INDIGENOUS LANGUAGES OF VICTORIA:
REVIVAL AND RECLAMATION

Written examination

Monday 2 November 2015
Reading time: 11.45 am to 12.00 noon (15 minutes)
Writing time: 12.00 noon to 2.00 pm (2 hours)

QUESTION AND ANSWER BOOK

Structure of book

<table>
<thead>
<tr>
<th>Section</th>
<th>Number of questions</th>
<th>Number of questions to be answered</th>
<th>Number of marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
<td>4</td>
<td>70</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Total 90</td>
</tr>
</tbody>
</table>

• Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners, rulers and any printed monolingual and/or bilingual dictionary in one or two separate volumes. Dictionaries may be consulted during the reading time and also during the examination.
• Students are NOT permitted to bring into the examination room: blank sheets of paper and/or correction fluid/tape.
• No calculator is allowed in this examination.

Materials supplied
• Question and answer book of 22 pages, including Assessment criteria for Section 2 on page 22.

Instructions
• Write your student number in the space provided above on this page.
• Write all your answers in the spaces provided in this question and answer book. The spaces provided give you an idea of how much you should write.

Students are NOT permitted to bring mobile phones and/or any other unauthorised electronic devices into the examination room.
Question 1 (21 marks)
Wargamay is an Indigenous language from northern Queensland.
Read the following sentences from Wargamay.

1. *maal gagay*  
The man went.

2. *maal yugarray*  
The man swam.

3. *maaldu ŋanya guŋamay*  
The man cured me.

4. *ŋayba yugarray*  
I swam.

5. *ŋayba ŋalunga djuwaray*  
I stood in the water.

6. *winydjingu ŋanya biramay*  
The snake frightened me.

7. *ŋanya maaldu ŋunday*  
The man saw me.

8. *ŋadja maal babay*  
I speared the man.

9. *yarramandu ŋanya burmbi*  
The horse threw me.

10. *ŋadja yarraman burbay*  
I hit the horse.

11. *maaldu duuray ŋanya ŋalunyiny*  
The man pulled me from the water.

a. List the Wargamay words that correspond to the following English expressions. 9 marks

the man  

the horse  

the snake  
saw  
pulled  
swam  
stood  
went  
speared  

**SECTION 1 – Question 1 – continued**
Word order

In English, the basic word order is as follows.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example</td>
<td>The man</td>
<td>slept.</td>
</tr>
<tr>
<td>Example</td>
<td>The cat</td>
<td>bit</td>
</tr>
</tbody>
</table>

b. Based on sentences 1–11 on page 2, describe the word order in Wargamay. Is word order used to distinguish the subject from the object, as it is in English? Use at least two of the sentences from page 2 in your explanation. 4 marks

c. For one of the English words ‘man’ or ‘horse’, describe when the different Wargamay forms are used. Include examples from sentences 1–11 on page 2 in your answer. 4 marks

d. What do the Wargamay words ŋalunγa (sentence 5) and ŋalunyiny (sentence 11) mean? 4 marks

ŋalunγa

ŋalunyiny

Reference for Wargamay sentences in Question 1

**Question 2** (17 marks)

**Wargamay pronoun and noun suffixes**

Look carefully at the Wargamay words corresponding to ‘I’ and ‘me’ in the sentences reproduced below.

1. *maal gagay* The man went.
2. *maal yugarray* The man swam.
3. *maaldu ṣanya guŋamay* The man cured me.
5. *ŋayba ḣalunya djuwaray* I stood in the water.
6. *winydjingu ḣanya biiramay* The snake frightened me.
7. *ŋanya maaldu ḣunday* The man saw me.
8. *ŋadja maal bahay* I speared the man.
9. *yarramandu ḣanya burmbi* The horse threw me.
10. *ŋadja yarraman burbay* I hit the horse.
11. *maaldu duuray ḣanya ḣalunyiny* The man pulled me from the water.

### a. List all the different Wargamay words that correspond to the English words ‘I’ and ‘me’ in sentences 3–11 above. Describe what the Wargamay words have in common. 4 marks

- **Words:** *ŋayba yugarray, ḣalunya djuwaray, ḣanya biiramay, ḣanya maaldu ḣunday, maaldu duuray ḣanya ḣalunyiny*
- **Commonality:** All these words are used to indicate possession or a state of being.

### b. Consider the different grammatical contexts where pronoun forms are used. Describe the difference in meaning/function between the Wargamay pronoun forms. 4 marks

- **Context:** The use of pronouns in Wargamay varies depending on the grammatical role, such as subject, object, or possessed.
- **Difference:** The pronouns can change meaning based on their function in the sentence, such as indicating possession or action.

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**SECTION 1 – Question 2 – continued**
c. Explain how these Wargamay pronouns are systematically different from the Wargamay nouns. 3 marks

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d. Translate the following English sentences into Wargamay:
   Sentence 1 – The horse swam in the water.
   Sentence 2 – The man frightened the snake.
   Sentence 3 – I cured the man. 6 marks

   Sentence 1 _____________________________________________________________

   _____________________________________________________________

   Sentence 2 _____________________________________________________________

   _____________________________________________________________

   Sentence 3 _____________________________________________________________

   _____________________________________________________________

Reference for Wargamay sentences in Question 2
**Question 3 (18 marks)**

The Rev. John Bulmer recorded the following sentences at Lake Tyers in Gippsland for the language we know as Gunnai/Kūrnai. Bulmer gave an English translation on the left and the words in language with the English equivalents written underneath, on the right. Table 1 provides three of Bulmer’s examples.

**Table 1**

<table>
<thead>
<tr>
<th>I see an opossum</th>
<th>takana</th>
<th>wadthan</th>
</tr>
</thead>
<tbody>
<tr>
<td>see I opossum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>An opossum is eating the leaves</td>
<td>dhanda</td>
<td>wadthando</td>
</tr>
<tr>
<td>eating opossum an leaves</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The tail of an opossum</td>
<td>wreka</td>
<td>wadthanda</td>
</tr>
<tr>
<td>tail opossum</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: ‘Opossum’ is a 19th-century word for ‘possum’.

The following nouns have been recorded for Gunnai/Kūrnai, with some of the different spellings found.

**Table 2**

<table>
<thead>
<tr>
<th>heart</th>
<th>bappak</th>
</tr>
</thead>
<tbody>
<tr>
<td>tail</td>
<td>rag, wrek, wrak</td>
</tr>
<tr>
<td>possum</td>
<td>waddhan, wodthan, wadhan</td>
</tr>
</tbody>
</table>

**a.** What is the word for ‘opossum’ in the spelling used by Bulmer in Table 1? 2 marks

**b.** In Table 1 there are three different forms of the word for ‘possum’.
What are the meanings of the additional endings on the word for ‘possum’? 4 marks
Table 3 gives another sentence example from Bulmer.

**Table 3**

<table>
<thead>
<tr>
<th>The heart in an opossum</th>
<th>päpaka</th>
<th>wadthanda</th>
<th>manyina</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>heart</td>
<td>opossum</td>
<td>in an</td>
</tr>
</tbody>
</table>

Bulmer also records a word, *mangina*, with the meaning ‘into’.

c. Based on the phrase *wreka wadthanda* (‘the tail of an opossum’ – Table 1) and the phrase *päpaka wadthanda manyina* (‘the heart in an opossum’ – Table 3), what might the expression *päpaka wadthanda* mean? Explain. 2 marks

d. Compare the words for ‘tail’ (Table 1) and ‘heart’ (Table 3) with the words in Table 2. What are the differences? 1 mark

e. What do you think is the function of the suffix on the words for ‘tail’ (Table 1) and ‘heart’ (Table 3)? 2 marks
f. Provide a full analysis of the components of the phrase *wreka wadthanda* (‘the tail of an opossum’) using Bulmer’s spelling. 4 marks

Now consider the following sentence also recorded by Bulmer.

**Table 4**

<table>
<thead>
<tr>
<th>I gave leaves to an opossum</th>
<th><em>ukatha</em></th>
<th><em>jerrang</em></th>
<th><em>wadthango</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>gave I</td>
<td>leaves</td>
<td>opossum to</td>
<td></td>
</tr>
</tbody>
</table>

**g.** What other form of the word for ‘opossum’ is found in Table 4? Provide a full analysis of the components of this word. 3 marks

**References for Question 3**

**Tables 1, 3 and 4**

RB Smyth, *The Aborigines of Victoria: with notes relating to the habits of the natives of other parts of Australia and Tasmania*, vol. 2, John Currey, O’Neil Pty Ltd, South Yarra, 1972, pp. 26, 96 and 97

(‘Language’, vol. 2, pp. [1]–220, is a compilation of articles by various authors, first published in 1878.)

**Table 2**

Question 4 (14 marks)
As cultures change, people find ways to talk about new ideas.

The following tables show how some people express new ideas in some languages. The examples in this question are from the Kaurna language. We are fortunate to have information about the creation of new words in Kaurna both from the 19th century, when Kaurna people were first in contact with the English language, as well as from the present day. In the tables below, words newly created from these two different periods are listed separately.

The spelling of Kaurna words used in this question combines 19th-century spellings, shown in the tables in *italics*, and modern spellings, shown in the tables in *bold italics*. The 19th-century spellings often distinguished sounds that are not systematically different. For example, ‘p’ and ‘b’ do not make a difference in meaning in a word.

Table 5

<table>
<thead>
<tr>
<th>Kaurna word</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>19th-century sources</strong></td>
<td></td>
</tr>
<tr>
<td>karro</td>
<td>‘blood’</td>
</tr>
<tr>
<td></td>
<td>‘wine’</td>
</tr>
<tr>
<td>makki</td>
<td>‘ice’</td>
</tr>
<tr>
<td></td>
<td>‘glass’</td>
</tr>
<tr>
<td>pari</td>
<td>‘maggot’</td>
</tr>
<tr>
<td></td>
<td>‘rice’</td>
</tr>
<tr>
<td><strong>Contemporary examples</strong></td>
<td></td>
</tr>
<tr>
<td>karntu</td>
<td>‘lightning’</td>
</tr>
<tr>
<td></td>
<td>‘electricity’</td>
</tr>
<tr>
<td>trruku</td>
<td>‘inside’</td>
</tr>
<tr>
<td></td>
<td>‘mall, [shopping] centre’</td>
</tr>
</tbody>
</table>

a. Describe the word-formation process that is illustrated in Table 5. 2 marks
Now consider Table 6.

Table 6

<table>
<thead>
<tr>
<th>Kaurna word</th>
<th>English meaning</th>
<th>Related words</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>19th-century sources</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>makkitau</td>
<td>‘window’</td>
<td>makki ‘glass’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tau ‘hole’</td>
</tr>
<tr>
<td>makkitura</td>
<td>‘mirror’</td>
<td>makki ‘glass’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>turra ‘shadow, image’</td>
</tr>
<tr>
<td>witoturlo</td>
<td>‘telescope’</td>
<td>wito ‘reed’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>turlo ‘to roll’</td>
</tr>
<tr>
<td><strong>Contemporary examples</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kurdimai</td>
<td>‘pizza’</td>
<td>kurdi ‘circle’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mai ‘food’</td>
</tr>
<tr>
<td>warnupaltha</td>
<td>‘nappy’</td>
<td>warnu ‘bum’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paltha ‘covering’</td>
</tr>
<tr>
<td>tukuwingkura</td>
<td>‘microwave’</td>
<td>tukutya ‘small’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>wingkura ‘wave’</td>
</tr>
</tbody>
</table>

b. Describe the word-formation process that is illustrated in Table 6 using two examples. 2 marks

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__________________________________________________________________________
In Kaurna there are many suffixes that can be added to words to create a new meaning. Some of these suffixes themselves have extended meanings. Some of these suffixes are listed in Table 7, with their original meaning and their suffix meaning, and some words created with them are listed in Table 8.

**Table 7**

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Original meaning</th>
<th>Suffix meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pina</td>
<td>‘adult’</td>
<td>‘inclined to’</td>
</tr>
<tr>
<td>-ana</td>
<td></td>
<td>‘clothing’</td>
</tr>
</tbody>
</table>

**Table 8**

<table>
<thead>
<tr>
<th>Kaurna word</th>
<th>English meaning</th>
<th>Related word</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>19th-century sources</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>irabinna</td>
<td>‘warrior’</td>
<td>ira ‘battle’</td>
</tr>
<tr>
<td>ngangkibinna</td>
<td>‘womaniser’</td>
<td>ngangki ‘female’</td>
</tr>
<tr>
<td>turlabinna</td>
<td>‘quarrelsome’</td>
<td>turla ‘angry’</td>
</tr>
<tr>
<td>kantiana</td>
<td>‘trousers’</td>
<td>kanti ‘thigh’</td>
</tr>
<tr>
<td>mukartiana</td>
<td>‘hat’</td>
<td>mukarta ‘head’</td>
</tr>
<tr>
<td><strong>Contemporary examples</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mara-ana</td>
<td>‘gloves’</td>
<td>mara ‘hand’</td>
</tr>
<tr>
<td>warltu-ana</td>
<td>‘tie’</td>
<td>warltu ‘neck’</td>
</tr>
</tbody>
</table>

c. Describe the word-formation process in Table 8. Discuss two examples and describe in detail how the new words were formed. 4 marks

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d. Provide three words from the Victorian language you are studying that have resulted from word-creation processes and identify the process (e.g. ‘sugar’, ‘white man’, ‘shirt’, ‘football’, ‘sheep’, ‘heaven’, ‘school’). 6 marks

Source for Question 4
Tables 5, 6, 7 and 8
EITHER

Question 5 (20 marks)
Language revival and reclamation programs are being undertaken in a number of Victorian languages. You may draw on your language reclamation experience in your response.

a. Suggest two reasons why people might want to engage in Aboriginal language reclamation. Explain.
b. The following factors are relevant to language revival and reclamation:
   • observing appropriate protocols with Aboriginal custodians of the language
   • being familiar with the sounds and pronunciation of the language
   • appreciating different spelling options
   • understanding how the sentence grammar works
   • being able to construct new words
   • being able to form new sentences
   • being able to use language creatively
   • finding out which early settlers/government officials were interested in the language, where their publications and personal manuscripts are available, and how to understand them

Choose three of these factors and explain why each factor is important. Use language examples from the language whose reclamation you have been studying to illustrate at least two of your explanations.
c. Comment on your experiences with language revival and reclamation. Your answer should include at least **three** points. You may discuss positive experiences, as well as any challenges faced.
Do not attempt Question 6 if you have completed Question 5.

**Question 6** (20 marks)
Consider the following two stories from Aboriginal people, Florence Dalawurr Munungurr and Nelson (Snooky) Varcoe, and answer the questions that follow.

**Florence Dalawurr Munungurr** (from Yirrkala, north-eastern Arnhem Land, Northern Territory)
Dalawurr Munungurr, a Djapu woman from Yirrkala in north-eastern Arnhem Land, trained as a literacy worker, and produced books and newsletters in various Yolŋu Matha languages. Also an artist, she spent much of her time painting. More than 16 Yolŋu clans live at Yirrkala, each with its own language and land in the surrounding region.

**Dalawurr’s story**
My language is Djapu, it’s my father’s language. My mother’s language is Gumatj. My mother’s mother’s language is Gälpu. My mother’s grandmother’s language is Dhal’waŋu. Rirratjiŋu were the women who delivered me.

Birany Birany is my mother’s land. The people who own the land there speak Gumatj. Gumatj men who belong to that land, their children speak Gumatj, and their mothers speak Djapu. So there is some Djapu spoken there as well. If I am speaking to my mother, I speak in my own tongue. If I am speaking to another Djapu person, I also speak Djapu.

Most children grow up with their mother’s tongue because you hear your mother’s language all the time. You also hear your father speaking the opposite language. Often you hear your grandparents speaking a different dialect. Then you are told by your mother or father or brothers or sisters, that one day you must speak with your own language, your father’s language.

I know all the different dhäruk that I was growing up listening to: Rirratjiŋu, Gälpu, Dhal’waŋu, Daymil, Warramiri, Wan’gurri, Djapu, Gumatj; Maŋgalili, Madarrpa, Djambarrpuŋu, Marrakulu, and Munyuku …

As a Djapu child coming from a mother that’s Gumatj, my role in the community as a first-born child from Gumatj clan, I become a djungaya, a care-taker for Gumatj land. I have a role in making decisions for land or ceremonies or things that should happen on the land. I also look after my father’s land. The knowledge for the land or the ceremonial rights, it’s handed down from my grandfather, my father’s father, to me.

**Nelson (Snooky) Varcoe** (from Point Pearce, South Australia)

Nelson (Snooky) Varcoe, a Nunga singer, song writer and language teacher, has been an important member of the language reclamation program for Kaurna, the language of the Adelaide plains. He has taught Kaurna to adult and secondary students in Adelaide.

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**Snooky’s story**

I was born on Point Pearce in the heart of Nunga country. My father was a Narrunga man, and my mother was a Ngarrindjeri woman who came from Raukkan, Point McLeay.

I grew up on Point Pearce identifying with the Ngarrindjeri language, speaking Ngarrindjeri in the heart of another language country. I know quite a few Narrunga words, being grown up in that situation, but still I relate to the Ngarrindjeri people.

Until I studied my father’s genealogy, I always thought my father came from Point Pearce. But he didn’t. My father’s people originated from Adnyamathanha mob in the Flinders Ranges. So I’ve got family ties up there …

Now I live in Adelaide. Most of the people around here speak Nunga English and most of it consists of Ngarrindjeri with a bit of Point Pearce language in there. The Point Pearce language, Narrunga, is very similar to the Kaurna language. You see similarities between the Kaurna, the Narrunga, the Nukunu, the Parnkalla, the Adnyamathanha – even as far as Western Australia, the Nyungar language.

When I was growing up, I saw other kids speaking their language, like Italian or Greek. It made me crave for my own language. I always felt that part of my life was missing. The government said our language wasn’t good enough, and a kid could be punished because he spoke it …

It is not so – it’s quite a beautiful language …

The language thing is a real positive thing for all of us. Not just for the children, but for the grown-ups too. We need to know where we came from and where we are going. We go through life trying to fill that need. Language seems to give me that little bit of peace, fulfilment, and pleasure.


**Notes**

1. Point Pearce mission was located on the Yorke Peninsula near Maitland in South Australia. Point McLeay mission was located on Lake Alexandrina, near Meningie, South Australia, and has been renamed Raukkan.

2. ‘Nunga English’ is the term used in South Australia for the local variety of Aboriginal English.
The extracts on pages 17 and 18 from Dalawurr’s story and Snooky’s story are representative of the way Aboriginal people may grow up speaking more than one language due to various factors, including:

- cultural marriage customs
- kinship identity
- family relationships
- language and land
- government policy regarding Aboriginal missions, reserves, land rights and schooling.

Answer the following questions, drawing on the information in the extracts and your knowledge of Aboriginal language and culture.

a. Explain how two of the factors given in the dot points above have contributed to Dalawurr’s language knowledge and use.
b. Explain how two of the factors given in the dot points on page 19 have contributed to Nelson’s (Snooky’s) language knowledge and use.
c. How might Dalawurr and Nelson (Snooky) have answered the question, ‘What language do you speak?’, at different stages of their lives?
Assessment criteria for Section 2

Content
The extent to which the student demonstrates an understanding of:
- the broad issues related to language reclamation
- how and why languages differ and how they change over time
- the relationship between language and culture

Presentation
The quality of responses, demonstrated by:
- the comprehensiveness of the response(s)
- the coherence and relevance of the response(s)
- the effectiveness of the use of language examples