



Victorian Certificate of Education 2008

SUPERVISOR TO ATTACH PROCESSING LABEL HERE

STUDENT NUMBER

Figures

Words

Letter

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INDIGENOUS LANGUAGES OF VICTORIA REVIVAL AND RECLAMATION

Written examination

Tuesday 18 November 2008

Reading time: 3.00 pm to 3.15 pm (15 minutes)

Writing time: 3.15 pm to 5.15 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>
1	4	4
2	2	1

- Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners, rulers and any printed monolingual 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 white out liquid/tape.
- No calculator is allowed in this examination.

Materials supplied

- Question and answer book of 11 pages including **Assessment criteria** on page 11.

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.

At the end of the examination

- Hand in this question and answer book at the end of the examination.

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

DJABUGAY (North Queensland)

Consider the following sentences from Djabugay.

- | | |
|---------------------------------|----------------------------|
| 1. Djundjuru djunggany | The bandicoot ran. |
| 2. Gurra djunggany | The dog ran. |
| 3. Nyurra gurra ngundany | You saw the dog. |
| 4. Nyurra djundjuru ngundany | You saw the bandicoot. |
| 5. Djundjurunggu gurra ngundany | The bandicoot saw the dog. |
| 6. Gurranggu djundjuru ngundany | The dog saw the bandicoot. |
| 7. Nyurra wunany | You lay down. |
| 8. Gurranggu djundjuru bayany | The dog bit the bandicoot. |
| 9. Gurranggu nyurrany bayany | The dog bit you. |

a. List the Djabugay words that correspond to

bandicoot _____

dog _____

ran _____

saw _____

bit _____

lay down _____

- b. Describe the differences in the order of subject, object and verb in English and Djabugay. Use at least one of the sentence examples (1–9) in your explanation.

- c. There are two slightly different words for ‘dog’ and ‘bandicoot’.
Describe when each is used, using **two** of the sentence examples (1–9) in your explanation.

Question 2

Djabugay pronouns

Look carefully at the Djabugay word ‘you’ in each of the following sentences.
(The sentences are repeated from Question 1 for easy reference.)

- 3. Nyurra gurra ngundany You saw the dog.
- 4. Nyurra djundjuru ngundany You saw the bandicoot.
- 7. Nyurra wunany You lay down.
- 9. Gurrangu nyurrany bayany The dog bit you.

a. How do Djabugay people represent the word ‘you’?

b. **Explain** the form of the word ‘you’ in sentence 9 compared to the word ‘you’ in the other sentences.

c. Explain the function of the suffixes for Djabugay nouns and Djabugay pronouns. Use at least **two** Djabugay sentences to illustrate your explanation. (To answer this question, consider all the sentences in Question 1 and Question 2.)

d. Translate the following English sentences into Djabugay.

You ran.

The bandicoot saw you.

The dog saw you.

Question 3

Pronoun suffixes in Djadjawurrung

There are several sources for the Djadjawurrung language. The surveyor Robert H Mathews (1841–1908) wrote an article about this language in 1904. He called the language ‘Tyeddywurrū’.

In addition to his article, he left some notes about the language in his notebook.

In his article, Mathews writes the word for the verb ‘speak’ as **wurēgi**. Mathews wrote this article in 1904, so he used some old-fashioned words. ‘Thou speakest’ is an old-fashioned way of saying ‘you speak’, referring to one person only; and ‘shall’ is an old-fashioned word for ‘will’. The letter written as **ē** stands for a long sound, like the **ai** in the English word *wait*.

Consider the following sentences.

I speak.	wurēgunan
Thou speakest.	wurēgunar
I spoke.	wurēginan
Thou spoke.	wurēginar
I shall speak.	wurēginyan

- a. Which part of the Djadjawurrung word is equivalent to the English word ‘I’?

- b. Which part of the Djadjawurrung word is equivalent to the English word ‘thou’ (you)?

Look at the following three examples taken from the table above.

wurēgunan ‘I speak’, **wurēginan** ‘I spoke’ and **wurēginyan** ‘I shall speak’

- c. Which part of the words means ‘speak’?

- d. Which part of the words indicates the time reference (tense)?

- e. How would Mathews have written ‘thou shall speak’ (you will speak) in Djadjawurrung?

Question 4

As people’s lives change, speakers find ways to talk about new ideas.

Look at the following tables that show how some people talk about new ideas in some languages.

Table 1

Language	Compound	Meaning	
Dyirbal	maralu	‘hollow log’	‘shirt’
Nyangumarta	tjarri	‘firebrand’	‘headlights’
Warumungu	jirtiminmin	‘dragonfly’	‘helicopter’

- a. Describe the word creation process that is illustrated in Table 1.

- b. Using the process illustrated in Table 1, construct a new word needed for use today in the Victorian Indigenous language you are reclaiming (for example, Wergaia, Yorta Yorta, Wemba Wemba, Woiwurrung, Ganai).

When a word is borrowed from one language for use in another, differences in the sound system lead to different pronunciations in the new language. This is illustrated in Table 2.

Table 2

Pitjantjatjara word	Meaning	From English
paya-	'to buy'	buy
tjila-	'to sell'	sell
ringa-	'to ring'	ring
alpa-	'help'	help

- c. Compare **one** of the Pitjantjatjara words in Table 2 with its English source word and explain the sound changes involved.

- d. Using the process illustrated in Table 2, construct a new word needed for use today in the Victorian Indigenous language you are reclaiming (for example, Wergaia, Yorta Yorta, Wemba Wemba, Woiwurrung, Ganai).

OR

Question 6

Naming Australian Indigenous languages and groups

The library catalogue of the Australian Institute of Aboriginal and Torres Strait Islander Studies lists the following words as variant names of the people or language of the Melbourne area. (This is a shortened list.)

Woiwurru, Woiwurrong, Woiwurrung, Wawurong, Woeworong, Woooewoorong,
Wurrundjyirra-baluk, Urunjeri, Wurrunjeri, Wurundjeri, Wurunjeri, Wurunjerri-baluk, Yarra,
Yarra yarra, Yarrayarra Coolies, Gunung-willam, Narukwillam

In the vocabulary section in his 1991 article on The Melbourne Language, Professor Barry Blake gives the following meanings for words that are relevant for a discussion of the above names.

wurrung	‘language, mouth, lips’
wilam	‘bark, hut, camp’
guliñ	‘man’
buluk	‘lake, swamp’

- a. Use your knowledge of spelling variation in historical records to group the seventeen names above into distinct groups (no more than 5 groups).

Assessment criteria

Content

The extent to which students demonstrate an understanding of

1. the relationship between linguistic features and meaning
2. how and why languages differ and how they change over time
3. the relationship between language and culture

Presentation

The quality of responses, demonstrated by

4. the comprehensiveness of the set of responses
5. their coherence and relevance
6. the effectiveness of the use of language examples