yerlitta**
Ngaityaa, that's my mother
 And her sister, she's my **ngangkitta**

Kauwawa, mother's brother
Nirianna, nephew of kauwawa
Ngarpadla, father's sister
Wongari, nephew of ngarpadla

CHORUS

Tukkuyerli, father of many
 Lots of sons and lots of daughters
Tukkuangki, mother of many
 Lots of **kunganna** and **mankarranna**

Kunga one is **Kartammeru**
 Two is **Waritya**
 And three **Kudnuitya**
 And four **Munaitya**
 And five **Midlaitya**
 And the baby boy is **kurla kurlanna**

Mankarra one is **Kartanya**
 And two is **Warriarto**
 And three **Kudnarto**
 And four **Munarto**
 And five **Midlarto**
 And the baby girl is **kurla kurlanna**.

CHORUS

12. YARNA TAPPA

(Mullawirraburkana Palti)

Chorus words by Mullawirraburka (King John) c.1839.

Verse words and all music by Chester Schultz 1995.

Moderate and reflective

Am G Am D

1. One lone-ly blue-gum stands in the grass High a-bove the lit-tle scrub of Mu-lla-wi-rra;

Am C/G C/F#₃ Em Em⁷

Be-hind me. bald hill hides the love-ly val-ley Mait-pang-ga: I'm sit-ting in my coun-try.

D D/C Bm Em D/C C/B

Down in the gul-ly, Mu-lla-wi-rrang-ga wa-ter lies, And in the wi-rra far be

D/A Em/G F/C Em/D Em F#m⁷

-low me, the mal-lee-box and kai-ye-ra sigh; Mu-lla-wi-rrang-ga ngai-tyo

B CHORUS B⁷

ti - kkand - 'ai. Na - tta ngai pad - lo ngai - tya - rni - a - ppi

Clubs (Last chorus: on 1st beat of bar only.)

B⁷ E/B B⁷(#9) E/B

Na - tta ngai pad - lo ngai - tya - rni - a - ppi, Wa - tte - ya - rna - u - rlo ta - ppan - di ngai -

E⁶/B B⁷ Em⁶/B To Coda

- tyo pa - rni ta - tti, wa - tte - ya - rna - u - rlo ta - ppan - di ngai - tyo pa - rni ta - tti.

B⁷ D.C. Coda B⁷ B⁷(b9, #9)

Na - tta ngai pad - lo ngai - tya - rni - a - ppi.

Ngadluko Palti

by Snooky Varcoe, Chester Schultz & Rob Amery, 1995

(This is a Kurna version of *Ringbalin* by Snooky Varcoe, Cathy McGrath & Chester Schultz, 1990 which appeared as No.27 in *Narrunga, Kurna & Ngarrindjeri Songs*.)

The song consists of a single line *Yurre-kurringa ngadluko palti!* 'Listen to our song!' sung twice. This line is repeated at various intervals throughout the song. Much of the Kurna language content in this piece are in the announcements, interjections and conversation which takes place throughout the performance. This may be performed according to the script. But with greater familiarity with the language, there is considerable scope to ad lib, tailoring the interjections to the personalities of the performers and the venue in which the *palti* is performed.

Act One**Introduction**Opening dialogue

- | | |
|------------------------------------|---|
| C: Palti tarkadlu | Lets do the palti! |
| R: Pundonya Meyu paltimattanya. | Snooky is the songman. |
| C: Ngangkinna, burkanna markariota | The women and the old men will beat time. |
| R: Tinyarranna ngunyawaiota. | The young men will dance. |

Interjections to call out excitedly

(use birth order names and personal names)

- | | |
|---------------------------|------------------------------|
| 15-16 | |
| Windarlo kutpa-kutpando! | Shake the spear! |
| Windarlo kutpa-kutpainga! | Shake your spears! (you mob) |
| Paltibinna ba! | He dances well! |
| Paltibinna parna! | They dance well! |
| Tarkaribinna ba! | She sings well! |
| Tarndinga! | Stamp! (you mob) |
| Palti tarkadlu! | Lets sing the Palti |
| Palti mutadlu! | Lets do the Palti |
| Tauere marni! | Very good. |
| Munaitya nakkundo! | Look at Munaitya! |
| Kurowilta! | Bold or shameless! |
| Kurokarri! | Shame job! |
| Paia! | Terrific! |
| Paitya! | Deadly! |
| Paitya ngadluko palti! | Deadly, our song! |
| Paitya Pundonya Meyu! | Deadly Snooky! |
| Muinmo! | More! |

Concluding remarks

- | | |
|----------------------------------|-----------------------------------|
| Madlari! Tauere marni. | That's all. Very good. |
| Nindo Pundonya Meyu nakki? Paia! | Did you see Snooky? Deadly! |
| Warritya tauere marni. | Warritya was really good. |
| Kartameru taingipartanna! | Kartameru is a very strong/fit! |
| Warritya warta ityatinna! | Warritya is a lean-legged fellow! |

18. NGADLUKO PALTI

Chorus words & music by Nelson Varcoe 1990, 1995.
 Arrangement and other words by Chester Schultz 1995.
 Adapted from "Ringbalin", 1990.

Act 1 **Leader (L):** Kurruru manmainga! **(All):** Palti ngarkadlu!

Cue: *Brisk and bouncy*

1. *Guitar* *Gtr. continue throughout*

(L): Ngaityo tia wortangga tarkaringa!

CHORUS

2. (L) Yu - rre - ku - rri - nga ngad - lu - ko pal - ti, ngad - lu - ko pal - ti,

3. (All)...

Yu - rre - ku - rri - nga ngad - lu - ko pal - ti, ngad - lu - ko pal - ti.

(L): Markaringa! - - Monde markaringa! 4.

(Monde)

CHORUS

6. (All) Yu - rre - ku - rri - nga ngad - etc.

(L): Ipila markaradlu! - - Wirrirlo, kattarlo!

5.

(Ipila + Monde)

CHORUS Loud

(All) Yu - rre - ku - rri - nga ngad - etc.

(L): Munara yakkaringa!

7. *Loud*

CHORUS: All

(L): Kurtaringa! 8.

8.

etc.

CHORUS: All Loud

(L): Munara! 9. *Loud*

9.

etc.

CHORUS: All

(L): Kurtaringa! 10.

10.

etc.

LOW CHORUS: All 131.

(L): Yakki! 11.

Yu-rre-ku-rri-nga ngad - lu - ko pal-ti, ngad - lu - ko pal-ti.

LOW CHORUS

(L): Turturdoanna! 12. (L): Yiityi! 13.

HISSING

LOW CHORUS

(L): Yurinnaanna! 14.

CHORUS Loud

(L): Wirrilla! 15.

cont.

CHORUS Loud

CHORUS Loud and excited

(L): Tarndinga! 16.

- lu - ko pal-ti. (L): Palti wadu! (All): Heey! Ngu!!

CHORUS Loud and excited

[Optional: Perform No. 23. "Palti Makkandi" to end of vse.3.]

Act 2: on next page.

Act 2

(L): Minkominko. -- Purlalukko markaradlu!

18. (L): Wilya kutpakutpainga!
 (Ipila)

19. (Wilya Ipila)

CHORUS (All) Soft

20. (L): Monde markaringa!
 (+ Monde)

Yu - rre - ku - rri - nga ngad - lu - ko pal - ti, ngad - etc.

CHORUS (All) Medium loud

21. (L): Karralika! Wirrilla!

22. (L): Karpa!
 All Stop

 Yu - rre - ku - rri - nga ngad - lu - ko pal - ti, ngad - etc.

23. (L): Kurruru manmainga!

23.

CHORUS (All) Loud

24. (L): Tidna-tidnainga!
 Turturndorlo!

24.

CHORUS (All) Loud

25. (L): Wirrilla pinggaringa!
 Yurrinnarlo!

26.

CHORUS (All) Loud

27. (L): Pinggaringa!

28. Yerko kutpa-kutpainga!

CHORUS (All) *Very loud*

29.

(L): Karitadlu!

All Stop

[Optional: perform No. 23 "Palti Makkandi" vse. 4 + Coda / hiss.]

30.

(L): Palti wadu!

Very heavy stamps by all dancers, unaccompanied.

Very loud!

(All): Heeyy!!

Ngu!!!

Excited chatter.

Palti Tjilbruke

Music © Snooky Varcoe
Kurna lyrics by Rob Amery 1994

Verse 1

Ngatto kauwe ngarki pudnaunungko
Mekauwe Tjilbruke painingga
Kauwe ngu yakko manya
Makkounungko
Pudnanna kura wauwangga

Chorus

Tjilbruke Tjilbruke
Mekauwe pudnani

Tjilbruke Tjilbruke
Mekauwe pudnani

Verse 2

Parnu nirianna Warriparringga
Nokunnarla yurro padlaitya
Kulultuwi piri madli
Kari yakko kundama
Kulultuwi burro purrunna.

Chorus

Tjilbruke Tjilbruke
Mekauwe pudnani

Tjilbruke Tjilbruke
Mekauwe pudnani

Verse 3

Tjintrinrlo perko yunggonanna
Tjilbruke nganta budni
Nirianna mankuitya
Nunno nunnoappi
Katti wauwaarra

Chorus

Tjilbruke Tjilbruke
Katti wauwaarra

Tjilbruke Tjilbruke
Katti wauwaarra

Verse 4

Warriparriunungko
Tjilbruke patpaanna padni
Mekauwe Tjilbruke
Pintya pudnanna
Wauwangga patpangga

Chorus

Tjilbruke Tjilbruke
Pudnanna wauwangga

Tjilbruke Tjilbruke
Pudnanna wauwangga

Warratinna (Silent Night)

by Cherie Watkins

Kaurna Version

Warratinna, kuinyunda
Wottitta, minnonendi
Ngangkitta takanna ngarto kuma
Tukkutya kuinyunda turlatinna
Medo kudlayurlo
Medo kudlayurlo

English Version

Glossary

warra	'voice; speech; noise'
warratinna	'without speech; without noise; silent'
kuinyunda	'taboo; sacred; holy'
wottitta	'calm; hot; sultry'
minnonendi	'to be bright; to shine'
ngangkitta	'mother'
takanna	'virgin'
ngarto	'child'
kuma	'too; also'
tukkutya	'little one'
turla	'serious; angry; provoked; enraged'
turlatinna	'quiet; peaceable'
medo	'sleep'
kudla	'alone'
yurlo	'forehead'
kudlayurlo	'quiet; peaceable'

IPILA WIRRA

Lyrics © Rob Amery & Kurna Plains School

*Kookaburra laugh
Animal and bush noises*

1. **Ngungana paitya ngarkondi
Tamandirlo kattetti karralika
Worniappendo! Muinmo manmando!**
Ngungana
Ninna warpowilta.

Possum scratching

2. **Pilta taungga tikkandi
Ngultingga pa nakkurendi
Tanpa! Pilta tanpa! Pilta
Ninna karramattanya.**

Snake hissing

3. **Ilya tuttangga kumbandi
Burkoburko, nungatta yurrondi
Kunda! Ilya paitya kunda! Ilya paitya
Ninna tuttamattanya.**

"That's terribubble"

4. **Warto pindengga tikkandi
Pa bilyonendi tiwi
Medo! Warto medo! Warto
Parto malyonendi**

"I think I'll just take 40 winks"

5. **Kanto pangkangga tikkandi
Perkomandi perkomandi tiwi
Padmi! Kanto padmi! Kanto mosquito noises
Kuntipaitya yakkando!**

Wobble board - kangaroo hopping

6. **Tarnda batta-arra padmendi
Ngarkotitya tutta wilya purrutye
Putpu! Tarnda Putpu! Tarnda
Maii munto tikkandi!**

"Warratti! Noisy mob."

7. **Kari mukarta tirrapendi
Pa paru waiwai, ngannaitya?
Karri karri! Waienetti! natta
Ninna paru kuinyunda.**

"Wiltirkaendiai"

8. **Kalta wandendi tindongga
Medotungki, medotungki pinnariburka
Kalta punggetti! Kalta kundatti!
Bukkiana yailtyatti.**

9. **Wako parnu wika nurlendi
Tapponna tuburra punggetitya
Nurle! Wako nurle! Wako
Yakko kawai ngattaitya.**

"Here comes my dinner"

10. **Kadli warrungga tikkandi
Meyu budnima warru-warrukkandi
Kadli warratti! Kadli warratti!
Nindo ngai turlappiota.**

"Warruanna! Warruanna padni!"

Translation

Kookaburra likes snakes
He carries them on high in his beak
Drop him! Pick him up again!
Kookaburra
You're very brave

The possum lives in a hole
He comes out at night to look around
Cling! Possum, cling! Possum
You're the boss of the red gum tree.

The black snake hides in the grass
He hunts mice and rats
Get him! Black snake, get him! Black snake
You're the king of the grass.

Wombat lives in his hole
He's always calm and contented
Sleep! Wombat, sleep! Wombat
You're getting big lying there

The frog lives in the lake
He's always chattering and telling stories
Jump! Frog, jump! Frog
Chase those mosquitos!

Red kangaroo hops through the red gums
To eat all the grass and foliage
Hop! Kangaroo, hop! Kangaroo
You live well indeed!

The emu hides his head
He's a very shy bird, I wonder why?
Get up emu! Don't be afraid! Now
its forbidden to kill emus.

The sleepy lizard sleeps all day long
He's sound asleep, lazy fellow
You mustn't kill sleepy lizards!
That's our belief from long ago

The spider spins his web
To catch flies in
Spin! Spider, spin! Spider
But don't come near me

Dogs stay outside
And bark if anyone comes
Dog, be quiet! Dog, be quiet!
You'll make me angry.

Appendix G4: Kurna Songs 1995-1997

Songs selected for inclusion in Appendix G4 are:

Warranna Munaintya 'Voices of Our Dreaming' by Snooky Varcoe, 1995

Ngaityo Purnki-Purnki Ngarto 'My Brown Skin Baby' translation by Cherie Watkins & Rob Amery, 1995.

Kumirka Purla Tindunna Yeowa Wornindoanna. 'Twelve Days of Christmas', 1996

Pingko Yiitya Bulto 'Bilby is the Easter Symbol' by Cherlylynne Catanzaritti & Rob Amery, March 1997.

Pepawodli Palti 'Kurna Plains School Song', June 1997

Nguyanguya Murradlu 'Reconciliation' by Snooky Varcoe, 1997 (in SAPSMS, 1998)

Yertabulti 'Port Adelaide' by Snooky Varcoe, 1997

WARRANNA MUNAINTYA Voices of Our Dreaming

© Snooky Varcoe (music and English lyrics)
in association with PDTAL workshop Dec. 1995
Kurna translation by Rob Amery

**Warranna munaintya yurrekaityandi
Warra kattendi yerta-arra
Purrutye meyu ngangki paiandi
Warranna yertaunungko.**

I can hear the voices of our Dreaming
Echoing across our homelands
Understood by every man & woman
The languages spoken by the land.

**Ngatto Kurna Arabana yurrekaityandi
Pitjantjatjara Yankunytjatjara Warlpiri
Yolngu-Matha Adnyamathanha Diyari
Barngarla Narungga Ngadjuri
Barngarla Narungga Ngadjuri.**

I hear Kurna Arabana Ngarrindjeri
etc.

**Warranna munaintya yurrekaityandi
Warra kattendi yerta-arra
Purrutye meyu ngangki paiandi
Warranna yertaunungko.**

**Ngatto Larrakia Nyungar yurrekaityandi
Antikirinya Tiwi Pintupi
Kariyara Yidiny Latjilatji
Paakantyi Ngan'gi-Wumirri
Paakantyi Ngan'gi-Wumirri**

I hear Larrakia Nyungar Kungarrakany
etc.

Ngaityo Purnki-purnki Ngarto

(Kaurna translation of Bobby Randall's *My Brown Skin Baby* by Cherie Watkins and Rob Amery 1995)

Chorus**Yakkalya! Yakkalya!**

Sorry sorry

Ngaityo purnki-purnki ngarto parna nurnti katti

my brown baby they away took

Verse 1**Bukkirlo ngai yammaiamma**

long ago I [was] teacher

Nantorlo ngai kattetti

horse I would carry

Yaitya wodlingga karradlo

native camp-in far away

Pulyonna ngangki yakko mukandari

black woman not forget

Chorus**Mekauwe murkandi**

tears crying

Ngaityo purnki-purnki ngarto parna nurnti katti

my brown child they away took

Verse 2**Murkananna padlo wanggi**

having cried she said

Tulyarlo ngaityo ngarto katti

policeman my child took

Ngartoko yerli pindimeyu

child's father whiteman

Ngannaitya padlo ngai nurnti katti

why he me away took

Verse 3**Ngarto ngu turnki yunggi**

child that clothes gave

Tarka narri yellakkiana

named name new

Tindongga ngultingga murkatti

in the day at night would cry

Ngaityayi ngannaitya ngai kudla

my mother why I alone

Verse 4**Ngarto yertho nurnti padni**

child grew away took

Wodliunungko muiyo mankondi

home-from loved

ngangki madla warriappi

mother in vain searched for

Kadlarendi pa yakko inbandi.

sad he not meet

Kumirka Purla Tindunna Yeowa Wornindoanna.
 Twelve Days of Christmas

Kaurna Translation by PWAC Warra Kaurna class, December 1996.

Tindo kumarlo Kityamityi ngaityo turlta yunggi
 On the first day of Christmas my true love gave to me

Ngungana burtultilla
 A kookaburra in a burnt tree

Tindo purlaityirlo ngaityo turlta yunggi
 On the second day of Christmas my true love gave to me

Purla paityarla, kuma ngungana burtultilla.
 Two brown snakes and a kookaburra in a burnt tree

Tindo marnkutyrlo ngaityo turlta yunggi
 On the third day of Christmas my true love gave to me

Marnku tiwanna, purla paityarla kuma ngungana burtultilla.
 Three black cockatoos, two brown snakes and a kookaburra in a burnt tree

Tindo yerrabularlo, ngaityo turlta yunggi
 On the fourth day of Christmas my true love gave to me

Yerrabula yaonna, marnku tiwanna, purla paityarla kuma ngungana burtultilla.
 Four seagulls fighting, three black cockatoos, two brown snakes and a kookaburra in a burnt tree.

Tindo milarlo Kityamityi, ngaityo turlta yunggi
 On the fifth day of Christmas my true love gave to me

Mila tarndanna, yerrabula yaonna, marnku tiwanna, purla paityarla kuma ngungana burtultilla.
 Five kangaroos, four seagulls fighting, three black cockatoos, two brown snakes and a kookaburra in a burnt tree.

Tindo marrurlo Kityamityi, ngaityo turlta yunggi
 On the sixth day of Christmas my true love gave to me

Marru nakkudlanna, mila tarndanna, yerrabula yaonna, marnku tiwanna, purla paityarla kuma ngungana burtultilla.
 Six sharks surfing, five kangaroos, four seagulls fighting, three black cockatoos, two brown snakes and a kookaburra in a burnt tree.

Tindo wangurlo Kityamityi, ngaityo turlta yunggi
 On the seventh day of Christmas my true love gave to me

Wangu karinna, marru nakkudlanna, mila tarndanna, yerrabula yaonna, marnku tiwanna, purla paityarla kuma ngungana burtultilla.
 Seven emus sleeping, six sharks surfing, five kangaroos, four seagulls fighting, three black cockatoos, two brown snakes and a kookaburra in a burnt tree.

Tindo ngarlarlo Kityamityi, ngaityo turlta yunggi
 On the eighth day of Christmas my true love gave to me

Ngarla wirkanna, wangu karinna, marru nakkudlanna, mila tarndanna, yerrabula yaonna, marnku tiwanna, purla paityarla kuma ngungana burtultilla.
Eight dingoes howling, seven emus sleeping, six sharks surfing, five kangaroos, four seagulls fighting, three black cockatoos, two brown snakes and a kookaburra in a burnt tree.

Tindo pauarlo Kityamityi, ngaityo turlta yunggi
On the ninth day of Christmas my true love gave to me

Paua yambunna, ngarla wirkanna, wangu karinna, marru nakkudlanna, mila tarndanna, yerrabula yaonna, marnku tiwanna, purla paityarla kuma ngungana burtultilla.
Nine dolphins swimming, eight dingoes howling, seven emus sleeping, six sharks surfing, five kangaroos, four seagulls fighting, three black cockatoos, two brown snakes and a kookaburra in a burnt tree.

Tindo kumirkarlo, ngaityo turlta yunggi
On the tenth day of Christmas my true love gave to me

Kumirka wirrappinna, paua yambunna, ngarla wirkanna, wangu karinna, marru nakkudlanna, mila tarndanna, yerrabula yaonna, marnku tiwanna, purla paityarla kuma ngungana burtultilla.
Ten pygmy possums, nine dolphins swimming, eight dingoes howling, seven emus sleeping, six sharks surfing, five kangaroos, four seagulls fighting, three black cockatoos, two brown snakes and a kookaburra in a burnt tree.

Tindo kumirka kumarlo, ngaityo turlta yunggi
On the eleventh day of Christmas my true love gave to me

Kumirka kuma kalta, kumirka wirrappinna, paua yambunna, ngarla wirkanna, wangu karinna, marru nakkudlanna, mila tarndanna, yerrabula yaonna, marnku tiwanna, purla paityarla kuma ngungana burtultilla.
Eleven sleepy lizards, ten pygmy possums, nine dolphins swimming, eight dingoes howling, seven emus sleeping, six sharks surfing, five kangaroos, four seagulls fighting, three black cockatoos, two brown snakes and a kookaburra in a burnt tree.

Tindo kumirka purlarlo, ngaityo turlta yunggi
On the twelfth day of Christmas my true love gave to me

Kumirka purla pilta, kumirka kuma kalta, kumirka wirrappinna, paua yambunna, ngarla wirkanna, wangu karinna, marru nakkudlanna, mila tarndanna, yerrabula yaonna, marnku tiwanna, purla paityarla kuma ngungana burtultilla.
Twelve possums playing, eleven sleepy lizards, ten pygmy possums, nine dolphins swimming, eight dingoes howling, seven emus sleeping, six sharks surfing, five kangaroos, four seagulls fighting, three black cockatoos, two brown snakes and a kookaburra in a burnt tree.

Pingko Yiitya BultoCherylynnne Catanzaritti & Rob Amery
March 1997**Maregilla pingkunna Yiitya rabbitti****Mudla turtpa, yurre parto, worti towinna****Padlo purnkipurnki perkanna, barti ngarkondi****Ngadlukundi Yiitya bulto****Ngadlukundi Yiitya bulto****Yappangga tikkandi, bukki ngarraitya****Womma Tarndanyangga painingga parna tikketti****Pingkoalya tukkutyalya muiyo mankodadlu****Ngadlukundi Yiitya bulto****Ngadlukundi Yiitya bulto**Maregilla pingkunna Yiitya rabbitti
'In Australia, bilbies are the Easter rabbits'Mudla turtpa, yurre parto, worti towinna
'long/narrow nose, big ears, long/stretched tail'Padlo purnkipurnki perkanna, barti ngarkondi
'grey and white fur, eats insects/grubs'Ngadlukundi Yiitya bulto
'(he's) our-exclusive Easter symbol'Ngadlukundi Yiitya bulto
'(he's) our-exclusive Easter symbol'Yappangga tikkandi, bukki ngarraitya
'(He) lives in a hole, there were many around before'Womma Tarndanyangga painingga parna tikketti
'They lived formerly on the Adelaide Plains'Pingkoalya tukkutyalya muiyo mankodadlu
'dear bilby, dear little one, we love'Ngadlukundi Yiitya bulto
'(he's) our-exclusive Easter symbol'Ngadlukundi Yiitya bulto
'(he's) our-exclusive Easter symbol'

Pepawodli Palti

Verse 1

**Ngadlu ngartunna
Womma Kaurnaunangko
Ngarraitya birkunnadlu
Kumangka yuwadlu**

**Towilla tirraappendi
Wiltarnendadlu
Ngaityarnittoai
Wirramattoai**

**Yuwama kumangka
Bukki tampendi
Tarkari minnorendi
Taikurendadlu**

Chorus

**Palti tarkadlu
Ngadlu yertaunangko
Karrarendadlu
Towilla ngadlu nōingki**

**Marni naa budni
Ngadlu ko yertanna
Warpulaiadlu
Marrangga padninga**

Ngadlu ko tarkari

Kaurna Plains School Song

©Kaurna Plains School, June 1997

Verse 1

Welcome to our school.
We are the children of Kaurna Plains
We come from many Nations
But together we stand as one.

The spirit of the land protects us
And keeps our culture strong
The struggle has been hard,
And the road has been long.

But, if we stand together
And all respect the past,
We will have a bright future
And together we will make it last.

Chorus

So come join in our song
To the land we belong
Lets all sing with pride
Let the spirits be our guide.

So welcome to our school.
And welcome to our land.
Lets all work together,
And walk hand in hand.

Our future

RECONCILIATION

Words and music by N.G. Varcoe 1997 with assistance from Rob Amery

Nguya nguya murradlu, nguya nguya murradlu,
(Festering sore) (let's remove it) (Festering sore) (let's remove it)
So we don't feel bad inside, let's remove this festering sore

Yitpi ngandattoai.
(soul) (pain/so as we are not in pain)
Indigenous people's land was stolen.
The people had to leave

Yaitya yerta mettetti, yaitya meyumna kabba kabbatti.
(Indigenous) (land) (stolen) (Indigenous) (people) (Dispersed, shunned, down trodden)
Let's say sorry and talk from our hearts

Nattadlu yakkalya Wondakka tangkarlo wanggadlu.
(let's now) (say sorry) (surely/truly) (from liver) (let's speak)
Let's shake hands, black and white

Pulyonna marra perkanna marra kutpandi.
(Black) (hand) (white) (hand) (shaking)
Talk about the bad feelings so we can get rid of them and reconcile !

Wakkinna tampendo, nguya nguya murrendo.
(Bad/evil) (recognise I) (festering sore) (get rid of)

LINGUISTIC NOTE

'Reconciliation' is a modern word, and as such does not appear in the historical sources on the Kaurna language. However, we do find the words nguya nguya 'seems to express a moral pustule between two parties, a difference, a sore between them' and nguya nguyattarla 'two enemies: adversaries'. Ngyuanguya is itself derived from the word nguya 'pustule; the disease of smallpox'. The word we have developed for the verb 'to reconcile', ngyuanguya murrendi literally means 'to wipe away the moral pustule / difference / sore between us', whilst Ngyuanguya murradlu means 'let's reconcile'.

Rob Amery

Yertabulti

© Snooky Varcoe 1997 with assistance from Guy Tunstill & Rob Amery

Port Adelaide

Yerta Yertabulatingga
 Yerta Yertabulatingga
 Pangkarra marni
 Mikawomma maiyerta

(Translation - not meant to be sung)
 The land at Port Adelaide
 The land at Port Adelaide
 Is good country
 The plains between Port Adelaide & Adelaide
 is good land

Wirra ngaityo parutidli
 Wirra ngaityo parutidli
 Ngai pingyarendi
 Wodlianna maiyerta

My bush/forest is full of meat
 My bush/forest is full of meat
 I am turning back
 Going home, fertile land

Ngai yurrekaityandi
 Warra yertako
 Warridlo ngaityo
 Wodli mukabappendi

I hear
 The voice of the land
 The wind reminds me of my home

Warro warrondiai yertarlo
 Warro warrondiai yertarlo
 Tappaarra ngai
 Tangka marni padnendi
 OR kudla yurlo padnendi
 OR maingki maingki padnendi
 OR tangka ngunya padnendi
 OR kalyamarro padnendi

The land is calling me
 The land is calling me
 I'm going along the road
 in good spirits
 calm/content
 happy/smiling/laughing
 with a joyous spirit
 happy

Natta Yertabulatingga
 Natta Yertabulatingga
 Kumangka ngadlu
 Yaitya, pinde meyunna

Now in Port Adelaide
 Now in Port Adelaide
 We are together
 Indigenous and non-Indigenous people

Yerta Yertabulatingga
 Yerta Yertabulatingga
 Warpulaiendi kumangka
 Yaitya, pinde meyunna

In Port Adelaide
 In Port Adelaide
 Working together
 Indigenous and non-Indigenous people

Ngadlu Kura Yerlongga
 Ngadlu Kura Yerlongga
 Karrarendi ngadlu
 Ngadlukundi wodlialya

We at Kura Yerlo
 We at Kura Yerlo
 We are proud
 Its a place of our own

Tauondi Tauondilla
 Tauondi Tauondilla
 Meyunna yaitya
 Warra Kurna tirkandi

At Tauondi
 At Tauondi
 Indigenous people
 Are learning Kurna

Appendix H1: Warra Kurna Workshops, 1989-1996.**Program:** Noarlunga Workshop 20 October to 24 November, 1989.**Venue:** Christies Beach HS**Background:** These sessions were convened to provide professional development for the newly appointed Nunga language workers in the Adelaide Area-KPS Nunga Languages Project and for the Aboriginal Education Team in the Southern Area.**Number of Students:** ca 10.**Student Profile:** Nunga language workers, teachers, AEWs..**Teaching Team:** Rob Amery**Duration of course:** Six one-day sessions over six weeks.**Content:** Phonologies of South Australian Aboriginal languages; pronunciation and orthography issues; comparisons between Pitjantjatjara, Ngarrindjeri, Narungga and Kurna; what linguistics has to offer.**Approaches & Methods:** Discussions, transcription exercises, pronunciation exercises, elicitation sessions, informal lectures.**Feedback:** These workshops generated enthusiasm for language work. One participant commented " I wouldn't have tolerated a whitefella teaching me my language a while ago, but I can see now that you people who have studied our languages have something to offer." (Diary, 3 November 1989).**Program:** Kura Yerlo Workshop, 27 November to 1 December 1989.**Venue:** Kura Yerlo, Largs Bay**Background:** This workshop was essentially an awareness raising activity sponsored by the NALP funded Ngarrindjeri, Narungga and Kurna Languages Project. It was an attempt to reach out to the Kurna community to show what materials were available in their languages and to raise possibilities for future work with these materials.**Number of Participants:** ca 40**Student Profile:** Nunga adults including teachers, AEWs, workers at the Kura Yerlo community centre, elders and community leaders. Students were affiliated with a number of languages including Ngarrindjeri, Narungga and Kurna.**Teaching Team:** Snooky Varcoe, Josie Agius, Kathryn Gale, Tamsin Donaldson & Rob Amery**Duration of course:** 1 week**Content:** Awareness raising; orthography issues; display of Ngarindjeri, Narungga and Kurna materials.**Approaches & Methods:** Displays, discussions, linguistic exercises, transcription exercises, informal lectures.**Feedback:** The workshop was enthusiastically received. Active participation.

Program: Songwriters Workshop, 12th to 23rd March, 1990.

Venue: Tandanya

Background: Culmination of NALP Project. Aim was to produce a stand-alone product that could be used in schools.

Number of Students: Approx. 20 adults involved in workshop and recording sessions. KPS students and teachers also involved in recording sessions.

Student Profile: Nunga adults, some of whom were proficient songwriters and musicians; others who were elders and community leaders. Students affiliated with a number of languages including Ngarrindjeri, Narungga, Kaurna and Pitjantjatjara.

Teaching Team: Nunga language workers, musicians, ethnomusicologist & linguist. Snooky Varcoe, Josie Agius, Kathryn Gale, Chester Schultz, Cathy McGrath, Leigh Newton & Rob Amery

Duration of course: 2 weeks

Content: Songwriting; children's songs; Ngarrindjeri, Narungga and Kaurna ethnomusicology; principles of translation; orthography issues.

Approaches & Methods: Hands-on collaboration between Nunga songwriters, musicians and linguist.

Feedback: The Songwriters Workshop was a very intensive and euphoric experience. None of the participants or conveners had ever done anything quite like it before. We all look back upon that workshop as one of the best things we have ever done.

Evaluation: The 33 songs written have since been used to great effect within the schools and within Nunga households, so much so that many songbooks are now falling apart. The songbook has been reprinted several times and is still selling well.

Program: KPS Workshop, 18th to 29th June, 1990.

Background: The workshop consisted of two units, LNG110 'Words and Sentences' and LMD110 'Developing Language Materials' within the Certificate of Literacy Attainment offered by the Centre for Languages and Linguistics, Batchelor College. The teaching of these units focussed on the Kaurna language.

Number of Students: 14.

Student Profile: Nunga adults, some of whom were teachers and childcare workers. Others were parents.

Teaching Team: Snooky Varcoe & Rob Amery

Duration of course: 2 weeks

Content: See workshop report (Appendix H1.1). This workshop focussed on developing linguistic understandings of Kaurna; making sense of T&S and using these understandings to construct sentences and produce Kaurna language materials (stories, classroom commands, counting books etc.).

Approaches & Methods: worksheets & linguistics exercises; deconstruction of Kaurna sentences from T&S; hands on language materials production skills (see Appendix H1.1.1).

Results: 9 successfully completed LNG110; 6 successfully completed LMD110 (see Appendix H1.1.2)

Program: Nunga Languages Revival Workshop, 22nd July to 2nd August, 1991.

Venue: Aboriginal TAFE, Wakefield St, Adelaide.

Background: CSO sponsored workshop. A video was produced of the workshop proceedings.

Number of Students: ca20

Student Profile: Nunga childcare workers.

Teaching Team: Snooky Varcoe & Rob Amery

Duration of course: 2 weeks

Content: See workshop program (Appendix H1.2). This workshop focussed on developing linguistic understandings of Kaurna; making sense of T&S and using these understandings to develop useful expressions and produce Kaurna language materials. By popular demand, projects focussed on translation of well-known nursery rhymes.

Approaches & Methods: worksheets & linguistics exercises; deconstruction of Kaurna sentences from T&S; hands on language materials production skills.

Evaluation: The workshop generated much enthusiasm, so much so that the participants and CSO wanted to keep the momentum going, by employing Snooky Varcoe to convene a one-day workshop each month to continue producing Kaurna language materials. The 6 nursery rhymes translated at the workshop have proved very popular at KPECC and elsewhere. Five will be republished in Schultz ed. (forth.).

Program: KPS Workshop, 1992.

Venue: KPS library

Background: Follow-up workshop to those held previously. The Kaurna LOTE commenced at KPS earlier in the year.

Number of Students: ca 6-10

Student Profile: Nunga adults, many of whom were teachers and childcare workers. Others were parents.

Teaching Team: Rob Amery

Duration of course: 1 week

Content: See workshop program (Appendix H1.3). The workshop program was based on the 1991 program with some modifications. This workshop attempted to address immediate needs of teachers at KPS by constructing a sample Kaurna lesson, developing dialogues and roleplays, translating and adding verses to The Kookaburra Song.

Approaches & Methods: This workshop emphasised the development of oral Kaurna skills. TPR approach was used with everyday objects (see Appendix H1.3.1). This was complemented by worksheets of translation exercises.

Evaluation: Positive feedback from participants.

Program: Warra Kaurna Workshop 21-25 June, 1993.

Venue: KPS

Background: Follow-up to previous workshops.

Number of Students: ca 6-10

Student Profile: Nunga adults, many of whom were teachers and childcare workers. Others were parents.

Teaching Team: Rob Amery

Duration of course: 1 week

Content: See workshop program (Appendix H1.4).

Approaches & Methods: This workshop focussed more on drama. We tried to develop a roleplay that teachers could use in their class situation. The adult students acted out the roleplay for the children, demonstrating what they had learnt.

Evaluation: Positive feedback from participants, though one teacher thought the approach was too casual and demanded more rigor and discipline in the program.

Appendix H1.1: 1990 KPS Workshop Report

Report on Kurna Plains School Workshop
18th - 29th June 1990.

Rob Amery

Two C.A.L.L. units (LNG110 and LMD110) were taught on-site at Kurna Plains Aboriginal School located in the northern suburbs of Adelaide, S.A. 9 students successfully completed LNG110 'Words and Sentences' (1 Distinction, 5 Credits and 3 Passes were awarded). 6 students successfully completed LMD110 'Developing Language Materials'.

The workshop offered was an integral part of an innovative Ngarrindjeri/Narrunga/Kurna Language Revival Project operating in and around Adelaide. Kurna Plains School is keen to implement a Nunga language program - a program in which all students and staff will be involved. There is also strong demand for similar language programs in other schools. The C.A.L.L. courses offered are extremely important to the language revival project. In particular, the Nunga Language Project Officers employed within the program need the skills that the C.L.A. offers. These skills and knowledge are also needed by parents and others within the Nunga community. Comparable accredited courses or programs of study are not available in S.A.

I was greatly encouraged by the enthusiasm and dedication shown by the students. All students were Nunga, the majority being able to claim ancestry to at least 2 of the local languages. Some could claim ancestry to all three languages (Ngarrindjeri, Narrunga and Kurna). A core group of 8 students attended regularly and were always punctual. An additional 6 students attended some sessions. Some of these students had other commitments and were simply not able to attend the majority of sessions or complete the units. We welcomed their participation which was fully understood by the other students. On Thursday 28th June, the workshop was thrown open to visitors from the School and community. Other visitors working in the Ngarrindjeri Language Project came up from Murray Bridge for the day. This provided a good opportunity for review of the material covered. The students were able to explain what the workshop was all about in their own terms to others in the community.

The core group of students are keen to complete their C.L.A. and wish to come to Batchelor to undertake further study. They also desire to observe and participate within Aboriginal language environments other than their own. They have learnt with interest of the relationships between their own languages and Aboriginal languages located elsewhere in Australia (in particular between their languages and living languages in the N.T and northern S.A. e.g. Pitjantjatjara, Pintupi, Warlpiri, Yolngu Matha etc.).

Content

The first session was spent negotiating the content of the 2 week workshop, presenting some background on and directions for the Language Revival Project and housekeeping.

By popular demand, the first day was spent reviewing the phonology of the three languages and examining briefly the orthographies employed and the latest developments in attitudes towards and acceptance of these orthographies. This was old ground for several of the participants. However it was essential that these areas were covered as many of the participants from Kaurna Plains School had only minimal prior exposure to these issues and orthography is a major sticking point inhibiting progress in the language program.

LNG110

LNG110 was taught with a Kaurna focus. Initially I had intended to teach morphology and grammar using Kaurna, Ngarrindjeri and English. Students found this too confusing and insisted that we work with Kaurna and English only.

We used the facsimile edition of Teichelmann & Schürmann (1840) **The Aboriginal Language of South Australia** (henceforth referred to as T & S) as a text. It is available locally for just \$5. This book provides a brief description of the grammar of Kaurna (complete with pronoun paradigms and charts of case suffixes etc.), a reasonably extensive vocabulary and about 10 pages of translated sentences. My main aim was to enable students to get into T & S so that they could read and understand it and utilize the material it contains in creative and constructive ways.

The students all found the unit very difficult conceptually. Whilst they identify strongly with Kaurna, Ngarrindjeri and Narrunga, they have little knowledge of these languages. They have some knowledge of the vocabulary, but the morphology has been lost almost without trace in contemporary usage. They had a lot of difficulty in remembering the suffixes from one session to the next and in identifying with the ways in which the case system operates. Feeling totally confused by the second day, the group persevered and progressed to the point where they now have a reasonable understanding of morphology and knowledge of how to construct sentences in Kaurna. They are very close to being able to utilize T & S creatively without assistance.

Methodology

- * Students were introduced to the scope of linguistics and its various branches including the lexicon, phonology, grammar (morphology and syntax), semantics and pragmatics.
- * Students were introduced to basic concepts in morphology. Examples were drawn primarily from Kurna and English. Some examples were also drawn from Ngarrindjeri and occasionally from Pitjantjatjara.
- * Using example sentences given in the grammar section illustrating a particular case suffix or verbal inflection we constructed similar sentences by changing one or two morphemes in the sentence. In this way students could see how the morphology was used to formulate sentences.
- * We analysed sentences taken from the Phraseology section of T & S into their morphemes and constituents and used these as a basis for constructing similar, but useful sentences for use in the school setting.
- * Students were taught how to read paradigms and make use of the grammar section. In particular, comparisons were drawn between English and Kurna pronoun paradigms.
- * Key linguistic terms were isolated and defined. Students were encouraged to keep a running file of new terms encountered.
- * Students were taught how to make use of the vocabulary section. In particular, it was noted that all verbs were listed with an unmarked or Present tense inflection.
- * Several examples of differences in English and Kurna semantics arose, e.g. **gadla** 'fire, wood'; **tindo** 'sun, day'. These are commonplace in Australian languages, but students had some difficulty in accepting that the same word could mean two things which in their minds were quite different.
- * Kurna morphology was used creatively to show how new words could be constructed. One of the students found the word **tikketiketti** 'seat, chair' derived from **tikkandi** 'to sit'. A similar form exists for 'knife' **bakkebaketti** derived from **bakkandi** 'to cut'. By analogy we constructed the words **padnipadnitti** 'car' derived from **padnendi** 'to go, travel' and **karrikarritti** 'plane' derived from **karrendi** 'to fly'. These were accepted by the students in preference to borrowing the English words when it came to writing stories and producing materials. I merely presented the choice and pointed out what other Australian languages do with regard to new concepts.
- * Students were encouraged to combine the 3 sections in T & S (Grammar, Vocabulary and Phraseology) to construct new and useful sentences. In fact we were able to write stories and translate others wholly in Kurna within the LMD110 unit.

Students completed the workshop with an appreciation of the following:-

- That knowledge of language is much more than a knowledge of vocabulary.
- That constructing sentences in Aboriginal languages is not simply a matter of finding the equivalents of English words.
- An elementary knowledge and understanding of the Kurna case system.
- Increased familiarity with Kurna phonology and orthography.

LMD110

LNG110 was used as a basis by most students for the production of vernacular materials urgently required in their school program. Students negotiated individual projects for the production of materials in Kurna, Ngarrindjeri and Narrunga. Various ideas for the production of materials were discussed in the initial session and examples of materials produced in other languages were displayed.

Kathy Gale worked with the students in generating ideas and in the techniques of layout and literature production. I worked with students on a one-to-one basis focussing on the linguistic content.

Sample materials produced by the students are included with this report.

Students expressed a desire to continue producing materials such as these in an ongoing project and are exploring avenues of funding to enable this to happen.

One of the students, Bonnie Wanganeen on the staff at Kurna Plains School did an excellent job in organizing the venue and facilities and providing morning tea and refreshments. Thanks to Bonnie and the staff at Kurna Plains School for their assistance and total cooperation.

Rob Amery

ROB AMERY
LECTURER, C.A.L.L. (BATCHELOR COLLEGE)
30/7/90.

Appendix H1.1.1: 1990 KPS Workshop Exercises

LNG 110 WORDS AND SENTENCES

20/6/90

Name: _____

Kaurna Exercises

A. Divide these words into meaningful parts (morphemes)

e.g. **kadli/nna**, **ngangki/ko**

gadla (p65)
gadlarlo (p65)
gadlanna (p65)
gadlangga(p65)

padni (p65,66,71)
padningai (p66)
padneta (p66,68)
padneadli (p67,69)
padneadlu (p67)
padnendi (p68)
padnend'adlu (p68)
padneota (p71)

tikka tikkandi (p65)
tikkama (p67)
tikka (p66)
tikkaing (p70)
tikkaneatta (p72)
tikkaneadlu (p72)
tikkaningadlu (p72)
tikkandingai (p72)
tikki (p72)

nakki (p67,70)
nakkoreuta (p70)
nakkoindo (p71)
nakkondi (p71)

wadli (p67)
wadlianna (p70)
wadlingga(p70)

Identify the root or base (the central morpheme carrying the most meaning) in each set of words.

Try to work out what each of the suffixes means in its context.

B. Analysing and constructing sentences.

Vocabulary

nantu 'horse'

wodli 'house'

meyu 'man'

ngangki 'woman'

mai 'food, vegetables'

gadla 'fire, firewood'

tuta 'grass, hay'

nakkondi 'to see'

mutandi 'to eat'

tikkandi 'to sit, stay'

murrendi 'to go, walk, travel' (= **padnendi**)

ngadlendi 'to burn'

maiendi 'to eat'

You will also need to look at the pronoun paradigm (chart) on pages 7 & 8.

1. Note the sentence on page 65: **Gadlarlo ngai ngadli.** 'The fire has burnt me.'

a) Identify the morphemes. (Look up the vocabulary and grammar)

b) Write these sentences in Kaurna.

i) The man has seen me.

ii) The horse has eaten the food.

2. Note the sentence on page 66:-

Ngaityo wodlianna murriadli, Midlaitya?
 'Will we go to my house, Midlaitya?'

a) Identify the morphemes. (Look up the vocabulary and grammar)

b) Write these sentences in Kurna.

i) Will we eat at your house, Snookey?

ii) Will they stay at his house, Bonnie?

3. Note the sentence on page 66:-

Nanturla tutangga maiendi. 'The two horses are grazing.'

a) Identify the morphemes. (Look up the vocabulary and grammar)

b) Write these sentences in Kurna.

i) The two women are watching T.V.

ii) The two men are eating dinner.

Useful Expressions For the Classroom (Kaurna Language)

Ngai mantawangaota.	I'll tell you a story.
Padniadlu!	Let's go! (all of us)
Padniadli!	Let's go! (you and I)
Mai mutadlu!	Let's eat! (i.e. It's lunchtime!)
<u>Commands</u>	
Tikka!	Sit! or Sit down! (speaking to one person)
Tikkainga!	Sit! or Sit down! (speaking to the class)
Tikkaingwa!	You 2 sit down! (speaking to 2 people)
Warrabando ngaiinni!	Tell me! (speaking to one person)
Warrabainga ngaiinni!	Tell me! (speaking to the class)
Warramankondo!	Repeat it! (speaking to one person)
Warramankuinga!	Repeat it! (speaking to the class)
Warratti!	Be quiet! (Lit. Don't speak!)
Waietti!	Don't move!
Ngunyaringutti! or Nuinyaringutti!	Don't be naughty!
Marrarla kudlindo!	Wash your hands! (speaking to one person)
Marrarla kudlinga!	Wash your hands! (speaking to the class)
Mai mutando!	Eat! or Eat it! (speaking to one person)
Mai mutainga!	Eat! or Eat it! (speaking to the class)
Punggutti!	Don't fight! or Stop fighting! (also means Don't kill!)

Kaurna Exercises

Name: _____

Parts of Speech1. Circle the nouns.

padni ngangki minkominko ngai kadli marna paru
 natta wodli ninna gadla mai maiendi tidna ngu

2. What makes nouns different from other parts of speech in Kaurna?

Think about:-

a) Semantics (their meanings).b) Morphology (the suffixes or endings they take). List 5 suffixes that you can put on nouns in Kaurna.

i)

ii)

iii)

iv)

v)

c) Syntax (where they fit in the sentence).3. How can we identify the verbs in the vocabulary section in T&S?Look at page 40 in the vocabulary. Write 5 verbs listed on that page.

1. _____ 2. _____ 3. _____
 4. _____ 5. _____

4. Find 5 suffixes taken by verbs in Kaurna.

i)

ii)

iii)

iv)

v)

Kaurna Exercises

Name: _____

5. Look at the table (paradigm) on page 7 & 8. Find the Kaurna pronoun that means:-

- | | |
|--------------|---|
| i) Mine | (as in It's mine.) |
| ii) I | (as in I did it.) |
| iii) For you | (as in I did it for you.
[speaking to the class]) |
| iv) Their | (as in That is their land.) |
| v) She | (as in She went yesterday.) |

6. Look at the table (paradigm) of demonstrative pronouns on page 9. Find the Kaurna demonstratives that mean:-

- | | |
|------------|---|
| i) This | (as in This one came.) |
| ii) These | (as in I found these 3 books.) |
| iii) That | (as in That one did it.) |
| iv) Those | (as in Those people's clothes are funny.) |
| v) These 2 | (as in He presented the award to these 2 students.) |

7. Look at the following sentence (taken from page 70).

Parnu wodlianna padni padni iri ngattindo.

What part of speech does each word belong to? Write it underneath each word.

Appendix H1.2: Kaurna Workshop 22/7/91 - 2/8/91 (Aboriginal TAFE, Wakefield St, Adelaide)
NUNGA LANGUAGES REVIVAL WORKSHOP Week 1: How the Language Works (Rob Amery & Nelson Varcoe)

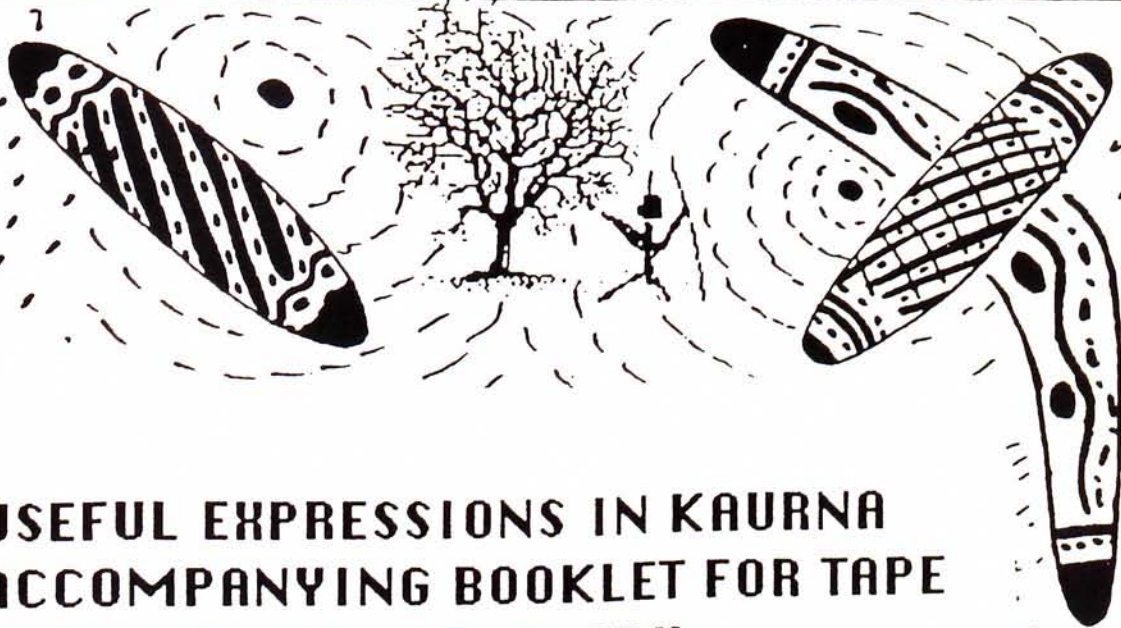
	Monday 22/7	Tuesday 23/7	Wednesday 24/7	Thursday 25/7	Friday 26/7
9.00am	INTRODUCTIONS: (Snooky, Rob, Auntie Josie, Liz etc.)	How should we write Kaurna?	How are Kaurna words constructed.	CONSTRUCTING SENTENCES	Strategies for Language Revival/Resurrection. Where to from here? Ideas?
10.30am	BACKGROUND TO NUNGA LANGUAGE REVIVAL WORK Show and tell of work done in the past: Language kits, songbook, story books.	PHONOLOGY AND ORTHOGRAPHY	MORPHOLOGY Taking words apart. Building them up	• Using the language creatively • Using the language for immediate communication	
BREAK					
11.00am	DISCUSSION" What do participants want to get out of the workshop? OUTLINE of proposed workshop. Why Kaurna?	Teichelmann and Schümann (1840). Background. How is the book organised? How can we use it? Dictionary Entries. Using the 3 sections. Practical exercise - dissecting a Kaurna sentence.	PARTS OF SPEECH Paradigms (eg. Pronouns)	MAKING NEW WORDS • Derivations • Compounds	• Language Policy • Language Centres • Research
12.30pm					
LUNCH					
1.30pm	The Nunga Languages of South Australia. Relationships between Ngarindjeri, Kaurna and Narrunga. What remains of the languages.	How do Aboriginal languages work? Comparisons with English. Preliminary remarks.	KAURNA VERBS • the verbal suffixes • how to use them.	FILLING IN THE GAPS • Analogy • Borrowing - from English - other Aboriginal languages • Knowing how related languages work.	Evaluation of workshop Planning for next week.
3.00pm					

Appendix H1.2: Kaurna Workshop 22/7/91 - 2/8/91
NUNGA LANGUAGES REVIVAL WORKSHOP Week 2: Producing Materials (Nelson Varcoe & Josie Agius)

	Monday 29/7	Tuesday 30/7	Wednesday 31/7	Thursday 1/8	Friday 2/8
9.00am	Planning individual projects or Small group projects	Songwriting techniques	Drama	Editing and Correcting	Literature Production Techniques
10.30am					
BREAK					
11.00am	How to write an interesting children's story	WORK ON PROJECTS	WORK ON PROJECTS	DESK TOP PUBLISHING	Tape Recording or Videoing Materials
12.30pm					
LUNCH					
1.30pm	WORK ON PROJECTS	WORK ON PROJECTS	WORK ON PROJECTS	LAYOUT	
3.00 pm					REVIEW OF WORKSHOP Presentation of materials produced to other workshop participants

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ABORIGINAL LANGUAGE WORKSHOP
KAURNA LANGUAGE
22ND JULY - 2ND AUGUST 1991



**USEFUL EXPRESSIONS IN KAURNA
ACCOMPANYING BOOKLET FOR TAPE
RECORDED BY ROB AMERY**

- REQUESTS**
- GREETINGS**
- LEAVE TAKINGS**
- INTRODUCTIONS**
- NAMES**
- COMINGS AND GOINGS**
- NURSERY RHYMES AND COUNTING**
- NAMES OF BODY PARTS**

Appendix H1.2.1: Useful Expressions in Kurna (pp.1-7)



Page 1

Session 1Useful Expressions. - Movement Commands

(Sentences from T & S)

- | | |
|--|--|
| 1. Parni kawai!
Vocab)
to here come | 'Come here!' (p17 Gram; p11) |
| 2. Kawaingwa! | 'Come (you2)!' |
| 3. Kawaingna! | 'Come (you mob)!' |
| 4. Nurnti padni! | 'Go away; Be off!' |
| 5. Nurnti'dli! | 'Let's (us2) go away!' |
| 6. Padlaitya padni! | 'Go to him/her!' |
| 7. Natt'adlu! | 'Let's go now!' |
| 8. Natta nurnt'dli! | 'Let us 2 now go away!' |
| 9. Nganta padni! | 'Walk fast! Make haste!' |
| 10. Karri karri! | 'Stand up! or Out of the way!' |
| 11. Parni ngatpa! | 'Come in!' |
| 12. Narna tartando! | 'Shut the door!' |
| 13. Munara padni! | '(You) go first!' |
| 14. Munara padni- yangadli ai wortara! | '(You) go first, I shall follow!' |
| 15. Yerra padniadli! | 'Let us 2 go separately! Let us part.'
(i.e. Let's split!') |
| 16. Waintye ai yangadli padneta.
afterwards.' | 'Perhaps I'll go |
| 17. Ngaiinni ngarrangarrando! | 'Wait for me!' |

page 2.

Commands for Practise

1. **Parni kawai!** 'Come here!' (p17 Gram; p11 Vocab)
to here come
2. **Kawaingwa!** 'Come (you2)!'
3. **Kawaingna!** 'Come (you mob)!'
4. **Padni nguntya!** 'Go over there!'
or **Nurnti padni nguntya!**
5. **Narna Tappingyando!** 'Open the door!'
6. **Munara padni!** '(You) go first!'
- 6b. **Munara padni- yangadli ai wortara!** ×
'(You) go first, I shall follow!'
7. **Narna tartando!** 'Shut the door!'
8. **Parni ngatpa!** 'Come in!'
9. **Karri karri!** 'Stand up!'
10. **Tikka!** '(You sg) Sit down!'
11. **Tikkaingwa!** '(You2) sit down!'
12. **Tikkainga!** '(You mob) sit down!'
13. **Wandi!** '(You sg) Lie down!'
14. **Wandingwa!** '(You2) lie down!'
15. **Wandinga!** '(you mob) lie down!'

Page 3.

Asking for Things A. Expressions taken from T&S. .

1. **Mai padlonend'ai.** 'I desire food.'
(i.e. I want something to eat; I'm hungry)
2. **Kuri padlond'ai.** 'I wish to have a dance.'
- 3.a **Kauwe parni.** 'Let me have water.'
(i.e. Bring me some water!)
- 3.b **Kauwitya kundowarponendi.** 'I wish to have water.'
4. **Nakkoatto!** 'Let me see.'
5. **Parniappendo!** 'Give it to me!'

Useful Expressions to practice.

I want:

1. **Mani padlond'ai.** 'I need some money'

Panianpendo! 'Give me (some)'

Give me:

1. **Paru parniappendo!** 'Pass me the meat!'
2. **Mai parniappendo!** 'Pass me the food!'
3. **Barnguttanna parniappendo!** 'Pass me the potatoes!'
4. **Pari parniappendo!** 'Pass me the rice!'
4. **Wodli nurlitti parniappendo!** 'Give me the keys!'

Where's my:

1. **Wa ngaityo tando?** 'Where's my bag?'
2. **Wa ngaityo tidnabalta?** 'Where's my boots?'
3. **Wa ngaityo mukartiana?** 'Where's my hat?'
4. **Wa ngaityo kantiana?** 'Where's my trousers?'
5. **Wa ngaityo padnipadnitti nurlitti?** 'Where's my
car keys?'

Useful Expressions in Kaurna1. Greetings

Greetings are a difficult area. Languages vary enormously in their forms of greetings. It would appear that the most common greeting used in Kaurna around 1840 was:-

Wanti ninna? Lit: 'Where are you (going)?'

However, a greeting of this sort may not always be applicable in modern life (e.g. in this workshop setting). Of course it works fine if you meet someone in the street.

Greetings in Aboriginal languages still spoken have been adapted and there is perhaps a greater emphasis on greetings these days, due to the influence of English.

Pitjantjatjara frequently uses these greetings today (see **Wangka Wigu** pp 19-20):-

Ptj **Palya-n?** or **Nyuntu palya?** 'Are you well?'
good - you you good

To which you might answer:-

Ptj **Uwa-na.** or **Uwa-na palya.** or **Uwa-na, ka nyuntu?**
yes-I Yes-I good Yes-I and you
Yes I'm fine. *Yes I'm fine.* *Yes I'm fine. And you?*

I would propose then that we consider using a similar construction in Kaurna:-

+Ninna marni? 'Are you well?'
You good

Response:

+Ne marni. or **Marni-ai.** or **Ne marni-ai.**
Yes good Good-I Yes good-I

Leavetakings or Farewells

T & S document the following (Phraseology p.71)

Yaintya wandinga; ngai narta padneota.
here lie/exist-IMP I now go-FUT
'You remain here; I shall now go.' (i.e. good night)

We could shorten this in the first instance to :-

Ngai narta padneota. or **Padneotai.**
I now go-FUT go-FUT-I
'I'll be off.' 'I'll be off.'

Useful Short Responses

Ne	'Yes.'
Yakko	'No.'
Ko	'O.K.; Very well'
Tiati	'Certainly; Sure; True'
Yakko alya	'I'm sorry.'
Ngaityo yungandalya	'Thank you.' (Lit: My brother)

Opening Dialogue

R: **Snooky, ninna marni?**
 Snnoky you good
 'Snooky, how are you?'

S: **Ne! Marniai. Ninna?**
 Yes good-I you
 'Yeh I'm O.K., and you?'

R: **Ne!. Ngai marni tikkandi.**
 Yes! I good sit/be-PRES
 'Yes, I'm fine.'

Ngai natta padnetti kawandaunungko Adelaideanna.
 I now come-PST north-from Adelaide-to
 'I've just come south to Adelaide.'

Yellakinyanda ngai budni Darwinunungko.
 just now I arrive-PST Darwin-from
 'I've just come down from Darwin.'

Manya paianna iangga.
 cold very here-at
 'It's very cold down here.'

S: **Ne! Tiata wanggandi. Ninna yakko nikonendi.**
 yes true speak-PRES you not joke-PRES
 'Yes! That's for sure. You're not joking!'

Page 6

Introductions

Asking "What's your name?"

3 expressions recorded in T & S.

Ngaintya ninna narri?
 what you name

Ninna narri Ngaintya?
 you name what

Nganna narri ninko?
 who name your

Answer:

Ngai narri _____ 'My name is _____'

e.g. **Ngai narri Kudnitya.** 'My name is Kudnitya.'

Ngai narri Munato. 'My name is Munato.'

Ngai narri Rob Amery. 'My name is Rob Amery.'

Alternative:

Narri'ai _____ 'My name is _____'

Narri'ai Rob Amery

Where from?

Ninna wadangko? 'Where are you from?'

Answer:

_____ -unungko. 'From _____'

e.g. **Ngai Adelaideunungko.** 'I'm from Adelaide.'

Ngai Darwinunungko. 'I'm from Darwin.'

Ngai Taperounungko. 'I'm from Taperoo.'

Kaurna NamesBirth Order Names

	<u>Male</u>	<u>Female</u>
1st Born	Kartamerru	Kartanya or Kartiato
2nd Born	Waritya	Waruyu ~ Warriarto (Eyre)
3rd Born	Kudn^uitya	Kudnarto
4th Born	Munaitya	Munato
5th Born	Midlaitya	Midlato
6th Born	Marrutya	Marruato
7th Born	Wangutya	Wanguato
8th Born	(Not recorded)	
9th Born	Ngadlaitya	Ngadlaato (8th in Eyre)
9th Born	<i>Pouarna (Eyre)</i>	

Other Kaurna Names (referring to aspects of nature)

Names on petition of 1841 to Governor

Girls**Itya mai** 'flesh veg.'**Tanggaira** 'sp of fungus'**Kauwe wingko** 'water breath'**Tainmuda** 'mistletoe'Boys**Wailtyi****Wirra** 'forest'**Pitpau** 'honeysuckle'**Tudno** 'snake species'**Paitya** 'snake'

Other names:

Mullawirraburka

'King John'

Kadlitpinna

'Captain Jack'

Children's names:

Kudmo 'fog, dew'**Ngulti** 'night'

Father's names:

Kudmoburka 'father of Kudmo'**Ngultiburka** 'father of Ngulti'

Appendix H1.3: Kaurna Workshop, KPS 22-26 June 1992
NUNGA LANGUAGES REVIVAL WORKSHOP 22-26 June 1992 (Rob Amery)

	Monday 22/6	Tuesday 23/6	Wednesday 24/6	Thursday 25/6	Friday 26/6
9.00am	INTRODUCTIONS: BACKGROUND TO NUNGA LANGUAGE REVIVAL WORK Show and tell of work done in the past: Language kits, songbook, story books.	Greetings/conversation practice in Kaurna How should we write Kaurna?	Greetings/conversation practice in Kaurna How are Kaurna words constructed.	Greetings/conversation practice in Kaurna CONSTRUCTING SENTENCES	Greetings/conversation practice in Kaurna CONSTRUCTING SENTENCES
10.30am	DISCUSSION: What do participants want to get out of the workshop? OUTLINE of proposed workshop.	PHONOLOGY AND ORTHOGRAPHY	MORPHOLOGY Taking words apart. Building them up Using them in context. Examples in useful expressions.	• Using the language for immediate communication creatively	• Using the language for immediate communication creatively
BREAK					
11.00am	DISCUSSION: Where do we see the Nunga Languages Revival project headed? What can we hope to achieve?	Pronunciation Practise: Learning how to say Kaurna words.	Developing Kaurna expressions for Kathryn Gale & Beth Graham's materials "Let's Talk Our Language"	PARTS OF SPEECH Paradigms (eg. Pronouns)	MAKING NEW WORDS • Derivations • Compounds • Extended Meanings
12.30pm	LUNCH				
1.30pm	Brief history of the Kaurna language.	How do Aboriginal languages work? Comparisons with English. Preliminary remarks. Practical exercise - dissecting a Kaurna sentence.	KAURNA VERBS • the verbal suffixes • how to use them.	FILLING IN THE GAPS • Analogy • Borrowing - from English - other Aboriginal languages • Knowing how related languages work.	Developing Useful Kaurna Expressions Evaluation of workshop
3.00pm					

Useful expressions to use in the classroom, using common objects.

Take a few common objects and work out their names in Kaurna

e.g.

pure 'rock, stone'

wilya 'foliage'

watto 'branch'

karnkatti 'spoon'

tammiammi 'plate'

tindo 'clock, watch'

tarlti 'pen'

nurlitti 'key'

pinyatta 'sugar'

murromurro 'flour, bread'

mai 'food'

purno 'net bag'

tando 'bag'

or whatever you like to work with.

By using a few key verbs such as those listed below and learning a few basic sentence structures, you can develop lots of really useful expressions by substituting whatever article you like into the sentence.

1. Key Verbs

Present tense	Command - you (Sg)	Command - you (Pl)
nakkandi 'seeing'	nakkando! 'Look!'	nakkainga! 'Look!'
mankondi 'getting'	manmondo! 'Get it!'	manmainga! 'Get it!'
yungondi 'giving'	yungondo! 'Give it!'	yungainga! 'Give it!'
kattendi 'carrying'	kattendo! 'Carry it!'	kattainga! 'Carry it!'
wondandi 'putting'	wondando! 'Put it!'	wondainga! 'Put it!'

Example sentences.

- Kudnarto, purno nguntya nakkondo!**
 3rd born Fem. string bag over there look!
 'Kudnarto, see the string bag over there!'

Manmondo purno, parni kattendo!
 get! string bag to here carry
 'Get the bag and bring it here.'

Ngaiinni yungondo!
 to me give
 'Give it to me!'
- Tinyaranna, mai manmainga tableangga wondainga!**
 boys food get on the table put
 'You boys, get the food and put it on the table!'
- Murromurro purnungga wondando!**
 bread in the string bag put
 'Put the bread in the bag!'

Natta wappendo!
 now do
 'Do it now!'
- Pinyatta Ngarpadla Alitjaitya kattendo! Nganta padni!**
 sugar Auntie Alice-to carry quick go
 'Take the sugar to Auntie Alice! Hurry up!'

N.B.

- Usually in Kaurna it seems that the verb (e.g. **nakkondo**) comes last.
- We know from the **-ndo** ending that we're talking to one person.
- The **-ainga** ending tells us that we're talking to a group of people.
- Note that **mankondi** 'to get' is an irregular verb, (The **k** changes to **m**).

Appendix H1.3.1 1992 Workshop Exercises and Resources

Dialogue for Pilawuk's Class (22nd June 1992)

K (M): **Na Marni?** (= How are you mob?)

R **Marniadlu.** (We're well)

K (M): **Na narri ngaintya?** (= What are your names?)

R: **Ngai narri Kudnarto** (Rosie) (= My name is Kudnarto (Rosie))
Midlato etc.

K (M): **Ngadlu warpulaendi warra Kurna.**
(We are working on the Kurna language)

Wa na mukabaetti warra Kurnabirra.
(What do you know in Kurna?)

Marni nattadlu muinmo tirkanendi warradluko.
(Its good for us to learn about the language now)

Kate: (Knock on the door)

Sue: **Parni ngatpa!** (Come in!)

Karen: **Ninna marni Sue?** (How are you Sue?)

Sue: **Marniai!** (I'm OK)

Na marni? (How are you mob?)

Pilawuk: **Marni**

Karen: **Marniai**

Wendy: **Marniai**

Kate: **Yakko marni!**

Sue: **Tikkainga!** (You mob sit down!)

Wandi Kate! (Lie down Kate!)

Pilawuk: **Yakko!**

We're running late for the Warra Kurna Workshop. Nattadlu!

Everyone: **Ne Pilawuk.**

(We all get in the car. Kate sings Tikkapi tikkapi tuka)

Warra Kurna Exercises - Ergatives June '92 Rob Amery

Look at these examples! (Nakkondo itto!)

1. **Tingarranna tutangga tikkandi.** = The boys are sitting on the grass.
2. **Tingarrannar~~lo~~ TV nakkondi.** = The boys are watching TV.
(Note the ending **-rlo** in sentence 2)
3. **Ngai warpulaendi.** = I am working.
4. **Ngatto paitya pungi**= I killed a snake.
(Note the different pronouns for 'I' in 3 and 4)

Try to translate these sentences into Kurna.
(*Bilta billondo itto warra Kurnanni.*)

1. The girls are sitting on the grass.
2. I am watching TV .
3. He is eating meat.
4. You (pl) are learning Kurna.
5. He is sitting in the corner.
6. We are listening to the song.
7. The kookaburra is laughing.
8. *The kangaroo is eating the grass.*
9. We slept outside.
10. The man opened the door.

Appendix H1.4: 1993 Workshop Program

WARRA KAURNA WORKSHOP

Kaurna Plains School 21-25 June 1993.

PROGRAM**Monday**
am**Welcome:**
Aims of the workshop**Introductions:** Ngai narri _____.
Nganna narri ninko?
Nganna narri parnuko?**Birth Order Names and other names.****Greetings (Ninna marni?; Na marni?; Wanti ninna?)**
Leavetakings (Nakkiota.)**MORNING TEA (Paltapaltaritti)****Kaurna sounds and spellings****Using the Nukunu sources.****YULDAMAI (Lunch)****pm****Reflecting on learning and teaching Kaurna**

Highs and lows

Main difficulties and how we can address them.

Reclaiming Kaurna - what are our expectations?

what can we expect from a school program?

Learning from experiences elsewhere - Ben Yehuda.

Planning the remainder of the workshop.**Tuesday**
am**Greetings and introductions - revision****Kaurna sounds and spellings****MORNING TEA****Useful Classroom Language** (see handout)
Constructing other useful expressions.**Making sense of the Kaurna sources****YULDAMAI****pm****Demonstratives and Pronouns**

(using cases; making sense of the paradigms in T & S)

Wednesday
am

Greetings and introductions - revision

Kaurna sounds and spellings

MORNING TEA

Question Words

Wa?	'Where?'
Wangga?	'Where (at)?'
Wanti?	'Where to?'
Nauwe?	'How many?'
Nganna?	'Who?'
Ngando?	'Who (did it)?' etc.

Review of the case system.

YULDAMAI

Classroom Language
Review

Further expressions
Requests

Classroom role plays

Thursday
am

Greetings and introductions - revision

Kaurna sounds and spellings

MORNING TEA

Forming new words

Productive suffixes (-tti, -tidli, -lla, -ana etc.)
Compounds

YULDAMAI

Writing a story, song or role play etc.

Friday
am

Review of Kaurna Verbs - making sense of the endings

MORNING TEA

Identifying problem areas

Strategies for teaching and learning Kaurna

YULDAMAI

pm Writing a story, song or role play etc.

Appendix H1.5: 1996 KPECC Warra Kurna Workshop Program

WARRA KAURNA WORKSHOP

21/5/96

Kurna Plains Early Childhood Centre

Cheryllynne Catanzaritti & Rob Amery

- 12.30 pm Introductions**
 Cheryllynne & Rob introduce themselves
 Activity: participants introduce themselves: *Ngai narri* _____
 Kurna names and naming practices
 Kurna greetings
- 12.50 pm Background to the Kurna Language**
 Kurna language sources
 Related languages - Nukunu materials
- 1.00 pm Sounds and Spellings (Cheryllynne)**
 Kurna vowel sounds
 Kurna consonants
 Beware of spelling pronunciations!
- 1.30 pm BREAK**
- 1.50 pm Strategies to re-introduce the Kurna language (Rob)**
 Lessons from the US - Tolowa approach
 Songs (learn and sing *Kammammi's Lullaby*)
 Formulaic language
 Mix common Kurna words in with English; one word utterances
 Signs & Posters
 Children's stories
 Games
 Create a language-rich environment - language immersion
- 2.15 pm Useful expressions**
 Question words
- 2.40 pm Consolidating Kurna in the Centre (Cheryllynne)**
 Colours
 Numbers
 Animal names
 Sing *Ngungana*
- 3.00 pm BREAK**
- 3.20 pm Kurna dreamings (Rob)**
 Kurna cosmology - the heavens as a reflection of the Adelaide Plains
 The whale and the fire
 Waiyungari becomes the planet Mars
 Tjilbruke
 Others
 Ideas for Kurna language materials
- 4.00 Commands**
 Intransitives (eg sit, stand, lie, go, play)
 Transitives (eg hold, see, hit, crush, make, cut)
 Talking to one person
 Talking to two people
 Addressing a group of people
- 4.20 EVALUATION**

Appendix H2: Kurna Plains Early Childhood Centre (KPECC) Warra Kurna program

Venue: KPECC, Ridley Rd, Elizabeth (northern metropolitan area)

Background: KPECC (previously known as Tukatja) has long had an interest in teaching and fostering the use of Aboriginal languages in the centre. KPECC and KPS hosted the first Kurna workshops in 1990. Kurna language was introduced informally in 1990. The level of use of Kurna within the KPECC has been steadily increasing since then.

Number of Students: All children attending the centre.

Student Profile: Preschool (age babies to 5 yrs). Almost all children attending the centre are Nunga, drawn from a variety of language backgrounds including Ngarrindjeri, Narungga, Kurna, Adnyamathanha, Paakantyi. Children of Kurna ancestry are a minority.

Teaching Team: Vicki Hartman and other staff at the Centre, assisted by Cherylynnne Catanzaritti (student of PWAC Warra Kurna program).

Duration of course: Informal program integrated with other activities which operated year-round.

Content: Body parts, colours, numbers, kin terms, fauna and flora, greetings, leavetakings.

Approaches & Methods: Songs are the major focus of Kurna language activities. Kurna language is also integrated with other activities in the centre, such as art and games. Greetings, commands and other basic expressions are integrated into the daily routine.

Assessment: not applicable

Feedback/Evaluation: Very positive feedback from Nunga parents as to the value of the Kurna program. Children sing the songs at home and in some cases introduce them into their families.

Appendix H3: Kaurna Plains School (KPS) Warra Kaurna program

Venue: KPS, Ridley Rd, Elizabeth (northern metropolitan area).

Background: Aboriginal languages have always been part of the program of KPS since its establishment in 1985. The KPS LOTE program was established, as a regular weekly program, in 1992 following several workshops and awareness raising activities.

Number of Students: approx. 60 (the entire school population)

Student Profile: R-7 (age 5yrs to 12 yrs). Almost all students are Nunga, drawn from a variety of language backgrounds including Ngarrindjeri, Narungga, Kaurna, Adnyamathanha, Paakantyi. Children of Kaurna ancestry are a minority.

Teaching Team: All of the KPS teaching staff have been involved in the delivery of the Kaurna program, since its establishment. However, specialist teachers were identified, having primary responsibility for the program, who would work alongside the classroom teacher. Initially the program was introduced by the Principal, Alice Rigney, assisted by Snooky Varcoe. Pilawuk White and then James Parkin were identified as specialist teachers and were assisted by language specialists (Snooky Varcoe and then Cherie Watkins). In 1997, primary responsibility for teaching the program was divested with the classroom teachers, though they were still assisted by Cherie Watkins.

Duration of course: Ongoing program offered for entire school year. The specialist teacher works with each classroom teacher for 30-45 min. each week. Follow-up activities are organized by the class teacher.

Content: Theme-based program focussing on self, family, kinship, at school, at home, traditional life, fauna & flora etc.

Approaches & Methods: Songs occupy a central place in the program. Kaurna language is integrated with other aspects of the school curriculum. It is taught through project work, games and other activities. Written exercises are used to reinforce oral language learning. Display of student work and performance for parents, care-givers and community members is an important aspect of the program. School assemblies serve as a focus for the use of Kaurna, where students introduce participants and perform songs in Kaurna and use a range of simple commands. The language is slowly being introduced as a classroom medium of communication through the use of an expanding inventory of set phrases including greetings, commands, requests, questions and statements (eg *Ngai kudnawodlianna padnendi*. 'I'm going to the toilet'.)

The program draws to some extent on the Pitjantjatjara/Yankunytjatjara LOTE syllabus frameworks and the Western Australian *Framework for the Teaching of Aboriginal Languages in Primary Schools*. They serve as a basis for planning, programming, record-keeping, assessing and reporting.

Assessment: Informal assessment of oral Kaurna. Written work and projects.

Evaluation: The Education Review Unit (ERU) cited the Kaurna language program as the high point of the KPS school program in September 1992. It reported universal support from all of the parent body, staff and students.

Appendix H3.1

Kurna - Band A Oral Interaction - Sociocultural Understanding

The term *sociocultural understandings* refers to the ways in which culture and social practices are reflected in language and how culture and social practices affect the way that language is used in a community. It also refers to the knowledge that students gain about a culture and about society through learning and speaking a language. Through developing an awareness of sociocultural diversity, students are better able to communicate effectively and appropriately in the language, in a variety of contexts. Students begin to use language in appropriate ways through imitation and practice, although they may not be aware of the sociocultural significance of the language and associated behaviour.

Cultural revival is an important component of community-driven efforts to revive Indigenous languages.

Social and cultural aspects contained in the Kurna language	The culture of everyday life	Knowledge of Kurna community and structures
<p>177.</p> <p>For example</p> <ul style="list-style-type: none"> • greetings • forms of address between relations/kin • addressing elders - respect • social relations • birth order naming system • speech acts: e.g. expressing thanks expressing/receiving compliments imperative forms - giving instructions • conventions in conversation • how to start-end conversations • intonation • words and their social meanings • non-verbal communication e.g. gestures • physical contact • grammatical features verbal restraints • avoiding direct references 	<ul style="list-style-type: none"> • Kurna celebrations • how people spend their free time • Kurna people and the environment • continuous and emerging cultural traditions and social conventions 	<ul style="list-style-type: none"> • specific contact history of the target language community • contact history of the region, and beyond • family names and regional associations • Kurna Dreamings, e.g. the Tjirbruke Trail • Indigenous place names in Kurna country • Kurna sites in Kurna country • contemporary Indigenous political structures e.g. Heritage Committees, the Aboriginal and Torres Strait Islander Commission (ATSIC), Reconciliation groups, legal agencies • Indigenous languages organisations, local and national e.g. Yaitya Warra Wodli (Adelaide) • Kurna language and community in eg the visual arts, music, dance, performance, literature, sport • Indigenous languages in Indigenous media

Appendix H3.2

Kurna - Band A
Oral Interaction - Linguistic Dimensions

The linguistic rules of the language are usually acquired incidentally in this band, but may be taught more formally in subsequent bands. This band lays the foundations for the development of the main four skills: listening, speaking, reading, and writing

Language Awareness	Functions and notions	Grammar Phonology, morphology, syntax		Text types
<p>For example:</p> <ul style="list-style-type: none"> • name of the target language • home country of that language • there being more than one Australian Indigenous language • (beginning) understanding of the Indigenous languages of the region in which the learning is taking place • dual, as well as singular and plural pronouns • case suffixes instead of prepositions • the significance of birth order names in Kurna • beginning understanding of differences and similarities between the target language and English eg free word order (underlying SOV) • translatability of any two languages, without there necessarily being one-to-one correspondence - beginning at word level understandings 	<p>Functions</p> <ul style="list-style-type: none"> • identifying self <i>Ngai narri Ben Kudnuitya.</i> <i>Pa narri Eileen.</i> <i>Ngai Marion-unungko.</i> <i>Ngai Tandanyangga tikkandi.</i> <i>Ngai Tandanyangga worni.</i> • greeting/farwelling <i>Ninna marni? Na marni?</i> <i>Wanti ninna?</i> <i>Niwa marni?</i> • responding to a greeting <i>Marniai.</i> <i>Yakko marni.</i> • congratulating <i>Marni tauere</i> • leave taking <i>Nakkota.</i> • introducing • thanking <i>Ngaityo yungandalya.</i> <i>Ngaityo yakkanandalya.</i> <i>Ngaityalya.</i> • naming • reporting 	<p>receptive</p> <ul style="list-style-type: none"> • intonation statements vs questions emphasis stress • single word sentences <i>Tiati? Ne! Yakko!</i> <i>Ko! Wointye</i> • single phrase sentences <i>Pa narri Eileen.</i> <i>Ninna marni? Na marni?</i> • basic sentence structure/word order (SOV) equational Subject+Comp+ intransVerb. Subject-ERG+ Object+transVerb • phonemic distinctions • neg., affirm. 	<p>productive</p> <ul style="list-style-type: none"> • intonation statements vs questions emphasis stress • single word sentences <i>Tiati? Ne! Yakko!</i> <i>Ko! Wointye</i> • single phrase sentences <i>Pa narri Eileen.</i> <i>Ninna marni? Na marni?</i> • basic sentence structure/word order (SOV) equational Subject+Comp+ intransVerb. Subject-ERG+ Object+transVerb • phonemic distinctions • neg., affirm. 	<ul style="list-style-type: none"> • songs • dialogue • instructions • chants, rhythmicised words • short stories, from one to a small number of paragraphs • simple plays • narrative discourse over several speakers • sign language • class made big books • kinship diagrams

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(cont.)

- aspects of non-verbal communication in Kaurna
- (beginning) understanding of kinship at a personal level and at a wider system level - eg. four grandparent terms and reciprocal grandchildren terms
- beginning understanding of how language is learnt
- beginning understanding of the nature of language
- beginning understanding of how languages borrow and change

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(

- asking for permission
Marni ngai
- reacting to others' instructions
Ne! Ko! Yakko! Madlanna!
Nattadlu!
- exchanging information:
Wa
Nganna
Ngaintyia
Wanti
- narrating personal experiences
- requesting (eg. items, permission)
- instructing
- reacting to requests and instructions
- expressing/responding to opinions, feelings, likes, dislikes
Ngai padlonendi.
- agreeing and disagreeing

Notions

- number
- colour
- (close and extended) family
- movement
- possession
- location
- actions
- qualities
- physical characteristics

- personal pronouns
ngai, ngadli,
ngadlu
ninna, niwa, na
pa, purla, parna
- basic question words
Wa? Wanti?
Nganna?
Ngannako?
Ngannalo?
Ngaintyia?
Wadangko?
- verb tense
-ndi (present)
- case marking
-unangko Abl.
-ngga ~ -illa
Loc. allomorphy
-anna Allative
- pronominal clitics
-ai, -adlu
- verbal negator
yakko
- nominal negator
madlanna
- prohibitive
-tti
- imperative
-ndo ~ zero mkr.

- personal pronouns
ngai, ngadli,
ngadla
ninna, niwa, na
pa, purla, parna
- basic question words
Wa? Wanti?
Nganna?
Ngannako?
Ngannalo?
Ngaintyia?
Wadangko?
- verb tense
-ndi (present)
- case marking
-unangko Abl.
-ngga ~ -illa
Loc. allomorphy
-anna Allative
- pronominal clitics
-ai, -adlu

Appendix H3.3 Work Samples from KPS Students
(cover of Kaurra language book by Roxanne Roberts) [reproduced in DETE, 1998a: 38]



Appendix H3.3 Work Samples from KPS Students
(Kaurna greeting by Dennis Waritya) [reproduced in DETE, 1998a: 16]

kaurna
GREETING

Na marni

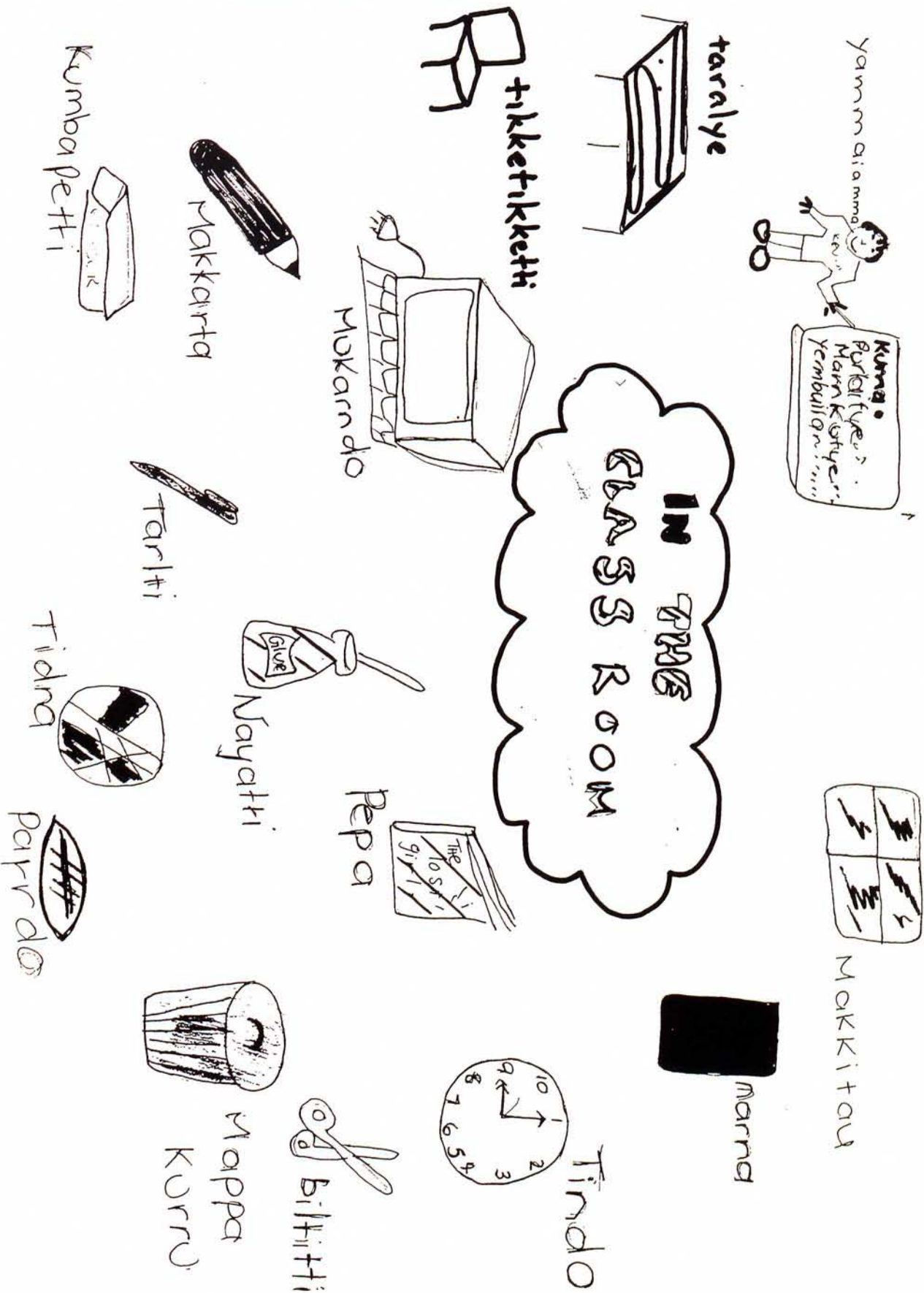
(Hello how are you)

Ngai narv Dennis ^{Waritya}
my name is _____ (birth order) Waritya

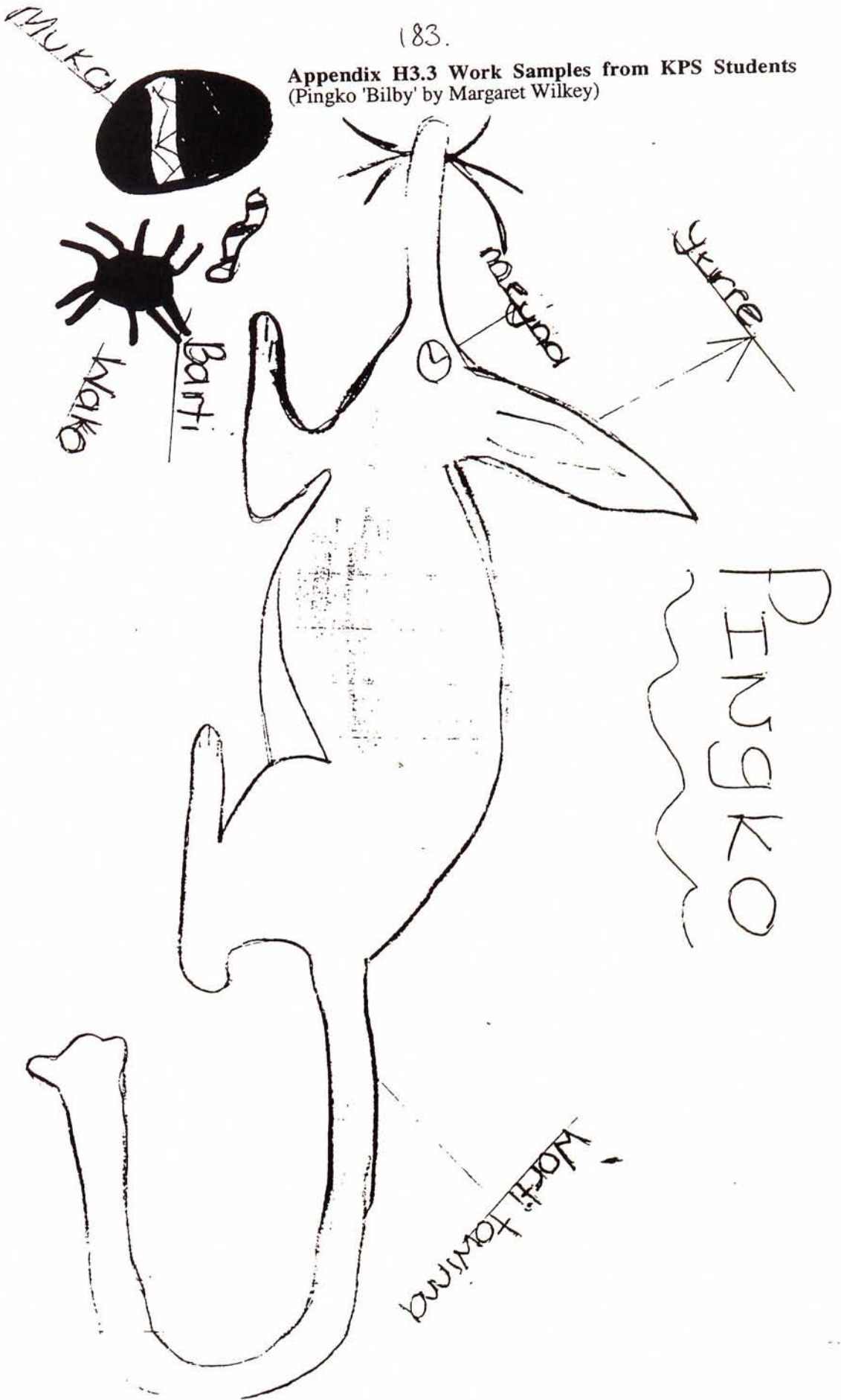
Ng ai Meningreunang ko
(from)

Natta ngai ezthedethngg tikkandi
(live)

Appendix H3.3 Work Samples from KPS Students
(Classroom objects by Carol Carter)



Appendix H3.3 Work Samples from KPS Students
(Pingko 'Bilby' by Margaret Wilkey)



Appendix H3.3 Work Samples from KPS Students
(counting in Kaurna by Sharon Hage)

1.5 Kuma nante



2.3 ~purlatye boarti



3. Marnkuty e parndo



4. Xe rla bu la kya



Kudlilla

21st

May

Kuntoro

Makko

Ngultinendi Kudlilla yertangga
 ngatpandi Kudlillorlo padniadlc
 Kuikurru. Kudlillorlo gadlanna
 tikkandi. Manya manyarendi,
 Karno kudlilla yertangga
 Ngatpandi Kudlillorlo tidnaparok
 mukarendi Kudlillorlo
 bakkadlu yertangga.



Appendix H4: Salisbury North PS, Warra Kurna program

Venue: Salisbury North PS (northern metropolitan area).

Background: The Salisbury North PS program commenced in Term 3 1997. The Kurna program is taught in parallel with a Ngarrindjeri program taught by Veronica Brodie. The program is open only to Nunga children, who attend with parental permission.

Number of Students: approx. 40 (about two thirds of the 64 Nunga children enrolled at the school)

Student Profile: R-7 (age 5yrs to 12 yrs). All students are Indigenous and are drawn from a variety of language backgrounds.

Teaching Team: Cherie Watkins and Veronica Brodie.
AEWs based at the school also participate as learners.

Duration of course: Ongoing program.

Content: Theme-based program focussing on self, family, kinship, at school, at home, traditional life, fauna & flora etc.

Approaches & Methods: As for KPS

Assessment: As for KPS

Evaluation: No formal evaluation conducted.
Children reportedly disappointed if they miss a session. Children won't leave at lunchtime as they are keen to come back and talk or finish their work.

Appendix H5: EWAC -> PWAC Year 11 Warra Kurna program

Venue: EWAC classroom (1994). Shifted to the Nunga room in 1995.

Background: Year 11 Warra Kurna program at EWAC was introduced in July 1994 under the AILF Project as a federally funded pilot program. In this program, Kurna is taught as an accredited unit within the SACE (South Australian Certificate of Education).

Number of Students: Enrolments over the period 1994-1997 have fluctuated widely. There were 14 students enrolled in the initial class in Semester 2 1994. A high point was reached with 17 enrolments in semester 1 1997, followed by a low of 7 in semester 2 1997.

Student Profile: Adult re-entry Year 11 students, Indigenous and non-Indigenous. In most courses run, Indigenous students have outnumbered non-Indigenous students. Several students are of Kurna ancestry. Many students are teachers, AEWs engaged in Aboriginal Education and teaching Kurna at KPS and elsewhere.

Teaching Team: Consisted of Nunga Language Specialist, classroom teacher and linguist. In 1997 the classroom teacher was removed. Teaching teams are as follows:
Snooky Varcoe, Jennifer Simpson & Rob Amery (1994)
Snooky Varcoe, Leigh Hughes & Rob Amery (1995)
Cherie Watkins, Cheryl Uren & Rob Amery (1996)
Cherie Watkins & Rob Amery (1997)

Duration of course: Semester unit. Course commenced in July 1994 and is still running at the time of writing.

Content: See Warra Kurna Program, semester 2 1994 (Appendix H5.1). The course is theme based. Different themes are covered each time the course is run, which maintains the interest of students, a number of whom re-enrol in the course year after year.

Approaches & Methods:

Assessment: As laid down in AILF Framework document. See Assessment Plan Proforma (Appendix H5.2) and selected assignments (Appendix H5.3). Nine of the 14 students enrolled in semester 1 1994 satisfied the SACE requirements.

Evaluation: See Inbarendi-Port Augusta AILF Pilot Project Report (Appendix H5.4).

Warra Kurna Program S2 1994

Week	Topic	Resources
1	Introductions / Greetings	Snooky Varcoe Alice Rigney
2	Language and Culture	Josie Agius Pearl
3	Kinship	HOLIDAYS
4	Food Trail Excursion	
5	Excursion follow up	
6	Working with old sources Spelling and sound systems	Rob Amery
7	Kurna letters - Itya Maui (case, number, possession, tense)	
8	Kurna Letters	
9	Song writing / creative activity	CASM Leigh Newton Dancers
10	" "	
11	Principles of translation	
12	?	
13	Preparation for Tjilbruke excursion	HOLIDAYS
14	Tjilbruke Excursion	Lewis O'Brien
15	Tjilbruke projects	
16	Tjilbruke projects	
17	Tjilbruke projects	

Accession Number

ASSESSMENT PLAN PRO FICRMA
Please complete in blue or black pen.

Appendix H5.2: Assessment Plan (PWAC S2 1996)

The teacher responsible for the preparation of the school program must complete the following details in accordance with the requirements of the memorandum of assessment principles and practices (MAPP) and the specific extended subject framework named on the front cover of this pro forma.

School Para West Adult Campus ESF name Australian languages Framework

Please complete the following information:

SSABSA School Code	Year	Enrolment Code	ESF Program Variant (A - W)	Required Exit Assessment Plan (2-unit plans only-code 'X')	Optional Entry Assessment Plan (2-unit plans only-code 'Y')
076	96	1 A L F 1	C		

Please write a program rationale (see explanatory notes on page 4).
School Program Variant Name (optional) Kaurna Language - WARRA KAURNA

If students from the following groups are represented in your class please place a ✓ in the boxes provided.
Aboriginal/Torres Strait Islander Negotiated curriculum in NESIB Male Female Special Needs

Kaurna language is now in its 3rd year at Para West. As a result of this, there continues to be a need to develop a programme which allows those students who are developing proficiency in the language to move forward. While at the same time allowing new students to participate at an introductory level.

Please complete the following information in accordance with the guidelines provided in the relevant ESF:

Week Due	Module/ Theme	Assessment Task Type	Summative Assess: smart Tasks	Objectives	Domains
3	Language and Culture	Journal	Students to reflect upon and record learning activities throughout the semester	1, 2, 3, 6	
8	Language and Culture	Linguistic Exercise	Translation from Kaurna to English or English to Kaurna OR Close exercise (to be negotiated)	1, 2, 4	
17	Language and Culture	Journal	Students to reflect upon and record learning activities throughout the semester	1, 2, 3, 6	
6	Language and Culture	Linguistic Exercise	Translation from Kaurna to English or English to Kaurna OR Close exercise (to be negotiated)	1, 2, 4	
1	Oral Proficiency	Public Performance	Students to present a performance of Kaurna songs at the Focus Day or Kaurna Heritage Family Day	1, 2, 5, 6	

If you need to make copies of this page in order to complete the assessment plan, you must also complete the following code information on each additional page:

SSABSA School Code	Year	Enrolment Code	ESF Program Variant (A - W)	Required Exit Assessment Plan (2-unit plans only-code 'X')	Optional Entry Assessment Plan (2-unit plans only-code 'Y')
076	96	1 A L F 1	C		

Week Due	Module/ Theme	Assessment Task Type	Summative Assessment Tasks	Objectives	Domains
12	Major Project	Written or Visual	A written or visual presentation which actively provides Kaurna language, eg a poster, brochure	2, 5, 6	
13	Language	Linguistic Exercise	Translation from Kaurna to English or English to Kaurna OR Close exercise (to be negotiated)	1, 2, 4	
17	Major Project	Written	Students to present a written product from a topic negotiated at the start of the semester. The major project can be either an individual or group project	1, 2, 3, 4, 5, 6	

Note: The criteria for judging performance are based upon those listed in the 'Assessment' section of the relevant ESF.

Signature of Principal: [Signature]
Number of additional pages enclosed: 0

SSABSA USE

Week 2 Grammar

-rlo, -ngga, -illa, -unangko, -anna, -ityangga,
-rla, -nna

Note the following example sentences:

1850rlo, Moorhouserlo Kurna meyunna Poonindieanna kaitya.

'In 1850 Moorhouse sent Kurna people to Poonindie.'

**1840srlo meyunna itto pepaworlingga padnetti. 1850rlo parna
Tarndanyaunungko Poonindieanna padni, Port Lincolnityangga.**

'In the 1840s these people had attended the 'Native Location' School. In 1850 they went from Adelaide to Poonindie, near Port Lincoln.'

Nanturlo ba kattendi.

'The horse carries him' (T&S) (ie 'He's riding a horse')

Vocabulary List

kaitya	'sent'	meyu
padnetti	'habitually went'	ngangki
padni	'went'	tinyara
budni	'arrived'	purla
kattendi	'carrying'	parna
katti	'carried'	pa
tikketti	'habitually sits; lived'	parnuko
inba	'met'	ngubba
ka	'and'	yoko
		narri
		ngai
		kuma
		purlaitye

Write the following sentences in Kurna.

1. I went to Point MacLeay.
2. She comes from Point Pearce.
3. Mona Tur now lives at Marla.
4. A Kurna woman named Kalloongoo went to Wybeleena, Flinders Island in 1837.
5. Kalloongoo came from Yankalilla-Rapid Bay.
6. In the 1820s George Bates and John Anderson took Kalloongoo from Rapid Bay to Kangaroo Island.
7. In 1829 the *Henry* took Kalloongoo to Portland, Victoria.
8. In 1837 Kalloongoo was living on East Woody Island in Bass Strait.
9. On the 1st of June 1837 George Augustus Robinson took Kalloongoo from East Woody Island to Flinders Island.
10. In February 1839, George Augustus Robinson took Kalloongoo to Port Philip (Melbourne).

Translate the following Kaurna sentences into English.

1. Meyurla Kaurna, Sally ka Harry, King George Soundanna padni 1825rlo.
2. Purla Parewaunungko.
3. Purla padni purlaitye ngangkirlaityangga, narri Dinah ka Mooney, kuma meyuityangga Sydneyunungko, narri Pidgeon.
4. 1826rlo, yoko narri *Astrolabe* budni King George Soundanna Franceunungko.
5. Major Lockyer-rlo Sally kaitya Sydneyanna *Ann* rlo June 1827rlo.
6. Sally Parewilla 1831rlo. Pa Murray Mouthanna padni Davisityangga ka Batesityangga.
7. 1836rlo Sally inba birko *Africaine* ityangga, Kartangga.
8. *Africainer*lo pindimeyunna katti Englandunungko Tandanyaanna.
9. 1823rlo, yokorlo, narri *General Gates*, ngangki Parewaunungko Aotearoaanna, Stewart Islandanna.
10. Kudnarto Clareunungko. Parnako ngubba Tom Adams, Englandunungko.
11. 1839rlo, Kaurna tinyara narri Nanto, Schürmannityangga Piltawodlingga tikketti.

Week 2 Grammar - translation exercises

Note the following endings:

-ngga 'in, at, on' (2 syllable words)

-lla 'in, at, on' (3 syllable words)

Put the correct ending on the location in the following sentences:

- | | |
|---|--|
| 1. Pilta karra_____ tikkandi. | 'The possum is sitting in the red gum tree.' |
| 2. Bakkadla taralye_____ . | 'The salt is on the table.' |
| 3. Toka parnuko mutyerta_____ | 'There's mud on his shirt.' |
| 4. Tikketikketti nurrutti_____ | 'The chair is in the corner.' |
| 5. Warritya kudnawodli_____. | 'Warritya is in the toilet.' |
| 6. Yerta_____ wondando! | 'Put it on the floor!' |
| 7. Ngarraitya yaitya meyunna Yertabulti_____ tikkandi.
'Lots of Nungas live in Port Adelaide.' | |
| 8. Mudlinna padnipadnitti_____ wondando! | 'Put the things in the car!' |
| 9. Warto yappa_____ medo wandendi. | 'The wombat is asleep in the hole.' |
| 10. Meyunna tappa_____ warpulaiendi. | 'The men are working on the road.' |

Wordlist (learn these verbs!!)

tikkandi 'to sit, dwell. live; to be'
tikka! 'sit!, sit down!'
wandendi 'to lie down, dwell, exist'
wandi! 'lie!; lie down!'
medo wandendi 'to sleep'
medo wandi! 'go to sleep!'
yuwandi 'to stand; stop; remain'
yuwa! 'Stop!; 'Stand!'
wornendi 'to fall; be born'

tikkappendi 'to make sit'
tikkappendo! 'sit (the _____)!'
wandiappendi 'to make lie down; cohabit'
wandiappendo! 'lie (the _____) down!'
medo wandiappendi 'to put to sleep'
medo wandiappendo! 'put (the _____) to sleep!'
yuwappendi 'to make stand; to raise'
yuwappendo! 'Stand (the _____)!'
worniappendi 'to let fall; loose; drop'
worniappendo! 'drop it!'

wondandi 'to put down; leave; forsake; let alone'
wondando! 'put it down!; let alone!; let be!'
warpulaiendi 'to work; to be active; busy'
warpulai! 'get to work'

Note: The command forms of the verbs above are all addressed at one person.
 See p.17 in the Grammar section of T&S for the verb endings when commands are directed at two or more than two people.

Translate the following Kurna sentences into English.

1. **Mutyerta tikketikettilla wondando!.**
2. **Yertangga tikka!.**
3. **Wakwakko idartilla medo wandiappendo!.**
4. **Kurlana mankarra yaintya tikkappendo!**
5. **Tinyaranna wommangga ngunyawaiendi.**
6. **Worniappendo yertangga!**

Write the following sentences in Kurna.

1. Put the books on the table!
2. Put your things away in your bag!
3. There is a lizard sitting on the stump.
4. Stand the spears in the corner!
5. The pigeons are sitting on the electric wire.
6. Your story is on the computer now.

Warra Kurna Inbarendi College**Week 7 Grammar - translation exercises****22/3/96**

Translate the following Kurna sentences into English.

1. **Warruyu! Tarlti manmando! Parniappendo!**
2. **Ngatto pepanna kattendi wodlianna.**
3. **Pepanna wandando taralyilla!**
4. **Wappendo natta! Nganta nganta!**
5. **Nindo taingkyedli pintyandi?**

Write the following sentences in Kurna.

1. Pass me some more reeds. Thank you.
2. Put the soup on the stove!
3. She will give a speech today.
4. I'm hungry. Give me some food!
5. Lets go! Bring your things!

Warra Kurna Inbarendi College**Week 8 Grammar - Assessable translation exercises****29/3/96**

You have already had sentences like these in past exercises. However, you may need to look up some words on your computer or in the Warra Kurna textbook.

DUE DATE:

Translate the following Kurna sentences into English.

1. Kartemmeru! Biltitti parniappendo!

2. Meyunna Kurna Poonindieanna padni 1850rlo. Yangkadli 1890srlo parna Raukkananna kuma Bukiyanaanna kaitya.

3. Ngannarlo pa padnota Darwinanna?

4. Nauwe ninko wakwakunna pepaworlianna padni?

5. Wa nindo pintyandi?

Write the following sentences in Kurna.

1. Are you going to Raukkan today?

2. Pass me the salt please.

3. Put your boots outside! Do it now!

4. Who will go with you to Point Pearce tomorrow?

5. How long has your sister been ill?

Translate the following Kurna passage into English.

Bukkirlo Kurna meyunna womma Tarnanyangga tikketti. Ngarraitya pilta, tarnda, kari kumartanna paru wommangga tikketti. Wiwurra kuya, kunggurla, tauanda, kudlyo, pitta kumartanna parriparu parringga kuma. Kurna meyunna maitidli, parutidli.

1836rlo ngarriatya pinde meyunna Kurna yertaanna budni. Parna yokorlo budni karradlounangko, kuma yertaunangko. Pinde meyunnarlo nanto, bulloke, murtaannaitya kuma parni katti Tarndanyaanna.

Yangkadli kauwe Karrauwirraparringga yakko yaitya. Parri mappabutto, kartando babunangko.

Write three sentences in Kurna about yourself.

1.

2.

3.

Warra Kurna PWAC, Inbarendi College.

Week 8 Grammar - Assessable translation exercises

11/3/97

Some useful Kurna verbs

Task 1. Match the Kurna verbs with their English gloss as in the example given.

pintyandi	to stand
yunggondi	to listen
nakkondi	to carry
mankondi	to learn
wondandi	to want; desire
wandendi	to bite; chew; to understand
inbandi	to meet
warpulaiendi	to run; chase
mukabandi	to speak; say
yurrekaityandi	to lie down
tikkandi	to write; to create; produce; make
wappendi	to arrive; come
inggarnendi	to ask; enquire
yakkandi	to give
padlonendi	to go; travel; walk
tirkandi	to enter; go in; sink (sun)
yuwandi	to see; to know
punggondi	to put down
paiendi	to work
kattendi	to sit; live; exist
padnendi	to hit; strike; kill
ngatpandi	to do
budnandi	to pass in direction of speaker; to give here
wanggandi	to get; grab; touch; take
waiendi	to move
parniappendi	to remember

Some Useful Objects/Locations

Task 2. Match the Kurna nouns with their English counterparts as in the example given.

pepa	glasses; spectacles
mai	food
yerta	eraser
biltitti	kettle; pot; vessel; container
tarlti	keys
tindo	ground; earth; floor
nurlitta	things; furniture; implements
tando	bag
tikketikketti	clothes
taralye	outside
ngarru	scissors
mappa	book; letter; paper
mutyerta	chair
warru	pen
wodli	clock; time; day; sun
mudlinna	corner
kurru	rubbish
memakki	table
nurlitti	chalk
kumbappetti	house; home

Warra Kurna Inbarendi College - PWAC Adult Class

Assessable translation exercises

1/4/97

You have already had sentences like these in past exercises. However, you may need to look up some words on your computer or in the Warra Kurna textbook.

NAME:**DUE DATE:**

Translate the following Kurna sentences into English.

1. Ngatto Warra Kurna tirkandi.

2. Ngai warpulaiendi pepawodlingga.

3. Nindo mai kattota?

4. Ninna padnota?

5. Ngangkirlo ngarto kanggandi.

Write the following sentences in Kurna.

1. The child is sleeping.

2. I will carry the books.

3. I am going home.

4. Did you hit Kudnarto?

5. Did she do it?

1.

Bilta billondo warraba ia watingga Kartanya, Munaitya kuma.

K: "Ngai taityo. Padniadli tittawodlianna mai ngarkotitya."

M: "Ngaintya ninna padlonendi?"

K: "Murtaannaitya padlonendai. Padniadli "Charcoal Grill"anna."

M: "Ko. Marni. Padniadli."

Purla Elizabeth tittawodlianna padni, Kartanyako padnipadnittirlo. Budninanna, Kartanyarlo padnipadnitti yuwappi (padnipadnitti) wommangga. Purla tidnangga padni tittawoldianna.

M: "Bidna! Ngai manitina (barndatina). Munara, ngai ATManna padnota mani mankotitya."

K: "Madletera. Ngai manitidli. Ninko mai tittangga mankuatto."

M: "Ngaityalya. Tarkarirlo ngatto ninnanni mai tittangga mankota."

2.

Bilta billondi perko ia Yingkilityiunangko Warra Kaurna-arra.

Mum: OK kids. Time for bed.

Kids: But Mum!

Mum: No buts. Its 9 o'clock already. Clean your teeth, go to the toilet and into bed. Then I'll come in and read you a quick story.

Kids: OK Mum.

Mum: Now what story do you want tonight? I know, we'll have *Amy's Place*.

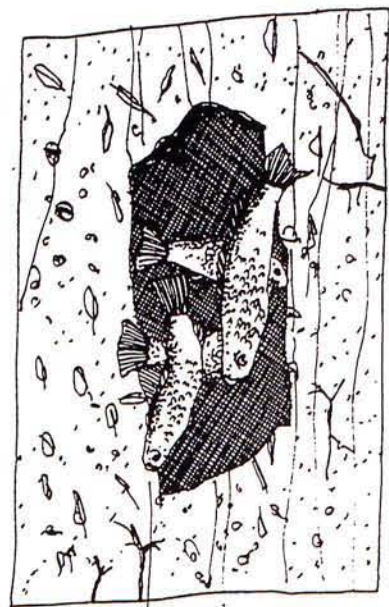
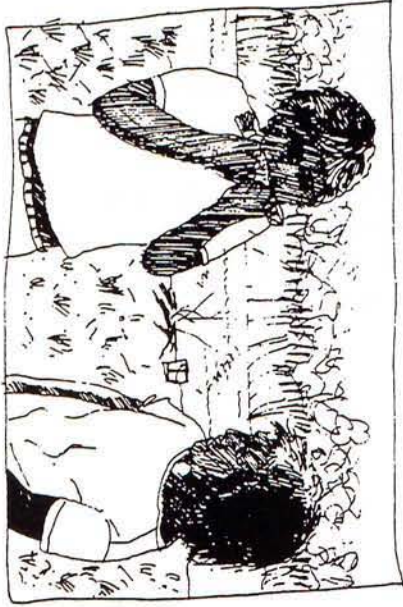
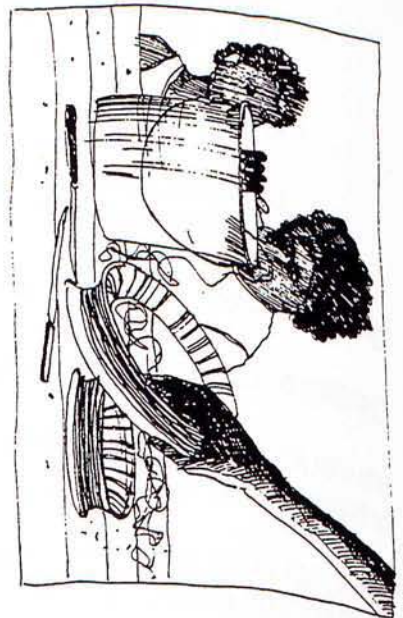
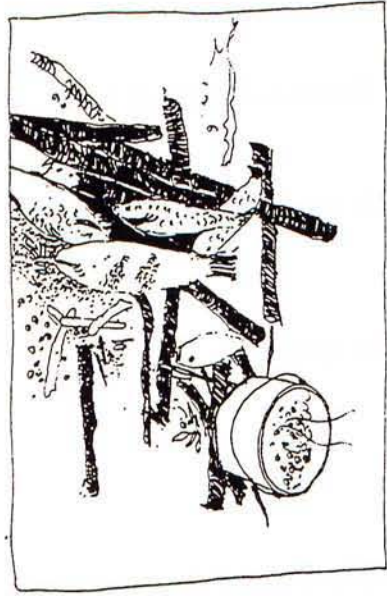
(Mother read them *Amy's Place*. After that they were very tired.)

Mum: Goodnight my little darlings. Sleep well. See you in the morning.

Kids: Goodnight mum. We love you.

Mum: I love you too.

Learning to Talk Animals



Instructions.

Write a short story in
Kaurua to accompany
these pictures.

Appendix H5.4 Report on AILF Trial, Inbarendi College S2 1994

FINAL REPORT

**INBARENDI COLLEGE
KAURNA LANGUAGE PROGRAM**

**AUSTRALIAN INDIGENOUS LANGUAGES FRAMEWORK TRIAL,
INBARENDI /AUGUSTA PILOT PROJECT**

Synopsis of the Project

This project has piloted the preparation and teaching of a reclamation language program in S.A.C.E. stage 1 Kurna Language, based on the Australian Indigenous Languages Frameworks in Inbarendi College. Inbarendi College is a cluster of six schools located in the northern suburbs of Adelaide.

A team consisting of a linguist, a teacher and two Aboriginal language instructors developed the program throughout the school year and conducted two trial classes in the second semester, from June to December.

Exemplar programs and resource materials have been developed and are available for national use.

Amount of Funding

funding details are attached

Details of work undertaken during the term of the project

Resources developed

- A Kurna language dictionary has been produced for student use in the program
- Several Hypercard stacks have been developed covering topics such as,
 - sound system
 - Kurna sentences teaching directions, locations and other aspects
 - vocabulary

- Two songs have been written in Kurna as part of the pilot program. These songs have been used in the promotion of the course and in teaching classes. It is hoped that a Kurna songbook together with a recording which will include the songs written in the Pilot program as well as Kurna songs written in the past few years will be produced.
- The collection of resources has occurred throughout the year. Some new materials such as the Ten Commandments and Governor Gawler's speech in Kurna have just come to light. Some resources have been shared between different language programs. Hypercard shells have been shared.
- Students have developed resources on plant use in conjunction with a field trip.
- Assignments from students have included producing language materials such as charts, work sheets, booklets all of which can be used in future classes.

Professional development

All staff involved in the program have attended four P.D.T.A.L. Workshops. Sharing of ideas from the Kurna Language team with other teachers of Australian languages has occurred regularly through these workshops

Camps

A highly successful camp for both groups was held at Camp Kursa, Aldinga Beach (see program attached).

Publicity

- Pamphlets have been produced and distributed
- A display and information sessions held at an open day at Elizabeth West Adult Campus
- Displays etc. at N.A.I D.O.C. celebrations
- Taster courses were held for all year 10 students at Elizabeth High School and interested students at Elizabeth West Adult Campus during December.
- Negotiations have begun with Catholic education to advertise workshops to be offered in schools in 1995.

Celebrations of success

- Presentation of S.A.C.E. certificates to all students was held in a ceremony at Kurna Plains Campus. This event was attended by Community people. Certificates were printed with Kurna and English.
- Public performance at Kurna Plains school of a song written at the Camp by students and staff.
- Progress reports have been circulated throughout the Community, Schools and D.E.C.S.
- The program was discussed at the A.I.L.F. National Steering Committee meeting in Brisbane in October 1994.

Exemplar Program

A program exemplar was included in the second edition of the the A.I.L.F. document, Appendix A, Resource section.

School Curriculum

- Negotiations with Elizabeth High School and Elizabeth West Adult Campus have resulted in the establishment of classes for 1995 in S.A.C.E. Stage 1 Kurna Language, with enrolments of 8 students at ECHS and 14 at EWAC.
- Budgets have been allocated by schools
- Teacher time has been allocated by schools
- Salary for Aboriginal Language Instructors and Linguist support for 1995 have been sought from various agencies including D.E.C.S., Catholic Ed. and Aboriginal Education.

Project Team's assessment of Project outcomes, including,

The extent to which project aims and objectives are met,

Resources

The extent, quality and range of resources have been increased considerably over the course of the pilot. The team started preparing the course with the following resources. The language quality was variable and contained some inaccuracies,

1. A dictionary
2. A songbook
3. Three reference books

- The following resources have since been developed
 1. A dictionary for student use
 2. Computer programs, Hypercard stacks
 3. Songs
 4. Games
 5. Work sheets
 6. Teacher resources
 7. Student work which includes charts, work sheets etc.
- Research into Kaurna has audited the language for accuracy etc.
- Staff and students knowledge of the Tjilbruke Trail, plant use and National Parks areas has been increased as a result of research This has been documented in the course

Language reclamation trial

An outline of the Kaurna Language Program is included in Appendix A of the second edition of the A.I.L.F. document. A detailed draft program was produced after the second edition of the A.I.L.F. document was published.

- The draft program contains teachers notes, detailed lesson plans and includes a resource list.
- Two classes trialled the program, one at Elizabeth City High School and one at Elizabeth West Adult Campus.

Congruence with the National Statements and Profiles for L.O.T.E.

This was addressed in several workshops of the P.D.T.A.L. and in the writing of the course and is included in the teachers report.

Team teaching and training of Aboriginal people in delivery.

The team consisted of four people,

Jennifer Simpson	Teacher
Rob Amery	Linguist
Snooky Varcoe	Aboriginal Language Instructor
Cherie Watkins	Aboriginal Language Instructor

Team building included

- discussions about working together as a team
- meeting regularly
- attending local Inbarendi and Community events together
- developing knowledge of and practising language together
- learning to use the computer programs together
- developing resources together

Working relationships were maintained by

- regular whole team meetings once a week
- discussions about the program
- reviewing lessons
- Jennifer prepared the lessons and met with Snooky or Cherie for an hour before each class to go through the lesson plan.

Training of language instructors in delivery

- Cherie and Snooky taught the classes and Rob and Jennifer were used as resource people in the classroom with some sections of the course being taught by Jennifer or Rob.
- Evaluations and oral assessments both formative and summative, were shared out between team members with Rob checking all assessments as well as doing some of them himself.
- Cherie and Snooky commented on the immense value they have gained from their training in the use of a computer in the classroom.

Study and Accreditation of an Australian Language

All of the 8 students from Elizabeth City High School and 9 students from Elizabeth West Adult Campus have achieved their S.A.C.E. in Kurna Language as a result of the trials.

- Both schools are also offering the course in 1995. A lot of work was done to establish the course as a part of the curriculum offerings in the future.

Applicability as a training vehicle for Aboriginal people

A lot of people are looking at incorporating Kurna Language into their teaching of Aboriginal Studies. The following people were all participants in the program

Christine Wilkinson	A.E.W., Enfield High School
Josie Agius	Language Worker, H.P.I. Kurna Plains School
Kara Copley	Language Worker, H.P.I. Kurna Plains School
Jenny Caruso	Aboriginal Studies, Catholic Education
Emma Sumner	A.E.W., Mary McKillop College
Natalie Kenmore	St. Aloyicius College
Cherylanne Cantanzari	Aboriginal Cultural Instructor, H.P.I.
Julie Hodgkinson	A.E.W., Kurna Plains School
Kelly Warrior	A.E.W.
Annette Buckskin	A.E.W. Ingle Farm Primary

Cherie Watkins is also now also teaching at the Kurna Plains Child Care Centre and School, drawing on what she has developed in teaching the Kurna Language program. Cherie uses the computer extensively in her work with the school as a result of her training in this trial and training through the P.D.T.A.L. project.

Snooky Varcoe teaches at the Aboriginal Community College, Pt. Adelaide in Kurna Language and also speaks at public events in Kurna. Snooky has also used the computer in his Art work as a result of his training this year.

Enrolments in the 1995 classes include A.E.W.'s and other Aboriginal people who are working with students and young people.

The grounds on which the assessment was reached

The program was assessed using S.A.C.E. criteria from the assessment plans.

This assessment was able to be measured against the pilot project objectives and was reached through the team meeting and working through the suggested format for the final report. The Project Manager at Inbarendi College, Ruth Smiles, facilitated the process and collated the report.

Any changes to the projects aims and objectives during its operation

There were no significant changes to the aims and objectives of the project during the year apart from the addition of establishing Kurna language as a part of the curriculum offerings of both campuses at S.A.C.E. Stage 1 level.

Any unexpected difficulties or changes to project plans which may have involved budget variation change to recipient or change to methodology and which may have involved unforeseen outcomes

Budget variations have been in the

- cost of the Camp, were less than expected
- costs of producing the student dictionary, increased resources costs
- the purchase of 10 lap top computers by Inbarendi College meant that the project purchased a site licence for Hypercard in order for staff and students across the College to have access to the resources developed and to be able to use these resources on their home computers.

Details of contacts/ exchanges with other institutions

The following institutions and contact people were involved in the project in some way

- Yaitya Warra Wodli, a project officer attended a team meeting and information was exchanged, the team has sent information and resources to them on a regular basis.
- Catholic Education, regular reports were sent to Catholic Education and the course was publicised in their newsletter to schools. Regular meetings were held with Cathy Horan (Manager, Aboriginal Education) and two A.E.W. 's and a project officer from Catholic Ed. did the course. One of the A.E.W. 's provided very useful knowledge about culturally sensitive issues, which resulted in the program being modified. Information was passed on to schools informally through A.E.W.'s and project officers.
- Pt. Adelaide Community College, Snooky has been teaching Kurna using the work sheets and lesson notes developed in the project. Andrew Lindsay from the Community college was the guide for the Tjilbruke Trail and the Food Trail excursion and passed on resources to the project team.
- Augusta Park High School, the teams shared information and resources at the P.D.T.A.L. workshops.
- Institute for Aboriginal Development, Alice Springs, Sharing of information and resources through P.D.T.A.L. workshops. I.A.D. publications were purchased for the project.
- Peter Mulhausler, Professor of Linguistics, Adelaide University, was on the P.D.T.A.L. Management Committee and had input into the planning of the workshops.
- Eleanor Bourke, Director, Aboriginal Research Centre, University of South Australia, Underdale Campus, was on the Management Committee for the P.D.T.A.L. workshops and it was at the meetings of this group that discussions about the Para Professional Course took place. Eleanor plans to visit the Adult class in 1995 to talk about entry into the Para Professional Course.
- Northern Adelaide Skills Centre (Northern Adelaide Development Board), discussions were held with staff about including Kurna language in training courses for Aboriginal students.
- Adelaide Zoo, Snooky was involved in the Aboriginal Perspectives tours conducted during the summer. This included sharing his knowledge and teaching some language to participants.
- Adelaide Museum, Genealogy and Anthropology sections, an excursion with the project initiated students research into their family histories. A.E.W.'s increased their knowledge of resources available in their work with students.

- St Kilda Mangrove trail, the people at St Kilda were intending to employ an Aboriginal tour guide and were investigating the possibility of including them in the course as part of their training.
- Botanical Gardens, information and resources about plant use was exchanged with Steve Meredith, the Education Officer at the Botanical Gardens.
- Hypercard resources have been shared with the Technology School of the Future where the resources were shared with other L.O.T.E. teachers. This institution was also supportive in terms of access to resources and training and development of staff through P.D.T.A.L.
- Rob and Snooky conducted some lectures on the course at Flinders University

Issues identified or conclusions reached in the course of the Project that might be considered useful to other institutions including identified sources of funding such as the recipients own institution

The team has become more aware of the need to take account of the differences between Women's business and Men's business in teaching male and female students.

Promoting of the course in the community was vital to the success of the project. This included Snooky speaking publicly at large gatherings of local and community events. This has had the dual effect of increasing his language skills and confidence as well as publicising the project very effectively in the community.

For many students the Kurna Language course has made a very significant difference in their lives. This project has shown that learning Kurna is more than learning a language, it has great cultural significance and is also about identity for many of the participants.

Please see the linguist report for further information which may be of use to other institutions

Audited financial statement

Attached

FINANCIAL REPORT

Details of any additional financial contribution including interest

Catholic Education	\$10,000	Hourly Paid Instructors (Aboriginal Language Instructors)
Inbarendi College	\$22,000	Purchase of 10 Powerbook computers and software
Aboriginal Education	\$2,500	

Funding Variations

This includes developing and producing the following resources necessary for supporting the teaching program and were identified as a result of the trial

Printing of Kurna Language Dictionary	\$3,000
Development of a Study Guide	\$5,000

Remaining funds at 8-2-95 include,	
Salary component	\$7, 642
Hourly Paid Instructors	\$1,860
Administration	\$2,189
<u>Total</u>	<u>\$11,691</u>

Committed expenditure

Dictionary	\$3,000
Study guide	\$5,000
Hourly Paid Instructors	\$1,860
Administration	\$1,831
<u>Total</u>	<u>\$11,691</u>

A full expenditure sheet has been included with this report for your information.

Evaluation of the Year 11 Warra Kurna program developed
under the Australian Indigenous Languages Framework
(AILF) Project

Semester 2 1994

INBARENDI COLLEGE

Elizabeth West Adult Campus and Elizabeth City

LINGUIST'S REPORT

The Kurna Language program at Inbarendi College was taught in 1994 using a team approach.

Strengths

- Committed and able Nunga language specialists
- Strong community support
- Involvement of a number of members of staff from Inbarendi College as students in the program
- Language specialists and at least some students making attempts to use Kurna in situations outside the classroom. Note particularly, the use of Kurna in public forums.
- Students using the Kurna program to develop materials for their own work contexts/teaching situations
- Students working well with computers - enjoy looking up words
- Names exercise was very successful
- Major project was very successful
- Students enjoy singing and working with Kurna songs

Areas requiring more attention

- Kurna is taught by a team of people, none of whom were part of the regular staff of Inbarendi College - they come in to teach Kurna and then leave again. As a result communication is difficult.
- in 1995, the teachers responsible for the programs are on the staff of Inbarendi College
- concern about the level of language content in the Botanic Gardens excursion and to a lesser extent in the Tjilbruke Trail excursion

Remedy:

- Look at mounting an excursion to other venues (as opposed to Botanic Gardens) where local fauna and flora is more in evidence. Para Wirra has been suggested as a more suitable venue.
- Language specialists, who have some command of Kurna, to lead the excursions
- difficulty in finding suitable class times to suit both students and teachers.

- More attention to be given to using common expressions in the classroom, and informally during breaks and outside the class.
- Need to instill learning and consolidation of basic vocabulary and expressions, so that students build up a basic repertoire of communicative language that they can use.
- More emphasis to be given to songs
- Students need more guidance with the translation of the Kaurna letters - some students confused by the exercise
- Need to develop more language learning materials, including a learner's guide to Kaurna
- Members of the language team need to acquire a greater active command of Kaurna so that they are able to respond to students appropriately and 'off the cuff'. This is beginning to happen. Much improvement has taken place in this area, but still a long way to go.
- Need to do more to accommodate women's interests. Tjilbruke is seen as a men's story. Suggested that we look at the *Seven Sisters* and the *Onkaparinga* as alternatives
- Continuity of funding

Measures of success

- a number of the students of the adult program have re-enrolled in 1995
- positive comments in students journals
- a high level of cooperation and positive feelings generated by the program
- a number of superb projects completed by students and students are obviously proud of their work
- students have related well to the use of computers in the program. For some students this is the first time that they have used computers.
- students are using what they have learnt (eg through public performance of songs and speeches; incorporating Kaurna language components in their own school programs etc.)

Indicators of problem areas

- The course is not meeting the expectations of some students. Some students complaining that "I've done the course, but I still can't speak Kaurna".
- Indeed, students in general are not gaining much active competence in Kaurna, but this is not necessarily the main aim of the program.
- some students feeling overloaded - too much too fast
 - a bit difficult to know how best to support the program sometimes, how to provide input without taking over. Need to try to inject vitality and vibrance into the program. Language team should try to communicate more in Kaurna with each other. This area is improving and will continue to improve as the language becomes more familiar.

EVALUATION OF THE YEAR 11 WARRA KAURNA PROGRAM
DEVELOPED UNDER THE AUSTRALIAN INDIGENOUS LANGUAGES

212.

FRAMEWORK (AILFI) PROJECT

SEMESTER 2 1994

INBARENDI COLLEGE

ELIZABETH WEST ADULT CAMPUS AND ELIZABETH CITY

Teacher's Report:

Successes:

- * Two committed and talented language specialists taught the course
- * The classes were taught using a team approach
- * The up front classroom teaching was done by the two language specialists, and the linguist and teacher were called on as needed
- * At Elizabeth City High School the language specialist and teacher met an hour before the class in order to prepare resources and plan for classroom activities. This was very successful and vital for the team teaching approach to succeed.
- * 17 Students from Inbarendi College completed SACE Stage 1 in the Kaurna Language component.
- * A semester program was written and resources developed
- * The Kaurna Language has gone from a trial program to being included in the curriculum at both Elizabeth West Adult Campus and Elizabeth City High School
- * Excursions to Kaurna sites enabled students to collect information for research projects
- * The program was publicised at several community events throughout the year
- * The major project enabled students to produce a language resource which many of them will use in their work situations
- * The project involved Teachers, Aboriginal Education Workers and Project Officers from Catholic Education, Students, AEW's and Community Members from DECS.

Areas to be developed

1. The teaching program/lesson notes
 - * more activities to reinforce and use language need to be included in each lesson
 - * students were finding the "pace" of the lessons too fast. New language was introduced before they felt confident with the work they had already covered
 - * this can be done through the inclusion of games and songs as they are developed
 - * more resources such as charts and posters need to be produced to reinforce language
 - * the students found the section on the Kaurna Sound/Spelling System and Grammar difficult. Activities to introduce the Sound/Spelling System and Grammar in a more "user friendly way" need to be developed

2. The Plant Use topic was popular with the students but unfortunately information in this area is limited.
 - * it is suggested that the Plant Use excursion be held at Para Wirra Conservation Park rather than the Botanic Gardens as there are more species from the Adelaide Plains at Para Wirra.
 - * it is suggested that staff from the Kaurna Language course undertake some training to be able to lead the excursion, this is to ensure that language as well as information on plant use is included in the excursion
3. The Excursion along the Tjilbruke Trail was highly successful
 - * it is suggested that staff also undertake some training to lead the excursion so that language as well as cultural information is included
 - * there is a need to accommodate women's interests as Tjilbruke is seen as a men's story
4. Assessment
 - * The oral assessment did not work well
 - * Adult students found the oral tests stressful and this caused them a lot of worry
 - * 5 oral tests were too many, 3 (including the oral presentation of the major project) is more realistic
 - * individual testing was time consuming. Another strategy for assessing the oral language component needs to be developed
5. Planning and Programming
 - * Planning for the Elizabeth West class was rushed as there was a limited amount of time available
 - * time to plan lessons (the 1994 pilot project is to be used as a guide only), evaluate lessons and make more resources is needed
 - * this could be done weekly with the co-ordinating teacher or during a 1 day workshop twice a term (or as specified by the language specialists)
 - * this planning is vital for the on going development of the Language Specialist's teaching skills for the teaching team and for the progression of the language learning in the classes
6. Language for Communication
 - * as the teams knowledge of the language and the amount of resources increase, the communicative component of language can increase.
 - students were less interested in the translation and grammar exercises.
 - themes around body parts and the counting system could be introduced. Many of the students made the point "but I can't speak any Kaurna" at the end of the course. Teaching a lot more short phrases or sentences to increase the communicative component would be one way of addressing this.

Student Comments - Warra Kurna Course

Emma

Week 1

"Na marni. Ngai narri Emma Kartiato, ngai Raukkanunangko, natta ngai St Morris tikkandi.

I have just introduced myself to you in Kurna language, wow! Who would have thought this would be possible after losing our language, country and the traditional ways almost 200 and something years ago, after the white invasion.

Well here we are in 1994 heading fast forward into the year 2000; and I'm learning an Aboriginal language, not any Aboriginal language but one spoken by my great, great, great grandmother.

I feel privileged in being accepted into this course, now I can pass this onto my children and grandchildren as well as other Nungas and non-Aboriginal students whom I work with as AEW.

Week 2

The next exercise was to find a name of your own in Kurna, what a buzz! My name I picked out was "Karro" meaning "blood", as Emma means blood, "Kari" means emu for my BlackFella's way dreaming. It also is for my youngest daughter, "Warto" meaning "Wombat", that's my youngest son's dreaming, "Manmarra" that is "Moonshine" nothing like your own personal touch, and "Kartioto" which means I am the first born child to my mother and father.

This day was very special to me it really meant a lot choosing my name "Karro Kari Warto Manmarra"; make you feel proud having traditional name somehow it made me feel special, thanks"

Cherylynnne

"I am learning the Kurna language to deepen my knowledge and teach it later on. I think it was a bad thing that the language was nearly lost as most of the people were as well. When more people learn this language it will be bringing back a part of the Kurna people in everyone that is learning it. I have a self satisfying feeling in myself that I actually did something to help bring it forward."

Lesia

"Though not from an Aboriginal background I could strongly relate to the Aboriginal members of the class and understand the importance of learning this reclaimed language.

The treatment of Aboriginal people by non-Aboriginal people in the endeavour to destroy their language, traditions and culture remind me of my own Ukraine culture. Here too, people were taken away from their traditional lands, resettled, mixed up so that they would lose their Ukrainian identity.

Through song and dance, tradition can be kept alive and passed on through the generations. Even if the language is forbidden, a culture can be transformed through song."

Josie

Week 1

"I am glad to be involved in the Kurna language course as I am a part Kurna person, so it is a part of my heritage. I am glad to be learning the language again. Because I am involved at Kurna Plains school the learning of Kurna language will be an advantage for me within the school, with the teachers and students.

Week 2 - Kurna naming process

The names we chose gave us a feeling of belonging, as some of the other people explained, it connected all of us together even though we are from different backgrounds"

Heather

"I joined this course in the hope of expanding my understanding of Aboriginal culture. I have been doing Aboriginal Studies for 3 years now and enjoy it immensely. I think that as language is a vital part of Aboriginal culture, it should be either taught in conjunction with Aboriginal studies or as a follow on subject.

I was very moved on hearing the other student's reasons for learning the Kurna Language. I'd heard about Aboriginal identity being the connections with land, the Dreaming, spirituality and language. But hearing it from people who, through no fault of their own, having being denied a vital part of their identity and now having the opportunity to fill that missing piece, really demonstrated its importance to me."

Vicki

"The first lesson for the Kurna Language Program. It was interesting to observe who had signed up for this course. It was pleasing to see that the majority of the class was nunga / koori as compared with most classes being non-Aboriginal dominated."

I have always known about my Aboriginal heritage but it is only as an adult that I have known how important it can be. Studying various subjects have helped me relate to things I have grown up with and forgotten about. Kurna language, even though it is not the dialect of my mother's people, helps in the bonding and my identity. My mother was from the Furneaux group, Cape Barron Island and I am from Flinders Island, off the North East coast of Tasmania.

As I now reside in Adelaide and read of the wonderful recognition that descendants of the Tasmanian Aboriginal people are receiving, I sometimes feel alienated. Studying subjects relating to Aboriginal culture gives me a closeness and fulfils a spiritual need that only some people may understand.

Learning Kurna provides part of this fulfilment as the link between the Kurna and the Tasmanians is strong in that both groups have lost most of their traditional culture. I remember questioning the reasons why Kurna was going to be introduced. I would have preferred a language that was still fluent but after thought and discussion I can now understand the importance of teaching Kurna."

Christine

"It was hard for me to be able to do this course as a part of my job. This course will enable me to feel more confident about using Kurna terminology in the classroom with the Kurna units.

The second session was very special, we really spoke about why we were doing this course. In my own personal view this is spiritual for me trying to get as close to my Aboriginality as I possibly can as it (was) lost. I am the only child in my family that identifies as being Aboriginal.

This session has had an emotional reaction with the majority of the class. To see my sisters and brothers in my generation now finding our Aboriginality is like I'm coming home. As for the feelings of being accepted as being Aboriginal, well I feel emotionally proud. And for my ancestors, this is really for you."

Natalie

"As a youngster I never know who I was or where I came from. When I started primary school I was always discriminated against and I never know why. So I began to ask questions, that's when I found out about my Aboriginality, I was proud!

I feel that I have not been culturally involved in any Aboriginal group so learning the Kurna will make me respect the Adelaide Plains mob, and make me more aware of the different languages and also I will feel more knowledgeable about the Kurna people.

Spiritual : relating to the spirit; relating to sacred things.

This is the definition of today's lesson, it was a very special lesson and I learnt a lot from people I didn't even know. It brought tears to my eyes when I realised the full extent for the harshness brought to the people of the Adelaide Plains. Their lively hood was taken, their right to live was taken and their language was taken.

I have now realised why I am learning this language, it's importance to the children who will be coming up in the future, who will be inquisitive and want to know the truth."

Appendix H5.5 Warra Kurna Sample Program, 1993

EXEMPLAR 4 - KAURNA

WARRA KAURNA
(LANGUAGE OF THE ADELAIDE PLAINS)

SAMPLE PROGRAM

UNIT 2 (YEAR 11)

50-60 hrs class contact
(4 X 40 min. sessions per week)

ROB AMERY

The program should incorporate continual practice, reinforcement, rehearsal of structures learned, and repetition. es. greetings & leave taking should be used daily. Introductions & Kaurna of every opportunity. Classroom instructions & requests in Kaurna whenever possible.

Vocabulary learning: 10 to 20 new words introduced each week (to be committed to memory & mastered)

<p>EEK 1 ESTABLISHING GOALS FOR THE UNIT - SKETCH OF THE SCOPE OF THE UNIT</p> <p>Introductory greetings & leave taking. zai nari 'My name is'. kaurna names (Birth order names or personal names) of basic kin terms.</p> <p>Kaurna territory Kaurna people Kaurna descendants today</p> <p>INTRODUCE KEY VOCAB yerta 'land', panykara 'territory' etc.</p> <p>Intro. to the Kaurna language What is known of the language today? What remains - historical records & documentation Relationship between Kaurna as spoken in 1840 & its documentation and Warra Kaurna used today.</p>	<p>WEEK 11 KAURNA LEXICON (VOCABULARY)</p> <p>Review: Using the vocabularies & dictionaries (TWS 1840; Teitl 1857) - Notation; Citation Forms Electronic search and find</p> <p>SEMANTICS eg gulla 'fire, firewood, fuel'</p> <p>Colour terms Generic & specific terms</p> <p>Kaurna words in Australian English Kaurna Place Names eg Urella (Yurreidla); Onkaparinga '2 ears' (Onyngki-paringga) 'warrior river'</p>
<p>EEK 2 ESTABLISHING GOOD LANGUAGE LEARNING TECHNIQUES & HABITS</p> <p>The Kaurna sound system. Kaurna phonemes vs English phonemes Identifying the sounds in Kaurna words - back to greetings, leave taking & introductions - names, introduce known place names to state the distinctive Kaurna sounds</p> <p>Focus on Kaurna sounds foreign to English:- Initial ng (ŋ) Interdentals (th, nh) Retroflexion (rt, rn) Alveopalatals (ty, ny)</p> <p>STRESS Areas of uncertainty Phonotactics Voiced and voiceless sounds</p> <p>INTRODUCE SOME USEFUL VOCAB TO ILLUSTRATE</p>	<p>WEEK 12 KIN TERMS AND THE KINSHIP SYSTEM</p> <p>Review: Kin terms (cf. related languages) Birth order names (cf. Nukunu, Mlyamthakulu) Naming processes in Kaurna Complexity of the Kaurna kinship system - K. terms having no direct English counterpart eg. willo 'one whose elder brother has died', a star 'spring'</p> <p>Areas of uncertainty (vague glosses for some terms) Reducing uncertainty by looking at related languages</p>
<p>EEK 3 The Kaurna Writing System A discussion of an 'ideal' writing system Realities - using TWS spellings Inconsistencies</p> <p>Relationships with neighbouring languages (especially Nukunu) Documentation of neighbouring languages.</p> <p>Using knowledge of other Aust. languages (especially closely related languages) to reduce uncertainty. eg. TWS karru 'blood' vs Nukunu kaaru 'blood'</p> <p>REVIEW OF PHONOLOGY</p>	<p>WEEK 13 LANGUAGE & CULTURE; LANGUAGE AND THE ENVIRONMENT</p> <p>Culture-specific vocabulary - artifacts - ceremonies - totems</p> <p>LANGUAGE AND THE ENVIRONMENT Terms for seasons (related to names of stars) Fauna & flora terminology N.B. Turbridge (1991) 'Monomys of the Flinders Ranges' (incorporates Kaurna terms) A Kaurna Interpretive Centre</p> <p>TOURISM & THE KAURNA LANGUAGE</p>
<p>EEK 4 Demonstratives - 'This is a ...' - 'These are ...' - 'There is ...' - 'There were ...' etc.</p> <p>Dual & plural suffixes & nouns. (-la, -nna)</p> <p>Adjectives How to use the sources to find a word first. Searching computer files (FIND)</p> <p>Declaratives Writing a description Ia palyana kadi 'this is a black dog etc' pa nari 'name' 'his name is ...'</p> <p>ORAL PRESENTATION of text created.</p>	<p>WEEK 14 NEW TERMS FOR NEW CONCEPTS</p> <p>Word forming processes in Kaurna. Real Arney (1993)</p> <ul style="list-style-type: none"> Extended meanings Compounds Nominalization -ti- Reduplication <ul style="list-style-type: none"> -lla 'cognitive or habitual' -ana for clothing terms -bala -burka for occupations -tiana 'without' -tidli 'having' etc <p>New terms already introduced eg padai puda-tti 'ear' kari kari-tti 'computer' muka muka karnde 'lighting'</p> <p>PRACTICAL EXERCISES Creating new terms.</p>
<p>EEK 5 Pronouns (Sg vs Dual vs Plural) Position of pronouns in a known clause eg. Ngai nari</p> <p>POSSESSION (-ko) Names & body parts as special cases. Possessive pronouns ngaityo 'my', ninko 'your' etc.</p> <p>Dative Case ngai nini 'to me'</p> <p>CREATE A DIALOGUE using possessives Present as a ROLE PLAY</p> <p>SONG: Kamnami's Lullaby.</p>	<p>WEEK 15 PRINCIPLES OF TRANSLATION</p> <p>Deconstruction & reconstruction of original sentences in T & S. Using the sentences in T & S as a template.</p> <p>Literal vs free translation Looking for alternative ways to say something.</p> <p>TRANSLATION EXERCISES</p>
<p>EEK 6 TRANSITIVE verbs padnendi 'to travel, go, come' karrendi 'to fly' tikandi 'to sit' wandandi 'to lie down, dwell, exist'</p> <p>SONG: 'Wandi ninna padnendi' Develop question and answer dialogue Wandi ninna padnendi: 'Where are you going?' Ngai kudna walli padnendi: 'I'm going to the toilet'</p> <p>SUFFIXES: -anna 'to', -unungko 'from', -ngga 'in' etc</p> <p>IMPERATIVES with intransitives. Tikka! 'sit down' Kari kari 'stand up' Tikkaingwa (few) 'sit down' Tikkaingga (many) 'sit down'</p> <p>DEVELOP COMMUNICATIVE EXCHANGES</p>	<p>WEEK 16 THE VERB SYSTEM</p> <p>Tense and Aspect in Kaurna Coming to terms with Classical Terminology (Preterite, Aorist etc)</p> <p>Areas of uncertainty. PAST TENSE - Writing a text in the Past Tense</p> <p>Introduce past tense temporals. or VIDEO PRODUCTION</p> <p>PLANNING FOR DRAMA, MUSICAL</p>
<p>EEK 7 Imperatives with transitive verbs ungando 'Give!', Nakkeno! 'Look! lutando! 'Eat!', Mankendo! 'Take!' Sg Dual & plural forms</p> <p>Note different endings taken by transitive vs intransitive imperatives</p> <p>TRANSITIVITY & ERGATIVITY -lo -nna wollo ergative suffix Pronoun & demonstrative forms Citation of verbs (v.is. vs v.in.)</p> <p>EXERCISES</p> <p>SONG: In the morning. Kudlendo murki etc.</p>	<p>WEEK 17 FUTURE TENSE Creating a short text in the Future Tense.</p>
<p>EEK 8 Reading & comprehension Many imperative constructions New imperatives</p> <p>PHONOLOGY</p> <p>Develop useful communicative exchanges eg. Pa'u pami paddo! 'Pass me the meat!' etc</p> <p>Create a role play using imperatives Review Song: 'In the morning' Write a song or short story for young children. (using imperative constructions)</p>	<p>WEEK 18 Review of the verb system & Transitivity.</p> <p>Workshopping appropriate dialogue. Song writing</p>
<p>EEK 9 THE CASE SYSTEM New cases introduced already ative -anna, Ablative -unungko ergative -lo (doubles as agent) possessive -ko</p> <p>Locative -ngga 'at' -illa 'at'</p> <p>Introduce other cases Dative -nini -tara -nara 'alongside of' -itya 'to a purpose' for -ityangga 'with' itya paddo 'from a person'</p> <p>Create a simple text using a variety of case suffixes</p> <p>GROUP WRITING INDIVIDUAL WRITING</p> <p>ORAL PRESENTATION</p>	<p>WEEK 19</p> <p>Signs in Kaurna Rehearsal</p>
<p>EEK 10 Preparation for FIELD TRIP. Activities Visit to Kaurna sites (Tijlbrake Trail) Museum / Montlock Library / Lutheran Archives / Dept. of Environment & Planning Kaurna Plains School Warra Kaurna language program Yaitve Warra Walkie - SA Aboriginal Language Centre</p> <p>Introduce journals. & meeting with Kaurna people.</p> <p>FIELD TRIP REPORT</p>	<p>WEEK 20</p> <p>PUBLIC PERFORMANCE</p>

DRAMA > MUSICAL
or VIDEO PRODUCTION

Appendix H5.5 Warra Kurna Sample Program, 1993
EXEMPLAR 4 - KAURNA

WARRA KAURNA
(LANGUAGE OF THE ADELAIDE PLAINS)

SAMPLE PROGRAM

UNIT 4 (YEAR 12)

50-60 hrs class contact
(4 X 40 min. sessions per week)

ROB AMERY

Use of structures learned previously.
 e.g. greetings - leavelalings used on a daily basis
 Introductions in Kaurua at every opportunity
 Classroom instructions & requests in Kaurua whenever possible.

Vocabulary learning: 10 to 20 new words introduced each week (to be committed to memory - their use mastered)

<p>WEEK 1 ESTABLISH GOALS FOR THE UNIT - to build on language proficiency & understandings developed in Unit 2.</p> <p>Introductory Welcome Speech in Kaurua Extended Introductions in Kaurua. 3 Ngai nari - 'My name is' Ngai yaga tikioti - 'I live at' Ngaityo yaga nari - 'My brother's name is' etc.</p> <p>Review of Kaurua expressions & structures learned previously. Monolingual Kaurua as much as possible.</p>	<p>WEEK 11 COMPARATIVE LINGUISTICS & LINGUISTIC RECONSTRUCTION</p> <p>Making sense of written records Comparison of different representations of the same Kaurua words eg. meyu 'mm' TKS vs meju 'mm' Black - miju Kuya 'si' TKS vs coiyar 'sih' Williams &c</p> <p>REVIEW OF KAURUA PHONOLOGY especially -hotics, interdentals, retroflexes and other areas of uncertainty.</p> <p>Using a knowledge of neighbouring languages to reduce uncertainty.</p>	<p>PROJECT RESEARCH LINGUISTIC RECONSTRUCTION</p>
<p>WEEK 2 KAURUA LANGUAGE RECLAMATION</p> <p>Review of developments to date</p> <ul style="list-style-type: none"> Relationship to Identity. Politics of Language Revival Attitudes of academics to language revival community perspectives <p>Review How to learn a language - card file, personal dictionary - Creating a language-rich environment. - Contextualizing the language - Use of realism, role play etc</p>	<p>WEEK 12 FILLING IN THE GAPS ? The need for English loans</p> <p>Borrowing words from neighbouring languages (especially Nukuru, Pitjantjatjara etc)</p> <p>Compounds following patterns in related languages</p>	<p>PROJECT RESEARCH LINGUISTIC RECONSTRUCTION</p>
<p>WEEK 3 KAURUA MATERIALS - diglot publications</p> <p>Writing and publishing a Kaurua story for young children. - repetitive story line - role of humour</p> <p>Group story writing - illustrate with photos - write the story around the photos</p> <p>Review appropriate Kaurua language structures as needed.</p> <p>ORAL PRESENTATION</p>	<p>WEEK 13</p> <p>Reciprocal constructions Yera 'zaii ota' separately etc eg. Yera pammaring adli 'Let us 2 speak each other' Yera wandi adli 'Let us 2 sleep separately' Yera ngangkila pawalako 'These 2 have different motifs'</p> <p>Reflexive constructions eg. balhikendi 'to cut oneself' etc</p> <p>Creating a text which incorporates reciprocal and reflexive constructions.</p>	<p>PROJECT RESEARCH LINGUISTIC RECONSTRUCTION</p>
<p>WEEK 4 INDIVIDUAL STORY WRITING</p> <p>Students to write own stories aimed at young children.</p> <p>Workshop on negotiate ideas.</p> <p>Assist with and review</p> <ul style="list-style-type: none"> How to find a word for something (computer, TKS) Looking for alternative ways to say something Say what is easy to say (use words & structures already known) New words for new concepts <p>ORAL PRESENTATION</p>	<p>WEEK 14 CAUSATIVES and INCHOATIVES.</p> <p>Causative & permissive verbs - the suffix -appendi</p> <p>eg. wandi appendi 'to cause or allow (a person) to lie down' mulari appendi 'to finish' vs malla:endi 'to cease'</p> <p>USE OF THESE FORMS IN TEXTS.</p> <p>Inchoatives - nendi 'to become' eg. nanto nendi 'to become transformed into a kangaroo' wiltamendi 'to become hard'</p>	<p>PROJECT RESEARCH LINGUISTIC RECONSTRUCTION</p>
<p>WEEK 5 THE KAURUA LETTER written by Ithya Mai and other children at the Native Location school to Governor Bawler</p> <p>Background to the letter historical context</p> <p>Review of the text</p> <ul style="list-style-type: none"> linguistic structures analysis of the text literal and free translations. <p>c.f. Bark Petition from Yirrkala</p>	<p>WEEK 15 COMPLEX CONSTRUCTIONS</p> <p>Conditionals -ma</p> <p>eg. Nina ngattaityongga wongganinyela, alho yurekaiyanma wawa. 'If you had spoken to me, I should have obeyed your advice'</p> <p>Complements -titye eg. Ninko warra yurekaiyatitye ngai budhi. 'I come in order to hear you speak.' 'Lost' - these constructions eg. Tawalyona mutyertanna wada. yaki, paltonetodi. Put the children outside the gate so they can get away.</p> <p>USE OF THESE FORMS IN TEXTS</p>	<p>PROJECT RESEARCH LINGUISTIC RECONSTRUCTION</p>
<p>WEEK 6 Why and how the Kaurua language was "lost".</p> <p>pressures for shift to English</p> <p>NB Lewis O'Brien (1990)</p> <p>Write a poem of lament in Kaurua about the "disappearance" of the Kaurua language. (Draw on structures in the Kaurua letter)</p> <p>ORAL PRESENTATION.</p> <p>OR Write a poem expressing feelings about Kaurua language & culture or re-emergence of the Kaurua language; celebration of Kaurua identity etc</p>	<p>WEEK 16 INDIVIDUAL WRITING</p> <p>Develop a short story for secondary level students.</p> <p>Assist with</p> <ul style="list-style-type: none"> finding required vocabulary grammatical form alternative ways to say st. new words. 	<p>ORAL PRESENTATION</p>
<p>WEEK 7 EARLY LANGUAGE CONTACT</p> <p>Initial language contact</p> <p>Appearance of Kaurua Pidgin & Pidgin English</p> <p>raw comparisons with current contact & relationships between English and Kaurua</p> <p>Comparison of Pidgin Kaurua structures with more reliable comparable sentences in TKS</p> <p>Discussion of context in which the language was recorded.</p> <p>Dangers of imposing English structures onto the Kaurua language (word order etc)</p>	<p>WEEK 17 The public function of Kaurua.</p> <p>Creating & writing a speech for a specific purpose.</p> <p>Review for instance Snooly Vorce's speech for the opening of Yaitya Warra Wodli - the SA Aboriginal Language Gate</p> <p>Rehearsal and PUBLIC PERFORMANCE</p>	<p>PUBLIC PERFORMANCE</p>
<p>WEEK 8 BORROWING</p> <p>English loan words</p> <ul style="list-style-type: none"> how they are assimilated or phonologized into Kaurua. types of words borrowed the role of English loans now. <p>REVIEW OF KAURUA AND ENGLISH PHONOLOGY.</p> <p>Contemporary Aboriginalization of English names for identity purposes.</p>	<p>WEEK 18 DRAMA, MUSICAL or VIDEO PRODUCTION</p> <p>negotiated group project.</p>	<p>PROJECT</p>
<p>WEEK 9 Preparation for Field Trip.</p> <ul style="list-style-type: none"> work in museum, Martlock, Lutheran Archives prior to Field Trip. <p>Background research & briefing eg. Sources on related languages. Brock & Kartinyeri (1989) 'Poonindie' Aboriginal Adelaide volume.</p>	<p>WEEK 19</p> <ul style="list-style-type: none"> Workshopping appropriate dialogue Song writing Preparation of signs in Kaurua. 	<p>PROJECT</p>
<p>WEEK 10 FIELD TRIP - Maintain Journal</p> <ul style="list-style-type: none"> Visit to Poonindie & territory of related languages Visit to Kaurua sites (Tjilbruke Trail) Observation of & participation in Kaurua language <p>(Nukuru, Nartunga, Ngadjuri, Pankalla, Adnyamathanha).</p> <p>REPORT</p>	<p>WEEK 20</p> <p>Rehearsal</p> <p>PUBLIC PERFORMANCE</p>	<p>PUBLIC PERFORMANCE</p>

**TAPPA TJILBRUKE
(Tjilbruke Trail)
EXCURSION REPORT**

Semester 1 1995

24th & 25th March 1995

**WARRA KAURNA PROGRAM
developed under the Australian
Indigenous Languages Framework**

INBARENDI COLLEGE

Year 11 Warra Kurna program developed under the Australian Indigenous Languages Framework (AILF) Project

Semester 1 1995

INBARENDI COLLEGE

Elizabeth West Adult Campus and Elizabeth City HS

Tjilbruke Trail Excursion Report 24-25th March 1995

The Tjilbruke Trail excursion, overnight at Camp Kursa in the Aldinga scrub, was held on 24th and 25th March. Most students participated, though a few were unable to because of other commitments, illness etc. The event was very successful and well worth pursuing in future courses.

The excursion gave students an insight into one of the most important dreaming stories of the Kurna people which describes the creation of a number of sites between Adelaide and Cape Jervis. They were able to observe first hand some of the sites along the Tjilbruke Trail including Warriparringa where Tjilbruke's nephew was killed and some of the springs along the coast formed by Tjilbruke's tears. They also saw a number of other Kurna sites including the Onkaparinga River, a special place for women; Red Ochre Cove, a special place for men where red ochre was mined and traded over vast distances; a camping site at Moana where remains of shellfish, crustaceans and mammals (some of which are now extinct) may be found and where skins were dried and cured; stone tool manufacturing sites etc.

Out of respect for Kurna law and traditions, the men and boys stayed back and let the women go on ahead at the Onkaparinga River Site, whilst the woman and girls remained back at the Red Ochre Cove site.

At Camp Kursa, Kurna signs were posted around the kitchen to create a more language rich environment. On the Friday evening we made an attempt to play "I Spy" in Kurna which translates as *Ngatto nakkondi nguntya ngapidlo 'k' munara.* etc. This was not very successful as the hall environment was rather sterile, and students did not really know enough Kurna for the game to flow well.

Singing Kurna songs proved to be more successful. A Kurna elder, Veronica Brodie, gave a lot of encouragement, urging that we sing the songs over and over until everyone knew them. The group sang and learnt several Kurna songs including:

*Ngai Pingyarendi Wodlianna
Palti Tjilbruke
Madlalla*

Snooky Varcoe was missed in these activities, as Snooky is a wonderful musician, writing *Palti Tjilbruke* at the camp in 1994. Next time we hope to have a go at a Kurna translation of *Ringbalin* with Snooky's assistance. *Ringbalin* was originally written in Ngarrindjeri and published in *Narrunga, Kurna and Ngarrindjeri Songs*.

A highpoint of the camp was the input from Veronica Brodie, who told the story of her great grandmother, a Kurna lady by the name of Lartelare, her grandmother, Laura Glanville Spender and her people who were dispossessed of their land in the Port Adelaide region. Veronica's grandmother was born on the site of the former CSR sugar factory. Veronica spoke of her family's struggle to repossess that site. Even though the site had been contaminated with arsenic through the activities of CSR. Veronica spoke to the students for several hours about her life experiences. She encouraged the students in their efforts to learn the Kurna language and stressed how important the language was to her, even though being

brought up at Raukkan, she had never had an opportunity to learn much Kurna herself. She was keen to be a part of the Kurna course herself.

Veronica's talk to the students was taped and has been transcribed by Mary-Anne Gale with a view to possible future publication.

The students also had some input from Paul and Naomi Dixon from the Kurna Heritage Committee on Friday evening. They spoke briefly to the group on the role of the committee and the proposed Warriparringa Interpretive Centre at Laffer's Triangle opposite Flinders University. As it happened, the front page of Friday 24th April's Advertiser carried a story titled *Sacred Site Threatens Freeway*. The proposed \$120 million southern freeway just announced by the SA State Government would run through the lower corner of Laffer's Triangle on the Sturt River through sites of significance to Kurna people. This issue was addressed by Paul and Naomi. Students were invited to attend the Warriparringa Open Day on the way back to Inbaraendi College on Saturday and were able to hear the opening speeches by Georgina Williams, Paul Dixon and others from Marion City Council and local environment groups.

Paul also gave us directions on how to get to a number of sites nearby to Camp Kursa in the Aldinga scrub. We visited several stone tool manufacturing sites and water sources.

Worksheets, maps and information were prepared and distributed beforehand and students were able to take their own notes and photographs.

The 1995 Semester 1 excursion gave students more insights into contemporary social aspects of the Kurna language. They were able to meet with people who actively identify as Kurna and for whom the Kurna language plays a significant role in that identity. The excursion also gave students the opportunity of using Kurna outside the classroom and of hearing the names of objects, actions and events in their natural context. One of the main aims of the excursion was to provide material, inspiration and ideas for the major project that students are required to complete. In this, the excursion was a great success. It also helped to bring the students and the teachers together in a more cohesive group.

Rob Amery
8 May 1995

Tappa Tjilbruke

(Tjilbruke Trail)



First stop: Warriparringa
(Marion Caravan Park on the Sturt River)

Veronica Brodie talks to the group.

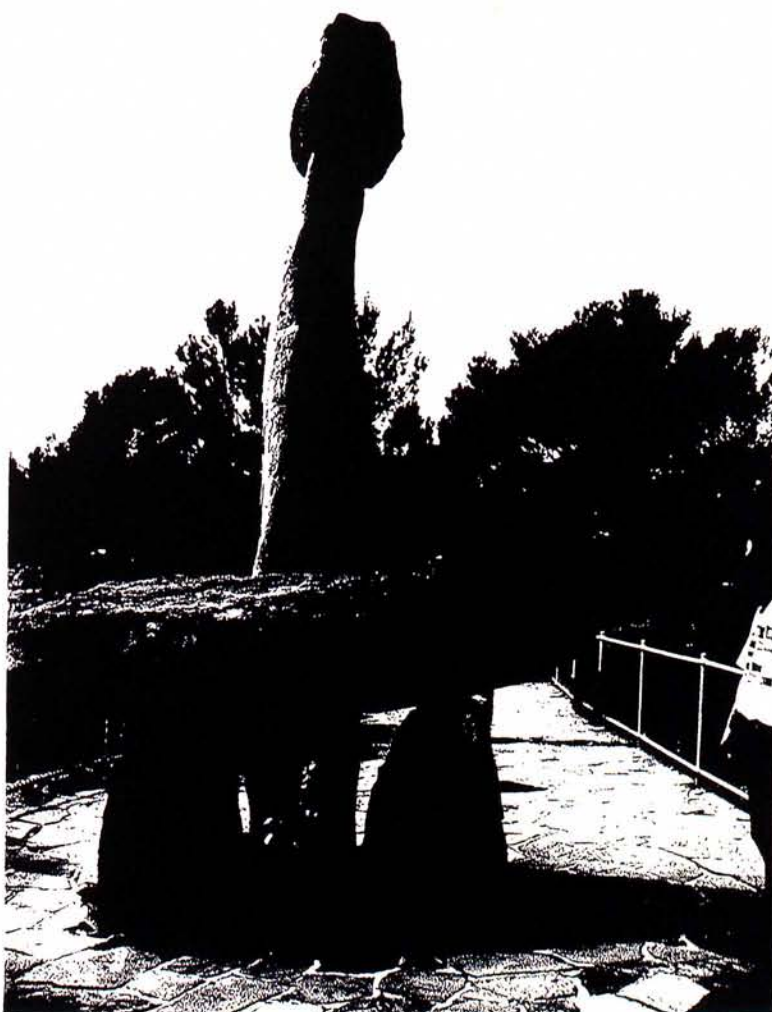
Tappa Tjilbruke
(Tjilbruke Trail)



Warriparringa
(Laffers Triangle on the Sturt River)

A large scarred karra (redgum) tree from
which a large shield has been cut.

Tappa Tjilbruke (Tjilbruke Trail)



Tjilbruke monument, Kingston: a stone sculpture representing the ancestor Tjilbruke carrying the body of his nephew Kulultuwi.

Fresh water springs are to be found on the beach below the monument.

Tappa Tjilbruke

(Tjilbruke Trail)



Kingston Park.

Digging for fresh water on the beach below
the monument.

Tappa Tjilbruke

(Tjilbruke Trail)



Moana claypan:
site for drying and curing possum skins.
The clay contains natural chemicals which preserve the skins.

Tappa Tjilbruke (Tjilbruke Trail)



Moana Campsite

where crustacean and bone fragments, including those of extinct mammals, can be found.



Warrara (Cherie) talks to the group.

Camp Kursa



Singing Kaurna songs with Veronica Brodie
and Cherie Watkins.

The children are eager to learn from
Veronica.

Tappa Tjilbruke

(Tjilbruke Trail)



Group photograph Camp Kursa.

Ready to leave in search of the tool factory sites in Aldinga Scrub.

Appendix H6: ECHS Year 11 Warra Kurna program

Venue: ECHS classroom

Background: Year 11 Warra Kurna program at ECHS was introduced in July 1994 under the AILF Project.

Number of Students: 8 in semester 2 1994;

Student Profile: Year 11 students, Indigenous and non-Indigenous. Some students of Kurna ancestry.

Teaching Team: Consisted of Nunga Language Specialist, classroom teacher and linguist as follows:

Cherie Watkins, Jennifer Simpson & Rob Amery (1994)

Cherie Watkins, Yvonne Robertson & Rob Amery (1995)

Duration of course: Semester unit. Course ran from July 1994 until Dec. 1995.

Content: As for PWAC program.

1994: Tjilbruke Trail excursion; Botanical Gardens excursion.

1995: Excursion to Para Wirra Conservation Park and Camp Coorong.

Approaches & Methods: As for PWAC program

Assessment: As laid down in AILF Framework document.

Evaluation: See Inbarendi-Port Augusta AILF Pilot Project Report.

Adolescents at ECHS generally lacked the enthusiasm displayed by adult students at PWAC. Several students appear to learn quickly. All students took in a fair amount of Kurna even though they often appeared not to pay attention. For some students, the course seems to have made a strong impact at a later date, though at the time they did not display a strong interest.

Appendix H7: Fremont-ECHS Year 8 Warra Kurna program

Venue: KPS

Background: The Year 8 program at Fremont-ECHS was introduced in March 1997 following discussions between KPS, Fremont-ECH, SASSL and myself. The course is run by KPS staff.

Number of Students: Approximately 50 (2 classes)

Student Profile: Year 8 students, majority of whom are non-Aboriginal. Students are of varying linguistic and cultural backgrounds. A small number of students are Indigenous.

Teaching Team: Pathma Iswaran and Cherie Watkins.
Curriculum planning advice from Jane Hernandez, Vice Principal, SASSL.
Resources developed by Rob Amery at the direction of Pathma and Jane.

Duration of course: Full-year

Content: The course is based primarily on the theme "Me and My World" from the student's perspective. Numbers 1 to 100, time including days of the week and months of the year and colours have also been introduced and related back to the main theme (see Appendix H7.1).

Approaches & Methods: This course is taught as a module, integrated within an Aboriginal Studies course. Thus it falls under the Society & Environment curriculum area, as opposed to LOTE. Kurna is used to some extent as the medium of instruction. For instance, the roll is marked every session in Kurna with students responding with Kurna expressions. Certain resources, including flash cards, posters, games, vocabulary sheets, worksheets, dialogues and short texts were prepared (see Appendices H7.2 to 7.8).

Assessment: Worksheets, oral presentation, exercises (see Appendix H7.1).

Evaluation: Some students very keen, others not so keen. 1998 student group were much easier to teach than 1997 group.

TEACHING PROGRAM 1997

FREMONT-ELIZABETH CITY HS - SASSL -WARRA KAURNA PROGRAM

SEMESTER 2 TERM 2

SUBJECT: KAURNA YEAR LEVEL: 8 TEACHERS: PATHMA ISWARAN/ JENNY BURFORD

WEEK	MAIN LESSON CONTENT	GRAMMAR/ VOCABULARY	ASSESSMENT	HOMEWORK
234. 8	<ul style="list-style-type: none"> • Course Overview • Cultural Background - Australia's Indigenous Languages - Kaurna, the language of Adelaide • Pronunciation - Kaurna sounds • Classroom Objects 	<ul style="list-style-type: none"> • Classroom Objects 		<ul style="list-style-type: none"> • Make labels for classroom objects • Revise word list (Classroom objects)
9	<ul style="list-style-type: none"> • Identifying Classroom Objects - What is this? • Oral Activity - naming objects • Classroom Language, A • Cultural Background - Kaurna numbering system • Numbers 1 - 100 	<ul style="list-style-type: none"> • Word Order (Subject, Object, Verb) • Suffix • rla (dual) • nna (plural) • Numbers 1 - 100 	<ul style="list-style-type: none"> • Find a Word • Numbers worksheet 	<ul style="list-style-type: none"> • Vocabulary revision - classroom objects - numbers • Pronunciation practice
10	<ul style="list-style-type: none"> • Revision - classroom objects/ numbers • Classroom Language, B • Colours • Oral Activity - What colour is this? • Building on sentence structure 	<ul style="list-style-type: none"> • Word Order (Subject, Object, Verb) • Colours 	<ul style="list-style-type: none"> • Vocabulary Check - classroom objects - numbers 	<ul style="list-style-type: none"> • Vocabulary revision - colours • Pronunciation practice
INTRO				

TEACHING PROGRAM 1997

FREMONT-ELIZABETH CITY HS - SASSL - WARRA KAURNA PROGRAM

SEMESTER 2 TERM 3

SUBJECT: KAURNA YEAR LEVEL: 8 TEACHERS: PATHMA ISWARAN/ JENNY BURFORD

WEEK	MAIN LESSON CONTENT	GRAMMAR/ VOCABULARY	ASSESSMENT	HOMEWORK
INTRO	<ul style="list-style-type: none"> • Revision of Term 2, Weeks 8-10 • Introduction of Socialising Language • Classroom Language A and B - activity 	<ul style="list-style-type: none"> • Revision - Word Order - Suffix (rta/ma) - classroom objects - colours - numbers 1 - 100 	<ul style="list-style-type: none"> • Oral - questioning and answering 	<ul style="list-style-type: none"> • Vocabulary Revision
1	<ul style="list-style-type: none"> • Greetings - Hello - How are you? • Cultural Background - Kaurna naming system - Birth Order Names • Vocab - Birth Order Names • Pronunciation practice • Choose Kaurna name 	<ul style="list-style-type: none"> • Birth Order Names • Kaurna names (<i>Fawa, Flora, oklus, elawats</i>) • Feeling Words • Farewells 		
2	<ul style="list-style-type: none"> • Cultural Background - patterns of traditional interaction • Key Communicative Phrases A - What is your name? - Where do you live? • Oral Activity • Badge design 	<ul style="list-style-type: none"> • Word Order • Suffix - unangko - illa - ngga • Countries/Cities/Suburbs (<i>incidental</i>) • Kaurna localities 	<ul style="list-style-type: none"> • Pairwork. oral activity • Worksheet on suffixes - ngga - illa 	<ul style="list-style-type: none"> • Revision of key communicative phrases
3	<ul style="list-style-type: none"> • Cultural Background - patterns of traditional interaction • Key Communicative Phrases A - What is your name? - Where do you live? • Oral Activity • Badge design 	<ul style="list-style-type: none"> • Word Order • Suffix - unangko - illa - ngga • Countries/Cities/Suburbs (<i>incidental</i>) • Kaurna localities 	<ul style="list-style-type: none"> • Pairwork. oral activity • Worksheet on suffixes - ngga - illa 	<ul style="list-style-type: none"> • Revision of key communicative phrases

TEACHING PROGRAM 1997

FREMONT-ELIZABETH CITY HS - SASSL - WARRA KAURNA PROGRAM

SEMESTER 2 TERM 3

SUBJECT: KAURNA YEAR LEVEL: 8 TEACHERS: PATHMA ISWARAN/ JENNY BURFORD

WEEK	MAIN LESSON CONTENT	GRAMMAR/ VOCABULARY	ASSESSMENT	HOMEWORK
<p>236.</p> <p>UNIT 1 Greetings and Introductions</p> <p>4</p>	<ul style="list-style-type: none"> • Revision of greetings and key communicative phrases. • Numbers - revision • Key Communicative Phrases B - Where were you born? - How old are you? • Oral Activities 	<ul style="list-style-type: none"> • Word order • Suffix - ngga - illa • Numbers 	<ul style="list-style-type: none"> • Crossword • Role play 	<ul style="list-style-type: none"> • Oral practice - key questions/ answers
<p>UNIT 1 Greetings and Introductions</p> <p>5</p>	<ul style="list-style-type: none"> • Pronunciation practice • Oral Activities - reading of dialogues - role playing (cards) • Gap filling exercises 		<ul style="list-style-type: none"> • Rewrite jumbled dialogue 	<ul style="list-style-type: none"> • Write a dialogue using key communicative phrases.
<p>UNIT 1 Greetings and Introductions</p> <p>6</p>	<ul style="list-style-type: none"> • Revision 			

TEACHING PROGRAM 1997

FREMONT-ELIZABETH CITY HS - SASSL -WARRA KAURNA PROGRAM

SEMESTER 2 TERM 3

SUBJECT: KAURNA YEAR LEVEL: 8 TEACHERS: PATHMA ISWARAN/ JENNY BURFORD

WEEK	MAIN LESSON CONTENT	GRAMMAR/ VOCABULARY	ASSESSMENT	HOMEWORK
UNIT 2 Family 7	<ul style="list-style-type: none"> Cultural Background - Kaurna family/ kinship structure Design a Kaurna family tree 			<ul style="list-style-type: none"> Complete Kaurna family tree
UNIT 2 Family 8	<ul style="list-style-type: none"> Vocabulary - family members Revision - numbers - birth order names Introduce key communicative phrases - How many members in your family? - How many older brothers/sisters do you have? - What are their names? 	<ul style="list-style-type: none"> Word Order Suffix - rla - nna Family Members Numbers Birth Order Names 		<ul style="list-style-type: none"> Vocabulary learning - family members
UNIT 2 Family 9	<ul style="list-style-type: none"> Revision of key communicative phrases Oral Activities - reading of dialogues - role play cards 	<ul style="list-style-type: none"> Family 	<ul style="list-style-type: none"> Worksheet on suffixes - rla - nna Crossword 	<ul style="list-style-type: none"> Oral practice - key questions/ answers Write a dialogue using key communicative phrases

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TEACHING PROGRAM 1997

FREMONT-ELIZABETH CITY HS - SASSL -WARRA KAURNA PROGRAM

SEMESTER 2 TERM 3/4

SUBJECT: **KAURNA** YEAR LEVEL: **8** TEACHERS: **PATHMIA ISWARAN/ JENNY BURFORD**

WEEK	MAIN LESSON CONTENT	GRAMMAR/ VOCABULARY	ASSESSMENT	HOMEWORK
<p><u>UNIT 2</u> Family 10</p>	<ul style="list-style-type: none"> Looking at Kaurna families, in Kaurna (eg Kudharto Family) - reading - discussing content: cultural and linguistic - answering questions in English in written form. 		<ul style="list-style-type: none"> Read about the Kudharto Family. Answer questions in English 	<ul style="list-style-type: none"> Revision - vocabulary
<p><u>TERM 4</u> <u>UNIT 2</u> Family 1</p>	<ul style="list-style-type: none"> Revision of Family Unit - vocabulary - key communicative phrases 			<ul style="list-style-type: none"> Pronunciation practice
<p><u>UNIT 2</u> Family 2</p>	<ul style="list-style-type: none"> Begin work on Oral Presentation - Introduce themselves and their family 			<ul style="list-style-type: none"> Oral Presentation preparation.

TEACHING PROGRAM 1997

FREMONT-ELIZABETH CITY HS - SASSL - WARRA KAURNA PROGRAM

SEMESTER 2 TERM 4

SUBJECT: KAURNA YEAR LEVEL: 8 TEACHERS: PATHMA ISWARAN/ JENNY BURFORD

WEEK	MAIN LESSON CONTENT	GRAMMAR/ VOCABULARY	ASSESSMENT	HOMEWORK
UNIT 2 Family 3	<ul style="list-style-type: none"> • Oral Presentation Preparation 			<ul style="list-style-type: none"> • Oral Presentation preparation
UNIT 2 Family 4	<ul style="list-style-type: none"> • ORAL PRESENTATIONS 			
5	<ul style="list-style-type: none"> • Possible Excursion involving some language preparation 			

Year 8 Warra Kurna Module. Freemont-Elizabeth City High School.

A list of possible Kurna Personal Names to choose from.

Birds

budni	mallee fowl	tiritpa	lark
kari	emu	tiwu	black cockatoo
karkanya	hawk	tuttaipiti	robin red breast (Lit. 'orphan in the grass')
kua	crow	willamba	black cockatoo with yellow or white tail feathers
kurraka	magpie	wilto	eagle
kurraki	white cockatoo	winta	large owl
mannimanninya	swallow	wiruppa	cockatiel
marnpi	pidgeon	wolta	bush turkey
ngakalla	blue mountain parrot	yao	seagull
nguko	owl	yeltu	pelican
ngungana	kookaburra	yolte	shag
pilla	a species of eagle	yutika	black cockatoo with red tail feathers
pimpinna	finch		
pitta	Cape Barren goose		
tauanda	duck		
tindindi	kingfisher		

Mammals

burko-burko	common grey mouse	pilta	brushtail possum
idla	joey; puppy	tarka	large species of kangaroo
kadli	dingo; dog	warto	wombat
mabo	quoll or native cat	wauwe	female kangaroo
madlurta	young possum	wirappi	'native squirrel'
maityomaityo	bat		(possibly Western Pygmy Possum)
marti	bandicoot	yarki	burrowing bettong
nanto	kangaroo; horse		

Reptiles

ilya	red-bellied black snake	warrati	tadpole
kalta	sleepy lizard	yulto	frog
paitya	snake; vermin; reptile	yurro	skink
pundonya	goanna		

Marine Life

kakirra	sm. black river mussel	parndo	Murray cod
kondolli	whale	tarnipaitya	crab (Lit. 'vermin of the surf')
kunggurla	crayfish	yambo	dolphin
nakkudla	shark		

Plants

bakka	dry bark	pinyatta	honey from the yakka or grass tree; sugar
kangatta	a kind of edible berry	pitpa	thorn
karkalla	pigface	pitpauwe	honeysuckle tree
karko	shea oak	purrumba	flower; blossom
karra	redgum tree	tainmunda	mistletoe
kundanye	honeysuckle flower;	tarnma	honeysuckle blossom
sweet drink made from	the honeysuckle	tarnma	native cherry
medika	flower; blossom	tilti	honey
minno	wattle	tiwa	native plum
narnu	pine tree	wadni	foliage
ngunna	marshmallow	wilya	reeds
ngurreka	flower; blossom	wito	seed
nilti	species of (land) rush	yitpi	stringybark
papalto	stump of a tree	yulti	sweet sap of the grass tree or yakka
parnappi	mushroom	yutuke	

Weather; Seasons; Stars etc.

bakkadla	frost	manya	rain
bokarra	hot northwest wind	ngaiera	air; sky
burko	dew	ngulti	night
kakirra	moon	ngultiworta	evening
kakirra munto	full moon	parna	autumn star
karkawarri	evening breeze	parnatti	autumn
karndo	thunder; lightning	purle	star
ko	steam	taworri	sunset
kudlilla	rainy season	tindo	sun; day
kudmo	fog	wallara	clear; bright; daylight
kuranye	rainbow	warri	wind
makki	ice; glass	wilutti	springtime
makko	cloud	wodliparri	Milky Way
manmarra	moonshine	worltatti	summer

Landforms; the Sea etc.

karnu	mountain	pure	stone
karta	island; Kangaroo Is.	tarni	surf
kauwa	precipice	tarni warra	noise of the breakers
kitya	bitter; rackish; salty	wauwa	beach
menpi	flint	wirraitya	whirlwind
milte	red ochre	worra	sand
mukurta	hill	yarnbanna	purple ochre
pangka	lake	yerlo	sea
parnda	limestone; brick	yertalla	waterfall; cascade;
parri	river		flooded
pudna	spring; waterhole;		
	soakage; well		

Year 8 Warra Kurna Module. Freemont-Elizabeth City High School.Classroom language

(expressions as requested by Pathma 25/2/970)

Tikka!	Sit down! (addressing one person)
Tikkainga!	Sit down! (plural)
Tarlti wondando!	Pencils/pens down! (singular)
Tarlti wondainga!	Pencils/pens down! (plural)
Kudnawodlianna padniai?	Can I go to the toilet?
Kauwimpi.	Can I have a drink? (of water)
Kundanyimpi.	Can I have a drink? (soft drink; cordial)
Munako nakkondo!	Eyes to the front! (singular)
Munako nakkainga!	Eyes to the front! (plural)
Warpulai marni!	Good work!
Warpulai marni tauere!	Very good work!
Warpulai waiarnda!	Very good/ capable/ fitting work!
Tiati!	Correct!
Yuwa!	Stop work!
Yuwadlu!	Let's stop! or Let's take a break!
Naako mudlinna wondainga!	Pack up! (lit: 'Put your things down!')
Mudlinna ninko tandongga wondainga!	Put your things in your bags!
Kutpurro.	Not yet.
Burro burro ai budnota!	I'll be there soon! (Lit. 'I will come soon')
Pepanna manmando!	Get your books! (addressing one person)
Pepanna manmainga!	Get your books! (addressing the group)
Bilyabilyatti!	Make less noise! or Quieten down!
Warratti!	Stop talking! or Be quiet!
Wappetti!	Don't do it!
Ninna yurrekaityandi?	Are you listening? (talking to one person)
Naa yurrekaityandi?	Are you listening? (talking to the class)
Yurrekaityando!	Listen! Pay attention! (talking to one)
Yurrekaityainga!	Listen! Pay attention! (talking to the class)

Fremont-Elizabeth City HS Warra Kurna Program

Socializing Words and Expressions for Students to Use

Paitya!	Deadly!
Paia!	Really!
Yakkalya!	I'm sorry!
Madletera!	No worries! It doesn't matter.
Ngaityo.	Its mine.
Ngaityurna mudlinna.	They're my things.
Ninko?	Is this yours?
Ne!	Yes!
Ko!	OK!
Yakko!	No!
Madlanna!	There's none; Nothing.
Wointye.	Maybe.
Waminna?	What's up? What's the matter?
Nganna?	What? Who? What is it?
Ngannarlo?	Who did it?
Ngaintya?	What? How?
Ngaintya ninna wanggi?	What did you say?
Muinmo.	Again.
Muinmo wangga!	Say it again!
Muinmo wappendo!	Do it again! (talking to one person)
Ngaiinni yunggondo!	Give it to me! (talking to one person)
Ngaityo yungandalya.	Thank you. (talking to a male)
Ngaityo yakkanandalya.	Thank you (talking to a female)
Ngai kudnawodlianna padnota?	Can I go to the toilet?
Marni ngatto ngattima?	May I ask a question?
Marni ngai wodlianna padnima?	Is it OK if I go home?
Wa tindo?	What's the time?
Nallaallatti madlariadlu?	When do we finish?
Ngaintya ngatto wappama?	What do I have to do?
Padniadlu!	Let's go!
Nattadlu!	Now let's start; Let's get on with it; Let's do it.
Ngatto manti nakkondi.	I can't see it.
Ngatto manti yurrekaityandi	I can't hear.
Ngatto manti wappendi.	I can't do it.
Ngatto manti warramankondi.	I can't say it; I can't repeat it.

Fremont-Elizabeth City HS Warra Kurna Program

Feelings/States

warrangkonendi	to become sick; ill
burtendi	to be glad; rejoice; shout for joy
turlalaiendi	to be angry
marrabinna	prone to fight; pugnacious
tangkarronendi	to take a severe fright; be horrorstruck
wiltirkaiendi	to take a fright; be frightened
wadlirendi	to be tired of; dislike; hate (ie bored)
markariappendi	to be dissatisfied; to grumble
paitpurtunendi	to be irritable; quarrelsome
ngarambulandi	to be tired
katpirendi	to be sad; dejected; sullen; morose
kurturendi	to be sad; sorry
kurrukarrendi	to be ashamed
muiyo mankondi	to take a fancy to; to fall in love; to love
taityo	hungry
kauwimpi	thirsty (Lit. 'desirous of water')

All these words should fit in the frames

Ngai _____.

'I'm _____.'

Ninna _____?

'Are you _____?'

Pa _____.

'He/she is _____.'

Pa _____?

'Is she/he _____?'

Fremont-Elizabeth City HS Warra Kurna Program

Taikurtinna - Family

A: Nauwe ninko taikurtinna?	How many members in your family?
B: Marru	Six.
A: Nauwe ninko yunganna?	How many older brothers do you have?
B: Kumandi.	Just one.
A: Nauwe ninko yakkananna?	How many older sisters do you have?
B: Purlaitye.	Two.
A: Ninna narri Munaitya.	You must be Munaitya.
B: Ne! Ngai Munaitya.	Yes! I'm Munaitya.

A: Nauwe ninko taikurtinna?	How many members in your family?
B: Yerrabula.	Four.
A: Nauwe ninko yunganna?	How many older brothers do you have?
B: Madlanna.	None.
A: Nauwe ninko yakkananna?	How many older sisters do you have?
B: Madlanna.	None.
A: Ninna narri Kartanya.	You must be Kartanya.
B: Ne! Ngai Kartanya.	Yes! I'm Munaitya.
Ngai muna worni.	I was born first.

Vocabulary

yunga	older brother	yerlitta	father's brother
yakkana	older sister	kauwawa	mother's brother
panyappi	younger brother or younger sister	ngarpadla	father's sister
ngaityerli	my father	ngangkitta	mother's sister
ngaityaii	my mother	kammammi	mother's mother
ninkerli	your father	tammammu	mother's father
ninkaii	your mother	ngappappi	father's mother
ngarto	child; little one	madlalla	father's father
kurla-kurlanna	youngest child	turlta	girlfriend
		nepo	neighbour; companion

Cousins

One's mother's sisters' children and one's father's brother's children would be regarded as one's siblings and would be addressed as **yunga**, **yakanna** and **panyappi** as appropriate.

I don't know how to address one's mother's brother's children or one's father's sister's children. We would need to do more research into Adnyamthanha etc.

Dialogues

- A: **Ninna marni?** Hello, how are you?
 B: **Ne, marniai!** Yes, I'm fine.
 B: **Ninna?** And you?
 A: **Ngarrambulandai.** I'm tired.
- A: **Ninna marni?** Hello, how are you?
 B: **Yakko marni!** No good.
 A: **Waminna?** What's up? or What's the matter?
 B: **Kokotidli. Mukurta ngandarendai.** I'm sick. or I'm crook. I've got a headache.
- A: **Ninna marni?** Hello, how are you?
 B: **Marni tauere!** Really good.
 A: **Ngannaitya?** Why? or How come?
 B: **Ngunyindunna.** Its holidays.
- A: **Ninna marni? Ngaintya ninna narri?** Hi! What's your name?
 B: **Ngai narri Peter.** My name's Peter.
 B: **Nganna narri ninko?** What's yours?
 A: **Jane narriai.** My name's Jane.
- A: **Ninna marni? Ninna narri ngaintya?** Hi! What's your name?
 B: **Ngai narri Cindy.** My name's Cindy.
 B: **Ninko narri ngaintya?** What's yours?
 A: **Ngai tarka Joel.** I'm called Joel.
- A: **Wa ninna tikkandi?** Where do you live?
 B: **Ngai Salisburyilla tikkandi.** I live in Salisbury.
 B: **Ninna? Wa ninna tikkandi?** What about you? Where do you live?
 A: **Davoren Parkngga tikkandiai.** I live in Davoren Park.
- A: **Wa ninna tikkandi?** Where do you live?
 B: **Willangga.** At Willunga.
 B: **Ninna?** What about you?
 A: **Yertabultingga.** At Port Adelaide.
- A: **Wa ninna warni?** Where were you born?
 B: **Ngai Port Lincolnngga warni.** I was born in Port Lincoln.
 B: **Ninna? Wa ninna warni?** What about you? Where were you born?
 A: **Queenslandngga warniai.** I was born in Queensland.
- A: **Wa ninna warni?** Where were you born?
 B: **Tarndanyangga, Queen Elizabeth kokowodlingga.** In Adelaide, at Queen Elizabeth Hospital.
 B: **Ninna? Wa ninna warni?** What about you? Where were you born?
 A: **Wirramula** In Victor Harbor.
- A: **Wa ninna warni?** Where were you born?
 B: **Ngai warrungga warni. Italilla.** I was born overseas. In Italy.
 B: **Ninna? Wa ninna warni?** What about you? Where were you born?
 A: **Ngai kuma warrungga warni. Spainngga warniai.** I was born overseas too. I was born in Spain.

- A: **Nauwe ninko panyappinna?** How many younger brothers and sisters do you have?
 B: **Mila panyappinna.** I have three younger brothers and sisters.
 A: **Ngana parna narrinna?** What are their names?
 B: **Parna tarka Sarah, Billy, Henry.** They're called Sarah, Billy and Henry.
- A: **Nauwe ninko yunganna?** How many older brothers do you have?
 B: **Madlanna.** I don't have any older brothers.
 B: **Ninna? Nauwe ninko yunganna?** What about you? How many older brothers do you have?
 A: **Kumandi. Pa narri Eddy.** Just one. His name is Eddy.
- A: **Nauwe ninko yakkananna?** How many older sisters do you have?
 B: **Purlaitye yakkanarla, Jill, Sue.** (I have) two older sisters, Jill and Sue.
 B: **Ninna? Nauwe ninko yakkananna?** What about you? How many older sisters do you have?
 A: **Purlaitye kuma. Ngaityo yakkanarla tarka Selina, Samantha.** (I have) two as well. My sisters are called Selina and Samantha.

**Appendix H 7.8: Sample text prepared for Fremont-ECHS Year 8
Kurna Program, 1997**

Mullawirraburka, Kadlitpinna

Mullawirraburka, Kalditpinna Kurna burkarla.

Pinde meyunako narri Mullawirraburkaitya 'King John', 'Onkaparinga Jack' kuma.

Pa narri kutyo Kua Kartammeru.

Pa Mullawirraunangko kura Ngalingga.

Minno Kudnuitya Kadlitpinna Kalityaunangko.

Pa Mullawirraburkarna nepo.

Mullawirraburkarlo yerrabula yangaranna manki.

**Narri parnuko yangarranna Mogata, Koa Warrarto, Yerrarto, Kartanya
Warki Paru, Kanwadla.**

Kanwadla parnuko yangarra kurlakurlanna.

Kadlitpiko yangarra kumandi. Pa narri Wauwe.

Mullawirraburka, Kadlitpinna meyurla taingi partanna, wallara kuma.

Purla Piltawodlingga tikki, Teichelmannityangga Schürmannityangga..

Mullawirraburkarlo Kadlitpirlo pinde meyurlanni Warra Kurna nguttoatpi.

Purla muna Kurna meyu tulyani, kumirka ngarla marnkuirka ngarlarlo.

Purla Kurna meyurla nakkonakkointyerla pinde meyunarlo.

Translation

Mullawirraburka and Kadlitpinna were Kurna elders/leaders.

The Europeans called Mullawirraburka 'King John' or 'Onkaparinga Jack'.

His other names were Kua Kartammeru.

He came from Mullawirra near Aldinga.

Minno Kalditpinna Kudnuitya came from Gawler.

He was Mullawirraburka's friend.

Mullawirraburka had four wives.

The names of his wives were Mogata, Koa Warrarto, Yerrarto, Kartanya Warki Paru and Kanwadla.

Kanwadla was his youngest wife.

Kadlitpinna had just one wife. Her name was Wauwe.

Mullawirraburka and Kadlitpinna were strong and intelligent men.

They lived at Piltawodli with Teichelmann and Schürmann.

Mullawirraburka and Kadlitpinna taught the two Europeans Kurna.

They were the first Kurna men to become police constables in 1838.

They were the most well known Kurna people to the Europeans.

Vocabulary

Mullawirraburka	name 'dry forest man'
Kadlitpinna	name 'father of Kadli'
Kadli	name 'dog; dingo'
burka	elder; old man
burkarla	two elders
pinde	grave; European
me yu	man; person
meyunna	people
meyunnako	people's
narri	name
Mullawirraburkaitya	for Mullawirraburka
kuma	one; also; too
pa	he; she; it
kutyo	other
Kua	name 'crow'
Kartammeru	birth-order name; 1st born + male
Mullawirraunangko	from Mullawirra 'dry forest'
kura	near
Ngaltingga	Aldinga (meaning unknown)
Minno	name 'golden wattle'
Kudnuitya	birth-order name; 3rd born + male
Kalityaunangko	from Kalitya 'Gawler'
Mullawirraburkarna	Mullawirraburka's
nepo	neighbour; friend
Mullawirraburkarlo	Mullawirraburka (agent)
yerrabula	four
yangarra	wife
yangarranna	wives
manki	took
parnuko	his
Mogata	name ? = mukurta 'head'
Warrarto	birth-order name; 6th born + female
Yerrarto	birth-order name; 2nd born + female
Kartanya	birth-order name; 1st born + female
Warki Paru	name; ? 'animal burrows'
Kanwadla	name (meaning unknown)
kurlakurlanna	youngest
Kadlitpiko	Kadlitpinna's
kumandi	just one
Wauwe	name; 'female kangaroo'
meyurla	men (dual)
taingi partanna	strong; powerful
wallara	intelligent; clever
purla	they (dual); those two
Piltawodli	place name 'possum place'
	= "Native Location" on Torrens R.
	at Piltawodli
Piltawodlingga	lived; sat
tikki	with Teichelmann
Teichelmannityangga	with Schürmann
Schürmannityangga	to the two men
meyurlanni	language; throat; voice; word
warra	Kaurna language
Warra Kaurna	taught
nguttoatpi	first
muna	police constable; soldier
tulya	became police constables
tulyani	1838
kumirka ngarla marnkuirka ngarla	in 1838
kumirka ngarla marnkuirka ngarlarlo	the most well known
nakkonakkointyerla	

Appendix H7.9: Language Renewal and Reclamation Unit Programmer [taken from DETE, 1998a: 46-48]

Language Renewal and Reclamation Unit Programmer	
Target language <i>Kaurna</i>	Program type <i>Reclamation</i>
Unit topic <i>Greetings & Introduction</i>	Time allocation
Teaching team <i>Pathma (class) Cherie (specialist - 35/wk) Rob (ling)</i>	
Year level(s) <i>Year 8</i>	Band(s)

Learners and learning contexts

- broad description of learners (from Part 3 of the Languages statement)
Offered as part of Yr 8 Aboriginal Studies program and as such is guided by the Society & Environment statement. This unit aims to introduce students to Kaurna greetings and introductions.
- specific description of your learner group (eg composition, prior target language experiences, etc)
Class A: 24 learners. All non-Aboriginal mixed ability. 2 NCPs. Ab. Studies is a compulsory Yr 8 subject.
Class B: 26 learners, 2 with prior learning plus 3 Aboriginal Students

Local environment and local history are important components of language Renewal and Reclamation.

Goals

Goals guide the teaching and learning that take place in language programs. The six interrelated goal categories identified below are appropriate to language Renewal and Reclamation. Target language development goals, which share a central focus with communication goals, are important features of these two types of Aboriginal language Revival.

Target language development goals

Target language development goals for this unit are identified in the grammar and vocabulary sections overleaf. Grammar and vocabulary represent only a part of the whole body of language. The explicit focus on these goals is unique to language Revival; their achievement is central to success in the programs.

Communication goals

Communication goals for this unit are identified overleaf in the statement of objectives, and are achieved through the variety of activities, also listed overleaf. They are closely linked with target language development goals.

Sociocultural goals develop knowledge and understanding of the culture of the target language community, and the ways in which the developing body of language is used by that community. Learners will:

- Differences between Kaurna and English greetings (in many senses Kaurna greetings are quite contrived).
- Importance of naming, e.g. birth order.
- Importance of belonging to a lang. system that relates to the environment, e.g. having a Kn. name that relates to the environ.

Language awareness goals develop the learner's awareness of the systematic nature of language, the way language works, and how language grows, borrows and changes. Learners will:

- Kaurna that is taught and learnt today is not the form spoken in pre-invasion times.
- Incorporation of new vocabulary for concepts not part of pre-invasion Kaurna culture.

Learning how-to-learn goals relate to learner development and the learning process in general. Learners will:

- Pair-work
- Practising peer support
- Working towards a formal presentation

General knowledge goals are specific to particular units of work and cover a range of subject matter. Learners will:

- Broader cultural understandings
- Respecting values of another culture

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Objectives

Teaching teams may wish to differentiate between general objectives, which relate to activities, and specific objectives, which relate to exercises.

Learners will be able to:

- Recognise the significance of Aboriginal languages and Kaurna as the language of Adelaide.
- Learn the vocabulary of introductions, greetings and leave-takings.
- Recognise an introduction and introduce themselves.
- Replace English within the context of the class - with appropriate people outside
- Reproduce Ku sounds & spellings
- Use appropriate Ku word order, pron. clitics, & case suffixes

Teaching teams will need to program in this unit for an appropriate, but not necessarily equal, balance between the three dimensions of language use: interpersonal, informational, and aesthetic. The ages, Year levels, the needs of learners, teacher knowledge, teacher intuition, and the situation of the target language, will all help determine an appropriate balance.

Activities Unit learning experiences	Strands			Exercises Unit learning experiences
Learners use the target language to communicate (with each other, with the teaching team, and with others) when they participate in activities	1	2	3	Learners practise the target language when they undertake exercises. Practice can take place before during an activity, as well as after, for revision.
<ul style="list-style-type: none"> • Exchange of greetings and leave-takings • Exchange greetings with other students • Wearing badges so other students can see names, etc • Singing of song • • • 	✓	✓	✓	<ul style="list-style-type: none"> • Worksheets - speech balloons, colouring-in • Choose name from list • Badge-making with personal and birth-order name • Crossword and find-a-word sheets • Repetition drills • •

Highlight those activities and exercises above which are to be used as assessment tasks.

Resources to be used in this unit include:

- print
- aural
- visual
- school people
- community
- multi-media
-

Teaching strategies for this unit include:

- group work
- work stations
- learning contracts
- direct instruction
- performing arts - song, dance, recital
- individual tasks
-
- pair work
- worksheets
- field trips
- peer tutoring
-

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Target Language Development Grammar	Target Language Development Vocabulary
<p>The teaching team must be guided by community consensus in the development of target language elements for teaching-learning in the school program.</p>	
<p>- ngga - illa - unungko word order pronominal clitics</p>	<p>birth order names personal names greetings numbers 1-20</p>
<p>Grammar and vocabulary alone are not the sum total of language, yet they underpin the focus on communication, sociocultural understandings, and language awareness goals. Space is provided here to record them so that teaching teams can plan for as well as monitor growth in the target language. Learner use of the target language is related directly to the growth of the language itself.</p>	
<p>Assessment strategies - each of these broad strategies needs to be used in combination:</p> <p><input checked="" type="checkbox"/> observation (re social and organisational skills, etc)</p> <p><input type="checkbox"/> conference (re concept understanding, attitudes, etc)</p> <p><input checked="" type="checkbox"/> product analysis (re skill levels, presentation, time taken, etc)</p> <p><input checked="" type="checkbox"/> peer and self assessment</p>	<p>Recording of learner achievement might include:</p> <p><input checked="" type="checkbox"/> collating learners' written work samples</p> <p><input type="checkbox"/> video recording of conversation, performance</p> <p><input type="checkbox"/> audio recording <input type="checkbox"/> anecdotal recordings</p> <p><input checked="" type="checkbox"/> learning logs <input type="checkbox"/> learner worksheets</p> <p><input checked="" type="checkbox"/> learners' workbooks <input type="checkbox"/></p> <p><input type="checkbox"/> checklists of eg learner skills development, target language development, learners' language development, learners' reading records</p> <p><input type="checkbox"/> <input type="checkbox"/></p>
<p>Areas of learning - links to be made with other areas:</p> <p><input type="checkbox"/> The arts <input type="checkbox"/> English</p> <p><input type="checkbox"/> Health and physical education</p> <p><input type="checkbox"/> Mathematics <input type="checkbox"/> Science</p> <p><input checked="" type="checkbox"/> Studies of society and environment</p> <p><input type="checkbox"/> Technology</p>	<p>Essential skills and understandings covered include:</p> <p><input checked="" type="checkbox"/> Communication <input checked="" type="checkbox"/> Social</p> <p><input type="checkbox"/> Information <input type="checkbox"/> Technological</p> <p><input checked="" type="checkbox"/> Environment <input type="checkbox"/> Mathematical</p> <p><input type="checkbox"/> Work <input type="checkbox"/> Health and Safety</p> <p><input type="checkbox"/> Planning and Design</p>
<p>Evaluation will focus on:</p> <p><input checked="" type="checkbox"/> learners' responses/participation</p> <p><input checked="" type="checkbox"/> achievement of learning outcomes</p> <p><input checked="" type="checkbox"/> teaching strategies used</p> <p><input checked="" type="checkbox"/> resources used</p> <p><input checked="" type="checkbox"/> assessment strategies used</p> <p><input checked="" type="checkbox"/> recording strategies used</p> <p><input type="checkbox"/></p>	<p>What was done well? <i>Song, badge-making, and choosing names.</i></p> <p>What could have been done better?</p> <p><i>Introduction of language</i></p>

Appendix H8: TAUA002 'Aboriginal Language' (Warra Kurna)

Venue: Tauondi College

Background: Early in 1993, Snooky Varcoe was approached by Tauondi Inc., the Aboriginal Community College located at Port Adelaide, to teach a Kurna course. The course was formulated and taught by Snooky, based on understandings he had developed in his participation as a student and teacher of prior workshops.

Early in 1995 Mike Gray, from Tauondi, approached Snooky Varcoe and myself about writing up the Kurna course for formal accreditation. After several meetings and drafts this task was completed. The course was accredited through TAFE as a 100 hour module titled TAUA002 'Aboriginal Language', one of nine core subjects within the Certificate in Aboriginal Cultural Instruction and Tour Guiding course. Whilst based primarily on the Kurna course, it was written up as a more generic module in which Kurna, Ngarrindjeri and Adnyamathanha were specifically identified¹.

Number of Students: Enrolments in any one year have varied from 8 to 23. Over the period 1993-1997 a total of 83 students have studied Kurna at Tauondi (figures supplied by Erna Jacobs, Tauondi College, 8 March 1998).

Student Profile: Indigenous students of varying linguistic backgrounds. Usually a small minority of the students are Kurna people². Others are drawn from other South Australian groups (Ngarrindjeri, Narungga, Adnyamathanha, Barngarla, Kukatha, Pitjantjatjara etc) and interstate groups including Arrernte, Warlpiri, Butchulla, Paakantyi etc.

Teaching Team: Snooky Varcoe (1993-1994); Cherie Watkins (1995-1998)

Duration of course: Full year unit.

Content: See Appendix H8.1, TAUA002 'Aboriginal Language' learning outcomes. Content of the program is tailored to fit the needs of cultural instructors and tour guides, focussing on introductions, greetings and salient vocabulary (fauna, flora, physical environment, seasons, ochres, kinship, the Dreaming etc.)

Approaches & Methods: Many of the materials and linguistic exercises developed for the PWAC course are also employed in this program. Role plays and simulations are followed up by use of Kurna in-situ at Cleland Conservation Park or some other Kurna trail or tour-guiding site.

Assessment: In-situ assessment of oral Kurna skills on the job as a tour guide at Cleland Wildlife Park, Botanical Gardens or other location. Written exercises and project work.

Evaluation: A formal evaluation of the course has not been conducted. 30 of the 83 students enrolled in the course over the period 1993-1997 have completed the course requirements and graduated from the course (figures supplied by Erna Jacobs, Tauondi College, 8 March 1998).

¹ A Ngarrindjeri course was also taught during 1996 and 1997, whilst Adnyamathanha is specified in the module outline, to date it has not been offered at Tauondi.

² In July 1996, for instance, just three of the 16 students were Kurna. They were outnumbered by Ngarrindjeri students enrolled in the course.

TAUA002 'Aboriginal Language' learning outcomes:**Learning Outcome 1.**

Be capable of greeting people in one of the designated Aboriginal languages.

Learning Outcome 2.

Be capable of introducing themselves and others in a brief speech of welcome in one of the designated Aboriginal languages.

Learning Outcome 3.

Be capable of farewelling people appropriately in one of the designated Aboriginal languages.

Learning Outcome 4.

Identify and name in a simple sentence pattern of one of the designated Aboriginal languages, specific and relevant food plants and animals, artefacts, ochres, trees and shrubs, parts of a tree and major features of the landscape.

Learning Outcome 5.

Be capable of using requests and commands appropriate to school children or tour guiding in one of the designated Aboriginal languages.

Learning Outcome 6.

Be capable of using key terms and words in common usage in one of the designated Aboriginal languages.

Learning Outcome 7.

Identifies, names and explains the cultural significance of body parts, specific kinship terms and birth order names for one of the designated Aboriginal languages.

Learning Outcome 8.

Name the seasons described by the designated Aboriginal language group and explains; in English, their approximate duration, cultural significance and relevance to Aboriginal patterns of living.

Learning Outcome 9.

Demonstrates a knowledge of basic language patterns and structures as a basis for competence and further studies in one of the designated Aboriginal languages or, where applicable, the language of the learner's own group.

Learning Outcome 10.

demonstrate a knowledge of sign language used by Aboriginal groups within South Australia.

Learning Outcome 11.

Be capable of singing or reciting a song or poem in one of the designated Aboriginal languages and translate the song or poem into English.

Learning Outcome 12.

Demonstrate a knowledge of the contact history and the consequences it had upon the designated Aboriginal group and their language.

Learning Outcome 13.

Demonstrate a knowledge of the relationship between Australian Aboriginal languages and their associated cultures and environments and an understanding of the role of language in Aboriginal and Torres Strait Islander Societies.

Learning Outcome 14.

Demonstrate a knowledge of aspects of the designated language which have been lost or not recorded and ways in which these gaps are being filled.

(extracted from TAU A002 Aboriginal Language module outline)

Appendix H9: Warra Kurna Patpangga

Venue: Warriparingga

Background: This course grew out of informal discussions held with Georgina Williams, who requested that I teach the Kurna language directly to members of the Kurna community. She was concerned that the southern region was being neglected. Georgina took the matter to KACHA and they invited me to speak about the proposal at their meeting on 25/3/96. The Committee supported the move and classes commenced immediately at Warriparingga on the 1st April 1996. Georgina and KACHA advertised the course through *Neporendi News*, organised the venue and transport. At the request of the Kurna people, the course was taught as a TAFE accredited course using the Tauondi course structure.

Number of Students: 8 or 9 officially enrolled. Attendance fluctuated wildly from a high of 11 (plus two children) to a low of zero.

Student Profile: Almost all students were Kurna people - members of KACHA and the Kurna community (plus friends). Also one non-Aboriginal participant from the Blackwood Reconciliation group.

Teaching Team: Rob Amery

Duration of course: 6 months
One 3 hour session per week.

Content: Short speeches of introduction and welcome, getting students to do their own family trees and label the individuals with Kurna birth order names and kinship terms relative to the student, making signs to label objects in the room and preparing materials for the *Tindo Taikurtinna Karnkendi* 'Family Fun Day' held by KACHA and the Friends of Warriparingga. The sessions provided a forum for raising Kurna language issues, such as copyright, with the Kurna community.

Approaches & Methods: I tried to make the sessions practical and immediately useful. Songs have also played an important role in the program. Worksheets were used to give students a focus during the week between sessions.

Assessment: As for Tauondi course.

Evaluation: As the program was short-lived, no formal evaluation has been conducted. The Kurna Warra Patpangga course ground to a halt just six months after its commencement, as a result of tensions and conflict within KACHA. Attendance was erratic with often only one or two turning up. However, several keen students participated in the program and still talk fondly of the course. A number of students of the Kurna Warra Patpangga course have since participated in other Kurna courses at the University of Adelaide and Tauondi.

Appendix H10: 'Kurna Language & Language Ecology', University of Adelaide.

Venue: Lecture Room, University of Adelaide; excursion to Piltawodli.

Background: This linguistics unit was introduced in July 1997 following consultation with the Kurna community.

Number of Students: 28

Student Profile: 14 students undertaking the program for credit; 14 attending through Community Access program. Majority of the students were non-Aboriginal, with one Japanese student. Of the students taking the course for credit, most were Linguistics students, though several were drawn from Australian Studies, Education, Anthropology, Environmental Studies and other disciplines. Four Kurna people attended as Community Access students. Some non-Aboriginal students were known to the Nunga community whilst others had no previous direct contacts.

Teaching Team: Rob Amery (Course Coordinator); Cherie Watkins (Tutor); Georgina Williams, Lewis O'Brien, Josie Agius, Veronica Brodie, Alice Rigney (guest lecturers and panelists). All guest lecturers are members of the Kurna community.

Duration of course: One semester. 3 hrs per week over 13 weeks.

Content: See Lecture Outline in Appendix H10.1.

The course focusses on linguistic and sociolinguistic aspects of Kurna reclamation and associated issues. A set of language learning tapes and transcripts were prepared for the course. However, language learning remains an optional, non-assessed aspect of the course. A comprehensive set of readings was also prepared for the course.

Approaches & Methods: 1hr lecture; 1hr practical; 1hr tutorial per week. The course is essentially a linguistics course, not a language learning course.

Assessment: Video review; three practical assignments; tutorial presentation + submitted tutorial paper; 3,000 word essay (details in Appendix H10.3).

Evaluation: External evaluation of course by ACUE Student Evaluation of Teaching (see Appendix H10.4). Students provided very positive feedback, both to the teaching and the course organisation.

Appendix H10.1: Kurna Language & Language Ecology Course Outline

When: Thursday mornings 9 am - 12md

Where: Napier Building, Room LG 23 (will possibly change to Rm 149)

Course Outline

This unit will introduce students to the Kurna language, the original language of Adelaide and the Adelaide Plains. Students will gain familiarity with the Kurna sources and will investigate Kurna in relation to neighbouring languages focussing on both linguistic and cultural ties. Students will gain an appreciation of Kurna of Kurna history and of Kurna within its contemporary social context. This will include the acquisition of some facility in the language itself.

This unit is prepared to try and meet the needs of a range of students whose interests and needs will differ considerably. Consequently a degree of flexibility has been built into the work requirements and assessment. For Kurna students, gaining some facility in the use of the Kurna language may be a priority. For teachers and those working in the education sector, gaining an in-depth knowledge of the language and developing understandings of language and education issues will be a priority. They may wish to develop a curriculum project instead of the essay. For Linguistics students, developing a knowledge of Kurna linguistics may be paramount, whilst for other non-Indigenous students understandings of the sociology of language revival and language ecology may be more important.

Learning to speak, use and understand the Kurna language is not necessarily the main purpose of this unit. In this respect this Kurna language unit differs from most other language units where developing 'communicative competence' is the main goal. It is not possible to gain a high level of communicative competence in a one semester unit with three hours of face to face contact. Apart from that, it is not necessarily appropriate for non-Indigenous students to develop active language skills. Rather, developing understandings about the Kurna language, where it is coming from and how it is being used is a more important goal. At the same time, strenuous efforts will be made to 'get inside' the Kurna language and use the language as a key to understanding Kurna culture and a little of our history and the place in which we live.

Work Requirements and Assessment

1. Video Review (Level II, 500 words; Level III 1000 words)	10%
2. Practicals X 3	30%
3. Tutorial Presentation	20%
4. Essay (or equivalent project) (Level II, 2,500 words; Level III 3,500 words)	40%

1) Video Review

In 1996, DECS (Dept of Education and Children's Services) produced a video titled *Warranna Purruna: Pa:mpi Tungarar: Living Languages*. This video, and the accompanying booklet provides a snapshot of contemporary Kurna and Ngarrindjeri language programs. A review of this video is a course requirement. The video will be shown in Week 11. The Video Review will be due in the following week.

2) Practicals

Practical assignments will include short vocabulary tests, translation tasks and other linguistics exercises.

3) Tutorial Presentation

Tutorial presentations should be 15 to 20 min. in duration. The choice of topic should be discussed with the lecturer prior to the session and should consist of one of the following:

- review/discussion of a paper(s) re an aspect of Kurna linguistic history (eg the 'last speaker' phenomenon: Ivaritji and her knowledge);
- review/discussion of a paper(s) re an aspect of Kurna language ecology;
- presentation of a Kurna language teaching module;
- presentation and discussion of a Kurna heritage issue in relation to the Kurna language (eg. Adelaide City Council place names proposal);
- presentation and discussion of an aspect of Kurna grammar;
- other topics related to Kurna language and language ecology.

The topic chosen for the tutorial presentation should be significantly different to the topic chosen for the essay and should not duplicate topics chosen by other students.

4) Essay (or equivalent project)

A list of possible essay topics will be circulated. As an alternative to the essay, students may elect to prepare a major Kurna language curriculum project; a Kurna heritage project which incorporates the Kurna language or other project of equivalent length and depth. In all cases however, the essay or project should focus on the Kurna language or its language ecology.

Excursion

At least one excursion to sites of historical and cultural significance to the Kurna people will be a compulsory component of the course. On October 24th the class will visit the site of Piltawodli, the 'Native Location' and several other sites of significance in the city.

If there is sufficient interest, a camp in the Flinders Ranges or along the Tjilbruke Trail to the south of Adelaide may be organised one weekend.

LECTURE AND TUTORIAL OUTLINE

Week 1	Introduction (housekeeping; assessment scheme etc)
	History of the Kurna language and its speakers; Kurna territory; neighbouring languages; relationships between languages
	<i>Tut: KAURNA ELDERS PANEL DISCUSSION: Protocol & etiquette - ownership and copyright issues; Greetings and Leavetakings</i>
Week 2	Kurna sources and their reliability; philology & comparative linguistics
	Kurna sound system
	<i>Choosing a name; Introductions - Ngai narri _____ etc.</i>
Week 3	Kurna grammar; relationships to other Australian languages
	PRACTICAL Grammar exercises - case; word order
	<i>Coming and going</i>
Week 4	Kurna 'dreamings'; language and culture
	Analysis of Waiyungari text
	<i>Tiritpa and Kondolli</i>
Week 5	Kurna place names; language and environment
	Linguistic exercises - locative case allomorphy; new names
	<i>Fauna, flora, places, geography</i>
Week 6	Lexicon and semantics
	PRACTICAL
	<i>Family and kin; Expansion of self introductions</i>
Week 7	Language and identity - GUEST LECTURE
	<i>Speech of welcome or introduction</i>
Week 8	Kurna language revival - its origins; newly emerging functions
	Review of Dixon (1989)
	<i>At home; Requests and Commands</i>
Week 9	Heritage issues & Kurna language - GUEST LECTURE
	Copyright Issues: case study 'The Kookaburra Song'
	<i>Kurna foods, fauna and flora, artefacts and 'traditional' culture</i>
Week 10	EXCURSION
	<i>Kurna country</i>
Week 11	Kurna in Schools and Formal Education
	VIDEO: Warranna Purruna *VIDEO REPORT*
	<i>The classroom; Commands and Requests</i>
Week 12	Language Modernisation
	PRACTICAL: Neologisms
	<i>DISCUSSION: Authenticity and Integrity; Kurna numbers</i>
Week 13	Review
	DISCUSSION: How far can it go?
	<i>Christmas - Warratinna & Lutheran hymn</i>

KAURNA LANGUAGE & LANGUAGE ECOLOGY

Assessable Practical 1.**Due: 21st August 1997**

Several short wordlists are included in the Aboriginal Studies Curriculum resource *The Kurna People: Aboriginal People of the Adelaide Plains*. (These wordlists are included as pages 76 to 82 of Volume 1 of the 'Kurna Language & Language Ecology' Readings).

From where have these vocabulary items been drawn? How do we know? What errors have arisen in the compilation of these lists?

Appendix H10.3.1: Linguistic Practicals

Kaurna Language & Language Ecology

Assessable Practical No.2

Due: 14th Sept. 1997

The following sentences and their translations are taken directly from Teichelmann & Schürmann (1840).

Analyse these utterances using Teichelmann & Schürmann's grammar and vocabulary.

- Provide a morpheme-by-morpheme interlinear gloss as in the example provided.
- Discuss/explain the context in which these sentences might have been uttered. Be sure to consider who the participants might have been and how many there were.
- Where appropriate, provide a more natural translation in today's English.

Example:

Data: Ngai padlo ningka palta, ngaityo tokutyurlo.

He attempted to throw at me, my child.

Analysis

a) Ngai padlo ningka palta, ngaityo tokutyurlo.
 me he (agent) nearly/almost/threatening threw (perfect) my little/child-Agent
 In adding the Ergative or Agentive suffix -rlo to tokutya (spelt tukkutya in the vocabulary), the final vowel a has been replaced by u. This -rlo suffix tells us that it was the child who did the throwing. Padlo 'he' refers to ngaityo tokutyurlo 'my child'.

b) This utterance might be describing an event where the speaker's child tried to throw something at him, narrowly missing him.

c) A more natural translation in today's English might be:
 'My child nearly hit me' (by throwing something at me)
 OR 'My child threw (something) at me, but missed.'

Now analyse these sentences:

1. **Ngando aityo mettetti mudlinna? Ittuintya pia! Atto malletera katti.**
 'Who has stolen my things? - These here! I have taken without any bad intention.'

2. **Ngaityuitti kokato; ngaidyo manni yerta wandeota, ninkoanni kokato.**
 'First I will dig my land; when that is done, I will dig for you.'

3. **Ninna ngannarlo mingkarni? - Kudla ai mingkarni.**
 'Whereby did you hurt yourselves? - It came by itself.'

4. **Warrityanni mai yungainga; karradlonungko pa yellara budni; tidli yertari pa.**
 'Give food to *Waritya*; he returned from a distant place; hunger has exhausted him.'

5. **Yakko nindo pindi meyu kundata, tittappettoai. Waieninga; ngannaitya na waiwiltanna?**
 'You must not kill a white man, lest you be hanged. Be afraid; why are you bold?'

(NB: Teichelmann & Schürmann's English translation may not always be 100% accurate. Spellings used here may vary slightly from those appearing in the vocabulary.)

Kaurna Language & Language Ecology**Assessable Practical No.3****Due: 23rd Oct. 1997****PART A**

In a letter dated 4 January 1843 the German Missionary Samuel Gottlieb Klose sent the Kaurna translations of six German hymns to the Dresden Mission Society in Germany. Amongst these six hymns was a Christmas carol.

Using the accompanying English translation and Teichelmann & Schürmann's (1840) vocabulary and grammar, analyse this German hymn.

- a) Provide a morpheme-by-morpheme interlinear gloss for each line, explaining the use of each grammatical form.
 c) Provide your own English translation of the hymn based on the Kaurna text. Note that the English translation is based on a translation of German, not directly on the Kaurna. The hymn was originally translated from German into Kaurna in the 1840s. Last year, the German hymn was translated into English.

Ein Weihaachts-Lied

Mel: Lob Gott ihr Christen allz.

Karraanangko budnetti
 Yeowarna tokutya
 Parnu munangga padnetti
 Yeowarna Anggeli.

Meyunna! Anggeli wonggi.
 Nguinya turkot 'atto,
 Yellarra Yesus meyunni,
 Mariarlo ba kangki.

Bedlemianna padninga
 Nguntya Yesus wordne
 Shipi wodlingga paieringa
 Inbaringutta ba.

Kumatpi parna padnetti
 Yesus paietinna,
 Nakketti parna paintya ba
 Padlaitya mangari.

A Christmas carol.

Mel: Praise God you Christians all

From the heights came
 Jehovah's child
 Before him went
 Jehovah's angel.

Men! spoke the angel
 There I shall relate to you
 Christ has really become Man
 Whom Maria has borne.

Go to Bethlehem
 There Christ is born
 In a stable seek him
 (There he lies) wrapped up.

Quickly they went
 To seek Jesus
 Here they saw him
 (And) worshipped him.

PART B.

In the context of the current revival of Kaurna, songs are emerging as a prominent method of revival and promotion of the language. Already Kaurna versions of three Christmas carols and Christmas songs have emerged: *Silent Night*, *The Twelve Days of Christmas* and *Rudolph the Red-Nosed Reindeer*.

Produce a Kaurna version of the well-known Christmas carol *Away in a Manger*. The English version is as follows:

Away in a manger
 No crib for a bed
 The little lord Jesus
 Laid down his sweet head
 The stars in the night sky
 Looked down where he laid
 The little lord Jesus
 Asleep on the hay.

The cattle are lowing
 The baby awakes
 The little lord Jesus
 No sound does he make

Remember that translation alone is not sufficient as the Kaurna words need to fit to the tune.

You can find the Kaurna words you need by looking through the domains sections in the front of the *Warra Kaurna* book or you can search the dictionary files electronically on the computers in the Napier Building.

What problems arise in the translation of this carol? How did you circumvent these problems?

Appendix H10.3.2: KL&LE Essay Topics

1. Why is there such strong opposition to attempts to revive so-called 'dead' or 'extinct' languages? Discuss arguments both for and against such attempts.
2. Discuss the role language currently plays in Kurna identity and its potential role in the future.
3. Who should have access to the Kurna language? Who should have the right to learn and use Kurna? Discuss, drawing on both Indigenous and non-Indigenous perspectives.
4. What is the nature of 'reclaimed' or 'modern' Kurna relative to the Kurna language as it was spoken in the middle of the nineteenth century? Are they the same language? Discuss.
5. What are the major issues confronting those involved in the teaching of Kurna? How can these issues best be resolved?
6. What part does the Kurna language currently play in cultural tourism and the promotion of Kurna heritage? What scope is there for Kurna in future cultural tourism developments?
7. Identify the shortcomings inherent in the Kurna sources. How can these shortcomings be addressed and overcome?
8. What are the future prospects for the Kurna language? Discuss.
9. Discuss the role of song in the reclamation of Kurna.
10. To what extent is 'modern' Kurna an 'artificial' language? Suggest ways in which more 'feeling' and 'vitality' can be introduced?
11. Can Kurna serve as a model for the revival or reclamation of other Indigenous languages? To what extent can the Kurna study be replicated?
12. Topic of your own choice, subject to prior negotiation and approval by the unit lecturer.

Student Evaluation of Teaching

Teacher: **Mr. R. AMERY**

Department: **LINGUISTICS**

Subject: **KAURNA LANGUAGE & LANGUAGE ECOLOGY**

Segment: —

Student Level: **II / III**

No. of Classes: **1**

Contact per Class: **36 hours**

No. of Students: **28**

No. of Responses: **19 (67.9%)**

Teaching Started: **31 / 07 / 97**

Teaching Ended: **06 / 11 / 97**

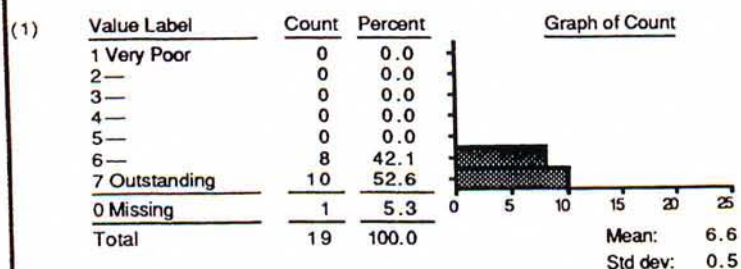
Administered by: **Colleague**

Administered on: **06 / 11 / 97**

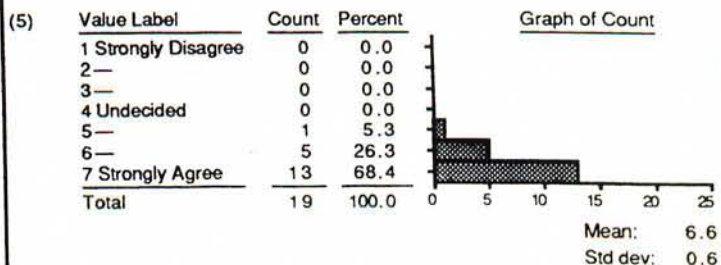
Standard Questions

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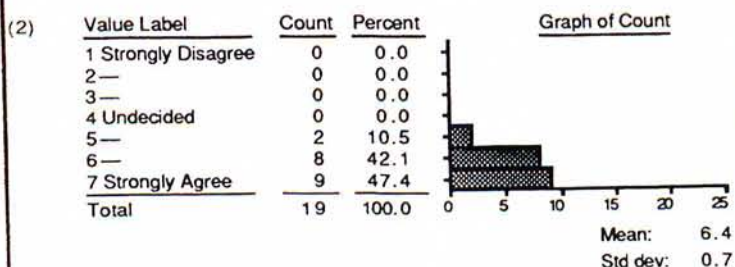
1. *All things considered, how would you rate this person's effectiveness as a university teacher?*



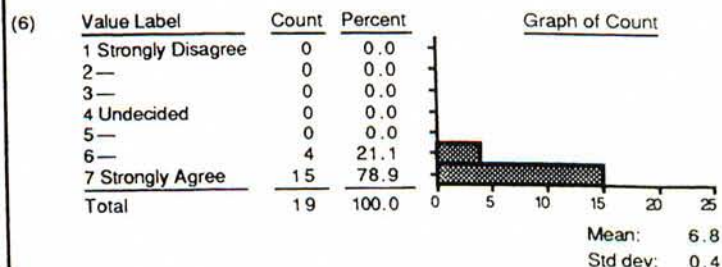
5. *Encouraged students to participate in classes*



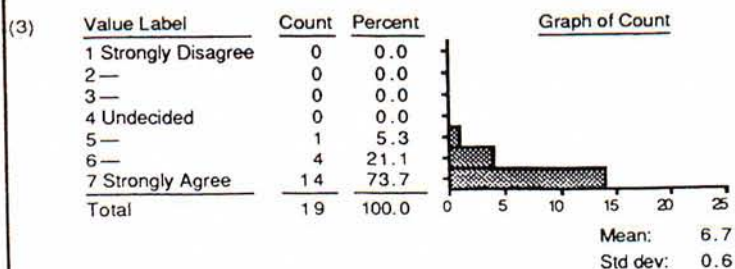
2. *Was well organised*



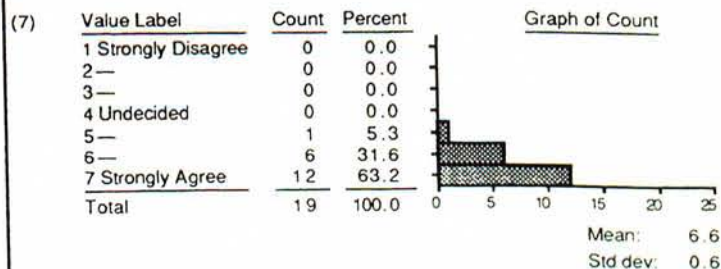
6. *Stimulated my interest in the subject*



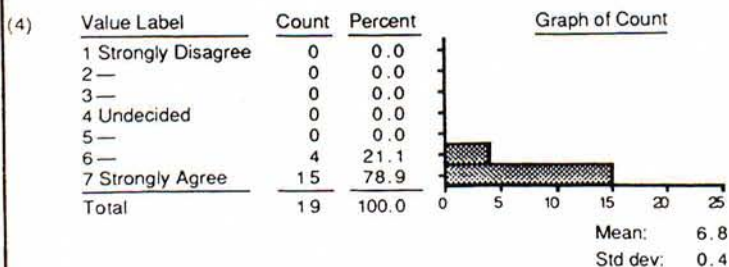
3. *Showed concern for students*



7. *Gave clear explanations*



4. *Had enthusiasm for teaching*



**Appendix H10.4:
Student Evaluation of KL&LE 1997.**

The University of Adelaide
 Advisory Centre for University Education
Student Evaluation of Teaching

Teacher: **Mr. R. AMERY**

Department: **LINGUISTICS**

Subject: **KAURNA LANGUAGE & LANGUAGE ECOLOGY**

Segment: —

Student Level: **II / III**

No. of Classes: **1**

Contact per Class: **36 hours**

No. of Students: **28**

No. of Responses: **19 (67.9%)**

Teaching Started: **31 / 07 / 97**

Teaching Ended: **06 / 11 / 97**

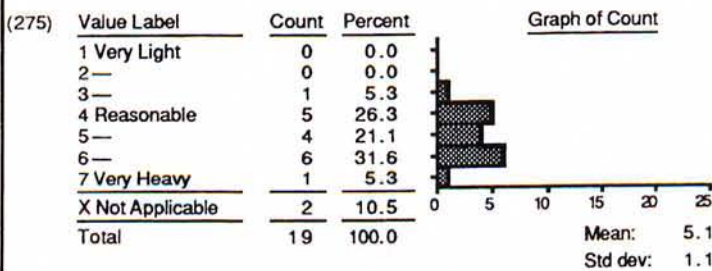
Administered by: **Colleague**

Administered on: **06 / 11 / 97**

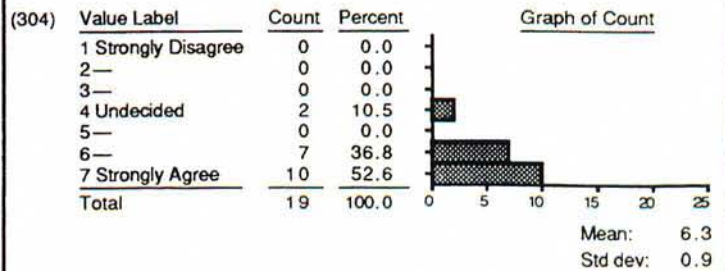
Subject Questions

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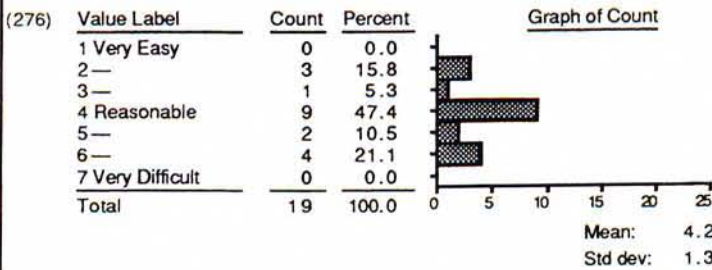
10. Overall, the workload for the subject was ...



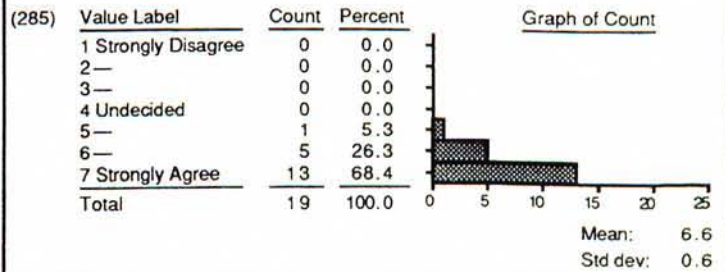
14. The teaching of the subject was well organised



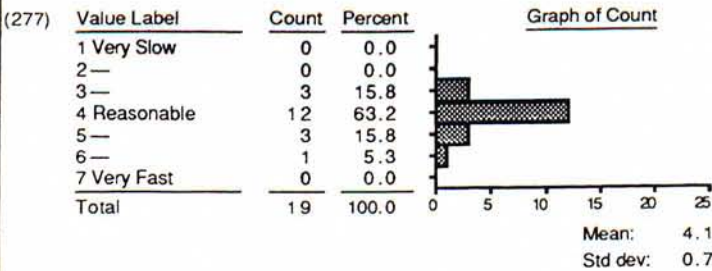
11. In terms of ease of understanding, the content of the subject was ...



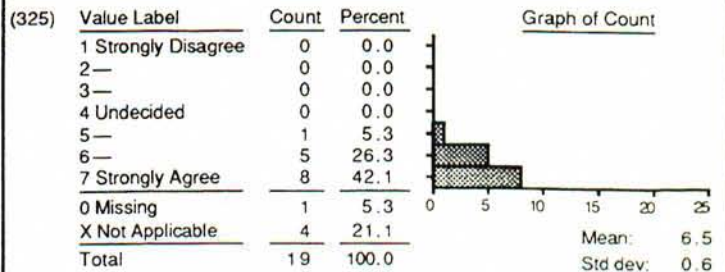
15. The subject was challenging



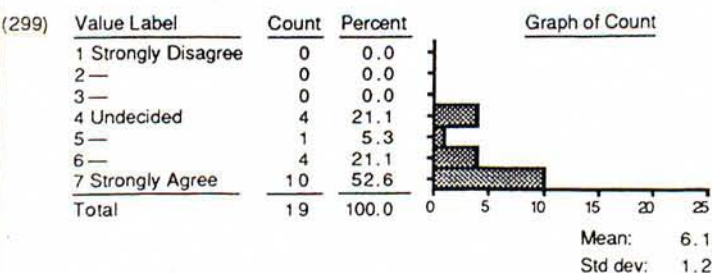
12. The pace at which the content of the subject was presented was ...



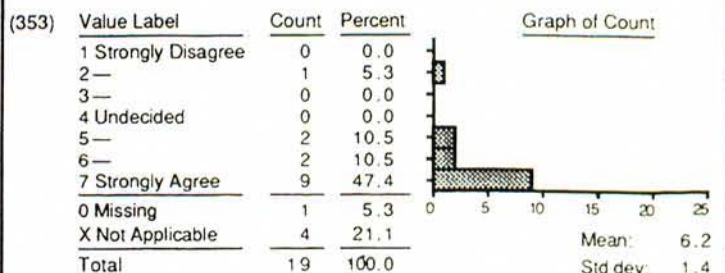
16. Overall, the assessment of the subject was fair



13. The aims of the subject were implemented



17. I received adequate feedback on my work



The University of Adelaide
 Advisory Centre for University Education
Student Evaluation of Teaching

Teacher: **Mr. R. AMERY**

Department: **LINGUISTICS**

Subject: **KAURNA LANGUAGE & LANGUAGE ECOLOGY**

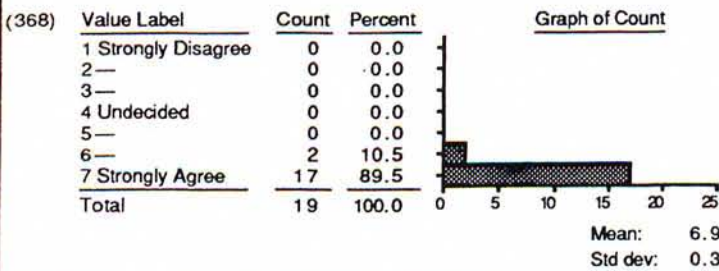
Segment: —

Student Level: **II / III**
 No. of Classes: **1**
 Contact per Class: **36 hours**
 No. of Students: **28**
 No. of Responses: **19 (67.9%)**
 Teaching Started: **31 / 07 / 97**
 Teaching Ended: **06 / 11 / 97**
 Administered by: **Colleague**
 Administered on: **06 / 11 / 97**

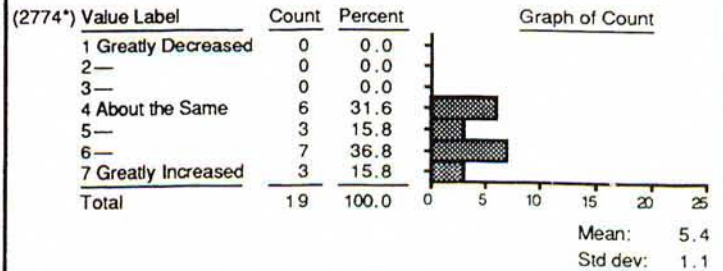
Subject Questions

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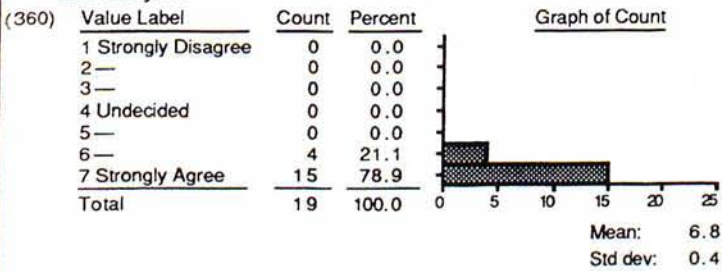
18. *The recommended reading was valuable for my understanding of the subject*



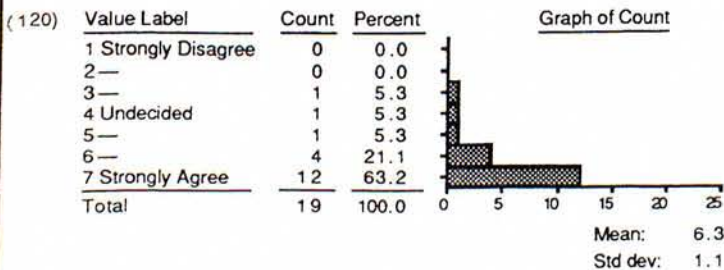
22. *The level of input from the Kaurna community should be ...*



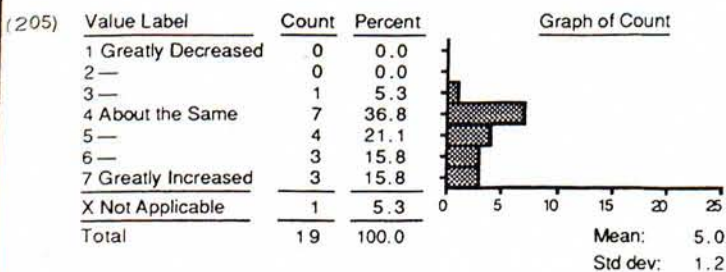
19. *The teaching materials (e.g. handouts, study guides, reading list, etc) were valuable for my understanding of the subject*



20. *The guest lectures were valuable for my understanding of the subject*



21. *The proportion of the subject devoted to language acquisition should be ...*



Student Evaluation of Teaching
in
KAURNA LANGUAGE & LANGUAGE ECOLOGY

Semester 2, 1997

This questionnaire seeks information about your experiences of this subject. Please circle the number which most closely corresponds to your own view about each statement. If you feel that you cannot answer a particular question, circle the 'Not Applicable' category. Your responses are anonymous. However, be aware that this questionnaire will be returned to the teacher after being analysed by the ACUE. Therefore, print your comments to preserve your anonymity.

Teacher: ROB AMERY

		Outstanding						Very Poor	Not Applicable
1. All things considered, how would you rate this person's effectiveness as a university teacher?	7	(6)	5	4	3	2	1		X
		Strongly Agree	Undecided	Strongly Disagree	Not Applicable				
2. Was well organised	7	(6)	5	4	3	2	1		X
3. Showed concern for students	(7)	6	5	4	3	2	1		X
4. Had enthusiasm for teaching	(7)	6	5	4	3	2	1		X
5. Encouraged students to participate in classes	(7)	6	5	4	3	2	1		X
6. Stimulated my interest in the subject	(7)	6	5	4	3	2	1		X
7. Gave clear explanations	7	(6)	5	4	3	2	1		X

8. What were the best aspects of this person's teaching? *(print your comments)*

Interaction with student group. Willingness on his part to point out his /and subject matter's limitations.

9. In what ways could this person's teaching be improved? *(print your comments)*

—

The Subject

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	Very Heavy		Reasonable		Very Light	Not Applicable	
10. Overall, the workload for the subject was ...	7	6	5 (4)	3	2	1 X	
	Very Difficult		Reasonable		Very Easy	Not Applicable	
11. In terms of ease of understanding, the content of the subject was ...	7	6	5 (4)	3	2	1 X	
	Very Fast		Reasonable		Very Slow	Not Applicable	
12. The pace at which the content of the subject was presented was ...	7	6	5 (4)	3	2	1 X	
	Strongly Agree		Undecided		Strongly Disagree	Not Applicable	
13. The aims of the subject were implemented	7 (7)	6	5	4	3	2	1 X
14. The teaching of the subject was well organised	7	6 (6)	5	4	3	2	1 X
15. The subject was challenging	7 (7)	6	5	4	3	2	1 X
16. Overall, the assessment of the subject was fair	7 (7)	6	5	4	3	2	1 X
17. I received adequate feedback on my work	7 (7)	6	5	4	3	2	1 X
18. The recommended reading was valuable for my understanding of the subject	7	6 (6)	5	4	3	2	1 X
19. The teaching materials (e.g. handouts, study guides, reading list, etc) were valuable for my understanding of the subject	7 (7)	6	5	4	3	2	1 X
20. The guest lectures were valuable for my understanding of the subject	7	6 (6)	5	4	3	2	1 X
	Greatly Increased		About the Same		Greatly Decreased	Not Applicable	
21. The proportion of the subject devoted to language acquisition should be ...	7	6	5 (4)	3	2	1 X	
22. The level of input from the Kurna community should be ...	7	6	5 (4)	3	2	1 X	

23. What were the best aspects of this subject, and why? (print your comments)

The fact that you are dealing with subject matter that is happening now - therefore a sense of dynamism. Also the access the subject provides to non-Indigenous students to learn about Kurna, and more generally, Aboriginal culture.

24. In what ways could this subject be improved? (print your comments)

Things will tighten as it runs a second time. Perhaps tutorials need a little more structure.

Appendix H10.5: Introduction and Lesson 1 from Tape Transcripts**KAURNA LANGUAGE & LANGUAGE ECOLOGY**

A series of weekly Kaurna lessons with accompanying tape for self-instruction recorded by Rob Amery, Cherie Watkins and Lester Rigney.

Each lesson consists of a text, followed by exercises. On the tape, the text is recorded first at normal speed and then recorded again repeating each phrase twice leaving a space for you to repeat each utterance. In the transcript, an interlinear gloss is provided for each sentence in the first eight texts, in addition to a free translation. An accompanying vocabulary list is provided for the first few lessons only. Not all of the exercises are recorded on tape. The answers to some exercises, such as comprehension questions, are to be found at the rear of the booklet.

In the early stages of language learning, repetition and practise are key elements. Listen and repeat the phrases recorded in these texts over and over again, even if you don't understand everything that is said. In this way you will begin to acquire the sounds and grammatical structures of the language.

In putting together these language learning tapes, I have chosen a range of topics that I believe will provide a range of insights and understandings of the Kaurna language in accordance with the ways in which the language is beginning to be used again today. It is not intended that students of 'Kaurna Language & Language Ecology' should gain a complete knowledge and mastery of all the material presented here in one semester. Part of my motivation in putting this material together, has been to provide a range of texts to listen to in the absence of other materials.

I hope these materials prove to be useful. Feedback and suggestions for improvement are welcome.

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Lesson 1: Greetings and Leavetakings

Text:

A: Ninna marni?you good
Hello!**B: Marniai. Wamminna?**good-I what about
I'm OK. What's up?**A: Ngartunna kokotidli. Tarkarilyelo ngai yurnti banbabanbalyaanna**children sickness-having tomorrow I heavy meeting-to
padnota. Ngai ngarto kanggallanggallatinna.go-will 1Sg child caretaker-without
The kids are sick. Tomorrow I have to go to an important meeting and I haven't got a
babysitter.**B: Ngatto parna kanggota. Nallallatti ngai budnota?**I (agent) them look after-will when I come-will
I will look after them. When would you like me to come?**A: Tukindo kumirka panyiwortarlo.**hour ten morning-in
Ten o'clock**B: Ko. Marni.**OK good
OK. I can manage that.**A: Ngaityo yakkanandalya.**my sister-dear
Thank you.**B: Ko. Madletera.**OK never mind
That's OK. No worries.**A: Ngaityalya.**my-dear
Thanks.**B: Nakkota tarkarilyelo**see-will tomorrow
See you tomorrow**A: Nakkota.**see-will
Bye.

There is a lot of complex language here. Perhaps too much for a first lesson. However, I have tried to select a fairly natural sort of dialogue that demonstrates that Kaurna can be used for everyday purposes. Within this dialogue you will find a number of very useful, short expressions. Don't worry too much about the expression *Tarkarilyelo ngai yurnti banbabanbalyaanna padnota. Ngai ngarto kanggallanggallatinna.* 'Tomorrow I have to go to an important meeting and I haven't got a babysitter' for now. Concentrate on the greetings and leavetakings and short expressions.

Notes

1. In the Kurna language, as in other Aboriginal languages, there is no greeting as such. The usual thing to say to someone upon meeting appears to have been *Wanti ninna?* 'Where are you going?' In the contemporary context we have developed the expression *Ninna marni?* Lit. 'Are you good?' for use as a greeting in contexts such as the classroom, on the telephone etc.
2. The documented means of expressing thanks is to say *Ngaityo yungandalya*. Lit. 'Oh, my dear brother!'. This text substitutes the word *yakkana* 'sister' for *yunga* 'brother' as the addressee is female.
3. The expression for '10 o'clock' has been recently developed. The Kurna number system will be discussed in more detail later.

Vocabulary from the text

ninna	you (Sg)
ngai	me; I (Intr. subject)
-ai	short form of <i>ngai</i> used as a pronominal clitic
ngatto	I (Trans. subject)
ngaityo	mine
parna	they; them
marni	fat; good
marniai	I'm good. Composed of <i>marni</i> + <i>-ai</i>
wamminna	what?; what is it?; what's up?; what's the matter? (<i>wamminna</i> is based on the interrogative root <i>Wa</i> 'where?')
nallallatti	when?; what time?
ngarto	child
ngartunna	children
yakanna	sister; older sister
yunga	older brother
koko	ill; sick; sickness
kokotidli	having a sickness
tarkari	future
tarkariyelo	tomorrow
yurnti	heavy; strong
banbabanbalya	meeting; conference
nakkota	will see. Look under <i>nakkondi</i> in the dictionary.
padnota	will go. Look under <i>padnendi</i> in the dictionary.
budnota	will arrive. Look under <i>budnandi</i> in the dictionary.
kanggota	will look after. Look under <i>kanggandi</i> in the dictionary.
kanggallanggalla	parent; caregiver
ngarto	child
ngartunna	children
ngarto kanggallanggalla	babysitter
tukindo	hour
kumirka	ten
panyiworta	morning
ko	OK
madletera	indifferent; still; never mind
-nna	plural suffix
-anna	to; towards
-tidli	having
-tinna	without
-rlo ~ -lo	at (time) - a temporal marker In other contexts, <i>-rlo</i> also serves as the Ergative and Instrumental case suffix.

Additional Vocabulary

nindo	you (Sg) (Agent)
niwa	you (dual); ie 'you two'
na	you (plural); ie 'you mob'
ngadli	we; us (dual); ie 'us two'
ngadlu	we; us (plural); ie 'us mob'
pa	him; her; he; she; it (Intr. subject)

Exercise 1

Interrogatives (or questions) and Declaratives (or statements) have the same structure in Kaurna. They differ only in the intonation contour. Questions have a rising contour as in English. Change the following questions into statements as in the example given. A space is left on the tape for you to provide the statement. After the pause the sentence is recorded as a statement.

Example: **Ninna marni?** 'Are you good?' -> **Ninna marni.** 'You are good.'
 you good you good

Now try these:

Ninna padnota? -> _____ Ninna padnota.
 'Will you go?' 'You will go.' 'You will go.'

Nindo nakkota? -> _____ Nindo nakkota.
 'Will you see it?' 'You'll see.' 'You'll see.'

Ninna budnota? _____ Ninna budnota.
 'Will you come?' 'You will come.' 'You will come.'

Exercise 2.

Now change these statements into questions.

Example: **Ngartunna kokotidli.** 'The kids are sick.' -> **Ngartunna kokotidli?** 'Are the kids sick?'
 child-PL sickness-HAVING child-PL sickness-HAVING

Now try these:

Ngatto parna kanggota. -> _____ Ngatto parna kanggota?
 'I will look after them.' 'Will I look after them?' 'Will I look after them?'

Nindo parna kanggota. -> _____ Nindo parna kanggota?
 'You will look after them' 'Will you look after them?' 'Will you look after them?'

Ngartunna marni. -> _____ Ngartunna marni?
 'The kids are good.' 'Are the kids good?' 'Are the kids good?'

Exercise 3

Answer these questions according to the format in the example given.

Example. Q: **Ninna marni?** A: **Ne! Ngai marni.**
 you good yes I good

Now try these. A space is given on the tape for you to record your answer. After the pause the correct answer is given.

Q: Na marni? A: _____ A: Ne! Ngadlu marni.
'Are you (Pl) good?' 'Yes! We're good.' 'Yes! We're good.'

Q: Pa marni? A: _____ A: Ne! Pa marni.
'Is she good?' 'Yes! She's good.' 'Yes! She's good.'

Q: Niwa marni? A: _____ A: Ne! Ngadli marni.
'Are you (two) good?' 'Yes! We're good.' 'Yes! We're good.'

Q: Ngai marni? A: _____ A: Ne! Ninna marni.
'Am I good?' 'Yes! You're good.' 'Yes! You're good.'

Q: Parna marni? A: _____ A: Ne! Parna marni.
'Are they good?' 'Yes! They're good.' 'Yes! They're good.'

Q: Ngaityo yunga marni? A: _____ A: Ne! Pa marni.
'Is my brother good/OK?' 'Yes! He's good/OK.' 'Yes! He's good/OK.'

Exercise 4: Simple Substitution

Substitute the word given in the cue within the sentence below. A space is left on the tape for you to respond. After the pause, the expression with the correct substitution is given.

Ninna budnota? 'Are you coming?'
you come-will

padnota	Ninna padnota?	'Are you going?'
marni	Ninna marni?	'Are you good?'
yurnti	Ninna yurnti?	'Are you heavy?'
kokotidli	Ninna kokotidli?	'Are you sick?'
ngarto	Ninna ngarto?	'Are you a child?'
kanggallanggalla	Ninna kanggallanggalla?	'Are you a caregiver?'
ngaityo yunga	Ninna ngaityo yunga?	'Are you my brother?'

Exercise 5: Multiple Substitution

Substitute the word (or phrase) given in the cue within the sentence below. You'll need to decide whether it can replace the first or second word. A space is left on the tape for you to respond. After the pause, the expression with the correct substitution is given. Substitute the word given in the cue into the preceding sentence.

Ninna marni?

na	Na marni? 'Hello' (addressing a group)
niwa	Niwa marni? 'Hello' (addressing two)
padnota	Niwa padnota? 'Are you two going?'
ngai	Ngai padnota. 'I will go; Am I going?'
parna	Parna padnota. 'They will go; Are they going?'
budnota.	Parna budnota? 'Are they coming?'
nakkota	Parna nakkota? 'Will they see (it)?'
ngatto	Ngatto nakkota? 'Will I see (it)?'
ngaityo yakkana	Ngaityo yakkanarlo nakkota? 'Will my sister see (it)?'
padnota	Ngaityo yakkana padnota? 'Will my sister go?'
ngartunna	Ngartunna padnota? 'Will the children go?'
budnota	Ngartunna budnota? 'Will the children come/attend?'
niwa	Niwa budnota? 'Will you two attend?'
yunga	Yunga budnota? 'Are you coming brother?'

END OF LESSON 1

Appendix I 1: Selected Requests for Kurna Names

Names suggested	Request	Date	Notes
Yaitya Warra Wodli 'indigenous language centre'	S.A. Aboriginal Language Centre	26/2/93	Named by Snooky Varcoe who consulted me. Kurna speeches at the launch; opened by Lyn Arnold, Premier of SA
Munangka House 'first'	name for 'Pioneer House' for university students from the country needing accommodation in the city	20/1/94	Sister Gisella, Brooklyn Park Tel 3527073 (W) 435322 AH FAX 435274 Other options considered: Wodli Munangka 'first house' Mankarranna 'girls'
Purrunna 'healthy'	name for family Health Business	1994	Rob Yeldon from NSW had seen the word in <i>Macquarie Aboriginal Words</i> , rang Lewis for permission to use it.
Taingi 'strength'	name for massage branch of the above business	1994	Rob Yeldon from NSW contacted Lewis O'Brien.
Tankuinya Yitpi Tiltya Kalya Kundo Wilta Maityukka Turta Nurrutti	name for 'Aboriginal Bishop Dress'	10/8/94	Alison Bell, Editor Country Bumpkin (Australian Smock & Embroidery) Fax 3640479 Tel: 3641075
Narna Tarkendi 'the door is open'	Australian Indigenous Performing Arts Coalition Ltd.	23/2/95	<i>narna tarkendi</i> 'the door is open' launch of new name at Tandanya
Lartelare Kudlyo Coalition	group working for the return and rehabilitation of Kurna land at Glanville	early '95	Lartelare 'name of Veronica Brodie's great grandmother' + kudlyo 'black swan' totem of the Port Adelaide area
Nakkotti yangadlitya	name for "Vision of the Future"	7/4/95	request from Frank at KPS
Kurlana buttonnanendi 'the new transformed into the old'	name for furniture renovating business	Aug '95	request from Kay Cox USA
Wirranendi 'to become transformed into a green, forested area'	name for Halifax Ecocity Development - Urban Ecology Australia	16/10/95	Matt Fisher 2957980 Several option considered. Finally settled on the name <i>Wirranendi</i>
	names for cabins at the Marion Caravan Park, Sturt River	Jan 1996	Request directed to Paul Dixon, KHC.

	possible name list for native animals from here for naming new births at the Adelaide Zoo	Jan 1996	Request directed to Paul Dixon, KHC
Kaleeya	name for a new wheat variety	Mar. 1996	Kaleeya - original name for Gawler, a wheat growing district to the north of Adelaide
Tarni Burkanna ¹ 'people of the surf'	Boardriders Association, Moana	June 1996	Request via Georgina Williams. Name put forward by RA, options discussed within the Kurna Warra Patpangga group.
Yimitpi Marninendi 'MFP - a better way' ²	MFP	14th Aug. 1996	Request from Sony Flynn for Kurna name for MFP. Name proposed by Rob Amery (after consultation with Lewis O'Brien).
Witongga 'the Reedbeds' - reedy area on the lower Torrens. R. From <i>wito</i> 'reed' + <i>ngga</i> 'LOC	New Amalgamated Council	4th Sept. 1996	Request for a name for the new amalgamated West Torrens and Thebarton councils Paul Demetriou 4/9/96 Kauandilla also suggested.
Mikawommangga 'the plain before us' - the plain between Adelaide and Port Adelaide. From <i>mika</i> 'presence'; <i>mikangga</i> 'before' <i>womma</i> 'plain' Kauandilla	New Amalgamated Council	9th Sept. 1996	Request from Don Houston 82350410 for a name for the new amalgamated Henley-Grange and Woodville-Hindmarsh council. He had suggested Kauandilla, but this was disfavoured because the suburb Cowandilla was located in a neighbouring council area.
Kuranye	names for 2 or 3 unnamed creeks south of Adelaide; request from environment groups	Nov. 1996	kuranye 'rainbow' suggested by Lewis O'Brien because of vicinity of creek to ochre deposits which feature a range of colours in a rainbow formation. Bill Watt, Geog. Names Board consulted me.
Bulto Warriappendi	proposed Archeological Subcommittee of KACHA Inc.	21/11/96	I put forward the name in the course of discussion with Paul and Naomi Dixon.
Waitko	Hyatt Restaurant	Dec.'96	Restaurant overlooks the Torrens. <i>Waitko</i> 'a small fish formerly inhabiting the Torrens' Request directed to Paul Dixon.

¹Unfortunately the name appeared as Tarni-Burkama within *Neporendi News*, June 1996. The name was mis-spelt all four times that it appeared within the notice. The spelling Tarni-Burkama has resulted from a mis-reading of the double 'nn' as 'm'. This error was brought to the attention of KACHA Inc. who were acknowledged for researching the name.

²*Yimitpi* is the spoken form of 'MFP' adapted into the Kurna sound system. As such *Yimitpi* has no other meaning. It simply refers to the MFP. *Marninendi* 'becoming good' or 'being transformed into something better' from *marni* 'good' + *-ni* 'to become; be transformed into' + *-ndi* 'PRES'.

Ngadluko Wodli Bulto Yeowa Yeowa Wodli Banbabanbalya	New Aboriginal and Islander Congress base, Salisbury	17/3/97	Tony Goodluck rang. Someone had suggested <i>Nganauwe Pulgi</i> (Ng 'our house') but wanted to canvass Kurna alternatives.
Tartonendi 'transforming the land into wetlands'	New Wetlands Reserve	April 1997	Request from Joan Herriman, Councillor, Marion City Council. Plaque reads "Tartonendi. This Reserve is named Tartonendi which is a Kurna word meaning "transforming the land into wetlands." The Kurna people are the original inhabitants of the Adelaide Plains.
Nurlutilla 'in the corner' or 'corner place'	Community arts project held in a small local park in Thebarton.	28/4/97	Request from Holly McNamee. Referred to me by Fred Warrior.
Warrendi	Emergency beacon device developed in Adelaide	14/5/97	Siemens-Plessey referred to me by National Indigenous Arts Advocacy Association.
Turla Tarndendi 'to challenge'	Family and Childrens's Services	7/8/97	Scharlene Iuliano rang me for advice regarding a name for the Aboriginal Services Division of FACS - advocacy role on behalf of Aboriginal people in changing policy etc.
Mengki Yeowa Wornindo	Taz Razzle, children's songwriters and performers	18/8/97	Wanting a phrase for 'Happy Christmas' "in the Aboriginal Language" for a children's song written for the Adelaide Symphony Orchestra. Using phrases for 'Happy Christmas' in a number of languages. Trish Storer 82723764 CD released in October 1997.
Yerliko Taikurringga 'belonging to males' or '(what) males have in common'	Name for new Kurna men's group	2/9/97	Karl Telfer consulted me for a name for a men's group, formed to discuss issues of common interest.
Yertamuiyo 'earth+emotion'	Landcare	11/9/97	Request via Lewis O'Brien.
Martuitya 'on behalf of'	Aboriginal Child Care Agency (ACCA)	March 1998	Request for name and theme of ACCA. I suggested: Martuitya yaitya taikurtinnako: wadlo wadloni kumangka. 'on behalf of Indigenous families: Sharing the load together.'
Tarnda 'red kangaroo' Pingko 'bilby' Pilta 'possum'	Tandanya	18 March 1998	Request for names for tours run by Tandanya.

Appendix I2: Kurna Names in the Public Sector:

Name	Organisation	Date	Comments
Kurna Electorate	State Electoral Commission	1991	new electorate (documentation in mail)
Kurna Park	Salisbury Council	1994	
Kuri Park 'circular dance'	Kensington Council	1994	
Tangka Manninendi	Health Conference	1994	Contact Rose Wanganeen
Kokotinna ¹ 'without sickness'		March 1996	Garth Agius consulted me; several suggestions put forward.
Nainmorendi 'to stick together'	Local Government Development project ²	May 1996	consulted with Lewis O'Brien.
Tira mankondi 'to defend'	Family and Children's Services	9/4/97	Prevention of domestic violence unit. Lewis O'Brien consulted me in April 1997. Several suggestions were put forward.
Yaitya Tirramankotti 'indigenous prevention'	Family and Children's Services	10/4/97	Aboriginal FACS Team. Lewis O'Brien consulted me in April 1997.
Tartonendi 'transforming the land into wetlands'	New Wetlands Reserve	April 1997	Request from Joan Herriman, Councillor, Marion City Council. Plaque reads "Tartonendi. This Reserve is named Tartonendi which is a Kurna word meaning "transforming the land into wetlands." The Kurna people are the original inhabitants of the Adelaide Plains.
Turla Tarndendi 'to challenge'	Family and Children's Services	7/8/97	Scharlene Iuliano rang me for advice regarding a name for the Aboriginal Services Division of FACS - advocacy role on behalf of Aboriginal people in changing policy etc.
Martuitya 'on behalf of'	Aboriginal Child Care Agency (ACCA)	March 1998	Request for name and theme of ACCA. I suggested: Martuitya yaitya taikurtinnako: wadlo wadloni kumangka. 'on behalf of Indigenous families: Sharing the load together.'

¹Compare with *Pika Wiya* from *pika* 'sick' + *wiya* 'no' in Pitjantjatjara, the name of the Aboriginal health service in Port Augusta.

²Nainmorendi "Working Together: Change for the Better" is a local government development project involving four local councils in the north and north-western Adelaide metropolitan area: Gawler, Playford, Port Adelaide Enfield and Salisbury. The project employs two project officers. Coral Wilson, the Indigenous project officer is described as:

Coral Wilson is Kurna woman, well-known and widely respected amongst the many families who make up the indigenous communities of metropolitan Adelaide. (Nainmorendi Brochure)

Adelaide City Council - Kurna Place Names

by Rob Amery
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Original Kurna Names

Within the North Adelaide, Adelaide City and surrounding parklands a number of the original Kurna place names are known, though, with the exception of Pinky Flat, none of them appear on current street maps of the area. They include:

Tarndanya

Tarndanya (also spelt *Tandanya*) refers to the city of Adelaide itself, the land south of the Torrens. T&S refer to "Tandanya, the site of South Adelaide". *Tarndanya* is certainly based on *tarnda* 'red kangaroo', the principal 'dreaming' of the area and possibly refers directly to a rock formation south of the Torrens which was quarried in the early years of the colony. This rock formation, the *tarnda kanya* 'red kangaroo rock' was probably located where the Festival Theatre stands today. A number of South Australia's earliest buildings, including the South Australian Company's Commercial Offices and Holy Trinity Church on North Terrace were built from stone quarried from this site.

Daisy Bates recorded Ivaritji's rendition of the name as *Dharnda anya*, a place name in the Adelaide area (Gara, 1990: 82) whilst the *Advertiser*, of 8 Dec. 1927, recorded it as *Dundagunya*, lending further weight to this theory.

Karrawirraparri

The Torrens River in the vicinity of the city of Adelaide was known as *Karrawirraparri*, sometimes spelt *Karrawirraparri*, the 'red gum forest river' from *karra* 'red gum tree' + *wirra* 'forest' + *parri* 'river'. A number of large red gums are still to be found in the vicinity of the Torrens.

Piltawodli

The 'Native Location' opposite the old Adelaide Gaol in the north side of the Torrens was known as *Piltawodli* 'possum place' from *pilta* 'possum' + *wodli* 'house; home', presumably because the area abounded with possums which lived in the numerous red gum trees in the vicinity. The 'Native Location' was established in April 1837 by Captain Walter Bromley, South Australia's second interim Protector who moved his tent about a mile down river from the allocated area to "a place chosen by the natives". Bromley built himself a hut and supervised the Kurna in "the construction of half a dozen 'commodious wigwams' as he called them" (Foster, 1990: 12). A dozen huts to accommodate Kurna families, a garden, schoolhouse, storehouse and residence for the interpreter were established by 1838. The two German missionaries, Christian Teichelmann and Clamor Schürmann who arrived with Governor Gawler in October 1838 lived at *Piltawodli*, as did Matthew Moorhouse, the first full-time Protector. In the 1840s the 'Native Location' at *Piltawodli* consisted of 14 acres. *Piltawodli* was the site of the first school for Aboriginal children in South Australia, opened in December 1939. This school was conducted in the Kurna language by the German missionaries, initially Schürmann and Teichelmann and then from September 1840 by Samuel Klose. It continued to operate until 1845. Several letters written by Kurna children in the Kurna language have survived. The children were also taught to recite the Ten Commandments, prayers and Bible stories in the Kurna language and to sing Kurna hymns written to German melodies. Six of these hymns are known to have survived.

Kainka Wirra

Kainka Wirra 'sp. Eucalypt forest' was given as the name for the lake in the Botanical Gardens by Ivaritji. There was a waterhole, where the lake is today, which served as Parnatatja's (King Rodney's) principal waterhole. The large hollowed out red gum which still remains in the Botanical Gardens was inhabited by Aboriginal people for 15 years after the official opening of the Botanical Gardens (pc Lewis O'Brien).

Kainka Wirra

Kainka Wira 'Eucalypt forest' was also given by Ivaritji as the name for the North Adelaide area (Black, 1920). I am unable to explain why North Adelaide bears the same name as the Botanical Gardens on the opposite side of the Torrens.

Tambawodli

Tambawodli was recorded as the name for Emmigration Square, a temporary ramshackle collection of tents and other temporary accommodation for new arrivals to Adelaide in the 1830s and 1840s. It was located in the northwest corner of the parklands near where Adelaide High School is located today. The name derives from *tamba* 'plain' and *wodli* 'hut; house'.

Tinninyawodli

The Ironstores were referred to as *Tinninyawodli* 'rib house', most likely due to the resemblance between lengths of iron and ribs. The Ironstores were located in the south western parklands of North Adelaide, within the City of Adelaide Golf Links, South Course.

Ngamaji

In an interview with Daisy Bates in 1919, Ivaritji gave *Ngamaji*, meaning unknown, as the name for the area where the GPO now stands. In an interview with the *Advertiser* in 1927, she said that the 'headquarters' of the 'Dundagunya tribe' were where the city of Adelaide now stands and that their central camp was in or near Victoria Square. Presumably the name *Ngamaji* applies to Victoria Square. This place name would be better spelt *Ngamatyi* in line with the Teichelmann & Schürmann (1840), the main source on the Kurna language.

Pinky Flat

The area on the north side of the Torrens opposite the Festival Theatre is known as Pinky Flat. This name probably derives from *pingko* 'a small animal with a white tail that burrows in the earth', which we know from comparative data is 'greater bilby'. Presumably they were once abundant in the area.

Contemporary Places Bearing Kurna Names

by Rob Amery
Linguistics, University of Adelaide

A number of locations within the Adelaide City Council Area bear Kurna names. With the exception of Pinky Flat, all these names have been instituted in recent years.

Pinky Flat

The area on the north side of the Torrens opposite the Festival Theatre is known as Pinky Flat. This name probably derives from *pingko* 'a small animal with a white tail that burrows in the earth', which we know from comparative data is 'greater bilby'. Presumably they were once abundant in the area.

Tandanya.

Tandanya Aboriginal Cultural Institute on Grenfell St in Adelaide's East End was officially opened in October 1989, along with the associated Tandanya Cafe. The name *Tandanya* is drawn from the original name of the site of the city of Adelaide which refers to the *tarnda* 'red kangaroo', the principal 'Dreaming' of the Adelaide area.

Wilto Yerlo

The Aboriginal Programs unit within the University of Adelaide was named *Wilto Yerlo* 'Sea Eagle' the main totem of Auntie Gladys Elphick, a prominent Kurna educationalist and activist. The name was officially instituted in 1995.

Mattanya Housing Association Inc.

In August 1996, Wilto Yerlo at the University of Adelaide established the Mattanya Housing Association Inc. which will provide Aboriginal and Torres Strait Islander student accommodation in Finnis St., North Adelaide. The name is taken from *mattanya* 'owner; proprietor'

Yungondi Building

With the establishment of the new city campus of the University of South Australia in North Terrace in the old Lion jam factory site, the Administration Building was named Yungondi Building in June 1996. *Yungondi* 'to give; impart; communicate' is a Kurna word.

Wirranendi

Wirranendi 'to become transformed into a green, forested area' was the name adopted by the Halifax Ecocity Development by Urban Ecology Australia in early 1996. Urban Ecology Australia also uses Tandanya Bio Region sometimes as a mailing address.

Kumangka

Kumangka 'together' was the name given to a children's home located in the North Adelaide area. Kumangka was still operating in the 1970s.

In addition to these locations, a number of organisations, businesses, clubs and other entities based in the Adelaide City Council region bear Kurna names. They include:

Narna Tarkendi

A new Australian Indigenous Performing Arts Coalition based at Tandanya named *Narna Tarkendi* 'the door is open' was established on 23rd February 1995.

Wirra Mai

In January 1996, Christine Wilkinson, an ex-student of the Kurna language, registered a business name *Wirra Mai* 'bush foods' running guided tours within the Botanical Gardens.

Patpa Warra Yunti

In 1994, the Kurna and Moorundi Wards within ATSIC were amalgamated. The new entity was named Patpa Warra Yunti Regional Council, the name being drawn from Kurna *patpa* 'south' and *warra* 'throat; voice; language; word' and Ngarrindjeri *yunti* 'together' and was conceptualised as 'Southern people talking together'

Kurna Warriors

The Kurna Warriors youth group coordinated by Frank Wanganeen was established in 1994.

Kumangka

A Nunga youth group coordinated by Frank Nam bears the name *Kumangka* 'together' and was established in November 1995 following a conference of the State Network of Aboriginal Youthworkers bearing the same name.

Padnipadninya

In July 1996, the *Padnipadninya* athletics club was established.

From time to time cultural events or conferences held in the city precincts bear Kurna names. Examples include:

Ngunyawaietti

A workshop program run for school groups in the parkland opposite Tandanya bore the name *Ngunyawaieti* 'play; dance; corroboree'. Ngunyawaieti was part of the Nunga Come Out Youth Arts Festival held from 24th March till 9th April 1995.

Tindo Karnkendi

In February/March 1996 a family day program named *Tindo Karnkendi* 'Fun Day' as part of the Fringe Festival.

Inbarendi

Also as part of the 1996 Fringe Festival, a gallery exhibiting works of Indigenous artists bore the name *Inbarendi* 'to meet'.

STRATEGIES FOR NAMING PARKS

by Rob Amery
Linguistics, University of Adelaide

1. Original name.

The first choice for a park name is obviously to use the original name (eg Ngamatyi for 'Victoria Square') where that name is known. In the case of Ngamatyi, the Kaurma name could be used alongside the English name according to the dual naming policy.

Unfortunately, few original names survive within the Adelaide City Council area. They include Tarndanya, Karrawirraparri, Piltawodli, Tambawodli, Tinninyawodli, Ngamatyi, Kainka Wirra and possibly Pinky Flat.

2. Name relating to a particular type of flora found in the area or known to have existed there.

Advice has been sought from Waldo Bushman regarding the indigenous flora in different localities within the Adelaide City Council area. In a few cases there are remnant trees and plants surviving, but in many cases the name is based on a guess taking topography and soil types into account.

A number of food plants are believed to have been widely distributed across the Adelaide Plains. It is not possible to identify the precise species of many of these recorded plant names as the descriptions provided are inadequate. Some of these plant names have been used to name various parks, though we cannot be certain that the said plant was prevalent in the particular area covered by the park.

All of the plant terms used (except for kurra 'blue gum' and tandotitte 'native lilac') were recorded by Teichelmann & Schürmann (1840) and some of these terms are confirmed by other sources. Teichelmann and Schürmann lived at Piltawodli opposite the Adelaide Gaol. There is a high probability that the terms they recorded are local terms.

3. Name relating to current use of the park.

Several suggested names relate to current use or activities habitually carried out within that area of the parkland. Such names include Bakkabakkandi 'to trot', Nanto Womma 'horse plains', Padipadinyilla 'swimming place' and Wikaparndo 'netball park'.

4. Named after Kaurna individuals

Names of Kaurna individuals have been suggested for four high profile parks, the wives of the three burka 'elders; leaders' at the time of colonisation and Pangki Pangki a trusted Kaurna guide and tracker who accompanied Moorhouse and Tolmer up the Murray River to Lake Bonney and the Rufus River. These names could be used in addition to existing names.

It is also suggested that the names of the three burka, Mullawirraburka 'King John', Kadlitpinna 'Captain Jack' and Ityamaitpinna 'King Rodney' and the names of two prominent Kaurna women, Ivaritji and Kudnarto, be applied to the squares under the dual naming policy.

In addition the greens in the Golf Course in Park 01 could be named after children who were known to have attended the 'Native School' at Piltawodli located within the current precincts of the course and with the names of Kaurna adults known to have lived at the 'Native Location'. Refer to the paper on Kaurna Individuals.

A plaque could also be erected on the site of Tinninyawodli 'The Ironstores' shown on Kingston's (1842) map, as a memorial to the two men, Bakkabarti Yarraitya and Parudiya Wangutya, who were hung there on 31st May 1839.

Park Names			
No.	Kaurna Name	English Name	Notes
01	Piltawodli 'possum place'	Prev. 'Native Location' Montefiore Park	City of Adelaide Golf Links. Par 3 of Golf Links is the actual <i>Piltawodli</i> site. <i>pilta</i> 'possum' + <i>wodli</i> 'house; camp; place' <i>Tinninyawodli</i> 'The ironstores' (<i>tinninya</i> 'rib' + <i>wodli</i> 'house'), site of 1839 hangings, is also located within the South Course.
02	*Padipadinyilla 'swimming place'		Location of Adelaide Aquatic Centre. <i>padipadinya</i> 'swimming' < <i>padendi</i> 'to swim' + <i>-illa</i> 'LOC'
03	Kandarilla 'kandara root place'		<i>kandara</i> T&S 'native vegetable resembling radish' + <i>-illa</i> 'LOC'
04	Kangattilla 'kangatta berry place'		Croquet Lawns; adjacent reservoir <i>kangatta</i> T&S 'a kind of berry eaten by the natives' + <i>-illa</i> 'LOC'
05	Ngampa Yerta 'ngampa root ground'		<i>ngampa</i> T&S 'a kind of native vegetable' Wyatt <i>umba</i> 'edible root' (microseris) <i>yerta</i> 'ground'
06	Nanto Womma 'horse plain'		Horse agistment, playground, tennis <i>nanto</i> 'horse' + <i>womma</i> 'plain'
07	Kuntingga 'kunti root place'		<i>kunti</i> T&S 'a root of red colour and bitter taste, which the natives roast and eat' + <i>-ngga</i> 'LOC'
08	Barnгутtilla 'barnгутта root place'		<i>barnгутта</i> T&S 'native root; potato' This tuber most closely resembled the European potato.
09	Tidlangga 'tidla root place'		Prince Alfred College Sportsground <i>tidla</i> T&S 'a bulbous root eaten by the natives'
10	Warnpangga 'bullrush root place'		University of Adelaide Sportsground; archery club; Soldier's Memorial Gardens; ACC Nursery; northern bank of Torrens <i>warnpa</i> 'bullrush root', a staple food source prolific along the Torrens and other waterways; + <i>-ngga</i> 'LOC'
11	Kainka Wirra 'Eucalypt forest'	Botanic Park	includes zoo; Botanical gardens Original name from Ivaritji for waterhole, now the main lake in the Botanical gardens. River red gums would have been the dominant eucalypt species there. Perhaps <i>kainka</i> is a synonym for <i>karra</i> 'river red gum' + <i>wirra</i> 'forest'
12	Karra Wirra 'River red gum forest'		precise location unclear. ? icludes Grundy Gardens & Angas Gardens; Uni footbridge. <i>Karrawirraparri</i> 'red-gum forest river' was the original name for the Torrens which flowed through the <i>karra wirra</i> 'red gum forest'
13	Mogata wife of 'King John' or Mullawirraburka	Rundle Park	Light Horse Memorial <i>mogata</i> (meaning unknown)

14	Tangkaira wife of 'King Rodney' or Ityamaaitpinna	Rymill Park	Adelaide Bowl Club <i>tangkaira</i> T&S 'a species of fungus' NB Tangkaira was a signatory of the 1841 letter. She was also Ivaritji's mother.
15	Wauwe wife of Kadlitpinna or 'Captain Jack'		CBC Oval; Glover Playground; centre of Grand Prix circuit <i>wauwe</i> 'female kangaroo' Her name is spelt Wahwey in the original source.
16	Bakkabakkandi 'to trot; a term applied to horses'	Victoria Park Racecourse	
17.	Tuttgarta 'grass place'		croquet; tennis; oval; SE corner no. of original native grasses preserved here. <i>tutta</i> 'grass; hay' + -- <i>ngga</i> 'LOC'
18	Witangga 'Peppermint gum place'		Osmond Gardens; Himeji Gardens <i>wita</i> 'peppermint gum' + -- <i>ngga</i> 'LOC'
19	Pityarrilla 'marshmallow root place'		Glover Playground; Bowling Club; Equestrian Area <i>pityarra</i> Teich 'edible root of the <i>ngunna</i> 'marshmallow'; Wyatt peecharra 'mallow' (a shrub) + - <i>illa</i> 'LOC'
20	Kurrangga 'Blue gum place'		picnic areas; playgrounds <i>kurra</i> 'blue gum' + -- <i>ngga</i> 'LOC' [?? original source. Coora in Tauondi book]
21	Walyo Yerta 'walyo root ground'		Veale Gardens; Rose Garden; Conservatory; Restaurant; tramline <i>walyo</i> 'edible white root resembling a radish' + <i>yerta</i> 'ground'
21 W	Minno Wirra 'Golden Wattle Grove'		Wattle Grove; Princess Elizabeth Playground; Lundie Gardens; oval <i>minno</i> 'golden wattle; wattle gum' + <i>wirra</i> 'forest' Minno was a staple food for the Kaurna.
22	*Wikaparndo Wirra 'netball park'		SA United Church Netball Assoc. Courts <i>wika</i> 'net' (wallaby or fish net) + <i>parndo</i> 'possum skin ball' (used as a football) + <i>wirra</i> 'forest; park'
23	*Wirranendi 'to become wirra'		West Terrace Cemetary; oval; playground; Kingston Gardens; several surviving indigenous plant species including native apricot trees in West Terrace Cemetary. <i>wirra</i> 'forest' + - <i>nendi</i> 'to be trasnformed into'
24	Narnungga 'native pine place'		Adelaide HS; Ellis Park; oval <i>narnu</i> 'native pine' + - <i>ngga</i> 'LOC'
25	Tambawodli 'plain place'	prev. Emmigration Square	sportsground; ANI oval <i>tamba</i> 'plain' + <i>wodli</i> 'house; camp; place'
26	Wilyaru Yerta 'Initiation Ground'	Adelaide Oval	cricket; tennis; Creswell gdns; Pennington Gdns. The Adelaide Oval itself could be named Tardanya Womma 'Adelaide plain' <i>wilyaru</i> 'the final stage of initiation which includes cicatrisation'

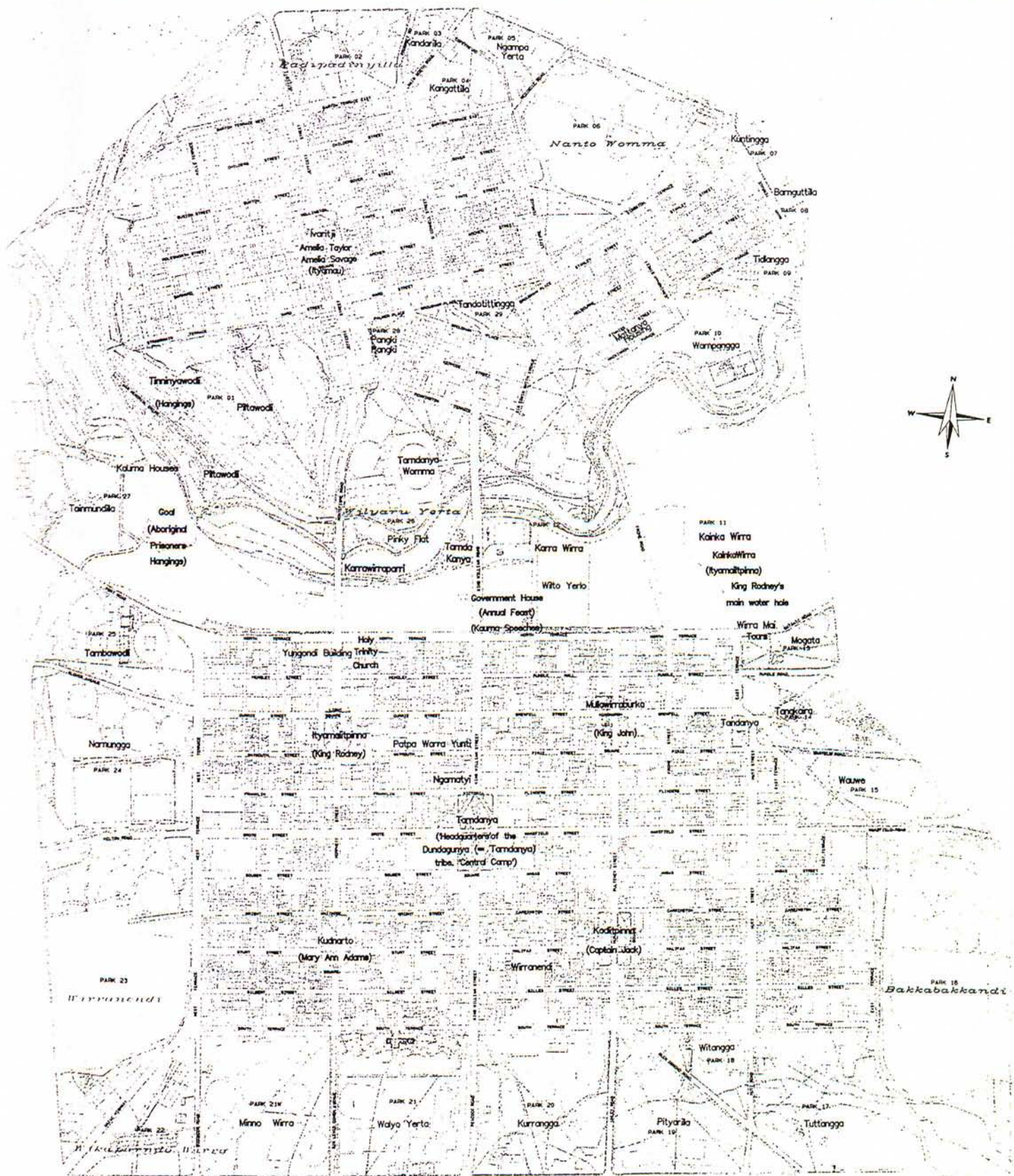
27	Tainmundilla 'mistletoe place'	Bonython Park	Adelaide Gaol; Police Barracks; SES HQ <i>tainmunda</i> 'mistletoe' + <i>-illa</i> 'LOC' Mistletoe was prevalent wherever redgums were located, especially along the Torrens
28	Pangki Pangki name of Kurna tracker & guide	Palmer Place	<i>pangki pangki</i> (meaning unknown) Pangki Pangki accompanied Moorhouse to Lake Bonney and the Rufus River in 1841
29	Tandotittingga 'native lilac place'	Brougham Place	The native lilac flowers on the shortest day of the year - a sign of hope. Note proximity to Adelaide Children's Hospital. <i>tandotitte</i> 'native lilac' + <i>-ngga</i> 'LOC'
	†Tarnda Kanya 'red kangaroo rock'	Elder Park	<i>tarnda</i> 'red kangaroo' (principal totem of the Adelaide clan) + <i>kanya</i> 'rock' being the likely source of Tarndanya, the Kurna name for Adelaide.

Squares

Suggested Kurna name	Current Name	Notes
Ngamatyi (meaning unknown)	Victoria Square	Ivaritji was the source of the name Ngamatyi, spelt Ngamaji in the original sources. She said it was the site where the GPO now stands, also Victoria Square.
Mullawirraburka 'King John'	Hindmarsh Square	<i>mulla</i> 'dry' + <i>wirra</i> 'forest' + <i>burka</i> 'elder'. More is known about Mullawirraburka than any other Kurna person last century. See Gara (forthcoming). Mullawirraburka had 4 wives and his authority was recognised to some degree by the colonists
Kadlitpinna 'Captain Jack'	Hurtle Square	<i>kadli</i> 'dingo; dog' + <i>-itpinna</i> 'father of' Kadlitpinna was also well known to the colonists. His portrait was painted by Angas.
Iyamaitpinna 'King Rodney';	Light Square	<i>ityamaui</i> 'name of student at Piltawodli' + <i>-itpinna</i> 'father of' Iyamaitpinna was one of the first Kurna to meet the colonists. He was Ivaritji's father.
Ivaritji Amelia Savage	Whitmore Square	<i>ivaritji</i> 'misty rain' Ivaritji was most likely the last speaker of the Kurna language. She died in 1929.
Kudnarto Mary Ann Adams	Wellington Square	<i>Kudnarto</i> 'third born if a female'. Kudnarto married Tom Adams in 1848 and died in 1855. She is the ancestor of many Kurna people living today.

* indicates that the term is a neologism (new term) constructed by myself.

† Tarnda Kanya has not been recorded in this form, but has been arrived at through a process of inference and interpretation of sources. The word *kanya* 'rock' is not actually documented in Kurna sources, though it certainly exists in related languages such as Adnyamathanha. Numerous quarries were located on the south bank of the Torrens, including where the Railway Station and the Festival Theatre are now located. It is likely that these sites were the Tarnda Kanya 'red kangaroo rock'.



KAURNA
NAMES

using
King
of the
Country
(Kaurna
Ancestors)

see Names on Map

NEWLY CONSTRUCTED NAMES

- 21 Wirranandi
- 22 Dandipandiyilla
- 22 Wikapandiyilla

ORIGINAL NAMES

- 01 Pitawodi
- 25 Tambawodi
- (01) Timinyawodi
- 11 Karra Wirra
- 12 Karra Wirra
- Tamara Karrawiraparti
- Vi.Sa. Tandanya
- G.P.D. Ngamatyi
- Adelaide Tandanya
- Elder Pk. Tamda Kanya

KAURNA ANCESTORS

- Hind. Sa. Mikawirraburka
- Hurtle Sa. Kodjapinna
- Light Sa. Iyamaltipinna
- Wife Sa. Kudharla
- Wife Sa. Iwarriji
- 13 Mogata
- 14 Tangkara
- 15 Wauwe
- 28 Pangji Pangji

KAURNA NAMED PLANTS

- 03 Kandaria
- 04 Kangattika
- 05 Ngampa Yerta
- 07 Kuntingga
- 08 Bamguttika
- 09 Tidangga
- 10 Wampangga
- 17 Tuttangga
- 18 Witanga
- 19 Pityarika
- 20 Kurrangga
- 21 Wayo Yerta

KAURNA NAMES: CURRENT USAGE

- 06 Nanto Womma
- 16 Bakkabakkandi
- 26 Wiyuru Yerta

Appendix I 3.2: Adelaide City Council Place Naming Proposal Press Coverage.
(The Advertiser Saturday 8 February 1997)

This figure/table/image has been removed to comply with copyright regulations. It is included in the print copy of the thesis held by the University of Adelaide Library.

Appendix I 3.2: Adelaide City Council Place Naming Proposal Press Coverage.
(The Advertiser Monday 10 February 1997 ; Saturday 15 February 1997 : 24)

This figure/table/image has been removed to comply with copyright regulations. It is included in the print copy of the thesis held by the University of Adelaide Library.

Appendix I 3.2: Proposal to Re-name Adelaide Press Coverage.
(The Advertiser Thursday 24 November 1994)

This figure/table/image has been removed to comply with copyright regulations. It is included in the print copy of the thesis held by the University of Adelaide Library.

Appendix I4: Kaurna Names in the Education Sector

Name	Organisation	Date	Comments
Wirreanda HS	DECS	May 1977	<i>wirreanda</i> is said to mean 'place of tall trees' School previously called Morphett Vale East HS named after a property in the area. (pc Kay Snell) ?? from wirra 'forest' + yärnda 'wide; large'
Karrendi PS 'to fly like a bird'	DECS	1979	name supplied by the Geographical Names Board name; changed from Parafield Gardens East PS est. 1969 (pc Liz Blinks 2587276)
Warriappendi Alternative School 'to seek; pick up; find'	DECS	1980	Name chosen by Leila Rankine; Peter Buckskin went to the archives and came back with a series of names; Education Dept. approved the process (pc Greg Winner, 14/5/96)
Tukatja 'little one'	Child Care Centre	early 1980s	(Hemming, 1990: 134) In 1988 the name was changed to Kaurna Plains Early Childhood Centre (Tukatja was operating in 1981)
Kaurna Plains School	DECS, campus of Inbarendi College	1986	
Inbarendi College 'to meet one another'	DECS amalgamation of Craigmore HS, ECHS, PWAC, Smithfield Plains HS, Fremont HS, and KPS	? 1987 or 1988	name promoted by Alice Rigney
Tauondi Inc 'to penetrate; go through'	Aboriginal Community College Port Adelaide	Feb '95	College established in 1973; name changed to Tauondi in 1995, though tauondi had been used as a motto prior to that.
Tirkandi Kauwandilla 'learning in the north'	Principals association in the Elizabeth area.	April 1997	Request via Alice Rigney. A number of suggestions were put forward including <i>Tarkari Taiendi</i> 'building the future'
Tarkari mankondi 'achieving the future'	DECS, Northern Area	11/9/97	Request from Barry Buckskin via Cherie Watkins

Kaurna Names within Inbarendi College

Name	Campus	Date	Comments
Purtendi Festival 'to rejoice'	Kaurna Plains School	3/12/93	Festival celebrating the International Year for the World's Indigenous People 1993
Binna Ingarnendi ¹ "Adult Enquiry"	Elizabeth West Adult Campus, Inbarendi College	1992 or 1993	"a general re-entry program featuring Aboriginal cultural courses" (Brochure, Feb 1994)
Naako Warra 'your (Pl) language'	Binna Ingarendi program, EWAC Inbarendi College	1993	"This English course features the works of Aboriginal poets, playwrights, short story writers and novelists" (<i>Binna Ingarendi</i> brochure, Feb 1994)
Birko Warra Kaurna 'Kaurna language team'	ECHS & EWAC	1994	Kaurna language team consisting of Nunga language specialists, teacher and linguist
Warra Kaurna 'Kaurna language'	Elizabeth City HS and Elizabeth West Adult Campus.	1994	Kaurna language program taught at Year 11 level
Mutyerta 'clothes' < my shirt	Para West Adult Campus	S1 1996	group at Inbarendi College that makes and sells clothing.
Wappiappendi 'make it happen'	Kaurna Plains Early Childhood Centre	Aug. 1997	day of celebration of allocation of funding for renovations; request directed to Cherie who consulted with me.

Kaurna Names within Tauondi College

Name	Program	Date	Comments
Yerta Birko "Men of the earth/soil"	CES funded Landscaping Project;	1992	8 man Aboriginal team who named themselves <i>Yerta Birko</i> -the name emerged during the life of the project (Gray, 1993: 57; pc 22/5/96)

Kaurna Names within TAFE

Name	Program	Date	Comments
Nakkondi 'to see; look; know'			proposed name for Aboriginal TAFE in Southern Area
Kaurna Warra Patpangga 'Kaurna language in the south'	TAFE Kaurna Language course at Warriparinga.	22/7/96	Group learning Kaurna at Warriparinga under the auspices of KACHA named itself.

¹ There is a typographical error in this word as it appeared in the Feb, 1994 Brochure. However, it appeared correctly in the 1996 brochure. (cf *ingarnendi* 'to ask; enquire' T&S)

Kaurna Names within the University of South Australia

Name	Organisation	Date	Comments
Kaurna Higher Education Centre	University of South Australia	24/9/90	new building occupied by the Faculty of Aboriginal and Islander Studies, Underdale Campus; opened by Gough Whitlam & Paul Hughes
Tappa Tangka Manninendi 'Pathways to Excellence'	Faculty of Aboriginal and Islander Studies, Underdale	1992	theme or motto for the Faculty; chosen by Lewis O'Brien when he was working there; appeared on business cards
Ngarkondi 'to eat, drink, enjoy'	Aboriginal Task Force 'Happy Hour'	1992	name chosen by Lewis O'Brien
Taikurendi University High 'to come together in partnership'	prac. teaching program ² , University of South Australia, Salisbury campus	1993	theme for program during 1993; Barbara Fox, a Tiwi student in the program proposed the name; Lewis O'Brien spoke at the opening 12/11/93; T-shirt observed 18/3/94;
Mullerta pudloriappetti 'to send a message'		30/3/94	Colin Bourke, the Dean of Aboriginal Studies requested the names.
Tappa Tangka Manninendi 'Pathways to Excellence'	theme for 1995 National Aboriginal Higher Education Conference	10-15 Dec 1995	conference held by the SA Aboriginal Higher Education Association representing the 3 universities in South Australia.
Yungondi Building 'to give'	Administration Building within new city campus of the University of South Australia	June 1996	"Yungondi Building (pronounced 'Ugondi') - Administration, information and displays, schools, units. Indigenous word meaning to give; impart; communicate." (<i>Hot Property</i> ³ , Issue 2, June 1996)
Nakondi ⁴ Reception 'to see'	Social event for Nunga students in NAIDOC week	9/7/96	See NAIDOC Week program in <i>Neporendi News</i> , June 1996.
Yaitya Meyunna Kanggabrikappetti: Yailtyanna Tarkaritya	Conference theme "Indigenous Management: Concepts for the Future"	16/9/97	Request from Natalie, Yungondi USA via Lewis O'Brien, for Kaurna translation of "Indigenous Management: Concepts for the Future"

²This prac teaching program is the final project for Diploma of Education students, whereby some 200 Year 9 and 10 students are invited into the university for two weeks; teacher education students are asked to devise a philosophy for a school and implement it.

³*Hot Property* - Newsletter of the University of South Australia's Property Unit.

⁴Even though Nakondi bears a close similarity to *nakkondi* 'to see; look' it is likely to be a corruption of Ngarkondi 'to eat; drink; enjoy', the word given to the faculty for such social events by Lewis O'Brien some 6 or 7 years ago (pc Reception, Faculty of Aboriginal Studies, 11/9/96).

Kaurna Names within Flinders University

Name	Organisation	Date	Comments
Yunggorendi 'to give; impart; communicate'	Aboriginal Student Support Unit, Flinders University	29/10/94	
Yunggorendi Mande ⁵ 'Yunggorendi Building'	New Building, Flinders University	5/9/96	Lewis O'Brien delivered a Kaurna speech at the official opening 5/9/96.
Tjilbruke Gallery	Flinders Uni. Art Gallery		

Kaurna Names within the University of Adelaide

Name	Program	Date	Comments
Wilto Yerlo 'sea eagle'	Aboriginal Programs, University of Adelaide	1995	"In 1994 the students, staff and the Aboriginal and Torres Strait Advisory Board began talking about a distinctive name and image for Aboriginal Programs" (<i>Wilto Yerlo</i> newsletter, August 1995: 1)
Mattanya Housing Association Inc. 'owner'	Aboriginal and Torres Strait Islander student accommodation, Finnis St, Nth Adelaide.	Aug. 1996	Wilto Yerlo & CASM Logo Competition launched in Aug. 1996.

⁵ The name *Yunggorendi Mande* is a combination of Kaurna and Ngarrindjeri. The Kaurna word *yunggorendi* 'to give; impart; communicate' is taken from the name of the Aboriginal Support Unit at Flinders Uni. The second word *mande* 'native hut; house' (Meyer, 1843:____) is taken from Ngarrindjeri. The combination is an unfortunate one. Either of the Kaurna words *manti* 'expressing inability or unsuccessfulness' and *mandi* 'to draw; pull' could well have the same original pronunciation as Ngarrindjeri *mande* 'house' and the better known *manta* 'lie; untruth' is perhaps too close for comfort. Used in combination with 'give', *yunggorendi manta* means 'giving lies'; *yunggorendi manti* 'unable to give; unable to inform', both meanings far-removed from the purpose of Yunggorendi.

Appendix I5: Aboriginal Organisations and Administrative Entities With Kaurna Names

Name	Organisation	Date	Comments
Tjilbruke Track Committee	based at the South Australian Museum	1981	developed from the non-Aboriginal Tjilbruke Monuments Committee established in 1971 (see Hemming, 1990: 134-136)
Ngurlongga Nunga Community Services Centre	Tjilbruke Track Committee	Dec. 1986	Georgina Williams was the driving force; opened by Susan Lennehan and DOSAA; plaques raised commemorating Tjilbruke
Kura Yerlo	Aboriginal Community Centre, Largs Bay	1986	kura 'near' + yerlo 'sea' in reference to its location overlooking the sea; named by Lewis O'Brien
Kaurna Aboriginal Community and Heritage Association Inc.	Kaurna heritage committee	?1988	Originally the Kaurna Heritage Committee. Re-named KACHA Inc.
Bulto Warriappendi	proposed Archeological Subcommittee of KACHA Inc.	21/11/96	I put forward the name in the course of discussion with Paul and Naomi Dixon.
Tandanya	Aboriginal Cultural Institute	1/10/89	art gallery and venue for workshops, performances, lectures, launches etc.
Tandanya Cafe		1989	located on Tandanya premises, but separate business
Konanda	Aboriginal Resource and Welfare Centre Inc.	late 1980s	Note the perpetuation of typographical error in Wyatt (1879). Should be kouanda = kauanda 'north'. Renaming of longstanding Aboriginal organisation previously called <i>Daen Meli Hilita</i> ¹ ; new name chosen by Muriel van der Byll.
Neporendi 'to accompany'	Aboriginal Forum Inc. Noarlunga	29/7/92	ATSIC funded organization providing a range of service programs, particularly for youth and elderly Aboriginal people.
Kaurna	ATSIC Regional Council	1990 - 1994	
Kaurna Ward	ATSIC	1994	in 1994 the Kaurna and Moorundie Wards were amalgamated into the Patpa Warra Yunti Regional Council

¹The name Daen Meli Hilita was said to have also been a Kaurna name (pc Konanda Aboriginal Resource and Welfare Centre, 30/4/96) but was renamed 6 or 8 years ago because the previous name sounded like "Dame Nellie Melba". The name Daen Meli Hilita certainly does not look like anything in the known Kaurna sources. Its origins remain obscure.

Patpa Warra Yunti 'south language together'	ATSIC regional council	Feb. '94	patpa 'south' + warra 'language' +Ngarrindjeri yunti 'together'; a name was sought which was inclusive of both Kurna and Ngarrindjeri peoples conceptualised as 'Southern people talking together'
Warriparinga Steering Committee	Kurna organisation		Warriparingga 'Sturt River'. Body set up to oversee development of the site.
Warriparinga	Interpretive Centre Inc	10/10/95	Incorporated body set up to develop the Warriparinga site on Laffer's Triangle as a Kurna interpretive centre to "assist the KHC Inc. to raise awareness and appreciation of Aboriginal Kurna culture, heritage, dignity and legitimacy amongst Kurna and the community in general"
Friends of Warriparinga	community group	1991	Peg Horner rang Aboriginal Education Unit enquiring about the name for Laffers Triangle.
Lartelare Kudlyo Coalition	group working for the return and rehabilitation of Kurna land at Glanville	early '95	Lartelare 'name of Veronica Brodie's great grandmother' + <i>kudlyo</i> 'black swan' totem of the Port Adelaide area

Appendix I6: Aboriginal Language and Cultural Bodies with Kurna Names

Name	Organisation	Date	Comments
Yaitya Warra Wodli 'indigenous language centre'	S.A. Aboriginal Language Centre	26/2/93	Kurna speeches at the launch; opened by Lyn Arnold, Premier of SA
Nendi Program 'to transform'	Accompany Outdoors Cross-cultural program	1993	The Nendi program is facilitated by Lester Rigney. Named by Lester in consultation with Lewis O'Brien.
Warra Kattendi Singers	Nunga singing group	1994	Sang Christmas carols in English and Pitjantjatjara at Alberton Primary School Carols Night 16th Dec. 1994
Narna Tarkendi 'the door is open'	Australian Indigenous Performing Arts Coalition Ltd.	23/2/95	New name launched at Tandanya
Ngunyawaieti 'play; dance; corroboree'	Nunga Come Out Youth Arts Festival	24 Mar - 9 Apr. 1995	workshop program run for school groups in the parkland opposite Tandanya - featured a variety of artists including Yolngu dancers from Yirrkala
Yerthoappendi 'to bring up; rear; educate'	program of activities run by Port Adelaide Public Library Service	July 1995	
Tindo Karnkendi 'fun day'	Fringe Festival	Feb./Mar. 1996	<i>tindo</i> 'day'+ <i>karnkendi</i> 'to laugh' Family Day program; Leanne Buckskin; Muriel van der Byll
Inbarendi 'to meet'	Fringe Festival	Feb/Mar 1996	gallery assembled by Indigenous artists from across Australia; Leanne Buckskin/Muriel van der Byll
Warra Kattendi ¹ 'spread the word/ message'	Nunga social event organised by Narna Tarkendi and the Kurna Oral History Project, Semaphore Workers Club	23 Aug. 1996	Kurna welcome by Cherie Watkins; Veronica Brodie spoke about Aboriginal history of Port Adelaide; Aboriginal bands and Yolngu Bunggul (Dances of NE Arnhemland).
Warra Kattendi Kauwandilla 'Spreading the word in the north'			Northern Suburbs Family Resource Centre; Northern Metropolitan Aboriginal Council. Poster designed by Edward Weetra (Bucky)
Tangka Ngadluko Warra 'the heart of our language'		29 April 1997	Kurna language speakers' association. Idea put forward by Lester Rigney.
Paitya Dance Group <i>paitya</i> 'deadly'	Kurna performing arts group	1998	Named by Karl Telfer. Name appears on a T-shirt with logo.

¹Whilst the name was spelt correctly on the flyer advertising the event, it was inadvertently mis-spelt *Warra Takkendi* on the program distributed at the event as a result of metathesis of the 't' and 'k'.

Appendix I7: Sporting Clubs and Youth Groups with Kaurna Names

Name	Organisation	Date	Comments
Kaurna Plains Football Club		early 1980s	(Hemming, 1990: 134)
Tappa Inbandi 'pathway to meet'	Youth program similar to 'Blue Light' discos	1991	Alice Rigney suggested they look in Kaurna language sources at KPS for a name. Display at EWAC Careers Open Day 18/3/94
Kaurna Warriors	Youth Group	1994	coordinated by Frank Wanganeen
Kumangka 'together'	State Conference Network Youthworkers Aboriginal Corp.	May 1995	conference to discuss Youth Training Strategies; named by Coordinating Committee - Neville Highfold, John Brown, Frank Wanganeen
Karrarendi Adults Program 'to be proud'	sports club based at Kura Yerlo	1995	see Kura Yerlo Centre Newsletter Vol.6 Issue 1 Dec.95 <i>karrarendi</i> 'to be proud; haughty' - program for Nunga people with disabilities
Kumangka 'together'	Nunga Youth Group coordinated by Frank Nam	Nov. 1995	Group named after the conference held earlier in 1995
Paruparruappendi 'to place one's self in an attitude to challenge'	Northern Metro Netball Team	1996	Request directed to Pearl Nam.
Wiltunna 'eagles'	'Eagles' netball team	May 1996	
Tarni Burkanna ¹ 'people of the surf'	Boardriders Association, Moana	June 1996	Request via Georgina Williams. Name put forward by RA, options discussed within the Kaurna Warra Patpangga group.
Warri Yeltanna Wanggandi 'The Wind blows fresh'	Youth group based at Kura Yerlo	June 1996	contacted by Lewis O'Brien looking for a Kaurna expression for 'The winds have changed'
Padnipadninya 'running'	Nunga sports body - athletics club in the city.	July 1996	Pearl Nam's nephew requested the name. Auntie Pearl bestowed the name after finding it in T&S.
Banba Banbalya Forum 'Conference'	Conference with theme "Youth and Community", Salisbury Council Chambers	14-15 Oct. 1996	Conference opened with Kaurna speech given by Cherie Watkins
Yerliko Taikurringga 'belonging to males' or '(what) males have in common'	Name for new Kaurna men's group	2/9/97	Karl Telfer consulted me for a name for a men's group, formed to discuss issues of common interest.

¹Unfortunately the name appeared as Tarni-Burkama within *Neporendi News*, June 1996. The name was mis-spelt all four times that it appeared within the notice. The spelling Tarni-Burkama has resulted from a mis-reading of the double 'nn' as 'm'. This error was brought to the attention of KACHA Inc. who were acknowledged for researching the name.

Appendix I8: Aboriginal Cultural Tourism Agencies & Tours

Name	Organisation	Date	Comments
Pilyabilya 'butterfly'	private operator	post 1988	bush walks conducted by Waldo Bushman 3731687 <i>pilyabilya</i> 'butterfly' (Williams)
Nendi 'to transform'	Accompany Outdoors	1993	Cross-cultural awareness program established by Lester Rigney. Camping trips on Tjilbruke Trail.
Piradli Trail 'bare; bald'	Belair National Park	1995	proposed Kaurna walking trail; name suggested by South Australian Museum on enquiries made by Malcolm Lane; <i>piradli</i> 'bald; bare' (Lit. moon-like)
Wirra Mai 'bush foods'	Private operator, runs tours in Botanical Gardens	Jan 1996	Registered business name - tours run by Christine Wilkinson, former EWAC student, Kaurna program
Tauondi Cultural Agency	Tauondi Inc. - runs tours at Cleland, Adelaide Zoo & Botanical Gardens	1998	Agency set up to provide employment for graduates of Tauondi Cultural Instructors and Tourism course
Inggarnendi Tours 'to enquire'	Tandanya	Feb 1998	Tours to the Tandanya, the SA Museum and Artlab run during the 1998 Festival of Adelaide
Tarnda 'red kangaroo' Pingko 'bilby' Pilta 'possum'	Tandanya	18 March 1998	Request for names for tours run by Tandanya.

Appendix I9: Newsletters with Kurna Names

Date of First Issue	Name of Newsletter	Place of Publication or Distribution	Comments
Jan. 1948	<i>Tarndanya</i>	Newsletter of Adelaide Bushwalkers	<i>Tarndanya</i> Vol.1, No.1 Jan. 1948; still published (latest issue June 1996)
	<i>Tandanya Warra Yellakka</i>	The Newsletter of the National Aboriginal Cultural Institute Inc.	my issue - November 1994 "Warra Yellakka means 'Language Today' in Kurna language"
? July 1992	<i>Neporendi News</i>	Newsletter produced by Noarlunga TAFE	monthly newsletter "the local Nunga paper keeping you up to date with what's happening"
1994	<i>Turkondi</i>	Resource Booklet <i>Kura Yerlo</i>	contact Tammy Turvey, Kura Yerlo
August 1995	<i>Wilto Yerlo</i>	Newsletter of the Aboriginal Programs Unit of the University of Adelaide	
12th Aug. 1994	<i>Wadu</i>	newsletter produced by Kurna Plains campus of Inbarendi College; prior to Aug.1994 it was unnamed.	reports on coming events relevant to Nungas; extracts from KPS students' work; <i>wadu</i> 'communion, partnership; together; in communion with' <i>wadu</i> 'noise; a moment or pause in the song of the Mari Meyu, where they give a low, deep shout at the end of the song'
Dec. 1993	<i>Warrayungondi</i> 'to tell; inform'	quarterly newsletter produced by SA Health Commission directed at Aboriginal employees	newsletter provides information on Aboriginal employment developments; request from Sonia Walters 2266237 Health Commission 12/10/93; 2 issues produced (Dec. 1993 and May 1994) before funding was cut
May 1996	<i>Wadu Kawandilla</i>	Aboriginal Resource Folder - Northern Suburbs Family Resource Centre Inc.	<i>wadu kawandilla</i> 'together in the north' Eunice Wanganeen consulted me on 21/5/96 re <i>wadu kawanda</i> - a name she had already chosen.
28/8/96	<i>Pudloriappendi</i>	FACS Newsletter	<i>pudloriappendi</i> 'to send word; give notice'

Appendix J1: Kurna Speeches Delivered (1991-1997)

Date	Speaker	Event	Content of Speech
? Oct '91	Lewis O'Brien	Unaipon Lecture	
? May '92	Lewis O'Brien	Public Lecture by David Suzuki, Entertainment Centre Hindmarsh	Welcome to Kurna country Used greeting <i>Ninna marni</i> ? Called David Suzuki <i>Karnu Meyu</i> 'Mountain of a Man' which pleased him very much.
26/2/93	Snooky Varcoe	Official Opening Yaitya Warra Wodli SA Aboriginal Language Centre	Welcome to official guests Importance of language revival See Appendix J2.2. Speech written in English by Snooky, translated into Kurna by the writer.
11/9/93	Snooky Varcoe Muriel Van der Byll	Aborigines to the World Concert Festival Theatre	Snooky - welcome to the concert Welcomed performers Muriel - welcome to official guests
22/10/93	Lewis O'Brien	<i>Mabo and Land Rights</i> - Mick Dodson Unaipon Lecture on Social Justice for Indigenous People Brookman Hall USA	Welcome to Kurna country Welcome to the speaker, Mick Dodson
1993	Snooky Varcoe	Launch of <i>Tucker's Mob</i> KPS	Speech in English; impromptu remarks in Kurna - introductions, welcome
1993	Nathan Kite	event at Carclew - Community Arts, North Adelaide	
18/3/94	Nathan Kite Snooky Varcoe	Careers Open Day Elizabeth West Adult Campus	Nathan - Welcome to Kurna Country Snooky - Welcome and Recitation of Poem <i>Warrabarna Kurna</i> in both Kurna and English
3/9/94	Josie Agius	Mother Tongue Multicultural Arts Project, Old Courthouse Port Adelaide	Welcome to Kurna country <i>Marni na budni</i> <i>Ia pangkarra Kurna</i> etc.
2 yrs ago?	Nathan Kite	?? occasion Mary McKillop College ?	Welcome to Kurna Country
7/9/94	Snooky Varcoe	Aboriginal Culture Week, EWAC	Welcome to Kurna Country impromptu remarks
Oct 1994	Josie Agius	Opening of Installation created by Vicki Crowley at Underdale, USA	Greeting: <i>Ninna marni</i>
29/10/94	Lester Rigney	Opening of Yungorendi, Flinders University	Spoke for about 5 minutes in Ngarrindjeri, Narrunga and Kurna; tutored by Lewis O'Brien
9/12/94	Snooky Varcoe	Graduation Ceremony, KPS Launch of <i>Tudno Dreaming</i>	Speech handed out certificates Students sang Kurna songs: <i>Palti Tjilbruke</i> <i>Ngai Pingyarendi Wodlianna</i>
18/12/94	Cherie Watkins	Spirit Festival, Waterways Farm	speech + songs

Dec 1994- Jan 1995	Snooky Varcoe	Adelaide Zoo Tours twice a week for 6 weeks (every Wed)	Introduced self Welcome to Kaurna country (very brief)
23/2/95	Katrina Power Nathan Kite	launch of Narna Tarkendi the Australian Indigenous Performing Arts Coalition Ltd, Tandanya	Katrina: <i>Mimins and Kornis, Ninna Marni</i> (Kaurna greeting with Ladies and Gentlemen in Ngarrindjeri) Nathan: speech of welcome developed at KPS in 1993
July 1995	Lewis O'Brien	Peace Corps, Rundle Mall.	Welcome to Kaurna country.
21/8/95	Lewis O'Brien	talk at Tandanya	Joint public lecture with Waldo Bushman, organised by Gerald McBride, University of Adelaide
30/8/95	Simon Lampard Katrina Power	10th Anniversary Celebration, KPS	Greeting <i>Ninna marni</i> ?
6/9/95		EWAC Focus Day	
20/10/95	Lewis O'Brien	Environment Conference, Flinders University	Very brief welcome to Kaurna country; Charlie Perkins gave the main opening address
	Lewis O'Brien	Wilto Yerlo official opening and open day	
26/10/95	Alice Rigney	NLIAA Language in Focus Forum: "Aboriginal Languages in Schools"	short speech of welcome & introduction <i>Na marni</i> <i>Ngai Alitya</i> <i>Ngai Point Pearceunangko</i> <i>Natta ngai Etheltonngga tikkandi</i>
9/11/95	Cherie Watkins	Name change ceremony: EWAC -> PWAC	Speech of welcome and introduced songs ; Students introduced themselves with Kaurna names; Kaurna students sang 5 Kaurna songs
19/11/95	Lewis O'Brien	Crime Prevention Conference	Opening of conference 15-20 words consulted the writer prior to delivery
Nov. 1995	Cherie Watkins	Semaphore Workman's Club	Presentation to Vincent from US on screening of video <i>The Color of Fear</i>
22/11/95	Trisha Agius	DECS: LOTE Promotion Australian Mineral Foundation, Glenside	Self introduction Comments about learning Kaurna. Consulted me for corrections to grammar (see Appendix J2.3).
8/12/95	Cherie Watkins	PWAC Graduation Shedley Theatre Elizabeth Centre	
	Lewis O'Brien	Wilto Yerlo Preselection	Welcome to Kaurna country
27/1/96	Cherie Watkins	Warriparinga Open Day	Speech of welcome; Sang <i>Palti Tjilbruke</i>
week1 96	Trisha Agius	visit by Tibetan Monks	Speech of welcome Students sang two songs.
3/2/96	Cherie Watkins	Australian Women's Party meeting, Otherway Centre, Adelaide	Speech of welcome

Feb-Mar 1996	Cherie Watkins Rob Amery	David Havercroft & Eleanor Suisse's Ruins of the Future Installation for Festival of Adelaide	See section 9.2.8.2. 6 minute loop tape recorded; content of tape vetted and supported by Fred Warrior, acting Chair of Kaurna Heritage Committee
4/3/96	Cherie Watkins	Opening of National Enquiry into the Separation of Aboriginal and Islander Children from their Families	Welcome to Kaurna country and to the enquiry (see Appendix J2.4). Welcoming of Commissioners 'The campfires ...' from YWW opening 'The government scattered us but we're still here'
9/3/96	Cherie Watkins	International Women's Day march	
11/3/96	Josie Agius	Local Government Assoc. Conference, Convention Centre	Welcome to Kaurna country; introduced self as a Kaurna elder; Josie's input organised by Vincent Buckskin
17/3/96	Cherie Watkins	Australian Women's Party, Otherway Centre	
Mar. 1996	Trisha Agius	launch of an exhibition at Tandanya	
27/3/96	Cherie Watkins	DECS Language Revival curriculum project launch	Recorded on tape
1/4/96	Cherie Watkins	Indigenous Teachers Conference	
13/4/96	Cherie Watkins	Launch of CD/Cassette Album <i>Within Our Reach</i> by Chester Schultz	Welcome to Kaurna country <i>Sang Marnkutye Ngarpa Idlanna</i> 'Three Little Mice' Put together at short notice
17/4/96	Lewis O'Brien	Coast to Coast - Australian Coastal Management Advisory Group	short speech Welcome to Kaurna country Welcome to the conference I speak as an ambassador of the Kaurna people
21/4/96	Cherie Watkins	International Women's Conference	
12/5/96	Nan Mohi	Berean Church Kaurna Plains School Elizabeth	Mother's Day service: <i>Warratti! Ngangkinna Meyunna</i> 'Quiet please! Ladies & Gentlemen' <i>Tindo ia Tindo Ngangkitta</i> 'Today is Mother's Day'
16/5/96	Cherie Watkins	PWAC Nunga Room Opening	Welcome to Kaurna country Official opening of Nunga room. Spoke about the mural introducing salient vocabulary eg <i>Yura</i> 'rainbow serpent'; <i>Wodliparri</i> 'Milky Way' etc. (see Plate 1: iv).
16/5/96	Lewis O'Brien	PWAC Nunga Room Opening	Spoke about <i>taingi</i> 'strength' Ended with <i>ngaityo yungandalya</i> 'thank you'
31/5/96	Lewis O'Brien	gathering of Judges	welcome to Kaurna land requested a 'spiritual blessing'

12/6/96	Cherie Watkins	Tour Guide Operators Meeting, Tauondi Tourist Agency	welcome in Kaurna on behalf of the Kaurna people
24/6/96	Lewis O'Brien	Conference: Directors of Aboriginal Organisations, Grosvenor Hotel	Welcome to Kaurna country
24/6/96 to 29/6/96	Karl Telfer	Tracking Project associated with the International World Indigenous Peoples Conference on Education, Albuquerque, New Mexico, USA.	Brief speech of introduction in Kaurna prior to the performance of Aboriginal dances.
8/7/96	Cherie Watkins	Elizabeth Council Chambers	Flag-raising ceremony, NAIDOC week.
8/7/96	Lewis O'Brien	Adelaide Town Hall	Flag-raising ceremony, NAIDOC week appears on video <i>naidoc 1996 south australia</i> . produced by the Nunga Video Course, facilitated by the Media Resource Centre
8/7/96	Lewis O'Brien	talk with Xavier Minecon, ABC Radio	talk about Kaurna country, history etc Opening words in Kaurna.
10/7/96	Lewis O'Brien	Multicultural Community Councils evening, Tandanya	Opening - welcome to Kaurna country
12/7/96	Katrina Power	NAIDOC Ball, Tandanya	4 or 5 words of welcome in Kaurna
1/8/96	Cherie Watkins	Children's Peace-full-Environment Foundation, steps of Parliament House.	Celebration of Youth conference (yearly event) opened by Cherie who gave a welcome on behalf of the Kaurna people, followed by Dean Brown, the Premier of SA and Henry Ninio, the Lord Mayor of Adelaide. Organizers approached Tauondi who asked Cherie. See Plate 1: v.
5/8/96	Lewis O'Brien	Old Port Adelaide Arts	Speech of welcome.
6/8/96	Cherie Watkins	Aboriginal Cultural Tourism meeting, Tauondi	Cherie opened the meeting with a short speech of welcome: <i>Yunganna, Yakkannanna!</i> 'Brothers and sisters..' etc.
6/8/96	Lewis O'Brien	Inaugural meeting of the combined Enfield-Port Adelaide council.	Lewis's speech began <i>Marni na budni Kaurna yerta</i> 'Welcome to Kaurna country' and closed with <i>Ngaityo yungandalya</i> 'Thank you very much'. Within the speech he explained key Kaurna terms including <i>yerrakatarta</i> 'At random', <i>banbabanbalya</i> 'conference', <i>mankollankolla</i> 'ambassador', <i>kumangka</i> 'together', <i>nainmorendi</i> 'to stick together' and <i>inbarendi</i> 'to meet'.
8/8/96	Lewis O'Brien	ABC program with Xavier Minnecon, Collinswood	

9/8/96	Lewis O'Brien	Warra Kattendi Group, Port Adelaide	
12/8/96	Cherie Watkins	Aboriginal Languages Conference, Balyana Conference Centre, Clapham.	Speech of welcome. About 40 people drawn from Aboriginal language programs across the state in attendance. Speech was videotaped for inclusion within the DECS video <i>Warranna Purruna; Pa:mpi Tungarar; Living Languages</i> . (See Appendix F4)
12/8/96	Lewis O'Brien	SAACOSS Aboriginal Conference, Adelaide Hills	Speech of welcome
23/8/96	Cherie Watkins	Social event, celebration of Port Adelaide Oral History Project, Semaphore Workman's Club	Kurna speech of welcome and recognition of the oral history project. Event organised by Warra Kattendi & Narna Tarkendi. Aboriginal bands and dancing (Yolngu bunggul from NE Arnhemland).
	Cherie Watkins	Indigenous Teachers Association of South Australia (ITASA) conference	Kurna Speech of Welcome
2/9/96	Cherie Watkins	Flag Raising, Enfield Primary School	Kurna speech of welcome
2/9/96	Cherie Watkins	Launch of Aboriginal Perspectives Across the Curriculum (APAC), and Buck McKenzie's songs. Aboriginal Education Unit, Enfield.	Kurna speech of welcome Enfield PS students sang <i>Kondolli & Tiritpa</i>
4/9/96	Preston Curzon	Aboriginal Cultural Week Celebration, Kurna Plains School	Welcome to Kurna country and Kurna Plains School.
4/9/96	Alice Rigney	Aboriginal Cultural Week Celebration, Kurna Plains School	Alice greeted the school assembly with <i>Na marni?</i> They responded with <i>Ninna marni Ngarpadla Alitya</i> . She then introduced the official guests in turn as follows: <i>I'd like to introduce you to Kauwawa Rob</i> [Rob Lucas, Minister for Education]. Students responded <i>Ninna marni Kauwawa Rob</i> . etc.
5/9/96	Lewis O'Brien	Opening Yunggorendi Mandi, Flinders University	Speech of welcome.
5/9/96	Cherie Watkins	Port Mural Project, Port Adelaide	<i>Martuityangga meyunna Kurna ngai wanggandi ngaityo yungandalya, yakkanandalya</i> . 'On behalf of the Kurna people I say thank you.'
6/9/96	Lewis O'Brien	Indigenous Land Corporation	Speech of welcome.
2/10/96	Cherie Watkins	Milikapiti Messages Through Time Art Exhibition, Flinders Art Museum	Exhibition opened with Kurna speech of welcome to Kurna country on behalf of the Kurna people.

14/10/96	Cherie Watkins	Banba Banbalya Forum, Salisbury Council Chambers	Conference opened with Kurna speech of welcome
24/10/96	Alice Rigney Cherie Watkins	AILF Launch, Tandanya	Speech of introduction and welcome
5/11/96	Lewis O'Brien	Adelaide Libraries Conference	Speech of welcome.
12/11/96	Josie Agius	Launch of <i>Bullbar Tours</i> , a play by Eva Johnson, Port Adelaide wharf shed.	Introduced self. Welcome to this play (palti).
16/11/96	Trish Agius	Children's event, Noarlunga Hall, Gawler Street	Opening speech of welcome. Performance by Tjilbruke Dance Group. Multicultural event.
17/11/96	Cherie Watkins	Exhibition on Kurna History by Brian Callam, Cummins House, Novar Gdns.	Opening speech of introduction and welcome.
17/11/96	Cherie Watkins	Launch of Basketweavers Conference, Tandanya	Opening speech of introduction and welcome to Kurna country.
20/11/96	Lewis O'Brien Cherie Watkins	Kumarangk: the Untold Story public forum, Maughan Church.	Speeches of welcome to Kurna country (Kurna yerta). Marcia Langton expressed thanks to the Kurna people for the welcome to their country.
25/11/96	Cherie Watkins	Launch of the 'Long Walk' to Kumarangk, Victoria Square.	Welcome to Kurna country. Cherie also sang <i>Tangkuinya Battiringa!</i> 'Breathe in the Dreaming' Adult students sang <i>Taikurtinna</i> . 'The family song'
25/11/96	Paul Dixon Naomi Dixon	The 'Long Walk' to Kumarangk, Day 1, Warriparinga campsite	Paul and Naomi, as custodians of the Laffers Triangle Kurna heritage site welcomed walkers and friends to Warriparinga. Brief speech of welcome.
25/11/96	Cherie Watkins	The 'Long Walk' to Kumarangk, Day 1, Warriparinga campsite	Welcome to Kurna country.
26/11/96	Cherie Watkins	The 'Long Walk' to Kumarangk, Day 2, Clarendon campsite	Welcome to Kurna country. Spoke about the campsite at Clarendon and associations with Ivaritji.
5/12/96	Lewis O'Brien	Archaeology Conference, Normanville	Speech of welcome.
6/12/96	Lewis O'Brien	Post-Graduate Students Association, University of Adelaide	Opening
7/12/96	Cherie Watkins	Anti-Racism rally, Parliament House	Kurna welcome.
7/12/96	Lewis O'Brien	Archaeology Conference	Welcome to Kurna country; conference opening.

12/12/96	Donna Abdulla	Tauondi Graduation Ceremony, Refectory, University of Adelaide	1 page speech of introduction and personal reflections on time at Tauondi, translated into English by Cherie Watkins who gave some words of praise and thanks in Kurna.
Dec. 1996	Alice Rigney Pathma Iswaran	New Zealand	Introduced themselves in Kurna at Maori gatherings during their tour of New Zealand, Maori language revival.
31/1/97	Trisha Agius Cherie Watkins	"Public & Proud" visit of Amanda Vanstone to KPS	Speeches of welcome to Kurna Plains School and to Kurna lands. Sang <i>Kondolli ga Tiritpa</i> and <i>Ninna Marni?</i>
5/2/97	Lewis O'Brien	FACS Aboriginal Unit, Elders Meeting, McLaren Vale	Speech of welcome.
10/2/97	Lewis O'Brien	Adelaide City Council	Welcome
12/2/97	Eileen Wanganeen	Indigenous Languages Meeting, Aboriginal Education Unit Enfield.	Eileen introduced herself in Kurna.
23/2/97	Lewis O'Brien	Unley Museum Opening	Speech of welcome.
27/2/97	Lewis O'Brien	Judges Seminar, Nankuwarrin Yunti	Opening
4/3/97	Lester Rigney	University of Technology, Sydney	Visiting academic lecturing in the Introduction to Aboriginal Studies (350 students) - opened address in Kurna.
8/3/97	Cherie Watkins	International Women's Day March	Opening speech - Kurna welcome.
13/3/97	Lewis O'Brien	Reconciliation Meeting, Maughan Uniting Church.	Opening speech - Kurna welcome.
23/3/97	Lewis O'Brien	19th International Prevention of Suicide Conference, Bonython Hall.	Opening speech - Kurna welcome.
24/3/97	Lester Rigney	Artwork display, Take Over '97, Botanical Gardens	Launch of artwork display created by students from Alberton PS. Welcome to Kurna country.
30/3/97	Edmund Wanganeen	Reconciliation March.	A portion of Edmund's Kurna speech was featured on ABC TV news 30/3/97
5/4/97	Josie Agius	Port Adelaide Community Arts	Opening speech - Kurna welcome.
10/4/97	Lewis O'Brien	Launch of new name for Aboriginal FACS team and Division	Kurna welcome. <i>Yaitya Tirramankotti</i> 'Indig Prevention' <i>Tirramangkondi</i> 'defending'
13/4/97	Cherie Watkins	Aboriginal Family Day, Bonython Park.	Veronica Brodie welcomed people to the event in English. Cherie did an impromptu translation of Veronica's speech.
21/4/97	Lewis O'Brien	Federation Centenary Convention, Parliament House	Opening speech - Kurna welcome. Reported in <i>The Advertiser</i> , Monday April 21 1997: 4. See Appendix J2.5.

22/4/97	Cherie Watkins Katrina Power	Reconciliation Meeting ¹ , Salisbury Council Chambers	Cherie gave opening speech - Kurna welcome. Katrina said a few words in Kurna.
	Cherie Watkins	Women's International League for a Peaceful Future, Tandanya	Opening speech - Kurna welcome.
16/5/97	Cherie Watkins	Kumarangk Coalition screening of 'Long March' videos	Opening speech - Kurna welcome. <i>Sang Tangkuinya Battiringa!</i>
20/5/97	Cherie Watkins	Reconciliation Forum, City West campus, USA.	Opening speech - Kurna welcome.
1/6/97	Karl Telfer Georgina Williams	Colebrook Home reunion, Blackwood.	Kurna welcome by Karl followed by Kurna greeting and opening speech in English by Georgina Williams and reading of her poem <i>Homecoming</i> .
1/6/97	Cherie Watkins	TOC-H event, Light Place, Thebarton.	Kurna welcome.
5/6/97	Eileen Wanganeen	Teaching Aboriginal Languages Conference, Balyana	Opening speech - Kurna welcome. Read out group letter written in Kurna to PM John Howard re apology. <i>Sang Warranna Munaintya.</i> followed by speech from Rob Lucas, SA Minster for Education.
6/6/97	Lewis O'Brien	Launch of <i>Bringing Them Home</i> 'Stolen Generations' report, Tandanya.	Opening speech - Kurna welcome.
10/6/97	Alice Rigney Travis Varcoe	Public Education Week Event, Kurna Plains School. Sponsored by the Australian Education Union.	Opening speech in Kurna by Alice Rigney, followed by a longer speech in English. Short welcome speech in Kurna and English by Travis. Kurna songs sung by KPS and KPECC children. Main address given by Assoc. Prof. Paul Hughes from Yunggoendi.
June 1997	Cherie Watkins	Family Wellbeing Banquet night, The Pas, Manitoba Canada	Speech of introduction.
22/6/97	Lewis O'Brien	Commemoration service, Pilgrim Church	Speech of welcome. 20 yrs since Inaug. of Uniting Church 130 yrs since opening of Pilgrim 160 yrs since first services held in Adel.
7/7/97	Lewis O'Brien	NAIDOC Week Flag Raising Ceremony, Adelaide City Town Hall	Speech of welcome.
7/7/97	Cherie Watkins	NAIDOC Week Flag Raising Ceremony, City of Playford, Davoren Park.	Speech of welcome.

¹ Meeting attended by the three current mayors of Gawler, Munno-Para and Salisbury councils, Bruce Eastick, Martin Lindsal and David Plummeridge respectively. A number of Kurna elders, including Auntie Phoebe Wanganeen and Auntie Coral Wilson also attended.

7/7/97	Lewis O'Brien	Inaugural AGM & launch: Celebrating Cultural Diversity Coalition, Tandanya.	Speech of welcome.
7/7/97	Cherylynne Catanzaritti	NAIDOC Week Flag Raising Ceremony, Broadmeadows PS	Speech of welcome.
8/7/97	Lewis O'Brien	Higher Education Research & Development Conference, Grand Hotel, Glenelg.	Speech of welcome.
9/7/97	Cherie Watkins	An Evening of Sophia, fundraiser and screening of the "Long Walk"	Speech of welcome.
10/7/97	Cherie Watkins	Opening YWCA Community House, Rollison St. Elizabeth Vale	Welcome speech; blessing on the house which honoured the four points of the compass. Cleansing ceremony with smoke from peppermint gum.
10/7/97	Georgina Williams Lester Rigney	Launch of ANTaR (Australians for Native Title and Reconciliation), Maughan Church	Georgina: "Ninna marni" spoke of her wish to be able to say more next time after studying the language. Lester: ended his speech with "Ngaityo yungandalya, yakkanandalya"
11/7/97	Lewis O'Brien	Peace Corps, Rundle Mall.	Speech of welcome.
13/7/97	Alice Rigney	NAIDOC in the North - Family fun day	Welcome to Kaurna lands, to Kaurna Plains School. Thanks for coming.
16/7/97	Lewis O'Brien	Marion Community Hall	Welcome in Kaurna. Spoke about Kaurna people.
19/7/97	Cherie Watkins	Women's Spirit Camp, Camp Coorong	Welcome in Kaurna.
21/7/97	Lewis O'Brien	Memorial service for Dr Hugh Bray, Pilgrim Church.	Kaurna Eulogy ² I assisted in the Kaurna translation of this speech.
27/7/97	Cherie Watkins	25th Anniversary of Rock Mass, Scott's Church, Goodwood Rd.	Speech of welcome in Kaurna
31/7/97	Georgina Williams Lewis O'Brien Alice Rigney	Launch of 'Kaurna Language & Language Ecology' linguistics unit at University of Adelaide.	Georgina and Lewis both spoke on behalf of the Kaurna people. Their speeches of welcome were reported in <i>The Adelaidean</i> , Aug. 11 1997: 4. I assisted in the translation of these speeches and recorded Georgina's on tape for her to listen to and practice. (See Appendix J2.6; Plate I: i, iii)

² *Ngadluko yungandalya, kuinnyurlo Kaurna yerta nindaitya tappingyandi. Ngadlu tampendi Dr Hugh Brayko warpulai yaitya meyunnaitya. Yaintya mukabatti tikkaingko ngadluko tangkangga. Martuityangga Kaurna meyunna ngai wanggandi "Ngaityo yungandalya". 'Our dear departed brother. We welcome you to the land. We recognise Dr Hugh Bray's work for Aboriginal people. May his memory dwell within our hearts. On behalf of the Kaurna people I say "Thank you".*

Aug 1997	Georgina Williams	Unveiling of mural by David Weetra at O'Sullivan's Beach Primary School	Georgina based her speech on the one she gave at the launch of 'Kaurna Language & Language Ecology'
11/8/97	Lewis O'Brien Lester Rigney	ANTaR (Australians for Native Title and Reconciliation), Maughan Church	Lewis gave opening welcome speech in Kaurna. Lester introduced himself in Kaurna.
13/8/97	Lewis O'Brien	ATSIC, Native Title Meeting	Welcome
14/8/97	Georgina Williams	Unveiling of mural of Tjilbruke by David Weetra, O'Sullivan's Beach PS	Speech of welcome in Kaurna ³
16/8/97	Georgina Williams Katrina Power	Women for Wik meeting, Maughan Church	Georgina gave opening welcome speech in Kaurna ⁴ . Katrina, as the 'Chairmistress' used the Kaurna greeting <i>Ninna marni?</i> and thanked speakers in Kaurna.
17/8/97	Lewis O'Brien	Alzheimer Conference, Convention Centre	Welcome speech which was published in Kaurna and English on the program. ⁵ <i>Birku mukabatinna</i> 'Alzheimer Assoc.' (lit: 'group of people without memory')
20/8/97	Lewis O'Brien	Ageing Conference, Tandanya.	Welcome to delegates.
22/8/97	Lewis O'Brien	Aboriginal Displacement Forum, Pilgrim Church	Welcome.
24/8/97	Lewis O'Brien	Otherway Centre	Welcome
29/8/97	Karhlia Roberts	<i>Tindo Wappiappendi</i> Celebration of allocation of funds for Health Facility Extensions	Kaurna Welcome. <i>Tindo Wappiappendi</i> 'Making it happen'
1/9/97	Lester Rigney	Nunga Flag Raising, Alberton PS	Taught the entire school how to say <i>Ninna Marni?</i> and respond <i>Marniai</i> .
4/9/97	Lewis O'Brien	Pulteney Grammar School play, Adelaide Town Hall	Welcome, speech of introduction. Play "Pulteney asks . . . Why not Reconciliation?"
5/9/97	Karl Telfer	Aboriginal Culture Week, Youth March, Victoria Square	Kaurna welcome. Karl worked with me on 29/8/97 and 2/9/97 to write and record a Kaurna speech for the occasion

³ Based on the speech delivered at the launch of KL&LE and adapted by Georgina herself.

⁴ The text of Georgina's speech was based on that delivered at the launch of KL&LE, but tailored to the Women for Wik event with me by phone. The text of Georgina's speech was as follows:

Yunganna, yakkananna,

Martuityangga Kaurna meyunna, martuityangga ngaityo wakwakunna, martuityangga ngaityo birko, ngai wanggandi " Marni naa budni banbabanbalyaitya 'Women for Wik', Kaurna yertangga. Ngadlu tampendi naako ira, ngadluko taikurringga.

Ngadlu kuma kabba kabbi, ngadluko yertaunangko, piariappi kutyonanna yertaanna.

Ngadluko towillalya burro tambarendi ngangkitta yertangga, wakkinattoai.

Ngaityo yungandalya, yakkanandalya.

⁵ The text of Lewis's speech as published in the program is as follows *Munara*, "Marni na budni Kaurna yertanna Worttangga Birko mukabattinna taikurrendi Banba-banbalyaitya Ngai Birko-mankolaankola Tandanyanku Ngaityo Yungandalya. 'First, I welcome everyone to Kaurna country. Next I welcome everyone to the Alzheimer's Conference as ambassador of the Kaurna people. Thank you.'

8/9/97	Cherie Watkins	Womens Legal Services AGM	Kurna welcome
9/9/97	Lewis O'Brien	National Community Legal Services Conference, Union Building	Kurna welcome.
12/9/97	Trisha Agius	Aboriginal Schools Principals and Parents Conference, KPS	Kurna welcome.
13/9/97	Cherie Watkins	Fundraiser dinner, Kumarangk Coalition	Kurna welcome.
14/9/97	Cherie Watkins	Anti-nuclear Meeting, Otherway Centre.	Kurna welcome to people from Russia and people from Perth campaigning around Australia.
17/9/97	Lewis O'Brien	<i>Yerta Muiyo</i> Landcare Conference, Convention Centre	Kurna welcome.
17/9/97	Cherie Watkins	Gawler Neighbourhood House, AGM	Kurna welcome. Welcome to the land with smoke from eucalyptus leaves (4 directions). Spoke for 45 min. about Kurna language and Kurna Plains School. Sang school song.
18/9/97	Lewis O'Brien Karl Telfer	UANTaR (University of Adelaide for Native Title and Reconciliation)	Kurna welcome - Lewis on behalf of the elders; Karl representing the younger generation. I assisted Karl in the translation of his speech and adaptation of previous speech (see Appendix J2.7).
21/9/97	Lewis O'Brien	Native Title and Reconciliation event, Peace Park, Nth Adel	Kurna welcome.
24/9/97	Lewis O'Brien	TAFE Adult Education, Lincoln College	Welcome to students.
30/9/97	Lewis O'Brien	Uniting Church group, McLaren Vale	Welcome and talk about Kurna people.
late Sept. 1997	Lewis O'Brien	Psychologists awareness seminar, FACS Enfield	Kurna welcome (4 Indigenous speakers at the event)
7/10/97	Lewis O'Brien	FACS Volunteers, Marion.	Welcome and talk about Kurna culture
9/10/97	Cherie Watkins	Commemorative Celebration of 30th Anniversary of Che Guevara's death, Greek Olympic Hall, Franklin St	Welcome to Kurna land.
14/10/97	Lewis O'Brien	International Day, University of South Australia	Kurna welcome.
15/10/97	Georgina Williams	World Rural Women's Day Celebration, Dequetteville Tce	Consulted me on the telephone regarding Kurna version of speech.
15/10/97	Lewis O'Brien	5th National Nutrition Networks Conference	Kurna welcome. Ojibwe/Cree dancers also performed.

17/10/97	Cherie Watkins	UTLC	Kaurna welcome
17/10/97		Ojibwe/Cree dancers visit Kaurna Plains School	School Song and speech of welcome.
21/10/97	Georgina Williams Lewis O'Brien	6th Australasian Conference on Child Abuse and Neglect, Convention Centre	Kaurna welcome. Georgina consulted me by phone regarding Kaurna version of speech written for the occasion.
21/10/97	Cherie Watkins	Mental & Family Wellbeing, Nankuwarring Yunti	Kaurna welcome
22/10/97	Lewis O'Brien	Opening of Indigenous Management Conference, Unaipon School, University of South Australia, Grosvenor Vista Hotel.	Kaurna welcome. Kaurna translation of the conference theme printed on the program as follows: Yaitya Meyunna Kangga Birkiappendi <i>Yailtyanna Tarkarritya</i> <sic> ⁶ <i>Indigenous Management Concepts for the Future'</i>
22/10/97	Cherie Watkins	PWAC Focus Day	Kaurna Welcome 2 min. notice
25/10/97	Cherie Watkins	Los Indigenes, Indigenous Peoples of Central and South America, Trades Hall	Kaurna welcome
30/10/97	Lewis O'Brien	Judges Awareness Program	Kaurna welcome
31/10/97	Lewis O'Brien	Lifeline Conference, Stamford Hotel, Glenelf	Kaurna welcome. Lewis consulted me by phone for a word for 'lifeline'. We decided on purrumankuppendi 'causing (one) to grasp life'
11/11/97	Cherie Watkins	Book Launch, Lion Arts Centre	Kaurna welcome. Cherie spoke about the Piltawodli site nearby. Launch of novel <i>What Would Florence Do?</i> written by Margaret McHugh.
12/11/97	Cherie Watkins	Launch of film <i>The Life of Harry Dare</i> Trax Cinema	Kaurna welcome
14/11/97	Karl Telfer	Launch of Tauondi students' artwork, Tandanya	Kaurna welcome. Then played didgeridoo and spoke briefly in English. Fred Warrior had a selection of Kaurna sentences from T&S he'd been practising and wanted to share with the audience. He didn't get an opportunity to speak.
15/11/97	Georgina Williams	Women for Wik Rally, Victoria Square	Speech of welcome. She worked with me on it on 14/11/97.
17/11/97	Lewis O'Brien	Sustainability Conference, Tandanya	Speech of welcome.
20/11/97	Lewis O'Brien	Launch of National Aboriginal Dance Conference, Flinders University	Kaurna welcome.

⁶I provided the conference theme as Yaitya Meyunna Kanggabirkiappetti: Yailtyanna Tarkarritya.

21/11/97	Lewis O'Brien Karl Telfer	Launch of National Aboriginal Dance Conference, Rymill Park	Lewis gave Kurna welcome. Karl introduced performing groups in Kurna and sang Kurna songlines in his performance <i>Towilla munananna ngadlulityangga</i> 'the spirits of our ancestors are with us'
22/11/97	Karl Telfer	Friends of Warriparinga rally, Warripaaringa.	Impromptu introduction in Kurna followed by reading of prepared speech I had worked in with Georgina Williams on 21/11/97. See Appendix J2.8.
22/11/97	Lewis O'Brien	National Aboriginal Dance Conference Dinner, Flinders University	Kurna welcome
23/11/97	Georgina Williams	Women for Wik rally, Victoria Square	Speech of welcome, prepared speech similar to that delivered on 15/11/97.
27/11/97	Lewis O'Brien	Lutheran Church group, North Adelaide	Kurna welcome
28/11/97	Lewis O'Brien Karl Telfer	LeFevre HS school assembly; naming of Nunga room Karrendi 'to stand up' (be counted)	Lewis - Kurna welcome Karl - Kurna welcome & dance with Kurna songlines Karrendi plaque designed by Michael A'Hang. Kahlia Wanganeen received Karrendi certificate and organised the day.
1/12/97	Lewis O'Brien	River Torrens project, Thebarton	Kurna welcome.
2/12/97	Georgina Williams	ANTaR meeting, Norwood Town Hall	Kurna welcome Worked on speech together 1/12/97 Introduced herself and on behalf of the Kurna people with fluency; struggled a little with the remainder of the speech.
3/12/97	Karl Telfer	David Suzuki book launch <i>A Sacred Balance</i> , Prince Alfred College	Kurna welcome and dance with Kurna songlines. 2,000 present (<i>Advertiser</i> , Dec.4, 1997: 10)
5/12/97	Lewis O'Brien	Launch of Uranium Report, Tandanya	Kurna welcome
5/12/97	Cherie Watkins	SASSL Graduation, Elder Hall, University of Adelaide	Kurna welcome. PWAC Warra Kurna students received their certificates
5/12/97	Lewis O'Brien	ALP Convention, Trades Hall	Kurna welcome.
8/12/97	Lewis O'Brien	Wilto Yerlo student preselection	Kurna welcome
9/12/97	Lewis O'Brien	Roseworthy Campus student preselection	Kurna welcome
11/12/97	Lewis O'Brien	Tauondi Graduation	Kurna welcome
12/12/97	Naomi Arnold	Farewell to Alice Rigney from KPS	Speech as a tribute to Alice Rigney's work.
14/12/97	Cherie Watkins	The Parks Community Centre, Multicultural Festival	Kurna welcome

Warra Kurna Workshop

22-26 Junelo - Kurna Plains Schoolngga

Opening Dialogue

Ngai narri Rob Amery, Kuduitya.

Kumarlo meyunna, ngangkinna tampendi ngai bukkiunungko.

Ngai warpulaendi Northern Territory Universityilla, Darwinngga.

Ngai Darwinunungko budni last weekrlo, pangkarra manypaianna-anna.

Kartammeru (Snooky Varcoe) nurnti padni Alice Springsanna National Languages Meetingko, warrannabirra. Padlo watte-ngatpatina warra Kurna workshop iangga banba-banbalya ia Alice Springsngga.

Workshop ia wortarra workshop kumartanna ngadlu wappi burrobitti, iangga Kurna Plains Schoolngga 1990rlo ka Wakefield Stngga 1991rlo, year wortarlo. Ngadlu yellara warra Kurna kutyo mukabandi. Marni nattadlu muinmo tirkanendi warradluko.

Ngai narri Rob Amery, Kuduitya.

I name Rob Amery, third-born male

Kumarlo meyunna, ngangkinna tampendi ngai bukkiunungko.

others men women recognize/know me before-from

Ngai warpulaendi Northern Territory Universityilla, Darwinngga.

I work Northern Territory University-at Darwin-in

Ngai Darwinunungko budni last weekrlo, pangkarra manypaianna-anna.

I Darwin-from arrive last week-at country cold/chilly-towards

Kartammeru (Snooky Varcoe) nurnti padni Alice Springsanna National Languages first-born male (Snooky Varcoe) away go Alice Springs-to National Languages Meetingko, warrannabirra. Padlo watte-ngatpatina warra Kurna workshop iangga meeting-for languages-about he intended to teach language Kurna workshop this-at banba-banbalya ia Alice Springsngga.

conference this Alice Springs-at

Workshop ia wortarra workshop kumartanna ngadlu wappi burrobitti, iangga

Workshop this follows workshop others we did before here-at

Kurna Plains Schoolngga 1990rlo ka Wakefield Stngga 1991rlo, year wortarlo.

Kurna Plains School-at 1990-in and Wakefield St-at 1991-in, year last-in

Ngadlu yellara warra Kurna kutyo mukabandi. Marni nattadlu muinmo tirkanendi

we already language Kurna some know/remember good now-we again learn

warradluko.

language-our

TABARETTI YAITYA WARRA WODLI

26 Feb. 1993

Snooky Varcoeityarnungko

Yella ngaiinni nguinya mankondi.**Marni na purrutye budni tabaretti YAITYA WARRA WODLIko.****Marni yerlteriburka South Australiako Lyn Arnold budni,****Marni yerlteriburka Aboriginal Affairsko Kym Mayes budni.****Marni pangkarra Yertabultiburka Rod Sawford budni.****Wiwurra manko mankorendi ia yellara. Tauere marni.**

Gadla Kurna meyunna Mikawommangga paininggianna yakko ngadlendi. Warlto ngadluko muinmonendi medarnendi warrako. Ngadlu wingko palta paltarendi ngadluko warra. Ngadlu tatlanyanna padloni warra wanggandi. Ngadlu yurrenna padloni warra yurringgarnendi. Ngadlu muka mukanna wingko tikkandi muka Kurnarli. Ngadlu padloni mukabandi warra Kurnako.

Ngadlu kundo punggorendi. Ngadlu tudno bidnandi iako. Ngadluko tangkuinya tanendi.

Yella ngaiinni nguinya mankondi.

'Today gives me great pleasure'

Marni na purrutye budni tabaretti YAITYA WARRA WODLIko.

'I'd like to welcome you all to the opening of the South Australian Aboriginal Languages Centre.'

Marni yerlteriburka South Australiako Lyn Arnold budni,

'I'd like to welcome the Premier of South Australia, Lyn Arnold.'

Marni yerlteriburka Aboriginal Affairsko Kym Mayes budni.

'I'd like to welcome the Minister of Aboriginal Affairs, Kym Mayes.'

Marni pangkarra Yertabultiburka Rod Sawford budni.

'I'd like to welcome the member for Port Adelaide, Rod Sawford.'

Wiwurra manko mankorendi ia yellara. Tauere marni.

'A great many people have gathered together for this event today. That's really good.'

Gadla Kurna meyunna Mikawommangga paininggianna yakko ngadlendi. Warlto ngadluko muinmonendi medarnendi. Ngadlu wingko palta paltarendi ngadluko warra. Ngadlu tatlanyanna padloni warra wanggandi. Ngadlu yurrenna padloni warra yurringgarnendi. Ngadlu muka mukanna wingko tikkandi muka Kurnarli. Ngadlu padloni mukabandi warra Kurnako.

'The campfires of the Kurna people on the plains around Port Adelaide have long since gone out, but we can still feel the warmth in our hearts. We long for our languages again. Our tongues long to say the words. Our ears want to hear the words. Our brains still think as Kurna brains. We want to remember the Kurna language.'

Ngadlu kundo punggorendi. Ngadlu tudno bidnandi iako. Ngadluko tangkuinya tanendi.

'Our hearts are heavy. We have long been waiting for this occasion. Our dreams are becoming reality.'

Appendix J2.3: Trisha Agius's Speech

LOTE Promotion, Australian Mineral Foundation, Glenside. 22 November 1995.

Ngai narri Trisha Agius Kudnarto.

I name Trisha Agius 3rd born + female
'My name's Trisha Agius'

Ngai Pepawodli Kurna Plainsngga tirkandi.

I school Kurna Plains-at learn
'I learn at Kurna Plains School.'

Ngaityo yammaiammanna Warra Kurna nguttoatpandi pepawodlingga.

my teacher-Pl language Kurna teach school-at
'My teachers teach Kurna language at school.'

Ka ngai Warra Kurna maltangaitya waggandi.

but I language Kurna not eloquent speak
'But I don't speak it very well yet.'

Ka ngai waggandi

but I say
'But I am saying'

Iangga pangkarra Kurna, ngadluko yerta.

this/here territory Kurna our land
'This is Kurna country. It is our place.'

Marni ngadlu kumangka budni, ngadluko warranna ngunya mankotitya

good we together come our languages joy take-in order to
'Its good that we have all come here together to celebrate our languages.'

South Australialla pangkarra Kurnangga.

South Australia-in territory Kurna-in
'in South Australia in Kurna country.'

Ngaityo yakkanandalya, yungandalya.

my sister-dear brother-dear
'Thank you everyone'

South Australia Opening Speech for The National
Inquiry into the Separation of Aboriginal and Islander
Children from their Families. March 4th, 1996.

Yella ngainni nguinya mankondi
today it gives me great pleasure

martuityangga Kurna meyunna ngai wangkandi marni na budni
to say I welcome you on behalf of the Kurna people.

Ngadlu muiyo mankondi yurrekaitaititya banba banbalya ia
tikkandi ngadluko yertangga.
We are pleased to hear that this meeting is being held on our land.

Marni na purrutye budni tabaretti tarnadanya National Inquiry
into the Separation of Aboriginal and Torres Strait Islander
Children from their Families.
So I would like to welcome you all to the opening in Adelaide of the
National Inquiry into the separation of Aboriginal and Torres Strait
Islander Children from their Families.

Marni yerlteriburka Sir Ronald Wilson, Commissioner.
Welcome to Sir Ronald Wilson, Commissioner.

Marni yerlteriburka Mick Dodson, Commissioner.
Welcome to Mick Dodson, Commissioner.

marni yerlteriburka Maryanne Bin Salik, Commissioner.
Welcome to Maryanne Bin Salik, Commissioner.

Ngarraitya meyunna manko mankorendi yaintyia yellara.
Many people have gathered together for this occasion.

Marni tauere!
that's really good!

Gadla Kurna meyunna Tarndanyangga painingianna yakko
ngadlendi. Warlto ngadluko muinmonendi medarnendi.
The campfires of the Kurna people on the Adelaide Plains have long
since gone out, but we can still feel the warmth in our hearts.

2.

Ngadlu wingko palta paltarendi ngadlu ko warra.
We long for our languages again.

Ngadlu tatlanyanna padlon di warra wanggandi.
Our tongues long to say the words.

Ngadlu yurrenna padlon di warra yurrenggarendi.
Our ears long to hear the words.

Ngadlu muka mukanna wingko tikkandi muka Kaurnarli.
Our brains still think as Kurna brains.

Ngadlu padlon di mukabandi warra Kurnako.
We want to remember the Kurna language.

.....

Ngadlu kundo punggorendi. Ngadlu tudno bidnandi iantya.
Our hearts are heavy. We have long been waiting for this time.

For many years there has been great sadness in our people - sadness for our children who were removed from their families - some of whom never returned..... others who's absence during their learning years, were deprived of important aspects of their cultural heritage.

We envisage that this inquiry will somehow bring some solace to those people and the families who suffered during this appalling injustice and deprivation of human rights.

Kambando ngadlu piariappi -kuma ngadlu burro kumangka maltorendi iangga!!!

The Government scattered us - but we are still here!!!!!!!

Ngaityo yakkanandalya, ngaityo yungandalya.
Thank you my brothers and sisters.

Nakkota!

Appendix J2.5: Lewis O'Brien's Welcome Speech at the Federation Centenary Convention "Australia: The Next 100 Years".

Munara, ngai wanggandi "Marni na budni Kurna yertaanna."

Wortangga, "Marni na budni banbabanbalyaanna *Marege: Kuma partirka wortatti Taikurringga.*

Marni kambandorlo yaitya meyunna tampendi.

Martuityangga Kurna meyunna, ngai wanggandi "Ngaityo yungandalya, yakkanandalya"

Munara, ngai wanggandi "Marni na budni Kurna yertaanna."
'First, I say "its good that you came to Kurna country'
ie. 'First let me welcome you all to Kurna country'

Wortangga, "Marni na budni banbabanbalyaanna *Marege: Kuma partirka wortatti Taikurringga.*
'Next, welcome to the conference *Australia: 100 years in common'*
or *Australia: 100 years of shared history*

Marni kambandorlo yaitya meyunna tampendi.
'Its a good thing that the government is recognising Indigenous people.'

Martuityangga Kurna meyunna, ngai wanggandi "Ngaityo yungandalya, yakkanandalya"
'On behalf of the Kurna people, I say "Oh my dear brothers and sisters'
ie 'On behalf of the Kurna people I would like to express our thanks to you'

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Launch of Kurna Language & Language Ecology 31st July 1997
Georgina Williams' speech.

Yunganna, yakkananna, ngangkinna, meyunna.
brothers sisters women men
'Brothers, sisters, ladies and gentlemen.'

Martuityangga Kurna meyunna, ngai wanggandi
on behalf of Kurna people I say
'On behalf of the Kurna people, I'd like to say:

"Marni na budni ngatpanyaitya Warra Kurna University of Adelaidilla."
good you (plural) came entering-for language Kurna University of Adelaide-at
'Welcome to the launch of the Kurna language (course) at the University of Adelaide'

Bukkiunangko ngai padlonetti Warra Kurna wanggatitya, ngaityo warra.
long ago-from I have wanted language Kurna speak-to my language
'I have wanted to speak Kurna for a long time, my language.'

Ngatto Warra Kurna padlonendi budnappititya, ngattaitya,
I (agent) language Kurna want bring back/restore-to for myself
ngaityo wakwakunnaitya, ngaityo kammilyaitya, ngaityo ngapityaitya,
my children-for my daughter's children-for my sons' children-for
ngaityo taikurtinnaitya, ngaityo meyunnaitya.
my family/kin-for my people-for
'I want to bring back/restore the Kurna language, for myself, for my children, for my grandchildren, for my grandchildren, for my family and kin, for my people.'

Ngadlu kabba kabbi, ngadluo yertaunangko, piariappi kutyonanna yertaanna.
we were sent out our land-from scattered/dispersed other-to land-to
'We were forced out of our own land, dispersed and scattered to other countries.'

Natta ngadlu Kurna yertangga budni, ngadluo wodli.
now we Kurna land-in returned our home
'Now we have returned to Kurna country, our home.'

Purrutye meyunna tampirna, yaintya ngadluo yerta, Tarndanyangga.
all people recognize-let this our land Adelaide
'Let all people acknowledge that this is our country, Adelaide.'

Warra Kurna yaintya yertako bukkiunangko.
language Kurna this land-of long ago-from
'Kurna is the language of this land.'

Warra Kurna yurlo puiyopuiyoringa! Nakko nakkoinga! Tirkainga!
language Kurna serious/grave (lit. forehead smoke it) examine it! learn it!
'Have respect for the Kurna language! Research it! Learn it!'

Ngadlu purrutye kunga, tukkuparka ngangkitta yertako,
we all son daughter mother earth-of
taikurrendi Warra Kurnaarra.
joining together language Kurna-through
'We are all sons and daughters of mother earth, coming together through the language.'

Ngaityo yungandalya, yakkanandalya.
my brother-dear sister-dear
'Thank you.'

University of Adelaide for Native Title and Reconciliation (UANTaR) 18th Sept. 1997
Barr Smith Library lawns 1pm

Speech of Welcome by Karl Telfer (Lewis also gave a speech)

Yunganna, Yakkananna, Panyappinna "Marni naa budni"
older brothers older sisters younger brothers/sisters good you all came
'Brothers and sisters, Welcome!'

Ngadlu kurlanna meyunna. Tarkari ngadlu marrangga.
we younger generation future our hand-in
We are the younger generation. The future is in our hands.

Perkonna ngadlu kanggandi, munaintya ngadlu tirkandi paiatitya
stories we keep/look after 'dreaming' we learn to understand
'The stories we have we look after; the 'dreaming' we are learning to understand.'

Ngadlu yerthondi, marni ngadlu mankondi itto perkonna, paltinna,
we grow good we take these stories songs/ceremonies
munaitya ngadlulityangga tarkarianna.
'dreaming' with us future-to
'As we grow we take these stories, songs/ceremonies, the 'dreaming' with us into the future.'

Ngadlu manti paiama itto, ngadlu wakkariota.
we unable understand-if these we will be lost
'If we don't/can't understand these things, we'll be lost.'

Wiltarninga, mukandariattoai ngadluko meyunna, ngadluko birkonna,
be strong(pl) so as not to forget our people our clans
ngadluko kanggarlta, ngadluko perkonna, ngadluko paltinna,
our totem our stories our songs/ceremonies
ngadluko warranna, ngadluko taikurtinna, ngadluko pangkarranna,
our languages our relations our territories
ngadluko yerta.
our land

'Be strong! so that we don't forget our people, our clans, our totems, our stories, our songs/ceremonies, our languages, our relations, our territories and our land.'

Pinde meyunnaitya ngaityo minkarra, ngadlu yaitya meyunna,
white people-for my presence we Indigenous people
pinde meyunna kumangka mankondi yerta marnityerla kurlakurlannaitya,
non-Indig. people together take hold of land better younger generation-for
tarkaritya.
future-for

'For the non-Indigenous people here today, together as humankind, we strive for a better world for our future generations.'

Ngadlu yaitya kurlakurlannarlarlo na pinde kurlakurlanna ngattendi
we Indig. youth-ERG you(pl) non-Indig. youth ask
yuwatitya ngadlulityangga tiatitya, yaitya meyunnaitya, ngadluko
stand-to us-with truth-for Indig. people-for our
ngangkitta yertaitya.
mother earth-for

These aspirations are ours together. We the Indigenous youth of Australia call on you the Australian youth of today to stand strong with us in the cause of justice for the first nations peoples of this country, our mother earth.

Friends of Warriparinga Rally 22nd November 1997 - Georgina Williams

Ngaityo taikurtinna birko Williams Kudnartounangko.

my family clan Williams Kudnarto-from
* 'My family is the Williams clan descended from Kudnarto.'

Ngai, ngaityo munananna kuma, tudno warpulaiendi mankutitya

I my ancestors too always work to get
turraturranna yaitya meyunnaitya.
equal Indig people-for
* 'me and my ancestors have always work for equality for Indigenous peoples.'

Marni naa budni banbabanbalyaitya yellara,

good you(pl) came meeting-for today
tirappititya ngadluko kuinunda wodlibulto, Warriparringga.
in order to protect our sacred place of encampment Warriparinga
* 'Its good that you came for the rally today to protect our sacred place, Warriparinga.'

Warriparringga tutpo parri burro yaitya.

Warriparinga narrow/close river still proper/indigenous
* 'This little bit of the Sturt River at Warriparinga is still natural.'

Ngadluko munanannarlo Warriparringga ngadlunni yunggi.

our ancestors Warriparinga us gave
* 'Our ancestors gave us Warriparinga.'

Yaintya yertarlo perko Tjirbruki mankondi, munaintyerlo.

this land story Tjirbruki holds in the 'Dreaming'
Tjirbruki tirramankolankola meyu.
Tjirbruki peace keeper person
* 'This land holds the Tjirbruki story from the Dreaming. Tjirbruki the peacekeeper.'

Mekauwe Tjirbruki pudnannani wauwangga patpanna, nammu meyunna mukabatitya.

tears Tjirbruki springs-became on the coast to the south so that people
remember
* 'Tjirbruki's tears became the springs along the coast to the south, so that people can remember.'

Yaitya meyunnako wadna tarnandi Munaintyaunangko.

Indigenous people's law emerges from the Dreaming
* 'Indigenous people's law comes from the Dreaming.'

Towilla warri muinmo wanggaingko ngadlulityangga iangga.

spirit wind again let it speak with us here
* 'Let the spirit of the wind continue to speak to us here.'

Muinmo wodli taietti, kureriappittoai, kurattoai

more building don't build so as not to enclose so as not to encroach
* 'Don't build any more buildings, so as not to enclose or encroach.'

Yaintya yerta wiliappendo tarkaritya. Yaintya ngadluko kuinunda yerta.

this land set aside/preserve for the future this our sacred land
* 'Set aside/preserve this land for the future, our sacred land.'

Ngaityo yungandalya, yakkanandalya.

my brother-dear sister-dear
* 'Thank you.'

Flamma Flamma: The Opening Event of the 1998 Adelaide Festival
 Friday 27th Feb 1998
 Georgina Williams' speech.

Ngai Georgina Yambo Kartanya, Williams birkounangko
 I Georgina dolphin first-born Williams clan-from

I am Georgina Yambo Kartanya, of the Williams family clan.

Yunganna, yakkananna, ngangkinna, meyunna.
 brothers sisters women men

Brothers, sisters, ladies and gentlemen.

Martuityangga Kurna meyunna, ngai wanggandi
 on behalf of Kurna people I say

*On behalf of Kurna people, I greet the peoples of the world in performance

"Marni na budni Kurna yertaanna"
 good you (plural) came Kurna land-to
Tampingki na Kurna yertangga tikkandi.
 recognise-let you (pl) Kurna land-on sit

Welcome to the Kurna traditional lands upon which you sit tonight.

Purrutye meyunna, purrutye birko taikurrendi kumangka paltingga
'Flamma Flamma'
 all people all clan together together dance-in

*All people, all nations joining together in the performance of 'Flamma Flamma'!

Ngadlu taikurrendi paltingga towilla kurlattiappingga
 us together spirit renewal-in

*we join together through the arts of life in the Spirit of Renewal.

Yaintyia paltiarra tindo ngadlu tampendi bulto purruna.
 this ceremony-in sun we recognise symbol life

Through the ceremony we recognise the sun as the symbol of life.

Parrando! Meda burtaingki!
 light the fire! flame burn-let

Natta palti ngarkadlu.
 now ceremony enjoy-we

Light the fire! Let the flames blaze! 'Let the performance begin.

Appendix J3: Kaurna Songs Performed in Public (1992-1997)

Date	Singer	Event	Songs Performed
11/6/92	Alice Rigney	<i>The Book Place</i> show on Channel 7, TV	<i>Kammammi's Lullaby</i>
18/3/94	Nathan Kite Snooky Varcoe	Careers Open Day EWAC	Recitation of Poem <i>Warrabarna Kaurna</i>
7/9/94	Snooky Varcoe	Aboriginal Culture Week, EWAC	Welcome to Kaurna Country impromptu remarks Snooky thinks he sang a song
1994	Snooky Varcoe	Nunga Week Klemzig PS	<i>Madlalla</i> <i>I'm Nunga and I'm Proud of It</i>
29/10/94	KPS students	Opening of Yunggorendi, Flinders University	?
9/12/94	EWAC students	Graduation Ceremony, KPS	Students sang Kaurna songs
18/12/94	Cherie Watkins	Spirit Festival, Waterways Farm	Sang <i>Palti Tjilbruke</i> <i>Open Up Your Hearts</i>
30/8/95	KPS students KP Childcare	10th Anniversary celebrations KPS	sang a number of Kaurna songs
1995	Snooky Varcoe	Nunga Week Klemzig PS and Northfield PS	<i>Madlalla</i> <i>I'm Nunga and I'm Proud of It</i>
6/9/95	EWAC students	EWAC Focus Day	<i>Palti Tjilbruke</i> <i>Yurringarninga</i>
Oct 95	EWAC students	EWAC Creche	sang a number of songs for children at the creche: <i>Barti Barti</i> <i>Madlalla</i> <i>Family Song</i> <i>Ngungana</i>
Nov. 95	Cherie Watkins Kath Burgemeister Veronica Brodie	St Augustine's Catholic Church, Salisbury	<i>Warratina 'Silent Night'</i> <i>Kammammi's Lullaby</i>
9/11/95	PWAC students	Name change ceremony: EWAC -> PWAC	<i>Madlalla</i> <i>Family Song</i> <i>Barti Barti</i> ? <i>Palti Tjilbruke</i>
22/11/95	KPS students	DECS: LOTE Promotion Australian Mineral Foundation, Glenside	<i>Warratina 'Silent Night'</i> <i>Ngangkitta</i>
8/12/95	PWAC students	PWAC Graduation Shedley Theatre Elizabeth Centre	<i>Warratina 'Silent Night'</i>
1995	Cherie Watkins	Carclew Open Day, North Adelaide	Language workshop with children - included songs, introductions, numbers, colours.
27/1/96	Cherie Watkins	Warriparinga Open Day	Sang <i>Palti Tjilbruke</i>
week 1 96	KPS students	visit by Tibetan Monks	<i>Iangga Pangkarra Kaurna</i> 'This is Kaurna country' <i>Kuranye 'Colours of the Rainbow'</i>

10/2/96	Cherie Watkins	Kumarangk Weekend, Narnu Campsite, Hindmarsh Island	Sang <i>Open Up Your Hearts</i>
March 1996	Cherie Watkins	National Enquiry into the Separation of Aboriginal and Islander Children from their Families	Sang Kurna song; In an interview on Radio 5UV reporting on the National Enquiry - gave a short Kurna speech and sang a song
8/3/96	Cherie Watkins	Australind Children's Fund Inc. AGM, Yilki Uniting Church Hall	Sang Kurna song; Veronica Brodie spoke about her life story - Kurna identity
9/3/96	Cherie Watkins	International Women's Day march	<i>Open Up Your Hearts</i>
13/4/96	Cherie Watkins	Glanville: Launch of CD/Cassette Album <i>Within Our Reach</i> by Chester Schultz	<i>Marnkutye Ngarpa Idlanna</i> 'Three Little Mice'
17/4/96		?? st at Tandanya	
22/4/96	Cherie Watkins	International Women's Conference	<i>Open Up Your Hearts</i> <i>Ngungana</i> or <i>Madlalla</i>
	Snooky Varcoe & Rob Amery	Highgate PS	<i>Barti Barti</i> <i>Palti Tjilbruke</i> <i>Madlalla</i> + others
16/5/96	PWAC students	PWAC Nunga Room Opening	<i>Madlalla</i> <i>Kammammi's Lullaby</i> <i>Family Song</i>
2/6/96	Cherie Watkins Veronica Brodie Kath Burgemeister	Women's Spirit Festival, Camp Kursa	<i>Munaintya Wingko Battinringa</i> 'Breathe in the Dreaming' <i>Taikurtinna</i> 'We're all Family' <i>Marnkutye Ngarpa Idlanna</i> '3 little mice' <i>Madlalla</i> 'Grandfather'
5/6/96	Cherie Watkins Veronica Brodie	St Peters Cathedral, North Adelaide Memorial Service to Dr Catherine Ellis	<i>Tattayaingkialya</i> 'The Old Rugged Cross'
20/6/96	Kurna Plains School students	visit by Dennis Ralph, CEO Education	<i>Taikurtinna</i> 'We're all Family'
21/6/96	Kurna Plains School students	visit by John Halsey to KPS	<i>Family Song</i> <i>Kuranye</i> 'Colours of the Rainbow' <i>Wanti Ninna Padnendi</i>
28/6/96	PWAC Students KPS students	Family Day, Kurna Plains School	<i>Madlalla</i> 'Grandfather' <i>Kammammiko Ngaia</i> <i>Family Song</i>
2/9/96	Enfield PS students	Launch of Aboriginal Perspectives Across the Curriculum (APAC), and Buck McKenzie's songs. Aboriginal Education Unit, Enfield.	<i>Kondolli & Tiritpa</i> 'The whale & the lark'
15/9/96	Nan Mohi	Hackam South Church	<i>Muiyo Mankondi</i> Nan taught the song to the congregation

24/10/96	PWAC students Cherie Watkins	AILF Launch, Tandanya	<i>Taikurtinna</i> 'Family Song' <i>Munaintya Battiringa</i> (Solo by Cherie)
25/11/96	Cherie Watkins	Launch of the 'Long Walk' to Kumarangk, Victoria Square.	<i>Tangkuinya Battiringa!</i> 'Breathe in the Dreaming' Adult students sang <i>Taikurtinna</i> . 'The family song'
25/11/96	Cherie Watkins Kath Bergemaster Margaret Brodie Moona Nookenhah Jamie Parkin Rob Amery	Launch of the 'Long Walk' to Kumarangk, Victoria Square.	Welcome to Kurna country. Cherie also sang <i>Tangkuinya Battiringa!</i> 'Breathe in the Dreaming' Adult students sang <i>Taikurtinna</i> . 'The family song'
28/11/96	PWAC students	PWAC Presentations, Shedley Theatre, Elizabeth	<i>Warratinna</i> 'Silent Night' <i>Taikurtinna</i> 'Family Song'
	Kath Bergemeister Cherie Watkins Veronica Brodie Rochelle Wingard & children	St Augustine's Church, Salisbury	<i>Warratinna</i> 'Silent Night' <i>Kammammi's Lullaby</i> Sang <i>Warratina</i> twice, then the whole congregation joined in.
18/12/96	PWAC students	Carols by Candlelight, Braemore Park	<i>Warratinna</i> 'Silent Night' <i>Kumirka Purla Tindunna Yeowa</i> <i>Wornindoanna</i> 'The Twelve Days of Christmas'
31/1/97	KPS students	"Public & Proud" visit of Amanda Vanstone to KPS	<i>Kondolli ga Tiritpa</i> 'Whale & the Lark' <i>Ninna Marni?</i> 'Hello'
Feb. 1997	Snooky Varcoe	Nunga Elders Village, Peachy Road, Davoren Park	<i>Barti Barti</i> 'Witchetty Grub' <i>Pangkarra Marni</i> 'Country Road'
19/3/97	Yr 1 & 2 class	Smithfield Plains JPS	<i>Warratinna</i> 'Silent Night'
13/3/97	Cherie Watkins	Reconciliation Meeting, Maughan Uniting Church.	<i>Tangkanna Tappingyainga</i> 'Open up Your Hearts'
13/3/97	Snooky Varcoe and Alberton PS students	Multicultural Education Coordinating Committee (MECC) Expo	<i>I Can Hear the Voices of the Dreaming.</i> This song was sung in Kurna and English at the official launch of the MECC Expo. Snooky taught it to the Alberton PS students during the preceding 2 weeks.
16/5/97	Cherie Watkins	Kumarangk Coalition screening of 'Long March' video	<i>Tangkanna Tappingyainga</i> 'Open up Your Hearts'
5/6/97	Eileen Wanganeen Alice Rigney Alma Ridgeway Cherie Watkins Rob Amery	Teaching Aboriginal Languages Conference, Balyana	<i>Warranna Munaintya</i> 'I Can Hear the Voices of the Dreaming.' Conference Opening.
10/6/97	Kurna Plains School children	Public Education Week Event, KPS	<i>Kondolli & Tiritpa</i> 'Whale & the lark' <i>Palti Tjilbruke</i> 'Tjilbruke's Song'
10/6/97	Kurna Plains Early Childhood Centre children	Public Education Week Event, KPS	<i>Ninna marni</i> 'Hello' <i>Kuranye</i> 'Colours of the Rainbow'
June '97	Cherie Watkins	Visit to Calgary, Alberta Canada.	<i>Ninna marni</i> 'Hello'

30/6/97	Snooky Varcoe & Alberton PS Choir	Hendon PS Raising of the Nunga Flag, NAIDOC week.	<i>Warranna Munaintya</i> 'I Can Hear the Voices of the Dreaming.'
29/8/97	Kaurna Plains School children	Kaurna Plains Early Childhood Centre, launch of building works for new health facilities	KPS School Song
4/9/97	Kaurna Plains School children	Tauondi Open Day	KPS School Song
12/9/97	Kaurna Plains School children	Aboriginal Schools Principals and Parents Meeting	KPS School Song
20/10/97	Alberton PS Choir ¹	International Children's Art Exhibition, Myer Centre	<i>Warranna Munaintya</i> 'I Can Hear the Voices of the Dreaming.' <i>Mengki Tindo Worni</i> 'Happy Birthday' to Peter Coombe.
30/10/97	Karl Telfer	Opening of Warriparinga Installation, Stage 1	<i>Kuinyo Murkandi</i> 'Lament for the dead' Karl was accompanied by the Yidaki Dancers. Karl worked with me on the lyrics of the song. He wrote the tune and choreographed the dance.
9/11/97	Snooky Varcoe & Alberton PS Choir	Opening of Port Adelaide Visitor Information Centre	<i>Yertabulti</i> 'Port Adelaide' <i>Nguyanguya Murradlu</i> 'Reconciliation'
10/11/997	KPS children	Visit by Tauondi Culture & Tourism students to KPS	KPS School Song + other songs
15/11/97	Snooky Varcoe & Alberton PS Choir	Port Adelaide Christmas Parade	Alberton PS Floats <i>Yertabulti</i> 'Port Adelaide' <i>Nguyanguya Murradlu</i> 'Reconciliation' <i>Warranna Munaintya</i> 'I Can Hear the Voices of the Dreaming.' (also sang Pitjantjatjara songs)
21/11/97	Karl Telfer	Launch of National Aboriginal Dance Conference	Kaurna songlines accompanying dances <i>Towilla munananna ngadlulityangga</i> 'The spirits of our ancestors are with us' etc.
28/11/97	Karl Telfer	Le Fevre HS assembly and naming of Nunga Room <i>Karrendi</i> . 'to stand up and be counted'	Kaurna songlines accompanying dances <i>Towilla munananna ngadlulityangga</i> 'The spirits of our ancestors are with us' etc.
9/12/97	Alberton PS Choir	Alberton PS end of year Concert	<i>Nguyanguya Murradlu</i> 'Reconciliation'
12/12/97	Cherie Watkins KPS students	Farewell to Alice Rigney & Alma Ridgway, KPS	<i>Ngarpadlarla</i> 'Dear Aunties both' <i>Makkande Wappendo</i> 'Shake-a-leg'

¹The Alberton PS choir also sang four Pitjantjatjara songs on this occasion including *Kata Alipiri Muṯi Tjina* 'Heads, Shoulders, Knees and Toes'; *Tjitji Tjuta* 'All the children'; *Kililpi* 'Twinkle Twinkle Little Star' and *Tjitjiku Waltja* 'A Child's Family'. Alberton PS runs a Pitjantjatjara LOTE program.

14/12/97	Kath Bergemeister Rochelle Wingard Cherie Watkins Veronica Brodie	Christmas Program, Elders Village, Davoren Park	Kaurna transl. of German Xmas hymn <i>Warratina</i> 'Silent Night' <i>Tattayaingkialya</i> 'Old Rugged Cross' <i>Wailtyi</i> 'Rudolph Red-nosed Reindeer' 12 Days of Christmas
20/12/97	Kath Bergemeister Rochelle Wingard Cherie Watkins Veronica Brodie	Christmas Program, Otherway Centre	Kaurna transl. of German Xmas hymn <i>Warratina</i> 'Silent Night' <i>Tattayaingkialya</i> 'Old Rugged Cross' <i>Wailtyi</i> 'Rudolph Red-nosed Reindeer' 12 Days of Christmas

Appendix J4: Kurna Signage

1. Signs posted by Lewis O'Brien in the Faculty of Aboriginal Studies, Underdale Campus, University of South Australia in 1992:

Ingarnendi	Enquiries
Inbarendi Ku	Meeting Room
Banbabanbalyarnendi Ku	Conference Room
Ngangki	Womens Toilets
Meyu	Mens Toilets
Karpa	Resource Centre
Ngarkondi	referring to 'Happy Hour'

2. Signs posted at the Aboriginal Education Unit, 1993:

Maringga Inbaretti Ku	Eastern Meeting Room
Kawandilla Inbaretti Ku	Northern Meeting Room
Wonggarta Inbaretti Ku	Western meeting Room
Kaltikaltinya Ku	Boss's Office
Banbabanbalya Ku	Conference Room
Meyu	Men's Toilets
Ngangki	Women's Toilets
Pepa Kumartapetti Ku	Library
Kambaritti	Kitchen
Mukamuka Karndo Ku	Computer Room
Turraturrarndiappetti Ku	Photocopier Room
Kauwe Garla	Hot water
Tammiamminna	Plates
Pinyatta	Sugar

3. Signs posted in the Nunga Room, PWAC:

Ngaityo Yungandalya	Thank you! (Lit. 'Oh my dear brother!')
Ngaityo Yakkanandalya	Thank you! (Lit. 'Oh my dear sister!')
Wa Tindo?	What's the time?
Tindo	Clock
Tikketikketti	Chair
Nakkota	Good bye (Lit. 'will see')
Yaitya Bulto	Flag (Lit. 'indigenous traces')
Kambaritti	Kiln
Warri	Airconditioner (Lit 'wind')
Makkitau	Window
Turra	Photos, Pictures
Pepa Ku	Filing Cabinet (Lit. paper/book shelter)
Mappa Kurru	Rubbish Bin
Gadlaieri	Light

4. Signage at EWAC Open Day 6th September 1995:

Ku Inggarnetti	Information Booth
Warra kattillatilla	Storytellers (Lit: 'those who carry language' or 'spread information')
Turramarka minnondi	Art Workshops (Lit: 'creating image-marks' i.e. art)
Turramurki	Facepainter (Lit: facial image/picture)
Paru Kamaritti	BBQ (Lit: meat cooking place)
Mai	Food
Paru	Meat
Kundanye	Drinks (specifically cordial/ soft drinks)
Irabirko	Army (Lit: fight/battle + troop)
Kokotinna	Health (Lit: 'without sickness') cf Pika Wiya Health Service, Pt Augusta
Ngundiappendi	Skillshare (Lit: to look into/examine etc for work)
warpulaietitya	
Tinninya Wodli	The Shed (Lit: 'rib' + 'house'). Originally applied to 'the Ironstores' in 1840. N.B. Corrugated iron resembles ribs. 'The Shed' was originally in a corrugated iron structure.)
Tappa Inbandi	name of youth group (Lit: 'paths meeting')
Warra Kaurna	Kaurna Language
Batya ¹ Pintyandi	Badge Making
Nantonga	Pony Rides
Kamulangga	Camel Rides
Nurlenurletti	Merry-go-round
Minnuritti	Slippery Dip
Tidnaparndo	Football
Wikaparndo	Netball
Konanda Mudlinna	Konanda Stall (Lit: 'Konanda things')
DECS Yaitya Yerthoappetti	DECS Aboriginal Education (Lit: 'Indigenous education')
Kudnawodli	Toilets
Meyu	Gents
Ngangki	Ladies
Wakwaku Tiraappendi	Child Protection (Lit: 'protecting children')
Warrara Tialla	Dentist (Lit: Healer/Doctor + Teeth)

¹Batya is a borrowing from English adapted into the Kaurna sound and spelling system)

Appendix K1 : Yerrakartarta, a Kurna Mural.
(The Advertiser 7 February 1995 : 14)

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Appendix K1: Yerrakartarta, a Kaurna Mural

Kaurna and Ngarrindjeri Words Appearing on Panels:

Panel 1 (Kaurna)

Tjirbruki	name of ancestral being
Kulultuwi	name of ancestral being; Tjilbruke's nephew
Tetjawi	name of ancestral being
Jurawi	name of ancestral being
Winda	'a large spear thrown without a woomera'
Tamda	'red kangaroo'
Kari	'emu'
Parndo	'Murray Cod'
Warriparri ¹	'Torrens River'
Pudna	'water hole; native well'

Panel 2 (Kaurna)

Tjirbruki	name of ancestral being
Pudna	'water hole; native well'
Winda	'a large spear'
Murrungayoo ²	'freshwater tortoise'
Tamda	'red kangaroo'
Kari Tainga	'emu track'
Worti ³	'tail'
Parndo	'Murray Cod'
Pundonya	'goanna'
Tudno	'a species of snake'

Panel 3 (Kaurna)

Tjurbruki <sic>	name of ancestral being
Winda	'a large spear'
Kari	'emu'
Pudna	'water hole; native well'
Worti	'tail'

Panel 4 (Ngarrindjeri)

Ngurunderi	name of Ngarrindjeri ancestral being
mimini	'woman'
Ponde	'Murray Cod'
Murrunde	'Murray River'
Mungkule	'lake'
Pulgi	'house'

¹ The word *Warriparri* appears four times on the mural panel labelling the river at various points, but with variant spellings: *Warriparri* twice, *Warraparri* and *Waraparri*.

² Whilst all the other Kaurna words seem to be drawn directly from T&S, *Murrungayoo* 'freshwater tortoise' is drawn from Wyatt (1879: 173) who spells it *murrungá yoo*. Note the different spelling conventions employed by Wyatt.

³ *Worti* appears six times in this panel labelling what looks like two wide paths emanating from a water-hole. A third path has emu footprints drawn on it and is labelled *Kari Tainga* 'emu track'. It is not clear to me what *worti* 'tail' is meant to be labelling'.

Appendix K2: Press Coverage of Opening of Tjirbruksi Gateway, Warriparinga.
(The Advertiser, 31 October 1997 : 11)

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Appendix L: Indigenous Cultural and Intellectual Property

Submission from the 1997 'Kaurna Language & Language Ecology' class regarding Indigenous Languages in response to

Our Culture: Our Future: Proposals for Recognition and Protection of Indigenous Cultural and Intellectual Property.

We are responding specifically with the Kaurna language in mind, a language often referred to as 'dead' or 'extinct' but which is undergoing a revival of sorts and is now taught within childcare centres, schools, colleges and in the tertiary sector at all levels of education. It is a language which is being used increasingly in public to deliver speeches at various events. Kaurna words are sought for a variety of purposes. The Kaurna language may have a much bigger role in official contexts and cultural tourism in the future.

The Kaurna language is known primarily from nineteenth century missionary publications and manuscripts and a number of other papers. As such, the language is already in the public domain as far as copyright law is concerned. However, the Kaurna community identify strongly with the language and demand recognition and acknowledgement of their ownership of the language.

Within *Our Culture: Our Future: Proposals for Recognition and Protection of Indigenous Cultural and Intellectual Property*, the role of Indigenous languages is acknowledged, but only in very general ways. They are acknowledged under "Literary, performing and artistic works" (p.7) "Languages" are included in the diagrams on pp. 17 & 18, but they seem to hang in the middle of nowhere, as though the authors don't know what to do with them. The only specific comment regarding languages is in relation to the use of Indigenous words and names by non-Indigenous businesses (pp. 28 & 34). However, we feel that there is much more involved in the use of Indigenous languages than this.

We feel that the following areas, involving the use of Indigenous languages, need to be addressed:

1. The use of Indigenous words and names for naming purposes:
 - brand names, trade marks, registered business names etc.
 - names used by sporting groups, clubs, societies etc.
 - names used by educational institutions
 - names used by government entities
 - names used by Aboriginal organisation
 - personal names. (There are cases of people officially adopting Aboriginal names and changing their names by deed poll. On other occasions Aboriginal names might be used unofficially)
 - place names
 - names for houses, properties, boats etc.
2. The use of Indigenous words, phrases and texts in cultural tourism:
 - words, phrases, mottos etc on tea towels, T-shirts and other souvenirs
 - the use of words, phrases and texts within displays in interpretive centres.
 - the use of words, phrases and texts on signage on heritage trails.
 - the use of Indigenous languages by tour guides
3. The use of Indigenous languages in education
 - the teaching of languages within courses of study
 - the preparation of curriculum materials, textbooks, films, audio-visual and other educational materials
4. The use of Indigenous languages within literary, performing and artistic works
 - books, songs, plays, poetry and other works written in the language

- translations of stories, plays, songs, poetry and other works into the Indigenous language
5. Historical and archival materials
 - hymns, prayers, ten commandments, bible translations, speeches and other materials written in Indigenous languages
 - grammars, dictionaries and other materials which document and describe Indigenous languages.
 6. The products of research into Indigenous languages:
 - the recording of oral texts in the language
 - modern grammars, dictionaries and linguistic analysis
 - articles written on and about Indigenous languages
 7. Indigenous Languages and the Internet
 - the use of Indigenous languages for names, mottos etc. on home pages
 - the posting of vocabularies, texts and other language materials on the net
 8. The (mis-)appropriation of Indigenous languages in the construction of "new age" knowledges.

In relation to the points raised above, much will depend on the identity of the user, the context in which the language is used and the purposes for which it is used. Is the user in receipt of financial gain or kudos through use of the language? Is the use of the language for educational purposes? Is the use of the language in the interests of the Indigenous community? Is the language used within the territory to which the language belongs. Is the user Indigenous or non-Indigenous? If the user is Indigenous, is the user affiliated to the language group?

Recommendation 1.

That the rights over Indigenous languages and materials written in Indigenous languages be recognised on a number of levels.

There is a need to differentiate between rights over the language per se and rights to specific materials written in the language. The people affiliated with the language should be regarded as the 'owners' of the language. As such they should be consulted in matters related to the language.

Case Study

In the development of the 'Kurna Language & Language Ecology' course introduced into the University of Adelaide in July 1997, a set of language learning tapes and tape transcripts was produced. Most of the script was prepared by a non-Indigenous lecturer. The tapes were recorded by that non-Indigenous lecturer, together with two local Indigenous people. The recordings were made within the University of Adelaide studios using the University's technicians.

There are three different sets of interests in the ownership of these materials:

- group rights over the Kurna language which belongs to the Kurna people
- institutional rights. The materials were prepared for a University course with the assistance of the University
- individual intellectual property rights, held by both Indigenous and non-Indigenous people in this case.

Who should have the right to say whether these materials can be used by a different institution in the delivery of courses? Normally the institution would be able to sell courses to another institution. However, it is important that the Kurna community should be consulted and have the final say in such matters.

How should group rights be managed?

Recommendation 2:

After 50 years have expired following the death of the author, copyright of historical materials should revert to group ownership. For example, the Kurna community should have rights over the Teichelmann & Schürmann (1840) grammar and vocabulary; Kurna hymns, ten commandments etc. The onus is on the user of these materials to negotiate with the relevant Indigenous community regarding the use of these materials. This matter might be better addressed through a code of ethics rather than legislation.

Indigenous languages are regarded in a fundamentally different way to large world languages like English. They are regarded as 'owned' entities in the same way that songs, ceremonies and land are owned. Kurna people see the language as their soul, their whole being. Many Kurna people feel that the language is the only thing they have left as everything else has been taken.

Indigenous languages are linked closely to their respective territories. The languages come from the land and are inextricably linked to the land and their associated cultures and peoples. Kurna language, for instance, should be used within Kurna country. Indigenous people should have the right to call places within their country by their own Indigenous names. Language, land and culture are inseparable.

Recommendation 3:

A different set of copyright provisions is needed to operate over Indigenous languages. One set of laws or protocol is not sufficient for all Indigenous languages.

The situation for 'strong' or 'viable' languages, such as Pitjantjatjara, Yolngu Matha or Warlpiri is quite different to Kurna and other so-called 'dead' or 'extinct' languages. The role of non-Indigenous people in the maintenance and revival of Indigenous languages may be by necessity quite different in different situations.

Recommendation 4:

That the process of translation be given due recognition as a creative endeavour which involves intellectual property rights. It is much more than a mechanical task. This is especially the case in language reclamation (where languages are being revived on the basis of written historical materials). Translation has been grossly undervalued.

Case study:

The *Kookaburra Song* translated into Kurna. (see enclosed correspondence)
 In 1991 the *Kookaburra Song*, written by Marion Sinclair, was translated into Kurna. It is a popular song, known and loved by Nunga children at Kurna Plains School. Unfortunately for us, the rights to the song were bought up by a music company on the death of the author in 1988. We were willing to pay royalties for the use of the song. However, the music company insisted that they retain copyright over all of the song, not only over the English version and our Kurna translation of it, but also over the additional 9 Kurna verses which in no way depended on the original lyrics, though they were written to the same tune. In the end we had to drop the song and compose another tune, which is a pity because that tune is so well known by Nunga kids.

We argue strongly for the recognition of group rights over Indigenous languages and over Indigenous knowledges and 'Dreaming' stories. At the same time institutions may have rights over certain language materials produced under their auspices. In addition the rights of individuals over their own intellectual property should also be recognised concurrently.