

STUDENT NUMBER Letter

INDIGENOUS LANGUAGES OF VICTORIA: REVIVAL AND RECLAMATION

Written examination

Thursday 3 November 2022

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

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
1	4	4	70
2	2	1	20
			Total 90

- 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 20 pages, including **assessment criteria for Section 2** on page 20

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.

SECTION 1**Instructions for Section 1**

Answer **all** questions in the spaces provided.

Question 1 (20 marks)**Yankunytjatjara**

Yankunytjatjara is an Indigenous language spoken in the north-west of South Australia.

Table 1 presents some of the words and verbs used in the sentences from Yankunytjatjara presented below the table.

Table 1

<i>kanpa</i>	‘snake’	<i>palya</i>	‘divide’
<i>kati</i>	‘take’	<i>tii</i>	‘tea’
<i>kulpa</i>	‘return’	<i>tina</i>	‘lunch’
<i>kutja</i>	‘heat’	<i>wala</i>	‘quickly’
<i>kuwari</i>	‘now’	<i>wali</i>	‘house’
<i>makaṭi</i>	‘rifle’	<i>wani</i>	‘throw’
<i>manta</i>	‘ground’	<i>ya/yana</i>	‘go’
<i>nya</i>	‘see’		

Note: In Yankunytjatjara, the verb ‘go’ has two forms, *ya-* and *yana-*, to which suffixes can be added.

Consider the following sentences from Yankunytjatjara.

- | | |
|---|---|
| 1. <i>ngayulu kuwari yananyi</i> | I am going now. |
| 2. <i>wati wala yananyi</i> | The man is going quickly. |
| 3. <i>watingku kuka palyaningi</i> | The man was dividing the meat. |
| 4. <i>kungkangku kanpa nyangu</i> | The woman saw the snake. |
| 5. <i>kungkangku ngayinya nyangu</i> | The woman saw me. |
| 6. <i>watingku kungka nyangu</i> | The man saw the woman. |
| 7. <i>ngayulu makaṭi katingu</i> | I took the rifle. |
| 8. <i>wati kukaku yanu</i> | The man went for meat. |
| 9. <i>ngayulu waruku yanu</i> | I went for firewood. |
| 10. <i>ngayulu ngurakutu kulpanyi, tinaku</i> | I am returning to camp, for lunch. |
| 11. <i>kungka walikutu yanu</i> | The woman went towards the house. |
| 12. <i>ngayulu tii ngurangka kutjaningi</i> | I was heating tea at the camp. |
| 13. <i>watingku waru mantangka waningu</i> | The man threw the firewood on the ground. |

- a. List all the Yankunytjatjara words that correspond to the following English words. Make sure to spell the words correctly. 6 marks

man _____

woman _____

I/me _____

meat _____

camp _____

firewood _____

Yankunytjatjara nouns and pronouns

- b. Consider sentences 1–13 on page 2 and explain why two different forms of the Yankunytjatjara word for ‘woman’ are used. Give examples from sentences 1–13 on page 2 to justify your answer. 2 marks

- c. English has two different words to refer to the speaker, ‘I’ and ‘me’. Yankunytjatjara has two different forms to refer to the speaker but these forms follow a different pattern from the forms for ‘woman’.

Describe when the two different forms of the Yankunytjatjara word for ‘I’ and ‘me’ are used. Give examples from sentences 1–13 on page 2 to justify your answer. 2 marks

- d. Describe how the pattern of the forms for ‘woman’ in **part b.** differs from the pattern of the forms for ‘I’ and ‘me’ in **part c.** In your response, consider what part of speech or word class each of these forms belongs to.

2 marks

- e. Consider sentences 1–13 on page 2 and explain why two different forms of the Yankunytjatjara word for ‘camp’ are used. Give examples from sentences 1–13 on page 2 to justify your answer.

2 marks

- f. Consider sentences 8 and 9 from page 2 reproduced below.

8. *wati kukaku yanu*

The man went for meat.

9. *ngayulu waruku yanu*

I went for firewood.

In English, the word ‘for’ may be used to introduce the purpose for which an action is being performed.

How is this concept of purpose expressed in Yankunytjatjara and how is this different from how it is expressed in English?

2 marks

Yankunytjatjara word order

In English, the basic word order in a sentence is as follows.

	Subject	Verb	Object
Example	The woman	sang.	
Example	The dog	saw	the bird.

- g. Consider sentences 1–13 on page 2 and then describe the order of subject, verb and object in Yankunytjatjara. Justify your answer with **one** Yankunytjatjara sentence and its English translation from page 2.

2 marks

- h. Some sentences contain one or more additional words apart from the subject, verb and object.

Give **one** example of such a Yankunytjatjara sentence and its English translation from sentences 1–13 on page 2. Describe the differences in word order between this Yankunytjatjara sentence and its English translation.

2 marks

Question 2 (15 marks)**Yankunytjatjara verbs and translations**

- a. Consider the verbs in sentences 1–13 on page 2. What are the functions of the suffixes *-ningi* and *-ngu* or *-nu* on these verbs? 2 marks

- b. Consider sentence 2 from page 2 reproduced below.

2. *wati wala yananyi* The man is going quickly.

An alternative translation of sentence 2 above is ‘The man will go quickly’. Based on this alternative translation as well as the one provided on page 2, describe how English and Yankunytjatjara differ in how they express present and future events. 2 marks

- c. Consider the following Yankunytjatjara sentences and their English translations.

watingku waru waniku The man might throw the firewood.

ngayulu kulpaku I might return.

Based on the English translations provided, explain when the *-ku* form of a verb is used in Yankunytjatjara. 1 mark

- d. Translate the following English sentences into Yankunytjatjara. 6 marks

The woman is returning.

The snake saw the man.

The man heated tea at the house.

- e. Translate the following Yankunytjatjara sentences into English.

4 marks

kungkanku waru ngurakutu kuwari katinyi

ngayulu kuka mantangka waniku

Reference for Questions 1 and 2

C Goddard, 'A Semantically-Oriented Grammar of the Yankunytjatjara Dialect of the Western Desert Language', PhD thesis, Australian National University, Canberra, 1983, pp. 22, 55, 57, 66, 79, 88, 106, 159, 312, 327–328, 369 and 393

DO NOT WRITE IN THIS AREA

Question 3 (21 marks)

The sentences presented in Table 2 were written down by John Mathew in the late 19th century, for the north-west Victorian language known as Barapa Barapa from the Murray River regions of Wharparilla, Gunbower and Torrumbarry. The speaker from whom John Mathew collected these sentences was called Lamanin.

Note: In Barapa Barapa, some meaningful elements that are expressed by words in English are expressed by suffixes.

Table 2

1. <i>ngaindangur bang</i>	We see the man.
2. <i>yangangur kadhino</i>	We go to the creek.
3. <i>watabe kadhinaka</i>	The bird is in the water.
4. <i>watabe pialaka</i>	The bird is in the tree.
5. <i>narmbindyu bundin</i>	The old bird bit him.
6. <i>narmbindju bundin yanguren</i>	The old bird bit us.
7. <i>kutukok ngyikin larngo</i>	Carry me to the camp!
8. <i>wuin banggo werangan</i>	He gave the dog to the man.
9. <i>banggu dhaken yikandok werangan pialu</i>	The man struck my dog with a stick.
10. <i>larngo yanok</i>	Come to the camp!
11. <i>banggu dhakin yanguren</i>	The man hit us.
12. <i>yanok yikedha</i>	Come with me!
13. <i>werangan bundin bang</i>	The dog bit the man.

Consider the sentences in Table 2.

- a. How is the English pronoun 'us' expressed in the Barapa Barapa sentences presented in Table 2? 1 mark
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- b. How is the English pronoun 'we' expressed in the Barapa Barapa sentences presented in Table 2? 1 mark
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- c. Explain the difference between the Barapa Barapa forms for 'us' and 'we'. 1 mark
-
-
- d. Give **two** examples of pronouns other than 'us' and 'we' used in the sentences in Table 2. 2 marks
-
-

- e. Provide a full translation into English of the following Barapa Barapa words from Table 2. Note: These words may be translated into more than one word in English. 4 marks

<i>kadhino</i>	
<i>banggo</i>	
<i>larngo</i>	
<i>kadhinaka</i>	

- f. Some Barapa Barapa words correspond to more than one meaning in English, even before attaching suffixes. Consider the words *kadhino* and *kadhinaka* from Table 2. What form do these two words have in common and what differences in meaning does this common form have? 2 marks

- g. Consider the words *pialu* and *pialaka* from Table 2. What form in Barapa Barapa do these words have in common and what differences in meaning does this common form have? 2 marks

- h. Consider the words *larngo* and *banggo* from Table 2 and explain what these two words have in common, both in form and meaning. 2 marks

- i. Give two examples of suffixes, other than those from **parts f.–h.**, that are used in the sentences in Table 2. 2 marks

- j. Translate the following English sentences into Barapa Barapa. 4 marks

Come to the creek. _____

He gave the stick to the dog. _____

References for Question 3

J Mathew, 'Language questionnaire sent to an unknown colonial official or squatter, and answered with data collected from "Lamanin, born Echuca or Boonboonan"', c. 1895, photocopy held by AIATSIS as MS 950 B (7) 40

RH Mathews, 'Languages of Some Native Tribes of Queensland, New South Wales and Victoria', *Journal and Proceedings of the Royal Society of New South Wales*, vol. 36, 1902, pp. 135–190

Question 4 (14 marks)

Gumbaynggir is the traditional language of the mid-north coast of New South Wales, between the lower Clarence River in the north and the Nambucca River in the south, and some distance inland. The language is being revived and has an increasing number of fluent speakers.

In order to use their language in the modern world, Gumbaynggir speakers have had to create new words for objects, concepts and actions not found in traditional society.

Table 3 shows eight traditional Gumbaynggir words with their traditional meaning and modern meaning.

Table 3

Gumbaynggir word	Traditional meaning	Modern meaning
<i>biling</i>	thorn	pin
<i>gaygijun</i>	narrow opening	plug, socket
<i>juum</i>	smoke	cigarette
<i>dawaandi</i>	human shadow	picture, movies
<i>jarlaagir</i>	guts	tripe, sausages
<i>biidi</i>	scratch	write
<i>baamgal</i>	space	room
<i>gaday</i>	soap bark tree (in Gumbaynggir this word is <i>gadayga</i>)	soap

Note: The original word for the ‘soap bark tree’, whose sap produces a lather used to stupefy fish, was *gadayga*, whereas the modern word for ‘soap’ is simply *gaday*.

a. What is name of the word creation process illustrated by Table 3?

1 mark

Table 4 presents three present-day Gumbaynggir words and their meanings. The last two columns provide the traditional words from which these present-day words are derived.

Table 4

Gumbaynggir word	Meaning	First word	Second word
<i>bambuurr-gaday</i>	shampoo	<i>bambuurr</i> ‘soft’	<i>gaday</i> ‘soap’
<i>bay-ngirra</i>	licence	<i>bay</i> ‘let, allow’	<i>ngirra</i> ‘do’
<i>biidi-baamgal</i>	office	<i>biidi</i> ‘write’	<i>baamgal</i> ‘room’

b. What is the name of the word creation process illustrated by Table 4?

1 mark

- c. Consider the word for ‘office’, *biidi-baamgal*. Drawing on Table 4 as well as the traditional and modern meanings in Table 3, explain how the word for ‘office’ comes to have this meaning. 2 marks

Table 5 presents three Gumbaynggir words and the words that they are made of.

Table 5

Gumbaynggir word	First word	Second word
<i>biidi-bagul</i>	<i>biidi</i> ‘write’	<i>bagul</i> ‘flat area’
<i>biidi-damaan</i>	<i>biidi</i> ‘write’	<i>damaan</i> ‘button’
<i>biidi-wurruun</i>	<i>biidi</i> ‘write’	<i>wurruun</i> ‘house, hut’

Note: The word *damaan* is a traditional word referring to a small shellfish called the ‘Chinaman’s hat’, which has a conical shape similar to that of a type of old-style buttons.

- d. Give a possible meaning for the three new words in Table 5. Explain your answer in each case. 6 marks

biidi-bagul _____

biidi-damaan _____

biidi-wurruun _____

- e. Consider the Gumbaynggir word *biidi-maayalaw*, which means ‘printer’ (the object rather than the person) and which is a new word based on the verb *maayal* ‘shake backwards and forwards’. What might the word *maayalaw* mean? Explain how it might have got that meaning. 2 marks

- f. Refer back to Table 4, where the word *bay-ngirra* was listed. If the word *jawgirra* means ‘drive’, what do you think *bay-jawgirra* means? 1 mark

Table 6 presents four more present-day Gumbaynggir words.

Table 6

Gumbaynggir word	Meaning
<i>badal</i>	bottle
<i>bibaa-muni</i>	paper money
<i>dagudi</i>	spoon
<i>gawarri</i>	cowrie (shell)

- g. Which of the four present-day Gumbaynggir words in Table 6 is not a word borrowed from English?

1 mark

Reference for Question 4

S Morelli, *Gumbaynggirr Dictionary and Learner's Grammar (Bijaarr Jandaygam, Ngaawaa Gugaarrigam)*, Muurrbay Aboriginal Language & Culture Co-operative, Nambucca Heads, 2015, pp. 141–161 and 406–408

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Question 6 (20 marks)

Consider the following stories of two Indigenous people and answer the questions on pages 18 and 19.

Florence Dalawurr Munuḡurr (from Yirrkala, north-eastern Arnhem Land, NT)**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'waḡu. Rirratjiḡu 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 people 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* (languages) that I was growing up listening to: Rirratjiḡu, Gälpu, Dhal'waḡu, ḡaymil, Warramiri, Wan'gurri, Djapu, Gumatj, Maḡgalili, Madarrpa, Djambarrpuyḡu, 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 *djuḡgaya*, 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.

*** **

Dalawurr Munuḡurr, was a Djapu woman from Yirrkala in north-eastern Arnhem Land. Over 16 Yolḡu clans live at Yirrkala, each with their own language and land in the surrounding region. Dalawurr was a trained literacy worker and produced books and newsletters in various Yolḡu Matha languages. She was also an artist and spent much of her time painting. Dalawurr passed away several years ago.

Source: adapted from Senior Secondary Assessment Board of South Australia (SSABSA), *Australia's Indigenous Languages*, Commonwealth of Australia, Wayville, 1996, pp. 29, 32 and 34

DO NOT WRITE IN THIS AREA

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

*** **

Snooky Varcoe is a Nunga singer, songwriter, and language teacher. He has been a key member of the language reclamation program for Kaurna, the language of the Adelaide plains and has taught Kaurna to adult and secondary students in Adelaide.

Source: adapted from Senior Secondary Assessment Board of South Australia (SSABSA), *Australia's Indigenous Languages*, Commonwealth of Australia, Wayville, 1996, pp. 28, 31 and 32

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.

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

END OF QUESTION AND ANSWER BOOK