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<img src="cover2.jpg" width="500" height="707"/>

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DISCLAIMER: Please note that this book is not a comprehensive dictionary of the Barngarla language and does not include every single word of Barngarla. More than 3000 Barngarla words are available on the website www.barngarlalanguage.com and through the <i>Barngarla Language App</i> developed for both iPhone and Android. Further information and material are also available at our Facebook Group Page ‘<i>Barngarla Peoples of South Australia</i>’.

Any use of any material from this book should be first approved by BLAC.

About this Book and the Barngarla Language Reclamation: Based on material recorded by Revd Clamor Wilhelm Schürmann in the 1840s, the Barngarla language reclamation has been undertaken since 2011 by Professor Ghil‘ad Zuckermann, Chair of Linguistics and Endangered Languages at the University of Adelaide, working with the Barngarla Language Advisory Committee (BLAC) on behalf of the Barngarla communities of Port Lincoln (Galinyala), Whyalla (Waiala) and Port Augusta (Goordnada).

This book has been developed by revivalist-linguist Professor Ghil‘ad Zuckermann (The University of Adelaide). It is meant to assist the Barngarla community in continuing their project to reclaim their ‘Dreaming, Sleeping Beauty’ tongue. The creation of the book was supported by ILA (Indigenous Languages & Arts, Department of Communications & the Arts, Government of Australia), NHMRC, Hakeem Beedar, Petter Naessan and the Barngarla Language Advisory Committee (BLAC).

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\* <i>Permission has been received from appropriate family members for the use of photographs of any children & deceased persons within this book.</i>

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<page>

“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

<page css\_file="normal\_page.css"><h2>WELCOME TO COUNTRY||</h2>

<table>

<tr><td>{{Ngarrinyarlboo Barngarlamadha#Barngarla# nhai yoorarri#yoora# yardalyga#yarda#, wardarnalyga#warda#, gawoolyga#gawoo# indoo.}}||</td> <td> We are the Barngarla people, the first people of this country and of the sea and the water.||</td></tr>

<tr><td>{{Ngarrinyarlboo nhagoodhoo#nhagoo# wilya ngamirri#ngami# babirri#babi# galgarridni barnmalyga#barnma#.}}|| </td> <td> We honour the spirits of our mothers and fathers gone before us.|| </td></tr>

<tr><td>{{Ngarrinyarlboo Barngarlamadha#Barngarla#, yarda, wardarna, gawoo galgarridhi malboorri#malboo#, Badharra Wambirri yoorarriroo#yoora#.}}|| </td> <td> We are the Barngarla People, the traditional custodians of the ancestral lands, seas and waters of the Lower Eyre Peninsula.||</td></tr>

<tr><td>{{Ngarrinyarlboo Barngarlamadhanga#Barngarla# yarda wardarna gawoo moondalyabmidhi#moondalyabmi#, yarda wardarna gawoo Badharra Wambirri yoorarriroo#yoora#.}}|| </td> <td> We the Barngarla People have deep feelings of attachment and connection to the country, seas and waters of the Lower Eyre Peninsula.||</td></tr>

<tr><td>{{Ngarrinyarlboo nhagoodhoo#nhagoo# wilya yoorarri#yoora# boogininya, ngarrinyarlbooroo#ngarrinyarlboo# ngamirri#ngami# babirri#babi# - yardalyga#yarda# ngamirri#ngami# babirri#babi# boogininya, yadhanyaroodni#yadhanyaroo#, wildyalidni#wildyali#.}}|| </td> <td> We pay our respects and honour the spirits of our Elders, our mothers and fathers of this land - past, present and future.||</td></tr>

<tr><td>{{Ngarrinyarlboo nhagoodhoo#nhagoo# mirinya yoorarri#yoora# wardandanga#wardanda#, mirinya yoorarri#yoora# yagalarri#yagala# gayalanga#gayala#, inhamadha#inha# yarda malboorri#malboo#.}}|| {{Ngarrinyarlboo nhagoodhoo#nhagoo# mirinya yoorarri#yoora# idna galgarridningi#galgarridni# ngoogadha#ngooga#, idna gadnyinirri#gadnyi#, gabmoonarri#gabmoona#, mangardirri#mangardi#, dhabmoordirri#dhabmoordi#.}}|| {{Idna widla moordoo ngarlarri#ngarla# wardandanga#wardanda# yarnbalanidhi#yarnbala#.}}|| </td> <td> 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.||</td></tr>

<tr><td>{{Ngarrinyarlboo nhagoodhoo#nhagoo# mirinya yoorarri#yoora# wardandanga#wardanda#, mirinya yoorarri#yoora# yagalarri#yagala# gayalanga#gayala#.}}|| {{Ngarrinyarlboo inhamadha#inha# nganyadha#nganya#, inhamadha#inha# moondooldoo yoorarringi#yoora# warirridhi#warirri#, mirinya yoorarri#yoora# goodyoolganhadningi#goodyoolganha# warirridhi#warirri#.}}|| </td> <td> We recognise the important role that Aboriginal and Torres Strait Islander People have within community and country.|| </td></tr>

</table>

<page css\_file="sounds\_page.css"><h2>SOUNDS||</h2>

<b>An explanation of letters, sounds and pronunciations</b>

The following letters make up the Barngarla Alphabet: ||

<table>  
 <tr>{{  
 <td>a</td>   
 <td>g</td>   
 <td>ng</td>   
 <td>rl</td>  
 </tr>  
 <tr>  
 <td>ai</td>   
 <td>i</td>   
 <td>nh</td>   
 <td>rn</td>   
 </tr>   
 <tr>  
 <td>aw</td>   
 <td>ii</td>   
 <td>ny </td>  
 <td>w</td>   
 </tr>  
 <tr>  
 <td>b</td>   
 <td>l</td>   
 <td>oo</td>   
 <td>y</td>  
 </tr>  
 <tr>  
 <td>d</td>   
 <td>ly</td>   
 <td>r</td>   
 </tr>  
 <tr>  
 <td>dy</td>   
 <td>m</td>   
 <td>rr</td>  
 </tr>  
 <tr>  
 <td>dh</td>   
 <td>n</td>   
 <td>rd</td>}}   
 </tr>  
</table>||

<table>  
 <tr>  
 <td colspan="2" style="text-align:center"><b>Vowels</b></td>  
 </tr>  
 <tr>  
 <td><b>{{a}}</b></td>  
 <td>as in the English words p<b>a</b>p<b>a</b>, vis<b>a</b>||</td>  
 </tr>  
 <tr>  
 <td><b>{{i}}</b>  
 </td> <td>as in the English words b<b>i</b>t, s<b>i</b>t, p<b>i</b>t </td>||  
 </tr>  
 <tr>  
 <td><b>{{ii}}</b></td>  
 <td>as in the English words t<b>ea</b>, k<b>ey</b>, sk<b>i</b> </td>||  
 </tr>  
 <tr>  
 <td><b>{{oo}}</b></td>  
 <td>as in the English words p<b>u</b>t, b<b>u</b>tcher</td>||  
 </tr>  
 <tr>  
 <td colspan="2" style="text-align:center"><b>Diphthongs</b></td>||  
 </tr>  
 <tr>  
 <td colspan="2" style="text-align:center">(combinations of two vowels)</b></td>||  
 </tr>  
 <tr>  
 <td><b>{{ai}}</b></td>  
 <td>as in the English words p<b>ie</b>, sk<b>y</b></td>||  
 </tr>  
 <tr>  
 <td><b>{{aw}}</b></td>  
 <td>as in the English words p<b>ow</b>er, t<b>ow</b>n</td>||  
 </tr>  
 <tr>  
 <td colspan="2" style="text-align:center"><b>Consonants</b></td>||  
 </tr>  
 <tr>  
 <td><b>{{ g l m n w y}}</b></td>  
 <td>These sounds are pronounced basically the same as in English</td>||  
 </tr>  
</table>

<page css\_file="sounds\_page.css"><h2>Two-letter sounds||</h2>

There are many two-letter sounds in the Barngarla alphabet.|| In English a ‘<i>sh</i>’ like in ‘wa<b>sh</b>ing’ does not simply represent an ‘<i>s</i>’ followed by an ‘<i>h</i>’, in the same way ‘<i>{{dy}}</i>’ does not mean a ‘<i>d</i>’ followed by a ‘<i>y</i>’ in Barngarla.|| The letters ‘<i>{{dy}}</i>’ represent a single sound.||

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

<table>  
 <tr>  
 <td colspan="3" style="text-align:center"><b>Two-letter sounds</b></td>  
 </tr>  
 <tr>  
 <td>Sound</td>  
 <td>Explanation</td>  
 <td>Example</td>||  
 </tr>  
 <tr>  
 <td>{{dy}}</td>  
 <td>as in the English word <b>j</b>udge</td>  
 <td>{{bi<b>dy</b>indni}} (<i>smooth, soft</i>)</td>  
 </tr>  
 <tr>  
 <td></td>  
 <td></td>  
 <td>{{<b>dy</b>imba}} (<i>ashes</i>)</td>||  
 </tr>||  
 <tr>  
 <td>{{ly}}</td>  
 <td>as in the English words mi<b>lli</b>on, wi<b>ll y</b>ou</td>  
 <td>{{barda<b>ly</b>a}} (<i>scar</i>)</td>  
 </tr>  
 <tr>  
 <td></td>  
 <td></td>  
 <td>{{bi<b>ly</b>i<b>ly</b>a}} (<i>butterfly</i>)</td>||  
 </tr>||  
 <tr>  
 <td>{{ny}}</td>  
 <td>as in the English word o<b>nio</b>n </td>  
 <td>{{na<b>ny</b>a}} (<i>lean. ugly</i>)</td>  
 </tr>  
 <tr>  
 <td></td>  
 <td></td>  
 <td>{{gad<b>ny</b>a}} (<i>rock, stone</i>)</td>||  
 </tr>||  
</table>

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

<table>  
 <tr>  
 <td>{{dh}}</td> <td>‘<i>dh</i>’ is a ‘<i>d</i>’ pronounced with the tongue outside your mouth. </td>  
 <td>{{<b>dh</b>adli}} (<i>spit</i>)</td>  
 </tr>  
 <tr>  
 <td></td>  
 <td>A sound between the sound of the English words <b>th</b>is and <b>d</b>ust</td>  
 <td>{{gan<b>dh</b>i}} (<i>thigh</i>)</td>||  
 </tr>||  
 <tr>  
 <td>{{nh}}</td>  
 <td>as in the ‘n’ in the English word te<b>n</b>th</td>  
 <td>{{<b>nh</b>ayirri}} (<i>sky, heaven</i>)</td>  
 </tr>  
 <tr>  
 <td></td>  
 <td> </td>  
 <td>{{ba<b>nh</b>a}} (<i>he, she, it</i>)</td>||  
 </tr>||  
</table>

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

<table>  
 <tr>  
 <td>{{ng}}</td>  
 <td>as in the English words ri<b>ng</b>ing, si<b>ng</b>i<b>ng</b>, lo<b>ng</b></td>  
 <td>{{<b>ng</b>ama}} (<i>breast, milk</i>)</td>  
 </tr>  
 <tr>  
 <td></td>  
 <td> </td>  
 <td>{{@ganba <b>ng</b>ooroo@}} (<i>whiskers</i>)</td>  
 </tr>||  
</table>

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

<table>  
 <tr>  
 <td>{{rd}}</td>   
 <td>{{ boo<b>rd</b>li}} (<i>star</i>)</td>  
 </tr>||  
 <tr>  
 <td>{{rl}}</td>   
 <td>{{ nga<b>rl</b>lia}} (<i>much, plenty, many</i>)</td>  
 </tr>||  
 <tr>  
 <td>{{rn}}</td>   
 <td>{{ nga<b>rn</b>arra}} (<i>north-east wind</i>)</td>  
 </tr>||  
</table>

<table>  
 <tr>  
 <td colspan="3" style="text-align:center"><b>r-sounds</b></td>  
 </tr>||   
 <tr>  
 <td>{{r}}</td>  
 <td>as in the English word <b>r</b>oa<b>r</b>ing</td>  
 <td>{{Bi<b>r</b>a}} (<i>moon</i>)</td>  
 </tr>||  
<tr>  
 <td>{{rr}}</td>  
 <td>‘<i>rr</i>’ as in the top or a flap of Japanese, which can also be </td>  
 <td>{{ wa<b>rr</b>i }} (<i>wind</i>)</td>  
 </tr>  
<tr>  
 <td> </td>  
 <td>heard when an American person pronounces the ‘<i>t</i>’ in wa<b>t</b>er</td>  
 <td></td>  
 </tr>||  
 </table>

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.||

<page css\_file="normal\_page.css"><h2>Barngarla Songs||</h2>

<h2>Song 1: 1 John 4:18</h2>||

<table>  
 <tr>  
 <td>{{Bandya gooda wayi-yooloorroo#wayi#.}}||</td>   
 <td>There is no fear in love,||</td>  
 </tr>  
 <tr>  
 <td>{{Wilya bandya waroongoo#waroo# wayi maldhinhoonggoodhoo#maldhinhoo#}}||</td>  
 <td>Because perfect love casts out fear||</td>  
 </tr>  
</table>

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-yooloorroo#wayi#.}}”||

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

<table>  
 <tr><td>{{bandya</td> <td>gooda</td> <td>wayiyoorloorroo#wayi#}}.</td></tr>  
 <tr><td>\<{{bandyarrgidhi}} ‘to love, be glad’</td> <td>NEGATIVE</td> <td>{{wayi-yoorloorroo#wayi#}} afraid, fear-ASSOCATIVE</td></tr> ||  
</table>  
 ‘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: {{“<i>bandyarrgidhi</i>.”}}||

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 {{“<i>moorrgoorrgidhi</i>”}} (Eng.: “<i>to swell</i>”).||

It’s related to the word “<i>{{moorrgoomoorrgoo}}</i>” (Eng: “swelling”).|| So, if we take away the repeated part, we get ‘<i>{{-rrgidhi}}</i>.’|| It’s not known what this means (except we know that ‘<i>{{-dhi}}</i>’ is to show that it is past tense).||

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

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

“<i>(There is) no fear associated with love</i>” is appropriate.||

The word for ‘<i>with</i>’ ‘<i>{{-yoorloorroo}}</i>’ has to be put on the end of the noun it is associated with.|| In this case that is “<i>{{wayi}}</i>.”||

{{“Wilya bandya waroongoo#waroo# wayi maldhi noonggoodhoo#nhoo#”}}||

<table>  
 <tr><td>{{wilya</td> <td>bandya</td> <td>waroo-ngoo</td> <td>wayi</td> <td>maldhi</td> <td>nhoo-nggoo-dhoo}}</td></tr>  
 <tr><td>soul, spirit</td> <td>\<{{bandyarrgidhi}}, to love, be glad</td> <td>true-ERGATIVE</td> <td>afraid, fear</td> <td>night, dark</td> <td>give-CAUSATIVE-PRESENT ||</td></tr>  
</table>

“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 closest translation of “cast out” might be {{“maldhi noonggoodhoo#nhoo#”}} 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.”||

<page css\_file="normal\_page.css"><h2>Song 2: The Whole Entire World||</h2>

<table>  
 <tr>  
 <td>{{Yoorra badlooyoonoo widla mirinya}}||</td>   
 <td>The whole world||</td></tr>   
 <tr>  
 <td>{{widla wilgoorndoo#wilgoo# bari waloonga#waloo# garngara}}.||</td>   
 <td>is very narrow bridge, ||</td></tr>   
 <tr>  
 <td>{{Gooda waiigoomaga#waiigooma#!}} ||</td>   
 <td> but the main thing is not to fear at all.|| </td>  
 </tr>   
</table>

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 {{“<i>widla</i>”}} (Eng.: “<i>path</i>”) matches the idea.|| So, when we combine it with {{“<i>bari</i>”}} we get {{“<i>bari widla</i>”}} 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 “<i>the whole earth is similar to a path, a very narrow interval path above a river, but have no fear!</i>”||

The “interlinear gloss” looks like this:

<table>  
 <tr>  
 <td>{{Yoorra}}</td>  
 <td>{{badlooyoonoo}}</td>   
 <td>{{widla}}</td>  
 <td>{{mirinya}}||</td>   
 </tr>   
 <tr>  
 <td>Earth</td>  
 <td>the-whole</td>   
 <td>path</td>  
 <td>similar||</td>   
 </tr>  
 <tr>  
 <td>{{widla}}</td>  
 <td>{{wilgoo-rndoo#wilgoo#}}  
 <td>{{bari}}</td>   
 <td>{{waloo-nga#waloo#}}</td>   
 <td>{{garngara}}.||</td>   
 <tr>  
 <tr>  
 <td>path</td>  
 <td>narrow-EMPH</td>  
 <td>river</td>   
 <td>interval-LOC</td>   
 <td>above.||</td>   
 <tr>   
 <tr>  
 <td>{{Gooda}}</td>  
 <td>{{waiigooma-ga#waiigooma#!}}||</td>  
 </tr>   
 <tr>  
 <td>not</td>  
 <td>fear-IMP</td> ||   
 </tr>   
</table>

<page css\_file="normal\_page.css"><h2>Song 3: A Walk to Caesarea||</h2>

<table>  
 <tr>  
 <td>{{Wilya galgarridni imini, ngaidyi Oorndagarra!}}||</td>  
 <td>O Lord, My God,||</td></tr>   
 <tr>  
 <td>{{Ngadhoo nhina ngoowadha inha yadna gooda madlanidhi.}}||</td>   
 <td>I pray that these things shall never end.|| </td>  
 </tr>   
 <tr>  
 <td>{{Moorroo, wardarna,}}||</td>  
 <td>The sand and the sea, ||</td>  
 </tr>  
 <tr>  
 <td>{{Baldoo wandoobidni,}}||</td>  
 <td>The rush of the waters,|| </td>  
 </tr>   
 <tr>  
 <td>{{Goorrana ilgaringi,}}||</td>  
 <td>The crash of the heavens,|| </td>  
 </tr>   
 <tr>  
 <td>{{Yoorarriroo#yoora# ngoowalyga#ngoowa# wabara.}}||</td>  
 <td>The prayer of Man.|| </td>  
 </tr>   
</table>

<table>  
 <tr><td>{{wilya}} </td> <td>{{galgarridni}} </td> <td>{{imini}}</td> <td>{{ngaidyi}}</td> <td>{{Oorndagarra}}</td></tr>   
 <tr><td>soul, spirit</td> <td>ancient</td> <td>sacred</td> <td>my</td> <td>God||</td></tr>   
 <tr><td>{{ngadhoo}} </td> <td>{{nhina}} </td> <td>{{ngoowadha}} </td> <td>{{inha yadna}}</td><td>{{gooda}}</td> <td>{{madlanidhi}}</td></tr>   
 <tr><td>I-ERGATIVE</td> <td>you-ACCUSATIVE</td> <td>pray</td> <td>those.there</td> <td>NEGATIVE</td> <td>to.become.no.more||</td></tr>   
 <tr><td>{{moorroo}}</td> <td>{{wardarna}}</td></tr>   
 <tr><td>sand</td> <td>sea||</td></tr>   
 <tr><td>{{baldoo}}</td> <td>{{wandoo-bidni#wandoo#}}</td></tr>   
 <tr><td>sound</td> <td>wave-ASSOCIATIVE||</td></tr>   
 <tr><td>{{goorrana}}</td> <td>{{ilgari-ngi#ilgari#}}</td></tr>   
 <tr><td>thunder</td> <td>sky-LOCATIVE||</td></tr>  
 <tr><td>{{yoora-rri-roo#yoora#}}</td> <td>{{ngoowa-lyga# ngoowa #}}</td> <td>wabara</td></tr>   
 <tr><td>Man-PL-POSS</td> <td>pray-ASSOC</td> <td>speech, address</td> ||</td></tr>   
</table>

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 “{{Oorndagarra}}” was borrowed from Adnyamathanha for the translation.||

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

<table>  
 <tr><td>{{gabmarra</td> <td> wandarri-yooroo#wandari#}} </td></tr>   
 <tr><td>always</td> <td> remain-INFINITIVE/PURPOSIVE|| </td></tr>  
</table>

<page css\_file="normal\_page.css"><h2>Song 4: In the Lord I’ll be ever thankful||</h2>

<table>  
 <tr>  
 <td>{{Oorndagarranha#oorndagarra# ngadyidningi#ngadyi# gabmarra @warna gardindya@}}||</td>  
 <td>In the Lord I’ll be ever thankful||</td>  
 </tr>  
 <tr>  
 <td>{{Oorndagarranha#oorndagarra# ngadyidningi#ngadyi# @ngaldi yalda@ ngayi }}||</td>  
 <td>In the Lord I will rejoice||</td>  
 </tr>  
 <tr>  
 <td>{{Oorndagarraru#oorndagarra#  nhoornoo  nhagooga#nhagoo# gooda wayigoomaga#wayigooma#}}||</td>  
 <td>Look to God, do not be afraid||</td>  
 </tr>  
 <tr>  
 <td>{{Nhoorrali garlarri#garla# garngaga#garnga# Oorndagarranha#oorndagarra# yabirdi}}||</td>  
 <td>Lift up your voices the Lord is near||</td>  
 </tr>  
</table>

The interlinear gloss looks like this:  
<table>  
 <tr>  
 <td>{{Oorndagarra-nha#oorndagarra#}}</td>  
 <td>{{ngadyi-dningi#ngadyi#}}</td>  
 <td>{{gabmarra}}</td>  
 <td>{{@warna gardindya@}}||</td>  
 <td> </td>  
 </tr>  
 <td>Lord-IND</td>  
 <td>I-NOM-COM</td>  
 <td>always</td>  
 <td>glad</td>  
 <td> </td>  
 </tr>  
 <tr>  
 <td>{{Oorndagarra-nha#oorndagarra#}}</td>  
 <td>{{ngadyi-dningi#ngadyi#}}</td>  
 <td>{{@ngaldi yalda ngayi@}}||</td>  
 <td> </td>  
 <td> </td>  
 </tr>  
 <tr>  
 <td>Lord-IND</td>  
 <td>I-NOM-COM</td>  
 <td>rejoice||</td>  
 <td> </td>  
 <td> </td>  
 </tr>  
 <tr>  
 <td>{{Oorndagarra-ru#oorndagarra#}}</td>    
 <td>{{nhoornoo}}</td>    
 <td>{{nhagoo-ga#nhagoo#}}</td>   
 <td>{{gooda}}</td>   
 <td>{{wayigooma-ga#wayigooma#}}||</td>  
 </tr>  
 <tr>  
 <td>Lord-PURP</td>    
 <td>you</td>    
 <td>see-IMP</td>   
 <td>not</td>   
 <td>fear-IMP||</td>  
 </tr>  
 <tr>  
 <td>{{Nhoorrali}}</td>   
 <td>{{garla-rri#garla#}}</td>  
 <td>{{garnga-ga#garnga#}}</td>  
 <td>{{Oorndagarra-nha#oorndagarra#}}</td>

<td>{{yabirdi}}||</td>  
 </tr>  
 <tr>  
 <td>You-PL</td>   
 <td>voice-PL</td>  
 <td>lift.up-IMP</td>  
 <td>God-IND</td>  
 <td>near||</td>  
 </tr>  
  
</table>

<img src="dot\_painting\_remain.jpg" width="500" height="257"/>

<page css\_file="normal\_page.css"/>

<table>  
 <tr>  
 <td><img src="manoo\_gabmididhi1.jpg" width="400" height="395"/></td>  
 <td colspan=”2”>{{MANOO GABMIDIDHI}} <i>Learning together</i></td>  
 </tr>  
 <tr>  
 <td><img src="manoo\_gabmididhi2.jpg" width="400" height="414"/></td>  
 </tr>  
</table>

<page>  
<img src="barngarla\_worldlist.jpg" width="500" height="661"/>

<page css\_file="sounds\_page.css">

<img src="wordlist\_health.jpg" width="500" height="165"/>||

<h2>Health||</h2>

<table>  
 <tr><td><img src="mangiri.jpg" width="250" height="293"/></td> <td><img src="nhoonyara.jpg" width="250" height="117"/></td></tr>||  
 <tr><td>{{Mangiri}}</td> <td>{{Nhoonyara}}</td></tr>  
 <tr><td>Well, healthy</td> <td>Restored to health; surviving</td></tr>||  
</table>

<table>  
 <tr><td>{{Mooriri }}</td> <td>{{Waiirridhi }}</td> <td>{{ Nhoonyaridhi}}</td></tr>  
 <tr><td>In good health, well, healthy</td> <td>To be in good health</td> <td>To recover; to survive</td> </tr>||  
 <tr><td>{{ Mooriridhi}}</td> <td>{{Goolarnoo }}</td> <td>{{ Wabilya}}</td></tr>  
 <tr><td>To be healthy; to be well</td> <td>Healthy; still, yet</td> <td>Better; restored to health</td></tr>||  
 <tr><td><img src="mooriri.jpg" width="167" height="170"/></td> <td><img src="waiirridhi.jpg" width="167" height="170"/></td> <td><img src="nhoonyaridhi.jpg" width="167" height="170"/></td></tr>||  
</table>

<page><img src="nhoonyara\_igadha.jpg" width="500" height="257"/>||

{{Nhoonyara igadha; gayabidni#gaya# gooda badloodhoo}}||

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

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

<b>Did you notice?||</b>

Notice the difference between {{mooriri}} and {{mooriri<b>dhi</b>}}?||

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.||

<page css\_file="sounds\_page.css">

<img src="wordlist\_strong.jpg" width="500" height="249"/>||

<h2>Strong||</h2>

<table>  
 <tr>  
 <td><img src="birdoo.jpg" width="167" height="246"/></td>  
 <td><img src="wandooroo\_birdoo.jpg" width="167" height="115"/></td>  
 <td><img src="baidyandoo.jpg" width="167" height="108"/></td>  
 </tr>  
 <tr>  
 <td>{{Birdoo}}</td>  
 <td>{{Wandooroo birdoo}}</td>  
 <td>{{Baidyandoo}}</td>  
 </tr>  
 <td>Strong; firm; fast; immovable</td>  
 <td>{{Wandooroo}} (rope) {{birdoo}} (strong)</td>  
 <td>Fierce; strong; able</td>  
 </tr>  
 <tr>  
 <td>{{Dharna}}</td>  
 <td><i>A strong string, a tough rope</i></td>  
 <td>{{Manggoonoo}}</td>  
 </tr>  
 <tr>  
 <td>Fast, strong</td>  
 <td></td>  
 <td>Strong, stiff</td>  
 </tr>  
</table>

<table>  
 <tr>  
 <td>{{Warlboo}}</td>  
 <td>{{Bigoo warlboo}}</td>  
 <td>{{Minaboonoo}}</td>  
 </tr>  
 <tr>  
 <td>Bone; strong; hard</td>  
 <td>Not sleepy</td>  
 <td>Durable; strong</td>  
 </tr>  
 <tr>  
 <td>Warlbooloo</td>  
 <td><i>{{Bigoo}} (eyebrow) {{warlboo}} (strong)</td>  
 <td><i>{{Mina}} (eye)-{{boonoo}}</td>  
 </tr>  
 <tr>  
 <td>Bony, strong</td>  
 <td>{{Minawarlboo}}</td>  
 <td> </td>  
 </tr>  
 <tr>  
 <td>{{Warlboonidhi}}</td>  
 <td>Not sleepy; awake</td>  
 <td> </td>  
 </tr>  
 <tr>  
 <td>To be strong; to be bound</td>  
 <td><i>{{Mina}} (eye)-{{warlboo}} (strong)</i></td>  
 <td> </td>  
 </tr>  
 <tr>  
 <td><img src="warlboo.jpg" width="167" height="170"/></td>  
 <td><img src="bigoo\_warlboo.jpg" width="167" height="169"/></td>  
 <td><img src="minaboonoo.jpg" width="167" height="170"/></td>  
 </tr>  
 </table>

“{{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.||

<table>  
 <tr><td>Balyamba</td> <td>Weak</td></tr>   
 <tr><td>Banggooroo</td> <td>Weak</td></tr>  
 <tr><td>Boorara</td> <td>Weak</td></tr>  
 <tr><td>Gabara</td> <td>Weak</td></tr>  
</table>

<h2>Minimal pair||</h2>

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.||

<table>  
 <tr>  
 <td>{{manggooroo}} “strong”</td>  
 <td>{{banggooroo}} “weak”</td>  
 </tr>  
 <tr>  
 <td>{{wanha}} “which; what; where”</td>  
 <td> {{warda}} “stump; stem” </td>  
 </tr>  
 <tr>  
 <td>{{walha}} “wild turkey”</td>   
 <td>{{warna}} “belly”</td>  
 </tr>  
 <tr>   
 <td>{{yabma}} “back of a man”</td>  
 <td>{{wabma}} “wise”</td>  
 </tr>  
</table>

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

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

<page css\_file="sounds\_page.css">

<img src="wordlist\_happy.jpg" width="500" height="211"/>||

<h2>Happy||</h2>

{{Moordi}} (salmon)-{{dhi}} (Aboriginal people would express their joy when they saw the shoal of a fish)

<table>  
 <tr>  
 <td>{{Moordidhi}}</td>  
 <td>{{Walara}}</td>  
 <td>{{Maiwarna}}</td>  
 </tr>  
 <tr>  
 <td>To rejoice; to exult; to shout</td>  
 <td>Joyous; funny; droll; witty; intelligent</td>  
 <td>Full; satisfied with food</td>  
 </tr>  
 <tr>  
 <td>{{Ngoorrgoonidhi}}</td>  
 <td>{{Wiyidhi}}</td>  
 <td>{{Moongaldidhi}}</td>  
 </tr>  
 <tr>  
 <td>To be happy; to rejoice</td>  
 <td>To laugh; to rejoice</td>  
 <td>To be satisfied (with food)</td>  
 </tr>  
 <tr>  
 <td><img src="moordidhi.jpg" width="167" height="170"/></td>  
 <td><img src="walara.jpg" width="167" height="170"/></td>  
 <td><img src="maiwarna.jpg" width="167" height="170"/></td>  
 </tr>  
</table>

<b>Seat of emotions||</b>

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

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 “<i>ngayulu tjuni pika</i>” (<i>I — belly — pain/hurt/trouble</i>) it usually means “<i>I’m worried!</i>”||

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

<table>  
 <tr>  
 <td>Barngarla</td>  
 <td>Meaning</td>  
 <td>Literally</td>  
 </tr>  
 <tr>  
 <td>{{ Warna gardindya }}</td>  
 <td> Glad </td>  
 <td><i>Belly blood</i></td>  
 </tr>  
 <tr>  
 <td>{{ Warna moondalya }}</td>  
 <td> Glad; merry </td>  
 <td><i>Belly sweet</i></td>  
 </tr>  
 <tr>  
 <td>{{ Warna moondalyidhi }}</td>  
 <td> To feel glad </td>  
 <td> </td>  
 </tr>  
 <tr>  
 <td>{{ Warna waiiri }}</td>  
 <td> Glad; pleased </td>  
 <td><i> Belly healthy </i></td>  
 </tr>  
 <tr>  
 <td>{{ Warna waiirridhi }}</td>  
 <td> To be pleased </td>  
 <td></td>  
 </tr>  
 <tr>  
 <td>{{Yoori mandyari}}</td>  
 <td>In good humour; glad; merry</td>  
 <td><i>Ear nice</i></td>  
 </tr>  
 <tr>  
 <td>{{ Yoori marnidhi}}</td>  
 <td>To be in good humour; glad; merry</td>  
 <td><i>Ear good-to be</i></td>  
 </tr>  
</table>

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

<table>  
 <tr>  
 <td>Barngarla</td>  
 <td>Meaning</td>  
 <td>Literally</td>  
 </tr>  
 <tr>  
 <td>{{ Ngaldi bagambidhi }}</td>  
 <td> Sympathise </td>  
 <td><i> liver is full </i></td>  
 </tr>  
 <tr>  
 <td>{{ Ngaldi mirirarridhi }}</td>  
 <td> Be without feeling; merciless </td>  
 <td></td>  
 </tr>  
 <tr>  
 <td>{{ Ngaldi moorirridhi}}</td>  
 <td> Feel well </td>  
 <td><i> liver is healthy </i></td>  
 </tr>  
 <tr>  
 <td>{{ Ngaldi ngoodharridhi }}</td>  
 <td> Worry; fret </td>  
 <td><i> liver breaks out </i></td>  
 </tr>  
 <tr>  
 <td>{{ Ngaldi yaldadha }}</td>  
 <td> Rejoice; celebrate </td>  
 <td><i> </i></td>  
 </tr>  
</table>

<page css\_file="sounds\_page.css">

<img src="wordlist\_love.jpg" width="500" height="249"/>||

<h2>Love||</h2>

<table>  
 <tr>  
 <td>Barngarla</td>  
 <td>Meaning</td>  
 </tr>  
 <tr>  
 <td>{{Gabadidhi}}</td>  
 <td>To love; to court a woman</td>  
 </tr>  
 <td>{{Gabagadha}}</td>  
 <td>To love; to court</td>  
 </tr>  
 <tr>  
 <td>{{Moodhladha}}</td>   
 <td>To make love; to court</td>  
 </tr>   
</table>

<b>Did you know?||</b>

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

<img src="hongi.jpg" width="500" height="320"/>

<page>  
<img src="yadooroo\_yanggoo.jpg" width="500" height="559"/>

{{Yadooroo}} (right) – {{Yanggoo}} (left)

<page css\_file="sounds\_page.css">

<img src="wordlist\_friend.jpg" width="500" height="204"/>||

<h2>Friend||</h2>

<img src="friends.jpg" width="450" height="253"/>||

<table>  
 <tr>  
 <td>Barngarla</td>  
 <td>Meaning</td>  
 </tr>  
 <tr>  
 <td>{{Babarngoo}}</td>  
 <td>Old acquaintance; friend</td>  
 </tr>  
 <tr>  
 <td>{{Goonyala}}</td>  
 <td> Friend; relation </td>  
 </tr>  
 <tr>  
 <td>{{Maliri}}</td>  
 <td>Peaceable; friendly</td>  
 </tr>   
<tr>  
 <td>{{Mangarlidhi}}</td>  
 <td>To be peaceable; to be friendly</td>  
 </tr>  
 <tr>   
 <td><i>{{Marngarli}} (peaceable)-{{dhi}} (to be)</i></td>  
 <td></td>  
 </tr>  
 <tr>   
 <td>{{Mardana}}</td>  
 <td>Acquaintance; friend; person seen before</td>  
 </tr>  
 <tr>   
 <td><i>{{Marda}} (old place)-{{na}} (past)</i></td>  
 <td></td>  
 </tr>  
 <tr>   
 <td>{{Marngarla}}</td>  
 <td>Peace; friendly; friend; (opposite of hostile)</td>  
 </tr>  
 <tr>   
 <td>{{Mooyoonara}}</td>  
 <td>Safe; unharmed; preserved</td>  
 </tr>  
 <tr>   
 <td>{{Ngalira}}</td>  
 <td>Friend; confidant</td>  
 </tr>  
 <tr>   
 <td>{{Ngananda}}</td>  
 <td>Friendly; hospitable</td>  
 </tr>  
</table>

<img src="blac\_poster.jpg" width="436" height="640"/>||

“{{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)||