



Place Name SUMMARY (PNS) 5.4.2/04

‘NANGARANG’

(last edited: 8/2/2013)

See also PNS 5.4.2/01 ‘Yanawing’ and 5.4.2/02 ‘Watpardung’.

Abstract

‘Nangarang’ is not a Kaurna name, and no Kaurna name is known for this site.

RM Berndt’s Ngarrindjeri informant Karlowan gave it around 1940 as the name of the coastal cave in which Tjirbuki finally laid to rest the smoke-dried body of his beloved *nangari* (nephew).

The site is probably the same as Milerum’s coastal cave near the mouth of New Salt Creek, 6 km north of Cape Jervis (see PNS 5.4.2/01 ‘Yanawing’ and 5.4.2/02 ‘Watpardung’).

In Ngarrindjeri the name means ‘place of the nephew (sister’s son)’.

<i>Coordinates</i>	-35.549826° Latitude, 138.135052° Longitude.
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Language Information

<i>Meaning</i>	‘place of the sister’s son’
<i>Etymology</i>	<i>nangari</i> ‘nephew (sister’s son or sister’s daughter)’ + <i>-angk</i> ‘at’
<i>Notes</i>	
<i>Language Family</i>	Yaraldic: Yaraldi dialect of ‘Ngarrindjeri’, as recorded from Karlowan.
<i>KWP Former Spelling</i>	
<i>KWP New Spelling 2010</i>	
<i>Phonemic Spelling</i>	
<i>Pronunciation</i>	“Nangar-angk”
<i>Pronunciation tips</i>	Stress the 1 st syllable; secondary stress on the 3 rd ; every ‘a’ as in Maori ‘haka’; ‘ng’ as in ‘sing’; ‘ngk’ as in ‘finger’.

Main source evidence

Date	1935-6
Original source text	“One day [Tji:rbuki] heard that his sister’s son [ˈna:ŋari], reciprocal [wan:u], known as [Kulultuwi]. had been killed at [War:pari] (the Sturt Creek at Marion)”.
Reference	Tindale 1936, ‘Story of Tji:rbuki’, <i>Records of SA Museum</i> 5(4): 500.
Informants credited	Albert Karlowan.
Informants uncredited	

Date	c.1940
Original source text	<ul style="list-style-type: none"> - “Karlowan’s father’s sister told him... nangari (sister’s daughter)”. - “The Tjirbuki story [from Karlowan]... began with a focus on his nephew (nangari, sister’s son)... in our version no name was given for Tjirbuki’s nephew”. - “[Tjirbuki] continued, passing Witawateng (Rapid Head) until he came to a hill with a cave.... then carried the corpse up into the hills and went down into a cave at Nangarang near Pariwa (Cape Jervis)”. - “Nangarang (entrance to Tjirbuki’s cave)”.
Reference	‘Becoming <i>Ngatji</i> ’, in RM Berndt and CH Berndt 1993, <i>A World That Was</i> : 233-4, 330-1.
Informants credited	Albert Karlowan.
Informants uncredited	

Discussion: THE NEPHEW’S PLACE:

Despite other differences from Milerum in his account of the story of Tjirbuki as given to Tindale in 1935, Albert Karlowan agreed that the hero, after carrying the smoke-dried body of his beloved nephew all the way to Cape Jervis, sought a final resting place for it and “went northwards along the cliff” (earlier unpublished manuscript), or “along the foreshore below the cliffs” (published version). He

came to another perki or cave... He left the body of his [na:ŋari] outside, and walking into the darkness found a place where there was a suitable ledge of rock. He put sticks up, just as was done when the body was being smoked, carried the body in, placed it on the platform, and left it.

A footnote in the unpublished manuscript adds, “Karlowani had never been there himself so the description is necessarily vague”.¹

Karlowan gave another account to Ronald Berndt a few years later, in which he named the burial place:

He continued, passing Witawateng (Rapid Head) until he came to a hill with a cave. He stayed there for a while, then carried the corpse up into the hills and went down into a cave at Nangarang, near Pariwa (Cape Jervis). He walked into the cave and put the corpse down while he searched for a place on which to put it. He asked himself where he could lodge it safely. Looking around, he found a ledge of rock (a natural platform or resting place). There he placed the body, making sure all was well, and left it.²

Despite some different circumstantial details around the event, the location given for ‘Nangarang’ here and on the map³ is consistent with Milerum’s ‘Janarwing’ near the mouth of New Salt Creek about 6 km north of Cape Jervis.⁴

This name is certainly in Ngarrindjeri language, as there are no Kurna morphemes *nangar-*. No doubt the Kurna had a name for this place, but it was not recorded.⁵

‘Nangarang’ could conceivably be derived from *nanhgari* ‘shelter’, as attested in the early wordlists.⁶ But it is far more likely that Karlowan merely applied to this burial cave the title he had given for the nephew: *nangari* ‘sister’s son’. To form the place-name he added the most common Ngarrindjeri locative suffix *-angk*. Elsewhere he told Berndt that *nangari* could be ‘sister’s daughter’ as well. This meaning was not recorded by the early linguists, and is found only in Karlowan.

For discussion of the place, see PNS 5.4.2/01 ‘Yanawing’ and 5.4.2/02 ‘Watpardung’.

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End of Summary

¹ MS, Karlowan 1935, ‘The story of Tji:rbuki’, in Tindale ‘Notes on the Kurna’, AA338/1/35: 83;

cp. Tindale 1936, ‘Story of [Tji:rbuki]’, in Tindale and Mountford, ‘Results of the Excavation of Kongarati Cave’, *Records of SA Museum* 5(4): 501.

² Berndt and Berndt 1993, *A World That Was*: 234.

³ Berndt and Berndt 1993: 330.

⁴ See PNS 5.4.2/01.

⁵ But see PNS 5.4.2/02 ‘Watpardung’ for a hint of a memory of a Kurna name.

⁶ “*Nañgari*, shelter” (Meyer 1843); “Shelter – Nangare” (Taplin 1879).