



Mangiri Yarda

"Healthy Country": Barngarla Wellbeing and Nature



Linguistics Professor
Ghil'ad Zuckermann,
with Emmalene Richards
and Barngarla
community participants



ABOUT THE AUTHORS

Ghil'ad Zuckermann

Professor Ghil'ad Zuckermann, D.Phil. (Oxford), Ph.D. (Cambridge) (titular), is Endangered Languages Professor at the University of Adelaide. So endangered that he is the only such professor in Australia... He is the President of the Australian Association for Jewish Studies, elected member of AIATSIS, and author of the seminal book *Revivalistics* (Oxford University Press, 2020). He has been working with the Barngarla since 14 September 2011.



Emmalene Richards

Emmalene Richards is a Barngarla woman and cultural trainer/consultant and educator from Galinyala (=Port Lincoln), where she was raised, and is a proud mother and grandmother with a background in research, policy development, project management, cultural education, cultural training, cultural consultancy and tourism. Emmalene is a passionate, active community leader and a strong advocate for Aboriginal affairs and her Barngarla heritage, culture and language.



DISCLAIMER: Please note that this book is not a comprehensive documentation of the Barngarla Aboriginal language and does not include every single word of Barngarla. This book is based on the ancient Barngarla language as documented by Clamour Wilhelm Schürmann in 1844, during early settlement of Galinyala (=Port Lincoln). More than 3,000 Barngarla lexical items are available on the websites www.barngaralanguage.com, www.zuckermann.org and www.professorzuckermann.com, and through the Barngarla Language Dictionary App developed by Professor Ghil'ad Zuckermann, REGENER8, the Barngarla Language Advisory Committee (BLAC) and Barngarla community members. The app is available for both iPhone and Android.

Any use of any material from this book should be first approved by BLAC (Barngarla Language Advisory Committee) or appropriate Barngarla community members.

About this Book and the Barngarla Language Reclamation: Based on the original Galinyala Barngarla language material recorded by Revd Clamor Wilhelm Schürmann in 1844, the Barngarla language reclamation began on 14 September 2011 by revivalist-linguist Professor Ghil'ad Zuckermann, Chair of Linguistics and Endangered Languages at the University of Adelaide, South Australia, and the Barngarla people. Schürmann's Barngarla dictionary has been a valuable resource for the Barngarla people for many years. The Barngarla language books are an educational resource initiative of BLAC on behalf of the Barngarla communities of Port Lincoln (Galinyala), Whyalla (Wayala) and Port Augusta (Goordnada). BLAC consultation and engagement has been used throughout the book development process and a BLAC representative had been involved in the design, development and publishing of the language books at all times.

This book was written by Professor Ghil'ad Zuckermann (ghilad.zuckermann@adelaide.edu.au), with BLAC member and Barngarla community member Emmalene Richards. It was designed by Emmalene Richards, with approval of Galinyala Senior Elder Fred Richards and other Galinyala community members and elders with the aim to assist the Barngarla community in continuing their project to reclaim their 'Dreaming, Sleeping Beauty' tongue. The book was edited by Hakeem Beedar. The creation of the book was supported through the NHMRC (National Health and Medical Research Council, Project Grant APP1129796), the Australian Government's Indigenous Languages and Arts program, Professor Alex Brown (SAHMRI), the Barngarla Language Advisory Committee (BLAC) and the University of Adelaide.

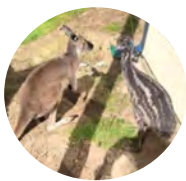
Design of book by Emmalene Richards © 2021 Cover page art by Emmalene Richards © 2021

Artwork within the book is by Barngarla artists Emmalene Richards (Port Lincoln) and Candace Swan Taylor (Port Augusta).

Photography within the book by Professor Ghil'ad Zuckermann, Ekaterina Shipova and members of the Barngarla Community.

Permission has been received from appropriate family members for the use of all photographs.

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REVIVALISTICS



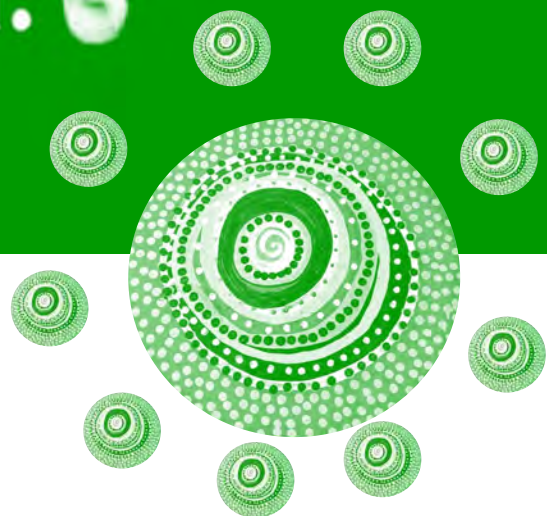
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**Use your native
language every day,
no matter how much
or how little you
know...**

**Your ancestors will
hear you. 🖐️**



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THE BARNGARLA LANGUAGE

A BRIEF HISTORY OF THE BARNGARLA LANGUAGE

The traditional people of Eyre Peninsula are the Barngarla (BARN-ga-rla) (*also known as Parnkalla with many other variations having to do with the fact that there was no distinction between P and B*) people. This has been supported with documentation by Revd Clamor Wilhelm Schürmann and Carl Willhelmi, Esq.

The Barngarla language belongs to the Thura-Yura language family. Within the Thura-Yura grouping there are language similarities and shared linguistic features that connect it to Adnyamathanha, Kuyani, Kaurna, Wirangu, Narangga and Nukunu languages, whose speakers are connected locally as neighbours, as well as through marriage and trade. The Thura-Yura language family is within the Pama-Nyungan language family, which includes 306 out of 400 Aboriginal languages in Australia, and whose name is a merism derived from the two end-points of the range: the Pama languages of northeast Australia (where the word for 'man' is *pama*) and the Nyungan languages of southwest Australia (where the word for 'man' is *nyunga*).

Not all the information on the Tindale language map was documented correctly as many groups were not included at all, and some groups' mapping were recorded incorrectly. This error has yet to be amended by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS). However, we have been advised that they can attach a notation to the map instead.

The language map produced by Wilhelm Schmidt in 1914, published in 1927, in his book *Die Sprachfamilien und Sprachenkreise der Erde*, clearly shows that the Barngarla language was spoken over the Port Lincoln, Whyalla and Port Augusta regions.

This has also been supported by the Federal Court of Australia, when Barngarla was granted Native Title in federal courts in the trial of Barngarla Native Title Claim *Croft v State of South Australia*, which was successful in reaching the first court Determination on 22 January 2015. The land was officially handed back to the Barngarla community in Whyalla on 27 June 2018.

Schürmann recorded the Barngarla Language, starting in the early 1840s, after being assigned by the Government to Port Lincoln to engage with and convert the original inhabitants, in order to make relations more amicable between them and the authorities. He also opened the Barngarla Native School for Barngarla people to learn their language and to teach them English. This was located just outside of Port Lincoln at North Shields hillside.

This resulted in his publishing *A Vocabulary of the Parnkalla Language*, and his records were also collated in the book *The Aborigines of South Australia*. A descendent named Ted Schurmann also went on to publish *I'd rather dig potatoes: Clamor Schürmann and the Aborigines of South Australia, 1838—1853*.



BARNGARLA WELCOME TO COUNTRY

WHAT IS A WELCOME TO COUNTRY? WHY IS IT SO IMPORTANT?

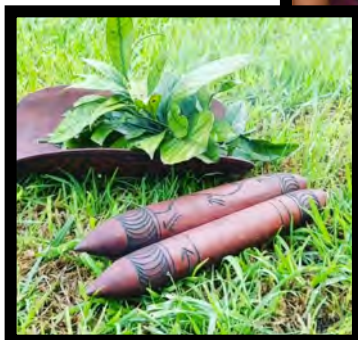
The Welcome to Country is a contemporary Aboriginal and Torres Strait Islander welcome to any visitor to their traditional lands. Aboriginal people have been protective of their lands, but are also welcoming of visitors when the right protocols for visiting or passing through country are followed. Historically, this involved seeking approval first before coming onto country. These rules were used Australia-wide, when visitors were met with to check the purpose of their visit, to avoid conflict, to welcome if approved, and to provide a protected, safe journey while visiting. Ceremony and gathering were also used, and local languages were shared in various communications.

Today the Welcome to Country is performed in many ways. It is performed and presented by the traditional people of the various lands to meet and greet visitors, and to share heritage and culture.



At the beginning of 2012, during the first language reclamation workshop in Galinyala (Port Lincoln), conducted by Prof. Zuckermann, the Barngarla community highlighted the importance of knowing how to say a Welcome to Country in the Barngarla language.

From then on, the children were granted approval by the Port Lincoln Barngarla Elders to learn and perform the Welcome to Country. A speech was presented to a public audience by Barngarla children Kaiden Hancock-Richards, Darnell Richards and Kia Richards in 2011 at an Aboriginal Health community event held in the Port Lincoln Anglican Parish Hall. Since then, many Welcome to Countries have been conducted by many people, all around Australia, for various events, using the Barngarla language.



Darnell Richards, Kaiden Hancock-Richards and Kia Richards, 2011



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BARNGARLA WELCOME TO COUNTRY

1. Ngarrinyarlboo Barngarlamadha nhai yoorarri yardalyga, wardarnalyga, gawoolyga indoo.

1. We are the Barngarla people, the first people of this country and of the sea and the water.

2. Ngarrinyarlboo nhagoodhoo wilya ngamirri babirri galgarridni barnmalyga.

2. We honour the spirits of our mothers and fathers gone before us.

3. Ngarrinyarlboo Barngarlamadha, yarda, wardarna, gawoo galgarr idhi malboorri, Badharra Wambirri yoorarriroo.

3. We are the Barngarla People, the traditional custodians of the ancestral lands, seas and waters of the Lower Eyre Peninsula.

4. Ngarrinyarlboo Barngarlamadhanga yarda wardarna gawoo moondalyabmidhi, yarda wardarna gawoo Badharra Wambirri yoorarriroo.

4. We the Barngarla People have deep feelings of attachment and connection to the country, seas and waters of the Lower Eyre Peninsula.

5. Ngarrinyarlboo nhagoodhoo wilya yoorarri boogininya, ngarrinyarlbooroo ngamirri babirri yardalyga – ngamirri babirri boogininya, yadhanyaroodni, wildyalidni.

5. We pay our respects and honour the spirits of our Elders, our mothers and fathers of this land - past, present and future.

6. Ngarrinyarlboo nhagoodhoo mirinya yoorarri wardandanga, mirinya yoorarri yagalarri gayalanga, inhamadha yarda malboorri. Ngarrinyarlboo nhagoodhoo mirinya yoorarri idna galgarridningi ngoogadha, idna gadnyinirri, gabmoonarri, mangartirri, dhabmoortirri. Idna widla moordoo ngarlarri wardandanga yarnbalanidhi.

6. We acknowledge Aboriginal and Torres Strait Islander People as the original inhabitants of Australia and recognise these unique cultures as part of the rich cultural heritage of all Australians.

7. Ngarrinyarlboo nhagoodhoo mirinya yoorarri wardandanga, mirinya yoorarri yagalarri gayalanga. Ngarrinyarlboo inhamadha nganyadha, inhamadha mundultu yooraringi warirridhi, mirinya yoorarri goodyoolganhadningi warirridhi.

7. We recognise the important role that Aboriginal and Torres Strait Islander People have within community and country.



WELCOME TO COUNTRY



WELCOME TO COUNTRY

&

YOUNG LEADERSHIP

Around Australia more and more young people are presenting and performing the Welcome to Country. They are stepping up, and in doing so, learning to become future Indigenous leaders. They are learning their language, connecting with their culture and presenting Welcome to Countries at ceremonies or community events. Elders are supporting and empowering the next generation to learn their languages, which were lost years ago, and, through the language reclamation programs, have created pathways to reconnect to language and culture.

As young leaders, the Welcome to Country process has been valuable in many ways and has been used by Barngarla in their community for years. It has become an important part of their youth leadership development.





THE BARNGARLA LANGUAGE REVIVAL

WHAT HAPPENED TO THE BARNGARLA LANGUAGE?

The Barngarla *ngawala* (language) has been dormant for a long time. The last Barngarla person recorded as speaking it fluently was Senior Barngarla Elder Moonie Davies, back in the 1960s. He was also the last known Barngarla person to sing a special song in the Barngarla language that was said to call sharks and dolphins to chase the fish into the shallows to the waiting Barngarla people on the shoreline. The Barngarla language was eroded and became a Sleeping, Dreaming Beauty due to the impacts of colonisation and government legislation, such as the assimilation policy that created the Stolen Generations. For the Barngarla People, this would have tragic consequences for future generations, who are now working to rectify this by reclaiming their language.

WHAT REAWAKENING THE BARNGARLA LANGUAGE MEANS TO THE BARNGARLA PEOPLE

Awakening the Barngarla *ngawala* means different things for different people. To some, it means reconnecting to your country and ancestors. To others, it means developing a sense of pride in self for their identity, or strengthening what they already know in their heart. To others still, it gives them a sense of belonging to family, community and country. The Barngarla people of Port Lincoln, Whyalla and Port Augusta are wholeheartedly embracing the awakening the *ngawala* of their ancestors, and this can only mean positive things for their people and communities.

FUTURE DIRECTIONS

The Barngarla community is aiming to reclaim its traditional Barngarla language, and will continue to develop more resources in various forms of digitisation, media and other contemporary ways of communication. Since the publication of the alphabet book, *Barngarlidhi Manoo (Speaking Barngarla Together)*, and other educational resources, often online, access to material for the Barngarla people and wider community has been made much easier. With updates to the website and the Barngarla language app continuing, more and more members of the Barngarla community are embracing their heritage language into their daily lives, and raising speakers within the younger generations, which will ensure the language will grow from now and into the future.



SOUNDS AND LETTERS

A	AI	AW	B	D
DY	DH	G	I	II
L	LY	M	N	NG
NH	NY	OO	R	RR
RD	RL	RN	W	Y

These letters make up the Barngarla language alphabet:

Vowels	
a	as in the English words papa, visa
i	as in the English words bit, sit, pit
ii	as in the English words tea, key, ski
oo	as in the English words put, butcher
Diphthongs (combinations of two vowels)	
ai	as in the English words pie, sky
aw	as in the English words power, town
Consonants	
b g l m n w y	These sounds are pronounced basically the same as in English.

STRESS

Stress is when a specific syllable in a word is emphasised. Some people call it accent. For example, in the English word *univer**sity*** the stress is on the VER. In the word *revi**val***, the stress is on the VI, but in *revival**istic**s*, the stress is on the LI.

In the name *Emma*, the stress is on the first syllable E. In the surname *Richards*, the stress is also on the first syllable, RI. In the surname *Zuckermann*, the stress is also on the first syllable, ZU. However, in the name *Ghilad*, the stress is on the last syllable, AD.

In Barngarla the stress is on the first syllable: *Barn*garla, *Gal*inyala, *noon*yara (convalescence, survival), *man*giri, *ya*rda.

EXPLAINING THE SOUNDS AND LETTERS

There are many two-letter sounds in the Barngarla alphabet.

In English a *sh* like in *wash*ing does not just represent an *s* followed by an *h*, in the same way *dy* does not mean a *d* followed by a *y* in Barngarla. The letters *dy* represent a single sound.

Sound	Explanation	Example
dy	as in the English word judge	bidyindi (<i>smooth, soft</i>) dyimba (<i>ashes</i>)
ly	as in the English words million, will you	bardalya (<i>scar</i>) bilyilya (<i>butterfly</i>)
ny	as in the English onion	nanya (<i>lean, ugly</i>) gadnya (<i>stone, rock</i>)



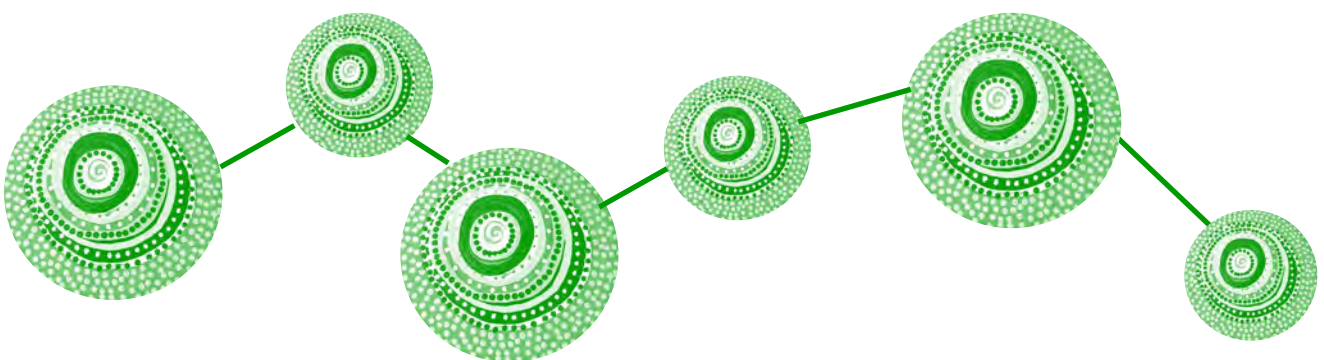
EXPLAINING THE SOUNDS AND LETTERS

These sounds are made by sticking your tongue between your teeth:

Sound	Explanation	Example
dh	'dh' is a 'd' pronounced with the tongue outside your mouth. A sound between the sound of the English words this and dust	dh adli (<i>spit</i>) gan dh i (<i>thigh</i>)
nh	as in the 'n' in the English word tenth	nh ayirri (<i>sky, heaven</i>) ban h a (<i>he, she, it</i>)

This sound is made by putting the back of your tongue on the roof of your mouth:

Sound	Explanation	Example
ng	as in the English words ringing, singing, long	ng ama (<i>breast, milk</i>) ganba ng ooroo (<i>whiskers</i>)



EXPLAINING THE SOUNDS AND LETTERS

These sounds aren't in English but are made with the tip of your tongue curled back behind your teeth (*like in Indian languages*):

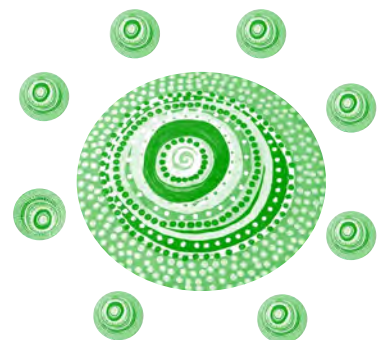
Sound	Example
rd	boordli (<i>star</i>)
rl	ngarla (<i>much, plenty, many</i>)
rn	ngarnarra (<i>north-east wind</i>)

Sound	Explanation	Example
r	as in the English word roaring	bira (<i>moon</i>)
rr	'rr' as in the top or a flap of Japanese, which can also be heard when an American person pronounces the 't' in water	warri (<i>wind</i>)

When spoken slowly, or for emphasis, the *rr* is pronounced as a rolled *r* trilled, like in Italian (as in *Ferrari*) Spanish and Scottish English.



WELLBEING



MANGIRI YARDA
WELLBEING AND NATURE



MANGIRI
WELL / HEALTHY

MANGIRIDHI
TO HEAL



YARDA
LAND / COUNTRY

MANGIRI YARDA

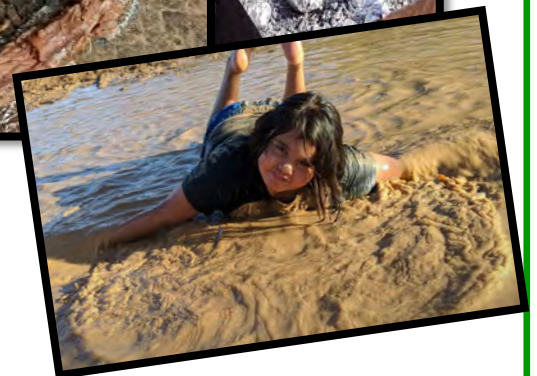
WELLBEING AND NATURE



Walking on country is good for our health and wellbeing. It keeps us connected to country and our spirit strong.



Exploring on country is interesting and fun!



Wilya Spirit
Biroo Strong
Ngoogadha To walk
Bandyargidhi To love
Yoorarri People

Being out and about on country makes us happy.



MY HAPPINESS IS...

MY IDENTITY

GOING BUSH

MY CULTURE

DANCING

FRIENDS

FAMILY

LAUGHING

SHARING

TALKING

PLAYING



GOING BEACH

FUN

MUSIC

WALKING

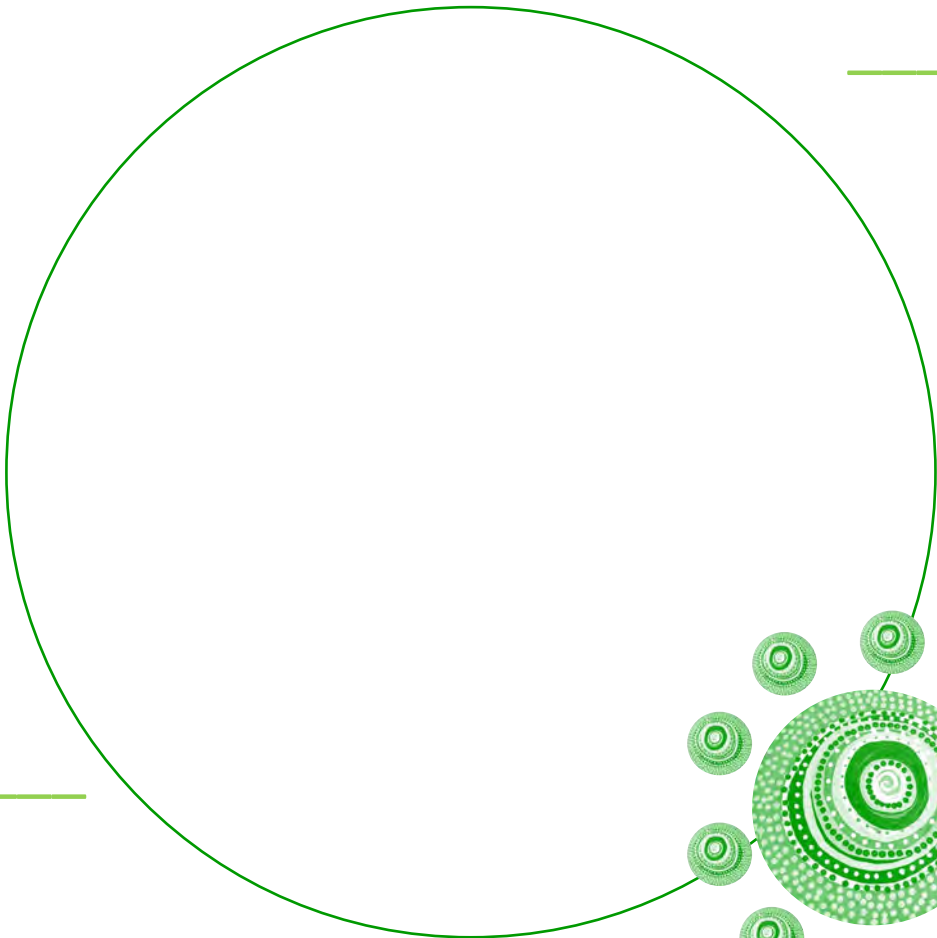
SINGING



What makes you happy...?



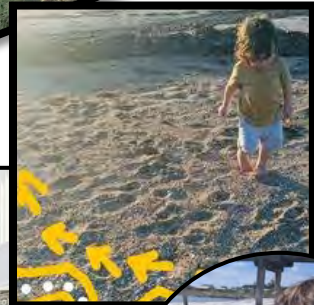
MY HAPPINESS IS...



List 10 things that make you happy!

BARNGARLA YOORARRI YARDANGA

BARNGARLA PEOPLE ON COUNTRY



BARNGARLA LANGUAGE USED IN COMMUNITY PLACES



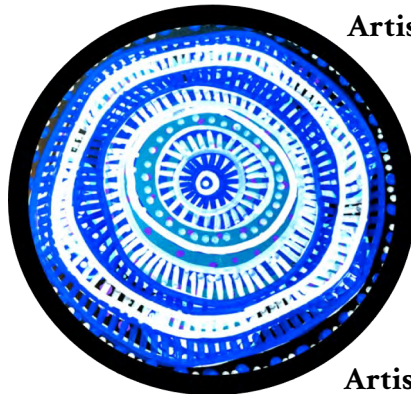
BARNGARLA ART



Artist: Emmalene Richards



Artist: Emmalene Richards



Artist: Emmalene Richards



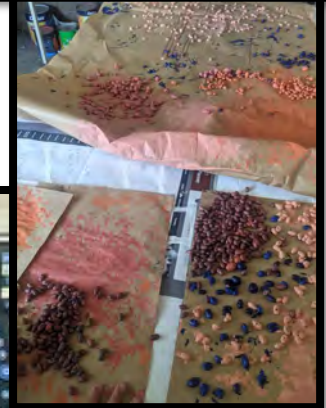
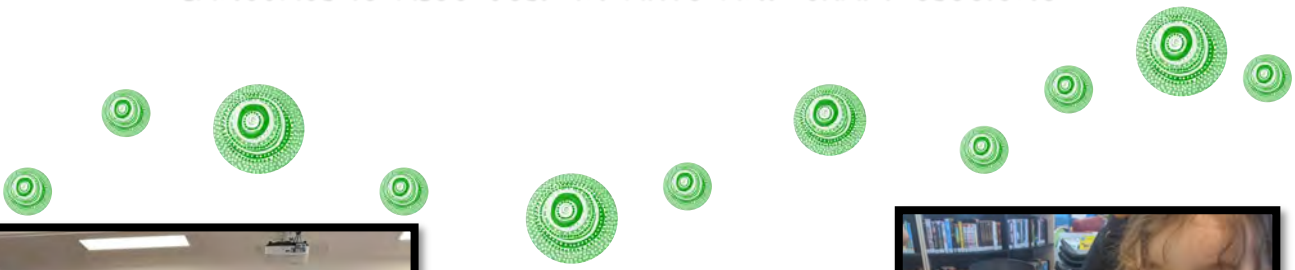
Artist: Candace Swan Taylor



Artist: Candace Swan Taylor

BARNGARLA COMMUNITY ARTS

LANGUAGE IS ALSO USED IN ARTS AND CRAFT SESSIONS



BARNGARLA COMMUNITY ARTS



Barngarla community art project

BARNGARLA FISH TRAPS



Wadna Fishing boomerang

Wina Fishing spear

Windi Fishing hook

*Wirrba Fresh water fishing
fence*

BARNGARLA FISH TRAPS



Barngarla people enjoyed a lifestyle by the sea.

They had a special relationship with the seacoast, and also liked to swim, fish, camp, have ceremonies, and relax there. They would gather near the sea, rivers and creeks to fish, and they would use fish traps made of stone and sticks. Some were manmade and others were naturally formed by rocks. They would light branches to attract the fish to the light, and also sing to call sharks and dolphins to chase the fish into the fish traps, where the Barngarla people would appear to spear and stone the fish.

There were many fish traps around the Eyre Peninsula coastline, but now there aren't many left. The Barngarla people have a sacred, cultural connection to the saltwater and freshwater that continues to this day.

MANGIRI WITH FAMILY



THE BARNGARLA WORD FOR *FAMILY* IS

BOODLANBI MOORI

Boodlanbi
Husband and
Wife

THE BARNGARLA WORD FOR *BEING HAPPY* IS

NGOORGOONIDHI

THE BARNGARLA WORD FOR *TOGETHER* IS

MOORI

MANGIRI WITH FAMILY



WALARA
FUNNY / SMART

MAIWARNA
FEEL FULL



MOORDIDHI
REJOICE / BE HAPPY

Noodoo-ngali
Sad / Sorry