“If you talk to a man in a language he

understands, that goes to his head.|| If you talk to him in his language, that goes to his heart.”||

Nelson Mandela

WELCOME TO COUNTRY

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

Ngarrinyarlboo nhagoodhoo wilya ngamirri babirri galgarridni barnmalyga.||

Ngarrinyarlboo Barngarlamadha, yarda, wardarna, gawoo galgarridhi malboorri, Badharra Wambirri yoorarriroo.||

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

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

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.||

Ngarrinyarlboo nhagoodhoo mirinya yoorarri wardandanga, mirinya yoorarri yagalarri gayalanga.|| Ngarrinyarlboo inhamadha nganyadha, inhamadha mundultu yoorarringi warirridhi, mirinya yoorarri goodyoolganhadningi warirridhi.||

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

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

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

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

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

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.||

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

SOUNDS

An explanation of letters, sounds and pronunciations

The following letters make up the Barngarla Alphabet:

a g ng rl ai i nh rn aw ii ny w b l oo y

d ly r

dy m rr dh n rd

Two-letter sounds

There are many two-letter sounds in the Barngarla alphabet.|| In English a ‘sh’ like in ‘washing’ does not simply 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.||

The following sounds are made by putting your tongue against the roof of your mouth:

between your teeth:

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

The following sounds do not occur in English but are made with your tongue tip curled back behind your teeth (like in Indian languages):

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.||

<h2>Barngarla Songs,||</h2>

Song 1: 1 John 4:18||

{{Bandya gooda wayi-yooloorroo.}} There is no fear in love,

{{Wilya bandya waroongoo wayi maldhinoonggoodhoo}} Because perfect love casts out fear

Even though the English is pretty simple, it’s hard to translate the above text into Barngarla exactly.|| Let’s explain the proposed translation.||

This is the suggested translation of “There is no fear in love”:

“Bandya gooda wayi-yoorloorroo.”||

This is the ‘interlinear gloss,’ a breakdown of the sentence:

bandya gooda wayi-yoorloorroo.

bandyarrgidhi ‘to love, be glad’ NEGATIVE wayi-yoorloorroo afraid, fear-ASSOCATIVE

‘Love’ is an abstract concept that doesn’t exist in the physical world, so different cultures have come up with different ways of talking about it.||

In Barngarla, it seems to be a verb: “bandyarrgidhi.”||

We have to break this word down to make it a noun.|| To do this, first, we have to split it in half.|| We know how to do that by looking at other Barngarla words that have similar parts and have been recorded as separate types of words.||

For example, look at “moorrgoorrigdhi” (Eng.||: “to swell”).||

It’s related to the word “moorrgoomoorrgoo” (Eng:

“swelling”).|| So, if we take away the repeated part, we get ‘-rrgidhi.’|| It’s not known what this means (except we know that ‘-dhi’ is for show that it is past tense).||

You can see this part is also in “bandyarrgidhi,” so if you take it away, you can make a new word for love, “bandya.”||

In Barngarla, saying “in love,” doesn’t sound natural.|| So, it is necessary to change the way you say the sentence, but keep the same meaning.||

“(There is) no fear associated with love” is appropriate.||

The word for ‘with’ (‘-yoorloorroo’) has to be put on the end of the noun it is associated with.|| In this case that is

“wayi.”||

“Wilya bandya waroongoo wayi maldhinoonggoodhoo” wilya bandya waroo-ngoo soul, spirit bandyarrgidhi, to love, be glad true-ERGATIVE wayi maldhi nhoo-nggoo-dhoo afraid, fear night, dark give-CAUSATIVE-PRESENT

“Because” is an important word, but in the historic Barngarla records, it is nowhere to be found.|| We think that it maybe was implied, so it’s not necessary to be outright said.||

On its own, “bandya” can’t do an action from a linguistics perspective.|| So, we change “love” to the idea of “the spirit of love” by adding “wilya.”||

Then, we also add “waroo-ngoo.”|| “Waroo” means true, and putting “-ngoo” on the end lets us know that our entire phrase “wilya bandya waroo” is acting on “wayi.”||

The closet translation of “cast out” might be “maldhi nhoonggoodhoo” meaning “to kill,” “send out of the world.”||

So, finally, when we consider all this information, we get

the above translation.|| It’s literally “the spirit of true love

sends fear out of the world.”||

Song 2: The Whole Entire World

Yoorra badlooyoonoo The whole world

widla mirinya; widla wilgoorndoo is very narrow bridge, bari waloonga garngara.||

Gooda waiigoomaga!|| but the main thing is not to fear at

all.||

In Barngarla there is no word for ‘bridge,’ so to say it, we have to work out other ways of describing a bridge.|| A bridge is pretty much a narrow passage to cross water, in this case literally “widla” (Eng.||: “path”) matches the idea.|| So, when we combine it with “bari” we get “bari widla” which has a similar meaning to the English “bridge.”||

Instead of finding a perfect translation, sometimes it’s necessary to describe it as something similar.||

Similarly, there is no way to say “the main thing” in Barngarla, so instead the last sentence was completely changed to be a command meaning “Have no fear!”|| — even though it’s not a word-for-word translation, the idea is still there.||

Literally the translation means “the whole earth is similar to a path, a very narrow interval path above a river, but have no fear!”||

Song 3: A Walk to Caesarea

Wilya galgarridni imini, ngaidyi O Lord, My God,

Oorndakarra!||

Ngadhoo nhina ngoowadha inha yadna I pray that these things shall never gooda madlanidhi.|| end.||

Moorroo, wardarna, The sand and the sea,

Baldoo wandoobidni, The rush of the waters,

Goorrana ilgaringi, The crash of the heavens,

Yoorarriroo ngoowalyga wabara.|| The prayer of Man.||

wilya galgarridni imini soul, spirit ancient sacred ngaidyi Oorndakarra

my God ngadhoo nhina ngoowadha inha yadna I-ERGATIVE you-ACCUSATIVE pray those.there gooda madlanidhi NEGATIVE to.become.no.more moorroo wardarna sand sea

baldoo wandoo-bidni

sound wave-RELATIVE/ASSOCIATIVE goorrana ilgari-ngi thunder sky-LOCATIVE

If you look at the interlinear gloss, the meaning of the line “O Lord, my God” has been changed a bit.|| There is no recorded word for ‘God’ in Barngarla, so “Oorndakarra” was borrowed from Adnyamathanha for the translation.||

Another way of saying “will never end” could be “always remainin’,” which in Barngarla would be:

gabmarra wandarri-yooroo always remain-INFINTIVE/PURPOSIVE

Nhoonyara igadha; gayabidni gooda badloodhoo

He will survive; he won’t die of the spear wound

Literally: “Surviving live”; spear (gaya) from (-bidni) not to die

Did you notice?||

Notice the difference between mooriri and mooriridhi?||

In Barngarla, some action words have been made by adding dhi (meaning “to be”) to a describing word, making a new word.||

You will see this happen again in the next wordlists.||

“Warlboonidhi” is also made of other, smaller pieces.|| “Ni” makes a

‘being’/‘existing’ verb out of “warlboo.”|| “Dhi” means the action is happening now.|| Sometimes, instead of “–ni” you’ll see “–rri” used.|| It works in the same way.||

Minimal pair

A minimal pair is when there’s only one in a word that makes it different from another word.|| If you change the one sound, you get totally different words.|| manggooroo “strong” banggooroo “weak” wanha “which; what; where” warda “stump; stem” walha “wild turkey” warna “belly” yabma “back of a man” wabma “wise”

“Minawarlboo” memoriser: When you are asleep, your eyes fall down, they are weak.||

Mina (eye) warlboo (strong): not sleepy; awake

Seat of emotions

In English, the seat of emotions is the heart.|| For example, think about the expression “heartbroken.”||

On the other hand, the seat of emotions in many Aboriginal languages is the belly.||

Let’s take a look at some Western Desert languages like Yankunytjatjara, Pitjantjatjara and several others:

When Aṉangu say “ngayulu tjuni pika” (I — belly — pain/hurt/trouble) it usually means “I’m worried!”||

When Aṉangu talk about someone being angry, they often say “liri waru” (throat — fire).|| For Aṉangu, the throat is the place that gets fired up and wild.||

Ear good-to be

The liver, “ngaldi” is also used to describe feelings.||

Gabagadha To love; to court

Moodhladha To make love; to court

Did you know?||

“Moodhla” means “nose,” and also “extreme point of something.”|| Think about the hongi in Māori culture.||

Marngarli (peaceable)-dhi (to be)

Mardana Acquaintance; friend; person seen before

Marda (old place)-na (past)

Marngarla Peace; friendly; friend; (opposite of hostile)

Mooyoonara Safe; unharmed; preserved

Ngalira Friend; confidant

Ngananda Friendly; hospitable

“Ngai (yoora) Barngarla marngarla.”||

“I am a friendly

Aboriginal (person).”||

“Mirinya gawoo maraba mooyoonara badnadawoo.”||

“An Aboriginal person can travel safe(ly) without water.”||

Mirinya (an Aboriginal) gawoo (water) maraba (without) mooyoonara

(safe) badnadawoo

(walk)||