



Introduction to Kurna Language F-7

Preface

It is important to follow appropriate protocols in order to respect the traditional Kurna language and culture custodians. Before teaching any Kurna Language, prospective teachers must gain the necessary qualification/training and approval from the Kurna Warra Karrpanthi Aboriginal Corporation (KWK).

Courses are intermittently available through Tauondi Aboriginal College and Adelaide University. Amery and Simpson's *Kulurdu Marni Ngathaitya! 'Sounds Good to Me!'* is a great resource but will need to be supplemented with other resources and ICT support. There is a range of YouTube videos to support basic pronunciation, and these are referred to throughout the units. It is also highly recommended that staff access cultural competence training if they haven't done so already. This is available through Tauondi Aboriginal College and the Department for Education as well as other places.

The Kurna Language units of work were developed over a twelve-month period, while teaching introductory Kurna language in an F-7 setting. It has undergone two trials and revisions here and at another site. Its current scope and sequence are a result of the evidenced need to break down material into a very simple sessions, to give students the opportunity to experiment with aspects of basic grammar over a prolonged period, and to internalise vocabulary. The sessions include a written component which can be compiled into individual language booklets at the end of the unit.

The planning is aligned with the content descriptions from the Australian Curriculum Framework for Aboriginal Languages and Torres Strait Islander Languages: Revival Pathway. Possible assessment tasks are aligned with the Achievement standards. Kurna is classified as the Language Revival Learner Pathway. These lessons are appropriate for F-7; the amount of vocabulary and grammatical foci can be adjusted to meet the needs of students and learning contexts.



Introductions

| Curriculum Links | Learning objectives |
|--|---|
| Socialising ACLFWC130 ACLFWC131 Informing ACLFWC133 Systems of language ACLFWC141 ACLFWU142 | Students can introduce themselves, ask others' names, and introduce others. Students understand that Kurna addresses people in singular, dual, and plural pronouns. Students can hear and repeat the correct pronunciation of <i>ng</i> |

Vocabulary:

| | |
|----------------------------|--|
| <i>ngai</i> | me/I |
| <i>nari</i> | name |
| <i>pa</i> | he/she |
| <i>ngana</i> | who/what |
| <i>niina</i> | you |
| <i>Ngana niina nari?</i> | What is your name? (to 1 person) |
| <i>Ngana niwa naridla?</i> | What are your names? (to 2 people) |
| <i>Ngana naa narirna?</i> | What are your names? (to 3 or more people) |
| <i>Pa nari...</i> | His/her name is... |

Grammar focus: plural suffixes

| | |
|-------------|---|
| <i>-rla</i> | Indicates two |
| <i>-dla</i> | Indicates two, only used on words ending in 'i' |
| <i>-rna</i> | Indicates three or more |

Pronouns:

| | |
|--------------|---------------------|
| <i>niina</i> | you (singular) |
| <i>niwa</i> | you (dual) |
| <i>naa</i> | you (three or more) |

Interrogative pronouns:

| | |
|--------------|------|
| <i>ngana</i> | who? |
|--------------|------|



| Activity | Resources | Comment |
|--|---|--|
| <p>Begin with <i>naa marni</i> and <i>Niina Marni</i> song and translate the song. Display a local map and ask students to identify Kurna country as the home of Kurna language.</p> | <p><i>Niina Marni</i> song (search University of Adelaide website)</p> <p>local area map (search online or see if your AET/ACEO has one)</p> <p>https://www.youtube.com/watch?v=sKJC3y6tKmM</p> | <p>Ask students to respond to <i>naa marni</i> with <i>marni 'ai</i> or <i>yaku marni'ai</i>. Point out <i>niina</i> in the song and explain it means 'you'.</p> |
| <p>Write three greetings on the board and introduce <i>niina/niwa/naa</i>. Students can say the correct greeting in response to how many fingers teacher holds up.</p> | <p>whiteboard markers</p> <p>https://www.youtube.com/watch?v=bHIMNI4aATY</p> | <p>Write the sentences up as cloze activities and ask students to substitute the pronoun if needed.</p> |
| <p>Introduce <i>Ngai nari...</i> (my name is...) through viewing clip or checking with AET/ACEO where appropriate. Teacher models orally then students repeat.</p> | <p>YouTube video https://www.youtube.com/watch?v=JURs144DjkE</p> <p>Whiteboard and markers</p> | <p>Teacher models orally and on board throughout. Teacher can also model on large flash cards and pin up to start a Kurna language word wall for reference and visual scaffolding.</p> |
| <p>Class makes a circle and students rolls or throw a ball to each other at random, saying <i>Ngai nari...</i> when they receive the ball. Teacher stops after all students have had a turn and introduces <i>Ngana niina nari?</i> (what is your name?) The students then have a two-part dialogue when passing the ball.</p> | <p>Soft ball or bean bag</p> | <p>Add <i>Ngana niina nari?</i> to the word wall. Teacher reminds students that <i>niina</i> becomes <i>naa</i> or <i>niwa</i> depending on how many people are being addressed, and that Kurna differentiates between 1, 2 or more.</p> |
| <p>Teacher models <i>pa nari...</i> and students use a ruler to point and say classmates' names.</p> | <p>ruler</p> | |
| <p>Teacher models <i>ngana niwa naridla?</i> and <i>ngana naa narirna?</i></p> | <p>whiteboard, markers</p> | <p>Question students to encourage analysis of grammar, i.e. how has the word changed to</p> |



| | | |
|--|---|--|
| Teacher writes greetings and points out niina, niwa and naa. Ask students to substitute these in the name sentence appropriately. Ask students what differences they notice about the ends of the words. Invite students to come up and circle the suffixes. | | change the meaning? What is the root word? What do we call the end part we have added to the noun? How has that end part changed the meaning? Can you think of examples of this in English? Explain that the dual suffix is usually <i>-rila</i> except in cases where the root word ends in 'i'. |
| Display matching cloze activity and support students to complete independently or in groups. | For example, <i>Ngana _____ naridla?</i> or <i>Ngana naa nari_____?</i> | Circulate to encourage students to have oral conversations using these structures and to check pronunciation. They can use the word wall for support. |
| Distribute booklets and explain that they will be creating a bilingual booklet about themselves. | A4 booklets pre-stapled, or paper to be gathered in plastic sleeves until the booklet is ready for stapling | Students create title page at teacher discretion. |
| Model first page with <i>Ngai nari</i> (name). Students record and illustrate in their own book. | | Older/more capable students can include all three forms of address using friends' names. |
| Reinforce pronouns using flash card matching or mini whiteboards. Change the amount of addressees or nouns and ask students to hold up/match correct pronouns and suffixes. | mini whiteboards and markers flash cards | Students could also write their own question sentences and snip them into flash cards. Their partner has to reassemble according to given amount of people. |

| | |
|---|--|
| Niina marni song Niina marni, niina marni? Marni 'ai, marni 'ai Wanti niina? Wanti niina? Wardli-ana, wardli-ana | (Are you well, are you well? I am well, I am well Where are you going? Where are you going? Going home, going home) |
|---|--|



Birth order names and identity

| Curriculum Links | Learning Objectives |
|---|---|
| Socialising ACLFWC130 Informing ACLFWC133 Identity ACLFWC139 Language Variation and change ACLFWU1445 Role of language and culture ACLFWC149 | <p>Students understand the Kurna naming system according to birth order.</p> <p>Students identify and use their own birth order name in oral and written introduction.</p> <p>Students identify and record their Aboriginal or non-Aboriginal status.</p> <p>Aboriginal students can identify and record their nation/s of ancestry where known.</p> <p>Students understand that the initial syllable of a Kurna word is stressed.</p> <p>Reinforce introductory language of previous module.</p> |

Vocabulary:

| | |
|------------------------------|--|
| <i>Ngana niina nari?</i> | What is your name? (to 1 person) |
| <i>Ngai nari...</i> | My name is... |
| <i>Pa nari...</i> | His/her name is... |
| <i>Ngai yaitya miyu.</i> | I am an Aboriginal male (or generic for both sexes). |
| <i>Ngai yaitya ngangki.</i> | I am an Aboriginal female. |
| <i>Ngai pinti miyu.</i> | I am a white male (or generic for both sexes). |
| <i>Ngai pinti ngangki.</i> | I am a white female. |
| <i>Ngai pulyuna miyu.</i> | I am a black male (not Indigenous, i.e. African). |
| <i>Ngai pulyuna ngangki.</i> | I am a black female (not Indigenous). |

Grammar focus: plural suffixes

| | |
|-------------|---|
| <i>-dla</i> | Indicates two, only used on words ending in 'i' |
| <i>-rna</i> | Indicates three or more |

Pronouns:

| | |
|--------------|---------------------|
| <i>niina</i> | you (singular) |
| <i>niwa</i> | you (dual) |
| <i>naa</i> | you (three or more) |



| Activity | Resources | Comment |
|--|---|---|
| Begin with <i>naa marni</i> . | | Ask students to respond to <i>naa marni</i> with <i>marni 'ai</i> . |
| Introduce the idea of naming according to Kaurna custom. Explain that children are given their own name but also a birth order name. | YouTube video (search Jack Buckskin, lessons in Kaurna language, click Lesson 5 What is my name?) | Discuss some modern Kaurna names being used today in the community, such as <i>Tarniwarra</i> (sound of breaking waves); <i>Kurdanyi</i> (rainbow). Explain that historically people were known by their birth order name, but other names existed. Today Kaurna people may use English names, birth order names, totemic names, and a name associated with their child's totem. |
| Display the table below on the smart board. Ask students if they can see patterns, such as common beginnings and common endings (use as opportunity to teach <i>tya</i> pronunciation). What must determine the sex of the names? Help students to identify their birth order name by separating into sexes then asking the first in the family to raise their hand, then second, etc. | Smart board Whiteboard markers to designate names with numbers Birth order names table | Teacher models orally and on board throughout. Teacher can also model on large flash cards and pin up to start a Kaurna language word wall for reference and visual scaffolding. Later in the unit, draw the students' attention to these names and the numbers. If any students need higher numbers, see Amery and Simpson. |
| Introduce self with birth order name, eg <i>Ngai nari Kartanya</i> . Students do the same. | Modelled sentence and table for reference | Differentiate between birth order and birth order according to sex. Birth order names are designated by maternal lineage. |
| Students split into small groups. Introduce themselves using their birth order names then ask <i>Ngana niina nari?/Ngai nari...</i> | | Students requiring extension can substitute <i>niina</i> with <i>niwa</i> and <i>naa</i> and add the appropriate suffixes <i>-dla</i> or <i>-rna</i> , addressing two classmates or more in the group. |
| Students complete a page in their booklet, introducing themselves with their birth order name. <i>Pa yaitya miyu/ngangki</i> can then be introduced depending on proficiency. | Paper and pencils | If known, Indigenous students can substitute their nation/s of heritage with <i>yaitya</i> . Remind students that not everyone is able to identify with Indigenous nations, and connection to these is something to be respected and cherished. Sensitivity is mandatory when dealing with Indigenous students who may not know their |



| | | |
|--|--|---|
| Students choose a person to introduce on their page. | | Indigenous nation/s of ancestry. Seek ACEO support. |
|--|--|---|

| Child Birth Order | Male | Female |
|----------------------|------------|-----------|
| 1 st born | Kartamiru | Kartanya |
| 2 nd born | Warritya | Warruyu |
| 3 rd born | Kudnuitya | Kudnartu |
| 4 th born | Munaitya | Munartu |
| 5 th born | Midlaitya | Midlartu |
| 6 th born | Marrutya | Marruartu |
| 7 th born | Wangutya | Wanguartu |
| 8 th born | Ngadlaitya | Ngadlartu |
| 9 th born | Pawani | Pawani |



Family

| Curriculum Links | Learning Objectives |
|--|--|
| Socialising ACLFWC130 ACLFWC131 | Students will learn and use the words for immediate family members and create a family tree. |
| Informing ACLFWC133 | Students will understand the way singular pronouns work with nouns. |
| Translating ACLFWC138 | Students will start to be more aware of phonics in Kurna language; for example, the pronunciation of t, ty, k, p, r, rr and the vowels. These will be discussed and reinforced incidentally over the course of the unit. |
| Identity ACLFWC138 | |
| Systems of language ACLFWU141 ACLFWU142 ACLFWU144 | Students will develop awareness of the Kurna Kinship system explained by ACEO or Kurna educator. |

Grammar focus: possessive pronouns

| | |
|----------------|------|
| <i>ngaityu</i> | my |
| <i>ninku</i> | your |

Vocabulary:

| | |
|--------------------|--------------------------|
| <i>ngaityu</i> | my |
| <i>ninku</i> | your |
| <i>pa</i> | he/she |
| <i>taikurti</i> | relative |
| <i>taikurtirna</i> | family members/family |
| <i>yarlita</i> | father |
| <i>ngaityarli</i> | my father |
| <i>ninkarli</i> | your father |
| <i>ngangkita</i> | mother |
| <i>ngaityai</i> | my mother |
| <i>ninkai</i> | your mother |
| <i>ngarrpadla</i> | Auntie (Father's sister) |
| <i>yakana</i> | older sister |
| <i>yunga</i> | older brother |
| <i>panyapi</i> | younger sibling |
| <i>kamami</i> | mother's mother |
| <i>tamamu</i> | mother's father |
| <i>kauwanu</i> | Uncle (Mother's brother) |
| <i>kauwawa</i> | cousin |



| | |
|----------------|-----------------|
| <i>ngapapi</i> | father's mother |
| <i>madlala</i> | father's father |

Grammar focus: linking verbs

'is or are' are inherent in this sentence structure so are not explicitly used.

| Activity | Resources | Comment |
|--|--|--|
| Ask students to supply the words for 'me' and 'you' (<i>ngai</i> and <i>niina</i>) | | Students should recall these from previous lessons. |
| Ask students what <i>ngai</i> means. Show <i>ngaityu</i> and explain it becomes a possessive. What is the root word? In a different colour add suffixes <i>-tyu</i> and <i>-nku</i> so students can see the root word in the pronoun. | Whiteboard Differently- coloured markers | Remind students that in Kurna, there are different suffixes and pronouns for 1, 2, and 3 or more addressees. Today we are just looking at the singular form of the pronoun. Ask students what we need to add to these words to make "my" and "your". |
| Model phrase <i>ngai mukarta</i> (my head), <i>ngai yuri</i> (my ear) etc. using familiar nouns. | | Explain that <i>ngaityu</i> and <i>ninku</i> are used only for objects of possession that can be removed. |
| Introduce family vocabulary using flash cards, modelling <i>ngaityu ngangkita</i> , <i>ngaityu yunga</i> , etc. then contractions. (ask Jack/book if only ever contractions) | Flash cards with relative names (small amount, working up depending on class facility) | Kurna distinguishes between maternal and paternal relatives, and relations by marriage. In contemporary Kurna communities familial classifications are very different from non-Aboriginal communities. Ask your ACEO or a community member to explain their kinship system to you. It is highly complicated, and you will need this expertise! |
| Teacher models family tree structure on whiteboard. Students adapt and create for Kurna booklets. | Paper Pencils Scissors | Teacher may use leaves for each name that students physically cut out and paste on to a tree they have drawn, or may model more traditional method. Ensure students record in Kurna. Alternatively teach students to make and label paper doll chains. Older students can add family members and get them to add <i>pa</i> ; the acting verb becomes implied, eg: <i>Pa ngaityai</i> (This is my mother). |
| Teacher wipes out English labels on the | Whiteboard model markers | |



| | | |
|--|--|--|
| whiteboard model and invites volunteers to come up and refill it in. | | |
|--|--|--|

Body parts

| Curriculum Links | Learning Objectives |
|---|---|
| Socialising ACLFWC131 Informing ACLFWC134 Creating ACLFWC135 | Students will learn and use the words for basic body parts with singular possessive pronouns. |

Grammar focus: reinforcing dual plural suffixes

| | |
|------|---|
| -rla | Indicates two |
| -dla | Indicates two, only used on words ending in 'i' |

Vocabulary:

| | |
|---|---|
| <i>mukarta</i> | head |
| <i>kartaka (-rla)</i> | shoulder/s |
| <i>mampa (-rla)</i> | knee/s |
| <i>tidna (-rna)</i> | toe/s |
| <i>miina (-rla)</i> | eye/s |
| <i>yuri (-dla)</i> | ear/s |
| <i>taa</i> | mouth |
| <i>mudlha</i> | nose |
| <i>mara (-rla)</i> | hand/s |
| <i>yarku</i> | leg/s |
| <i>murrki</i> | face |
| <i>munthu</i> | tummy |
| <i>tiyarla (-rla)</i> | teeth (counted as 2 rows, hence <i>-rla</i> not <i>-rna</i>) |
| <i>yuka</i> | hair |
| If required, a more extensive list is available in Amery and Simpson, p 217 | |



| Activity | Resources | Comment |
|---|---|--|
| Sing <i>Mukarta</i> , <i>Kartaka</i> , <i>Mampa</i> , <i>Tidna</i> song | https://www.youtube.com/watch?v=oewPAYbdPY | |
| Model phrase <i>ngai mukarta</i> (my head), <i>ngai yuri</i> (my ear) etc. using familiar body parts. Write body part in Kurna as you model each one. | flash cards texta | Remind students of correct suffixes for two nouns so they are mindful of what they use with body parts of two or more occurring. |
| Allow students to trace around teacher on butcher's paper. Cut out the silhouette and pin it on the wall. Students apply flash cards to correct places. | butcher's paper flash cards masking tape pushpins textas scissors | Monitor suffix use. |
| In pairs, students trace around each other so each student has a life-sized shape to label. | butcher's paper textas scissors | Silhouettes can be filled in if time permits. They can be used as classroom displays or sent home. |
| Students draw a full-length portrait of themselves and label it for their booklet. | paper pencils | |



Kurna at home

| Curriculum Links | Learning Objectives |
|---|---|
| Socialising ACLFWC130 ACLFWC132 Informing ACLFWC134 Translating ACLFWC138 | Students will be able to understand and correctly apply the suffixes –ntu and –ana. They will link Kurna commands to actions in context. |

Grammar focus: suffixes

The suffix *–ntu* is an imperative (singular).

The suffix *–ana* means to go towards something.

Word order

Kurna word order is free except for verbs, which usually go at the end of the sentence.

Vocabulary:

| | |
|---------------------------------|-------------------------|
| <i>Padni</i> | go |
| <i>Ngatpa</i> | Get in |
| <i>Mutyarta tarrantu!</i> | Get dressed! |
| <i>Ipita-ana padni!</i> | Off to the shower! |
| <i>Kudlikurungka ngatpa!</i> | Hop in the bath! |
| <i>Mararla kudlintu!</i> | Wash your hands! |
| <i>Yuka wirrkantu!</i> | Brush your hair! |
| <i>Nuki murintu!</i> | Wipe your nose! |
| <i>Mudlirna manmantu!</i> | Get your things! |
| <i>Padnipadniti-ana ngatpa!</i> | Get in the car! |
| <i>Waikurta titapintu!</i> | Do up your (seat) belt! |
| <i>Itharti-ana padni!</i> | Off to bed! |
| <i>Panyimai mutantu!</i> | Eat your breakfast! |
| <i>Wirila!</i> | Hurry up! |



| Activity | Resources | Comment |
|---|--|---|
| <p><i>Play Tikainga, Karrikarringa, Wantinga</i> (Sit, Stand, Lie down)</p> | <p>Space for students to move such as a court or hall</p> | <p>There is no word for 'please' in Kurna. Compliance with requests is assumed because in communal societies everyone acts for the good of the group. Stress to the children that this is not considered rudeness, rather a cultural difference in perspective.</p> <p>Call out the various commands while the students perform the actions. The last one to perform the correct action is out until you have a winner. Teachers may choose to help students at first with sign language.</p> |
| <p>Ask students what they noticed about the instructions until they are guided to comment on the common suffix.</p> <p>Introduce the instructions list and the grammatical points above. Students volunteer to circle given suffixes.</p> | <p>list of instructions on smart board</p> <p>whiteboard markers</p> | <p>Revisit the fact that <i>ty</i> is pronounced 'ch'.</p> |
| <p>Ask the students to write the sentences and highlight the focus suffixes <i>-ana</i> and <i>-ntu</i>. Use highlighters or circle in different colours.</p> | <p>paper</p> <p>highlighters</p> <p>pencils</p> | |
| <p>The students cut the sentences into strips and reorder the appropriate ones as a morning routine. Glue onto a blank page ready for their booklets. Alternatively, they can create a comic strip with 6 scenes in sequential order and label.</p> | <p>paper</p> <p>sentences</p> <p>glue</p> <p>scissors</p> | <p>Cloze comic strips can be created for those requiring scaffolding.</p> |



Mutyarta tarrintu!



Ipita-ana padni!



Kudlikurungka ngatpa!



Mararla kudlintu!



Yuka wirrkantu!





| | |
|---------------------------------|--|
| Nuki murintu! |  |
| Mudlirna manmantu! |  |
| Padnipadniti-ana ngatpa! |  |
| Waikurta titapintu! |  |
| Panyimai mutantu! |  |



Kurna Places at School

| Curriculum Links | Learning Objectives |
|---|---|
| Socialising ACLFWC130 Informing ACLFWC134 Creating ACLFWC136 Translating ACLFWC138 | Students will recall and use the words for places and things at school. |

Grammar focus: possessive suffix –ku

For example, Miss Jones' room becomes *Jonesku kuu* (*kuu* meaning 'room').

Vocabulary:

labels around school (below if school does not have labels; the AET and ACEO/students are encouraged to create some however).

| | |
|-----------------------------|-----------------------------------|
| <i>inparrinthe kuu</i> | assembly room (hall) |
| <i>yamaiyamarna kuu</i> | teachers' room (staffroom) |
| <i>piipawardli</i> | paper house (school or classroom) |
| <i>piipawarpulai-wardli</i> | office |
| <i>piiparnawardli</i> | library |
| <i>tapa</i> | hallway |
| <i>kudnawardli</i> | toilet |
| <i>waadlakatha</i> | bridge |
| <i>tapa</i> | road |
| <i>warru-tirntu</i> | time out |
| <i>taralyi</i> | table |
| <i>tikathikati</i> | chair |
| <i>tarlti</i> | pen |
| <i>piltati</i> | scissors |
| <i>makithau</i> | window |
| <i>narna</i> | door |
| <i>wardi</i> | air-conditioner |
| <i>turaityati</i> | television |
| <i>tirntu</i> | clock |
| <i>mukarntu</i> | computer |
| <i>warraityati</i> | telephone |
| <i>mapakuru</i> | rubbish bin |
| <i>marka parkana</i> | white board |
| <i>kardlayirdi</i> | light |
| <i>yamaiyama</i> | teacher |



| Activity | Resources | Comment |
|--|--|--|
| Ask the students where they see and hear Kurna. Where do they see and hear it at school? | | Prompt students if unsure such as Welcomes to Country or Acknowledgement of Country at football, assemblies (if applicable), school signs, council signs, street signs, etc. |
| What sort of Kurna do you hear from your language teacher regularly? | | The teacher would expect to hear greetings, instructions such as sit down, listen, come inside etc. in language. |
| Display the list of Kurna labels around the school (without English). Which ones can they identify? | labels for around the school-word process from list above | These signs can later be supplemented with appropriate instructions from subsequent lessons, such as <i>yakarti</i> (don't run). |
| Display classroom things from list above and get students to label items in their classroom with flashcards and masking tape | flash cards masking tape list on whiteboard | |
| Display list of school places from the list above. As a class, construct a map of the school, including surrounding roads, and label it in Kurna. | | Include a compass diagram at the top of the map with the cardinal points: N: kawanta E: marri S: patpa W: wangka |
| Students draw their own map of the school with labels. | list on whiteboard a3 paper pencils rulers erasers | Show students how to fold their paper so it folds out to display map while neatly sitting in their A4 booklet. |
| Another suggested activity is a school hunt. Teach, in addition to the cardinal points above, <i>turturrukana padni!</i> (go right), <i>yurdinakana nurli!</i> (go left), and <i>yuwa!</i> (stop). | "Cheat sheet" papers depending on student ability and age | Teacher calls out instructions and students use language to work out where to go (teacher may have planted a treat). Alternatively, students pair up, create individual routes, and guide their partner along the route using language. Another option is a whole school Easter egg hunt |



Kurna Commands at School

| Curriculum Links | Learning Objectives |
|---|---|
| Socialising ACLFWC130 ACLFWC131 ACLFWC132 Informing ACLFWC134 Creating ACLFWC136 | Students will recall and use classroom instructions, identifying imperative suffixes. |

Vocabulary:

signs around school, Kurna in our Classroom list (see appendix)

| | |
|---------------------------|----------------------|
| <i>parni ngatpainga</i> | come inside |
| <i>naa marni</i> | hello |
| <i>pilyapilyarti</i> | be quiet/settle down |
| <i>tikainga</i> | sit down |
| <i>yuringkarninga</i> | listen |
| <i>parni kawainga</i> | come here |
| <i>ngaityalya</i> | thank you |
| <i>nakutha</i> | goodbye |
| <i>warru-ana padninga</i> | go outside |
| <i>yakarti!</i> | don't run |

Grammar focus: verb suffixes (imperatives)

-inga as an imperative verb suffix indicates more than two people being addressed. It is an imperative.

-rti means 'don't'

| Activity | Resources | Comment |
|--|-----------------------------|--|
| Invite class to <i>karri karringa</i> and <i>tikainga</i> a few times. Ask them what other Kurna commands they hear at school. | | Students should recall <i>tikainga</i> , <i>yuringkarninga</i> , <i>parni ngatpainga</i> etc. from signage and previous teacher use throughout the unit. |
| Read through the Kurna in our Classroom list as a group. | Kurna in our Classroom list | Ask students what they notice about the word 'listen'. Prompt them to recall what the word for 'ear' is. |



| | | |
|---|--|--|
| | | How many people are being spoken to? How do you think we would change this for one or two people? Are there any clues? |
| Explain the <i>-inga</i> suffix. Invite students to come up and circle it. | markers | Why have these commands been given for three or more people? |
| Put students into groups. Give them sets of flash cards, the lists above in both languages. Groups match up the Kurna and English instructions. | flash cards | Hide the bilingual list for this activity to encourage recall of previously-taught vocabulary, unless students particularly require scaffolding. |
| Come back to the main group and compare answers with the original list. | Kurna in our Classroom list | |
| Go back to small groups and come up with a role play using at least four commands in Kurna (or whatever is appropriate for the learner group). Alternatively, play Hot Seat, where the teacher gives commands to a confident volunteer who must over-exaggerate to demonstrate comprehension. | | Hot Seat can be played <i>en masse</i> if students are reluctant to volunteer individually. |
| Students complete a page in their book. Illustrate a page in their book as a classroom, adding appropriate commands. Model as a class construction first. | white board markers paper or a cartoon template if preferred. Draw a classroom scene of students doing the opposite of the list instructions. Students can draw speech bubbles with appropriate commands. | |



Numbers

| Curriculum Links | Learning Objectives |
|--|--|
| Socialising ACLFWC130 ACLFWC131 ACLFWC132 | Students recognise Kurna numbers to ten; increase with repetition. |

Grammar focus:

New base ten system; single numbers are added to groups of ten to accrue value. *Kumirrka* (ten) derives from *kuma* (one) and *irka* (heap).

Purlirka (twenty) derives from *purlaityi* (two) and *irka* (heap).

Marnkuirka (thirty) derives from *marnkutyi* (three) and *irka* (heap) and so on and so forth.

*A longer list of numbers is available in *Warra Kurna Yalaka*¹ if needed.

Vocabulary:

| | | | |
|-----------|----|--------------------|----|
| mardla | 0 | | |
| kuma | 1 | kumirrka kuma | 11 |
| purlaityi | 2 | kumirrka purlaityi | 12 |
| marnkutyi | 3 | kumirrka marnkutyi | 13 |
| yarapurla | 4 | kumirrka yarapurla | 14 |
| mila | 5 | kumirrka mila | 15 |
| marru | 6 | kumirrka marru | 16 |
| wangu | 7 | kumirrka wangu | 17 |
| ngarla | 8 | kumirrka ngarla | 18 |
| pauwa | 9 | kumirrka pauwa | 19 |
| kumirrka | 10 | purlirka | 20 |

| Activity | Resources | Comment |
|--|---|---|
| Watch Taylor's video on numbers | https://www.youtube.com/watch?v=xtejyc6bU44 | |
| Sing counting song | CHECK SONGBOOK | Choose students to rotate being cantor. |
| Play variations of numbers game. Increase numbers until cohort capacity reached. | See appendix | |

¹ Amery, R (ed.). 2016. *Warra Kurna Yalaka*, Warra Kurna Pukinangku. Adelaide: University of Adelaide.



| | | |
|--|---|--|
| | | |
| Roll die-tally game. Add more dice as necessary. Play in partners. | | Students partner up and take turns to roll a die. They have to say the number aloud in Kaurna. The first to 20 wins. Vary. |
| Number chart-velcro balls-can you hit which ever number etc. | Number chart Velcro balls | Alternatives can be made with bean bags and buckets. |
| Match different numbers with flashcards and see which table records most numbers on A3 | Flashcards with numbers in numerals and Kaurna. | Set a timer and see which table can match and record the most numbers in a given time. |



Animals and Nature

| Curriculum Links | Learning Objectives |
|--|--|
| Socialising ACLFWC130 Informing ACLFWC134 Creating ACLFWC136 Systems of language ACLFWU142 ACLFWU144 | Students can use nouns and adjectives to construct simple sentences. Students can talk about the significance of the red gum to the Kurna people, and <i>Tarnta</i> if an appropriate Kurna person is available to speak. |

Grammatical focus: sentence structure and assumed articles

| | |
|-------------------|----------------|
| <i>ne Yaintya</i> | This is a |
|-------------------|----------------|

Vocabulary:

| | |
|---------------------|----------------------|
| <i>kadli</i> | dog |
| <i>kuula</i> | koala |
| <i>pirlta</i> | possum |
| <i>maityumaityu</i> | bat |
| <i>nantu</i> | male grey kangaroo |
| <i>wauwi</i> | female grey kangaroo |
| <i>tarnta</i> | male red kangaroo |
| <i>kurlu</i> | female red kangaroo |
| <i>wartu</i> | wombat |
| <i>puntunya</i> | goanna |
| <i>yaltu</i> | pelican |
| <i>yuru</i> | skink |
| <i>waku</i> | spider |
| <i>tapu</i> | fly |
| <i>tiwu</i> | black cockatoo |
| <i>pilyapilya</i> | butterfly or moth |
| <i>ngungana</i> | kookaburra |
| <i>kardlaparti</i> | native bee |
| <i>pinti</i> | introduced bee |
| <i>tinkyu</i> | leaves |
| <i>karra</i> | river gum |
| <i>ngayirda</i> | sky |
| <i>maku</i> | cloud |
| <i>pari</i> | creek |



| | |
|----------------|-------|
| <i>wauwa</i> | beach |
| <i>yarlu</i> | sea |
| <i>mukurta</i> | hill |

NB ask students if they remember what *pinti* means (it means white or non-Aboriginal...from their first lesson 😊)

| | |
|----------------------|---------------------------------|
| <i>kaarukaaru</i> | red |
| <i>pulyuna</i> | dark or black |
| <i>parkana</i> | white |
| <i>kardalta</i> | green (or can be used for blue) |
| <i>wiranirana</i> | yellow |
| <i>mankamanka</i> | striped or speckled |
| <i>mirnu-nirnuna</i> | shining |
| <i>putyurra</i> | thin |
| <i>ngama</i> | heavy or stout |
| <i>tiatina</i> | toothless |
| <i>wardu</i> | warm |
| <i>mantikatpa</i> | slow or lazy |
| <i>purtuna</i> | old |
| <i>madurta</i> | soft or smooth |

| Activity | Resources | Comment |
|---|---|---|
| View video <i>Karra</i> -the River Redgum and ask students some questions about content. | https://www.youtube.com/watch?v=6Zu9lqZBryA | Be sensitive to any Kurna/Narrunga students you may have before viewing the video. Uncle Stephen passed on relatively recently. Visit any heritage trees locally and talk about use: shields, smoking meat, shelter, canoes etc. Otherwise walk around some school redgums and talk about possible fauna and uses. Cultural focus: The red kangaroo (<i>tarnta</i>) is the totem of the Kurna people and central to their <i>Munainty</i> . If possible, invite an appropriate Kurna person to speak about <i>Tarnta</i> . |
| Talk through the sentence structure and vocabulary, and display words. Allow students to create their own sentences, choosing nouns and | list words white board markers paper pencils | Create a few sentences, think-talking, then guide class to create model sentences on white board. If the students feel confident they can incorporate adjectives. For example: |



| | | |
|---|--|---|
| adjectives, for a page in their booklet. | | <i>Ngaintya kaarukaaru kadli</i> (this is a red dog). |
| Students draw a nature scene and label or write sentences depending on ability. | Paper pencils | |
| Students draw a nature scene and label or write sentences depending on ability. | Paper pencils | Colour as it will be a page in their book. |
| Alternatively create a class mural, labelling plants and animals. | Paper Textas Scissors Staple gun | Teacher staples green and blue for grass and sky and brown for mountains on the wall. Students draw, colour and cut out a bird, tree or animal with large label to go on the mural, creating a bilingual or Kaurna language nature scene. |
| Create games of animal bingo with students and play as a class. | Bingo sheets (can be folded and written by students using list) pencils | |
| If possible, arrange a walk with Jack Buckskin for language and plant use or Botanic Gardens with Trent Hill for plant use. | | Ask Jack other people available for this training. |



Teaching and learning suggestions

- Use the vocabulary from the [Kurna Places at School](#) section to create desktop-published signs to post around the school. Examples include different classroom names, library, hall, staffroom, boys' and girls' toilets, welcome to our school, etc.
- Label classroom items such as tables, chairs, clock, doors, etc.
- Create a wall calendar in Kurna with numbers for the date, weather vocabulary, days of the week, months, etc. so students can complete it during administration time. Suggested vocabulary can be found in Amery and Simpson's *Kulurdu Marni Ngathaitya! Sounds Good to Me!*
- Assemblies are a great place to implement school-wide language use. Kurna students can be taught Welcomes to Country and non-Kurna Aboriginal students can be taught Acknowledgements of Country in Kurna (any non-Aboriginal person can learn an Acknowledgement, but at Keller Road school we like to privilege the Aboriginal voices in this respect). These protocols can be found by searching the Kurna Warra Pintyanthi website or searching Jack Buckskin on YouTube.
- Assemblies can also be used as a place to teach and present songs in language. Other songs are available in the Kurna songbook.
- When big books become available, use the normal reading strategies with post-its, Big 6 strategies, word walls, group readers, text construction, etc.
- Contextualise the language by looking at Kurna *Munaintya* stories (The overwhelming majority of Aboriginal communities do not endorse the use of the word 'Dreaming') such as *Kondili* or *Tjilbruke*. There are Kondili resources easily available from DECS curriculum services with a Google search, or a YouTube narration. Invite a Kurna person to tell the story (this may be your ACEO if they are happy to do this). If not, there are several YouTube clips available.
- View the 'Kurna for Kids' clips on YouTube and the puppet shows by *Kurna Warra Pintyanthi* and revise language.
- Visit the South Australian Museum, *Warraparinga*, the Kurna Living Heritage Trail, or national parks that have heritage trees or highlight Kurna occupancy.



Kurna Vocabulary for our Classroom

| | |
|--------------------|----------------------|
| parni ngatpainga | come inside |
| Naa marni? | hello |
| pilyapilyarti | be quiet/settle down |
| tikainga | sit down |
| Yuringkarninga! | listen |
| parni kawainga | come here |
| ngaityalya | thank you |
| nakutha | goodbye |
| warru-ana padninga | go outside |
| yakarti! | don't run |
| marni! | good! |



YEAR 6/7 EXTENSION: The Story of Ivarrityi

<https://www.youtube.com/watch?v=WA4GqoY8fH0&list=PLW5Jpe8T2iL9IIGU9HDCKCK2uFyMIWvRf&index=3>

1. Who was Ivarrityi?
2. Why was Ivarrityi important?
3. What does first contact mean?
4. Why do you think Ivarrityi carried reeds?
5. Do you think there are any fluent Kurna speakers now? Please explain your answer. (Hint: two created some of these videos).
6. Where can you see a possession of Ivarrityi's?
7. What does Ivarrityi mean?

YEAR 6/7 EXTENSION: The Phone Call

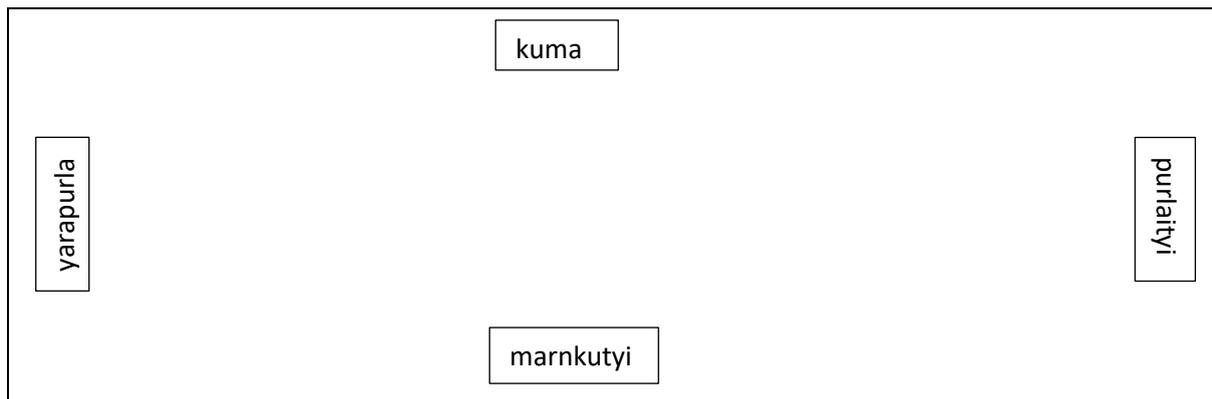
<https://www.youtube.com/watch?v=U2XPdoleUzk&list=PLW5Jpe8T2iL9IIGU9HDCKCK2uFyMIWvRf&index=4>

1. What words do you recognise?
2. Do you recognise any suffixes?
3. *Kuma* means 'too' or 'also'. What is another meaning for *kuma*? (Hint: it is a number)
4. How is Kurna language going to be used in the story?



Numbers Game

1. Go to a netball court or similar area that has demarcations.
2. Designate each line with a Kurna number 1-4, e.g.:



3. Ask students to stand in the middle of the space.
4. Call out the numbers in random order. Students have to run to the correct line. Students can be supported to retain the language by pairing English and Kurna. Numbers can be changed mid-movement to keep students attentive and make the game more fun.
5. Play until sudden death or until students are out of breath.

Variations:

- Students move backwards, hopping, sidestepping, like a given animal etc.
- A student calls out the numbers
- Use cones or different lines to add higher numbers