



Victorian Certificate of Education 2010

SUPERVISOR TO ATTACH PROCESSING LABEL HERE

STUDENT NUMBER

Letter

Figures

Words

INDIGENOUS LANGUAGES OF VICTORIA REVIVAL AND RECLAMATION

Written examination

Tuesday 16 November 2010

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>
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 13 pages including **Assessment criteria** on page 13.

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

PITJANTJATJARA (Central Australia)

Read the following sentences from Pitjantjatjara.

- | | |
|------------------------------|--------------------------------|
| 1. Tinka anu | The goanna went. |
| 2. Papa anu | The dog went. |
| 3. Nyuntu papa nyangu | You saw the dog. |
| 4. Nyuntu tinka nyangu | You saw the goanna. |
| 5. Tinkanku papa nyangu | The goanna saw the dog. |
| 6. Papanku tinka nyangu | The dog saw the goanna. |
| 7. Nyuntu ngaringu | You lay down. |
| 8. Papanku tinka patjanu | The dog bit the goanna. |
| 9. Papanku nyuntunya patjanu | The dog bit you. |
| 10. Nyuntu wiltja nyangu | You saw the shelter. |
| 11. Nyuntu wiltjanka anu | You went into the shelter. |
| 12. Papa wiltjanka anu | The dog went into the shelter. |

a. List the Pitjantjatjara words that correspond to

goanna _____

dog _____

went _____

saw _____

bit _____

lay down _____

shelter _____

- b. Describe the differences in the order of subject, object and verb in English and in Pitjantjatjara. Use one of the examples on page 2 in your explanation.

- c. There are two slightly different words for ‘dog’ and ‘goanna’.
Describe when each is used, using at least two of the examples on page 2 in your explanation.

- d. What is the meaning of the Pitjantjatjara word *wiltjanka*?

Question 2

Pitjantjatjara pronoun and noun suffixes

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

- | | |
|-------------------------------|---------------------|
| 3. Nyuntu papa nyangu | You saw the dog. |
| 4. Nyuntu tinka nyangu | You saw the goanna. |
| 7. Nyuntu ngaringu | You lay down. |
| 9. Papangku nyuntunya patjanu | The dog bit you. |

- a. What two words do Pitjantjatjara people use for ‘you’ (singular) in these sentences?

- b. How would you explain the form of the word for ‘you’ in sentence 9 above, compared to the word for ‘you’ in the other sentences?

- c. Explain the function of the suffixes you have identified for Pitjantjatjara nouns and Pitjantjatjara pronouns. Use at least **three** Pitjantjatjara sentences to illustrate your explanation. To answer this question, you will need to consider all the sentences in Question 1, particularly your answers to Questions 1c. and 1d.

- d. Translate the following English sentences into Pitjantjatjara.

The goanna went into the shelter.

The dog saw you.

Question 3

Working with written sources – Wati Wati

The following sentences and phrases were written by Peter Beveridge in the 1880s, in a traditional story called ‘The Story of Coorongendoo Muckie (Big Stone) of Balaarook’. The story was told to Beveridge by ‘Turrangin, King of the Watty Watty’. The examples here represent dialogue between some of the main characters in the story, Turrangin’s great-grandfather Weitchymumble, the Ngalloo Watoow (messenger), and a little old man, the Ngowdenout. The language represented here is Wati Wati (Swan Hill variety).

1. Big Stone	Coorongandoo muckie
2. I shall cry very much.	Yetty tumla coorongendoo.
3. Not frightened	Watty bambin
4. I am dry very much.	Tolkine kayanie yetty, coorangondoo.
5. Where shall I drink?	Wintialloo yetty kopo?
6. What is your name?	Nangie nerinew nginty?
7. Mine is Ngowdenout.	Yetty Ngowdenout.
8. Yes, you are not frightened.	Eya, watty nginty bambin.

Look at the examples 1 to 8.

- a. Suggest a translation for each of the following Wati Wati words.

yetty	
coorongandoo	
nginty	
bambin	
watty	

Look at sentence 8: *Eya, watty nginty bambin.*

- b. How do you think the word *Eya* should be translated into English?

Look at the structure of the portion *watty nginty bambin*.

- c. How does the structure of *watty nginty bambin* differ from the structure of the parallel English sentence?

Look at the following sentence recorded by Peter Beveridge in his 1889 book.

9.	Watty	kayani	jerry	yallum.
	No	water	lies	(in the) well

Sentence 9 above is presented exactly as Beveridge presented it in his book. There is a word by word translation, or gloss, for each Wati Wati word.

d. Provide a good English translation for sentence 9.

In an English to Wati Wati word list, Beveridge translated the word *jerry* as ‘to stand’ but no word for ‘to lie’ was recorded for the language.

e. In view of sentence 9 above, what can you say about the meaning of *jerry* and how it might differ from English?

Look again at sentence 4 from ‘The Story of the Big Stone’ provided in the box below.

4.	Tolkine kayanie yetty, coorangondoo.
	I am dry very much.

In his word list, Beveridge lists the word for ‘complete’ as *tolkingin*.

f. How does each Wati Wati word contribute to the meaning of the whole sentence?

There are four closely related languages, Mathi-Mathi, Letji-Letji, Wati Wati as spoken at Swan Hill, and another variety of Wati Wati as spoken at Piangil. Mathi-Mathi was recorded by the linguist Luise Hercus and sound recordings exist. The other languages were recorded in various 19th century sources.

Table 1 provides different ways in which the word for ‘water’ was recorded for these four related languages.

Table 1

Mathi-Mathi	Letji-Letji	Wati Wati (Swan Hill)	Wati Wati (Piangil)
kàthini	kaatini, kartini	kayannie, kainie, kertini	ki-ini, kiemie, kieui

g. What are the main differences between these words?

Question 4

As cultures change, people find ways to talk about new ideas.

Table 2 and Table 3 show how some people talk about new ideas in some languages.

Table 2

Language	Word	Meaning	Related words
Diyari South Australia	thurrhu wilparra	'train'	thurrhu 'fire' wilparra 'vehicle'
Wemba Wemba Swan Hill area	tharre-mum	'rabbit'	tharre 'white' mum 'bum'

- a. Describe the process of word creation that is illustrated in Table 2, using one of the above examples to illustrate your description.

- b. Using the process illustrated in Table 2, construct **one** new word needed for use today in the Victorian Indigenous language you are reclaiming (e.g. Yorta Yorta, Wemba Wemba, Woiwurrung, Wergaia, Ganai) and explain what each part means.

Table 3

Language and location	Word	Meaning	
Yolŋu Matha (Arnhem Land)	maŋutji	‘eye’	‘headlights’
Walmajarri (Kimberley)	wayara	‘sand’	‘sugar’
Warumungu (Central Australia)	wangarri	‘rock’	‘money’
Warumungu (Central Australia)	larri larri	‘gravel’	‘small change’
Nyungar (southern WA)	manatj	‘white cockatoo’	‘policeman’

- c. Describe the word creation process that is illustrated in Table 3, using one of the above examples to illustrate your description.

- d. Using the process illustrated in Table 3, construct **one** new word needed for use today in the Victorian Indigenous language you are reclaiming (e.g. Yorta Yorta, Wemba Wemba, Woiwurrung, Wergaia, Ganai). Explain how you constructed this new word.

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

