

# Welcome to YINHAWANGKA COUNTRY



**YINHAWANGKA**  
ABORIGINAL CORPORATION  
RNTBC | ICN 7837

The Yinhawangka People are the Traditional Owners and Common Law and Native Title holders of approximately one million hectares of land and waters including a number of Rio Tinto mines and the town of Paraburdoo. Yinhawangka Country is centred around the Ashburton River system encompassing Angelo River, Ashburton River, Hardey River, Kunderong Range, Mount Vernon Station, Rocklea Station and Turee Creek.

In anthropology, an apical ancestor is a common ancestor from whom a lineage or clan may trace its descent. The word apical is used because this ancestor is at the apex of the genealogy. In the case of clans, this may be a real or fictional ancestor chosen for unification purposes. If the apical ancestor of a clan is non-human, it is a totem.

The real apical ancestors of the Yinhawangka People are:

## MINATANGUNHA

Minatangunha was born on what became Rocklea Station and passed away at a claypan near the Ashburton River. It is said Minatangunha, with two wives, one of whom is recalled as having been Yinhawangka, had five children: Mungunirri (male), Turtja (Cutacross George) (male), Murthi (female), a daughter whose name is not recalled, and Kutjilyirri (male).

## JARNDUNHA

Jarndunha was born, and later buried, at Tjandunguna (Mount Nameless), to the west of Tom Price. She and her Gurruma husband Windawari had two children: Thandainha (Minnie) (female) and Tjimpu (male).

## THURANTAJINHA AND WILGA

Thurantajinha and Wilga had four children: Jimuni (male), Kurtakurta (female), Kawathingu and Yagi (male).



In early 2013 the Yinhawangka People and Rio Tinto reached a major agreement that covers Rio Tinto's existing, current, and future iron ore mining operations within Yinhawangka Country and establishes protocols for the protection of homeland communities and areas of special significance, including the exclusion of areas of outstanding cultural significance to the Yinhawangka People.

The agreement also provides a range of economic and non-economic benefits for the Yinhawangka People, including financial benefits from mining on Country; special treatment of areas of high cultural significance; employment and training opportunities; support for Pilbara Aboriginal business development and contracting; and a collaborative approach to environmental and cultural heritage management.

**Yinhawangka language** is part of the Pama-Nyungan language; a large group of Indigenous languages spread over much of the Australian continent. Yinhawangka belongs to the Ngayarta sub-group and is related to the languages of Ngarla, Nyamal, Palyku, Najima, Kurrama, Yindjibarndi, Ngarluma, Kariyarra, Martutunira, Nhuwala, and Jurruru.

In 2004 there were estimated to be less than four speakers of the Yinhawangka language. A number of Yinhawangka People are partial speakers and have a passive knowledge of the language whilst many more identify as being from Yinhawangka heritage.



## Yinhawangka Language

Past spellings of the Yinhawangka language include Inawangga, Inawonnga, Inna-wonga, Inyawonga and Inawonga.

Written example of the language:

***Mirda ngatha nyinyajangu.***

I never saw it.

***Garlbabarda ngali ngarnabarda-lu.***

We'll get up and eat.

***Ngarnu nyinyanha gurdiyalama gagayu gubijagu.***

We saw the little child yesterday.

***Ngathambalu marndayungugu warganha gurumabardarru.***

I speared and killed the kangaroo.

***Manamama baba nganggayu.***

Get water for mum.