

STUDENT NUMBER Letter

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

Section	Number of questions	Number of questions to be answered	Number of marks
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 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.

SECTION 1**Instructions for Section 1**

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

Question 1 (21 marks)

Wargamay is an Indigenous language from northern Queensland.

Read the following sentences from Wargamay.

- | | | |
|-----|--|-----------------------------------|
| 1. | <i>maal gagay</i> | The man went. |
| 2. | <i>maal yugarray</i> | The man swam. |
| 3. | <i>maaldy nyanya gunjamay</i> | The man cured me. |
| 4. | <i>nyayba yugarray</i> | I swam. |
| 5. | <i>nyayba nyalunga djuwarray</i> | I stood in the water. |
| 6. | <i>winydjingu nyanya biiramay</i> | The snake frightened me. |
| 7. | <i>nyanya maaldy nyunday</i> | The man saw me. |
| 8. | <i>nyadja maal babay</i> | I speared the man. |
| 9. | <i>yarramandy nyanya burmbi</i> | The horse threw me. |
| 10. | <i>nyadja yarraman burbay</i> | I hit the horse. |
| 11. | <i>maaldy duuray nyanya nyalunyiny</i> | 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	_____	

Word order

In English, the basic word order is as follows.

	Subject	Verb	Object
Example	The man	slept.	
Example	The cat	bit	the dog.

- 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

Wargamay nouns

Consider all the Wargamay words for the nouns ‘man’ and ‘horse’ in sentences 1–11 on page 2. For each of these English words, there are two slightly different forms of words in Wargamay.

- 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 *ŋalunga* (sentence 5) and *ŋalunyiny* (sentence 11) mean?

4 marks

ŋalunga _____

ŋalunyiny _____

Reference for Wargamay sentences in Question 1

RMW Dixon, ‘Wargamay’, in RMW Dixon and Barry J Blake (eds), *Handbook of Australian Languages*, vol. 2, The Australian National University Press, Canberra, 1981

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. | <i>maal gagay</i> | The man went. |
| 2. | <i>maal yugarray</i> | The man swam. |
| 3. | <i>maaldu nanya gunamay</i> | The man cured me. |
| 4. | <i>nayba yugarray</i> | I swam. |
| 5. | <i>nayba nalunga djuwarray</i> | I stood in the water. |
| 6. | <i>winydjingu nanya biiramay</i> | The snake frightened me. |
| 7. | <i>nanya maaldu nunday</i> | The man saw me. |
| 8. | <i>nadja maal babay</i> | I speared the man. |
| 9. | <i>yarramandu nanya burmbi</i> | The horse threw me. |
| 10. | <i>nadja yarraman burbay</i> | I hit the horse. |
| 11. | <i>maaldu duuray nanya nalunyiny</i> | 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

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

- c. Explain how these Wargamay pronouns are systematically different from the Wargamay nouns. 3 marks

- 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

RMW Dixon, 'Wargamay', in RMW Dixon and Barry J Blake (eds), *Handbook of Australian Languages*, vol. 2, The Australian National University Press, Canberra, 1981

Question 3 (18 marks)

The Rev. John Bulmer recorded the following sentences at Lake Tyers in Gippsland for the language we know as Gunnai/Kŭrnai. 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

I see an opossum	<i>takana</i>	<i>wadthan</i>	
	see I	opossum	
An opossum is eating the leaves	<i>dhanda</i>	<i>wadthando</i>	<i>jerrang</i>
	eating	opossum an	leaves
The tail of an opossum	<i>wreka</i>	<i>wadthanda</i>	
	tail	opossum	

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

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

Table 2

heart	<i>bappak</i>
tail	<i>rag, wreka, wrak</i>
possum	<i>waddhan, wodthan, wadhan</i>

- 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

The heart in an opossum	<i>päpaka</i>	<i>wadthanda</i>	<i>manyina</i>
	heart	opossum	in an

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

I gave leaves to an opossum	<i>ukatha</i>	<i>jerrang</i>	<i>wadthango</i>
	gave I	leaves	opossum to

- 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

Eve Fesl, 'Ganai – A study of the Aboriginal language of Gippsland based on 19th century materials', honours thesis, Linguistics Department, Monash University, Melbourne

CONTINUES OVER PAGE

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 Kurna language. We are fortunate to have information about the creation of new words in Kurna both from the 19th century, when Kurna 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 Kurna 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

Kurna word	Meanings	
19th-century sources		
<i>karro</i>	‘blood’	‘wine’
<i>makki</i>	‘ice’	‘glass’
<i>pari</i>	‘maggot’	‘rice’
Contemporary examples		
<i>karntu</i>	‘lightning’	‘electricity’
<i>trruku</i>	‘inside’	‘mall, [shopping] centre’

- a. Describe the word-formation process that is illustrated in Table 5.

2 marks

Now consider Table 6.

Table 6

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

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

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

Suffix	Original meaning	Suffix meaning
<i>-pina</i>	‘adult’	‘inclined to’
<i>-ana</i>		‘clothing’

Table 8

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

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

4 marks

- 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

Rob Amery and Jane Simpson, *Kulurdu Marni Ngathaitya! Sounds Good to Me! A Kurna Learner's Guide*, Kurna Warra Pintyanthi and Wakefield Press, South Australia, 2013, pp. 170, 171, 174 and 175

SECTION 2

Instructions for Section 2

Answer **one** question, **either** Question 5 **or** Question 6, in the spaces provided.
Your response will be assessed according to the criteria set out on page 22 of this question and answer book.

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.

OR

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, Ŋaymil, Warramiri, Wan'gurri, Djapu, Gumatj; Mangalili, Madarrpa, Djambarrpuyŋu, 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 *djuŋgaya*, 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.

Source: SSABSA, *Australia's Indigenous Languages*, Commonwealth of Australia, 1996, pp. 29 and 32–34

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 Kurna, the language of the Adelaide plains. He has taught Kurna to adult and secondary students in Adelaide.

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 Kurna language. You see similarities between the Kurna, 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.

Source: SSABSA, *Australia's Indigenous Languages*, Commonwealth of Australia, 1996, pp. 28, 29, 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.

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