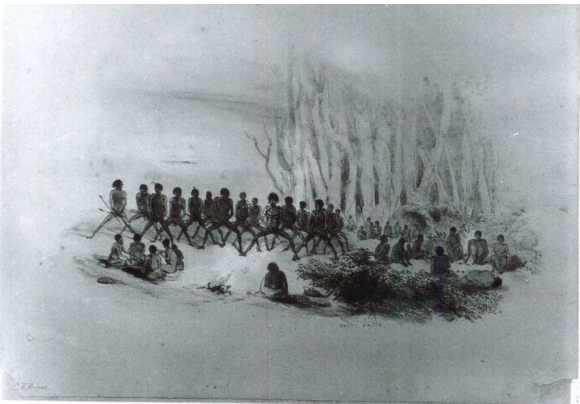


Gadla Kurna meyunako bukkiunangko padletti; Ngadlu burro tangkangga medarnendi.

“The campfires of the Kurna people have long since gone out, but we still feel the warmth within our hearts”

(Nelson Varcoe, 1994)



Warrabarna Kurna!

‘Let Kurna be spoken!’



Minno Kudnuitya Kadlitpinna,
one of the main sources of
Kurna language for T&S (1840).

A tertiary level course for **Level 2, 3 and 4** or
Community Access \$110

WHEN: 9am till 4pm (30 Jan. till 10 Feb. 2006)

WHERE: Napier LG23, North Terrace campus.

Further information:

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FACULTY OF HUMANITIES AND SOCIAL SCIENCES
LINGUISTICS, SCHOOL OF HUMANITIES



KAURNA LANGUAGE & LANGUAGE ECOLOGY

LING 2007/LING 3007

Summer School 2006
30 Jan. to 10 Feb.



Kurna Warra Pintyandi

<http://www.adelaide.edu.au/kwp>

ABOUT THE KAURNA LANGUAGE

Kurna is the original language of the Adelaide Plains. The Kurna language was probably last spoken on a daily basis around the 1860s. Though speakers of the language undoubtedly survived long after that date, they had few opportunities to speak the language. Most of what we know of the Kurna language comes from senior Kurna men Mullawirraburka, Kadlitpinna and others, who were recognised as leaders by the colonists in the 1830s. Their language was recorded by two German missionaries, Clamor Schürmann and Christian Teichelmann, between 1838 and 1857.

The Kurna language has lain dormant in the archives and publications produced by the missionaries, government officials and other observers. However, the language is now being reclaimed on the basis of these historical materials. Members of the Kurna community are relearning the language and using it for a range of purposes.

KAURNA WARRA PINTYANDI (KWP)

Kurna Warra Pintyandi (lit. 'creating Kurna language') is a group of Kurna people, teachers, linguists and language enthusiasts who are passionate about the reclamation of the Kurna language. KWP grew out of a series of Kurna language development workshops. KWP meets each month to address requests for names, translations etc and to work on Kurna language projects. We invite all Kurna people to join KWP.

THE KAURNA LANGUAGE & LANGUAGE ECOLOGY COURSE

Kurna Language & Language Ecology was introduced in July 1997 with the backing of the Kurna community and financial support from the Department of Education and Children's Services.

Features of the course

Kurna Language & Language Ecology gives a fascinating insight into the ways in which Kurna sources are being used to forge a new Kurna identity and develop an associated language which is being used to address contemporary needs in the 21st century. This course will allow you to:

- Learn some Kurna language.
- Develop understandings of the structure of the Kurna language.
- Understand the context (or ecology) in which the Kurna language existed in the 1830s and 1840s at the time of colonisation.
- Appreciate the circumstances under which the Kurna language is being revived.

The Kurna language is the key to understanding:

- aspects of local Nunga and Kurna culture
- our environment (fauna, flora, bush foods, topography)
- local place names (eg Onkaparinga, Cowandilla, Patawalonga etc.)
- Australian Indigenous languages and sociolinguistics

This course assumes no prior knowledge.

The course features:

Guest Lectures by Kurna Elders and members of the Kurna community.

Excursions to important Kurna sites.

Nattadlu Kurna warra, meyunna, yerta tampadlu. Warra Kurnabirra tirkando!

'Now let's recognise the Kurna language, people and land. Learn about the Kurna language!'



The increased use of Kurna in recent times began with the application of Kurna names to Aboriginal organisations and educational institutions such as:

- **Warriappendi** Alternative School (named by Leila Rankine in 1980)
- **Tandanya** Aboriginal Cultural Institute (named in 1989)

Many Aboriginal organisations in Adelaide now bear Kurna names and a number of original place names have been reclaimed such as:

- **Tarndanyangga** (Victoria Square)
- **Karrawirra Parri** (River Torrens)
- **Warriparinga** (Sturt River, Marion)
- **Piltawodli** (the old 'Native Location', now part of the North Adelaide golf course)

Kurna speeches of welcome are frequently given at large and small public events around Adelaide, especially those connected with Aboriginal affairs, in acknowledgement that Adelaide is in Kurna country. Kurna words and phrases have been incorporated into several works of public art.

Kurna is now taught at all levels of education – early childhood, primary, secondary and tertiary. Kurna is not taught simply as an historical relic. Rather, it is being transformed and modernised for contemporary purposes.