

STUDENT NUMBER Letter

INDIGENOUS LANGUAGES OF VICTORIA: REVIVAL AND RECLAMATION

Written examination

Monday 5 November 2018

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>	<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 21 pages, including **assessment criteria for Section 2** on page 21

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 (28 marks)**Pintupi**

Pintupi is an Indigenous Western Desert language spoken in Central Australia.

Read the following sentences from Pintupi.

- | | |
|--|--|
| 1. <i>Minymalu papa nyangu</i> | The woman saw the dog. |
| 2. <i>Papa ngarangu</i> | The dog stood. |
| 3. <i>Minyma kurrkartilu nyangu</i> | The goanna saw the woman. |
| 4. <i>Watilu kurrkarti kanturnu</i> | The man trod on the goanna. |
| 5. <i>Yanu minyma</i> | The woman went. |
| 6. <i>Nyangu papalu mayi</i> | The dog saw the food. |
| 7. <i>Yirrupulayi nyangu minymalu</i> | The woman saw the plane. |
| 8. <i>Wati ngurrakutu yanu</i> | The man went to camp. |
| 9. <i>Yirrupulayilu katingu mayi ngurrakutu</i> | The plane brought food to camp. |
| 10. <i>Kungskalu mayi kanturnu</i> | The girl trod on the food. |
| 11. <i>Minymalu kungka yirrupulayikutu katingu</i> | The woman brought the girl to the plane. |

- a.** List all of the Pintupi words that correspond to each of the following English expressions. 11 marks

the woman	_____	_____	
the man	_____	_____	
the girl	_____	_____	
the dog	_____	_____	
the goanna	_____	_____	
the food	_____		
the plane	_____	_____	_____
saw	_____		
stood	_____		
brought	_____		
went	_____		

- b.** Consider all of the Pintupi words for the English noun 'dog' in sentences 1–11. For this English noun, there are two slightly different forms in Pintupi. Describe the contexts in which the two different Pintupi forms for 'dog' are used. Include examples from sentences 1–11 in your answer.

4 marks

- c. Consider all of the Pintupi words for the English nouns 'plane' and 'camp' in sentences 1–11. Write down the form of each part of each word and what each form means. Note: The word *ngurrakutu* (sentences 8 and 9) is made up of two parts. 2 marks

- d. Translate the English sentence 'the goanna stood' into Pintupi. 2 marks

- e. Translate the English sentence 'the girl saw the dog' into Pintupi. 3 marks

- f. Translate the English sentence 'the woman brought the goanna to the man' into Pintupi. 4 marks

Word order

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

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

- g. Consider sentences 1–11 on page 2 and then describe the word order in Pintupi. Explain whether word order is used to distinguish the subject from the object, as it is in English. Use **two** Pintupi sentences from page 2 to justify your answer.

2 marks

References for Question 1

KC Hansen and LE Hansen, *The Core of Pintupi Grammar*, Summer Institute of Linguistics, Institute for Aboriginal Development, Alice Springs, 1978, pp. 48, 49, 81, 111, 115, 124, 126, 155, 241, 242, 244, 245

KC Hansen and LE Hansen, *Pintupi/Luritja Dictionary*, 3rd edn, Institute for Aboriginal Development, Alice Springs, 1992, p. 257

Question 2 (8 marks)**Arabana**

Arabana is an Indigenous language traditionally spoken in and around the Lake Eyre Basin, South Australia. Table 1 lists the Arabana pronouns that may be used as the subject of a sentence. Read this table carefully.

Table 1. Arabana subject pronouns

	Singular	Dual	Plural
1st-person inclusive	<i>antha</i> 'I'	<i>araimpa</i> 'you and I'	<i>arniri</i> 'you, they and I'
1st-person exclusive		<i>aruna</i> 's/he and I'	<i>arni</i> 'they and I'
2nd person	<i>anpa</i> 'you'	<i>urupula</i> 'you two'	<i>urkari</i> 'you all'
3rd person	<i>uka</i> 's/he'	<i>pula</i> 'they two'	<i>kari</i> 'they all'

For each of the sentences 1–10 below, identify the Arabana pronoun that corresponds to the underlined noun phrase. The first two have been completed for you. For example, the correct answer to sentence 1 is the third-person plural pronoun *kari*, since it refers to more than two people, none of whom are the person speaking or the person being spoken to.

Note: For the purpose of this question, assume that 'you' refers to just one person.

1. Peter and his three cousins were lying in the grass. *kari* _____
2. I was lying in the grass. *antha* _____
3. You and Elizabeth were lying in the grass. _____
4. My three sisters were lying in the grass. _____
5. My three sisters and I were lying in the grass. _____
6. Myrtle was lying in the grass. _____
7. Myrtle and I were lying in the grass. _____
8. Myrtle, Elizabeth, you and I were lying in the grass. _____
9. Myrtle and Elizabeth were lying in the grass. _____
10. Peter was lying in the grass. _____

Reference for Question 2

Luisse A Hercus, *A Grammar of the Arabana-Wangkangurru Language, Lake Eyre Basin, South Australia*, Pacific Linguistics, Series C – 128, Department of Linguistics, Research School of Pacific and Asian Studies, Australian National University, Canberra, 1994, pp. 109–113

Question 3 (17 marks)**Yorta Yorta pronouns**

Yorta Yorta is an Indigenous language spoken on both sides of the Murray River around Echuca, in Victoria and New South Wales.

The surveyor RH Mathews (1841–1918) wrote about Aboriginal culture and language in notebooks and many printed articles. Mathews spelled the name of the language ‘Yota Yota’, but this examination will use the spelling preferred by the community, ‘Yorta Yorta’.

Table 2 presents a list of what Mathews called ‘possessive pronouns’ in Yorta Yorta. Describing the pronouns, he wrote, ‘The first person of the dual and plural contains two pronouns, the first of which includes both the speaker and the party addressed, but the second excludes the party spoken to. These are marked “incl.” and “excl.” respectively’.

Table 2. Possessive pronouns in Yorta Yorta

Singular		Dual		Plural	
mine	<i>ngini</i>	ours (incl.)	<i>ngalungun</i>	ours (incl.)	<i>nguandan</i>
		ours (excl.)	<i>ngullan</i>	ours (excl.)	<i>ngannan</i>
thine	<i>nguni</i>	yours	<i>bullan</i>	yours	<i>nhuran</i>
his	<i>dinnin</i>	theirs	<i>damalinya</i>	theirs	<i>ngamunyin</i>

- a. There are four words that are translated as ‘ours’ in Table 2.

Give a detailed and explicit explanation of the meaning of each of these four words. For example, a detailed and explicit explanation of the meaning of the word *nhuran* is ‘yours, belonging to more than two people being addressed’, rather than just the RH Mathews translation, ‘yours’.

4 marks

ngalungun _____

ngullan _____

nguandan _____

ngannan _____

- b. You are talking about an object that belongs to you and your sister, and you want to refer to it.

If you are speaking to your sister when referring to this object, which pronoun meaning ‘ours’ would you use?

1 mark

- c. You are talking to your teacher about the house in which you live with your parents, brothers and sisters.

Which pronoun meaning ‘ours’ would you use?

1 mark

RH Mathews wrote down another list of pronouns, in *Notebook 1*. Some of these are presented in Table 3.

Table 3. Some more Yorta Yorta pronouns

	Nominative	Nominative agent		Possessive
Singular I	<i>nga</i>	<i>ngutta</i>	mine	<i>ngini</i>
Dual we (incl.)	<i>ngalgin</i>	<i>ngalginnak</i>	ours	<i>ngalungun</i>
we (excl.)	<i>ngulla</i>	<i>ngullak</i>	ours	<i>ngullan</i>

Only singular (‘I’) and dual (‘we’) pronouns are listed in Table 3. It includes both inclusive and exclusive, in the same order as in Table 2. The forms of the pronouns are the nominative, nominative agent and possessive.

Mathews does not explain the difference between the nominative and nominative agent but instead illustrates it in the sentences presented in Table 4, all of which have the subject ‘I’.

Table 4. Sentence examples in Yorta Yorta

<i>Nga karnha</i>	I am sitting.
<i>Nga lôapaty</i>	I am talking.
<i>Ngutta moonin</i>	I hit (it).
<i>Ngutta yoong’an</i>	I threw (it).
<i>Ngutta yoong’an wunya</i>	I threw a boomerang.

- d. Translate the following words from Table 4.

3 marks

karnha _____

moonin _____

wunya _____

- e. Explain when the pronoun *nga* is used to mean ‘I’ and when the pronoun *ngutta* is used to mean ‘I’. Give examples from the sentences in Table 4, in the Yorta Yorta language and with the English translation. 2 marks

Table 5 lists more words in Yorta Yorta, as written down by Mathews or by EM Curr.

Table 5

<i>yoolwa</i>	stick
<i>eorga</i>	stone
<i>mummŭn</i>	took

- f. Translate the following sentences into Yorta Yorta. 6 marks

I took a stone. _____

We (you and I) are sitting. _____

We (someone else and I) threw a stick. _____

References for Question 3

EM Curr, *The Australian Race: Its Origin, Languages, Customs, Place of Landing in Australia, and the Routes by Which It Spread Itself over that Continent*, vol. 3, John Ferres, Government Printer, Melbourne, 1887, pp. 566–589

RH Mathews, ‘Languages of some native tribes of Queensland, New South Wales and Victoria’, reprinted from *Journal and Proceedings of the Royal Society of New South Wales*, vol. 36, 1902, pp. 165–175

RH Mathews, *Notebook 1*, National Library of Australia, MS 8006/3/4, pp. 51–61

Question 4 (17 marks)**Murrinhpatha**

The Murrinhpatha language is the main language spoken at Wadeye (Port Keats) in the Northern Territory. Murrinhpatha uses the Roman alphabet, as does English, but the letters may represent different sounds from English. There are five vowel sounds, written ‘a’, ‘i’, ‘u’, ‘e’ and ‘o’.

Table 6 presents Murrinhpatha words that were not used in traditional times.

Table 6

<i>flat</i>	flood
<i>fritj</i>	fridge
<i>disapid</i>	disappear(ed)
<i>seip</i>	save
<i>spidi</i>	speedy
<i>seben</i>	seven
<i>res</i>	rest
<i>she</i>	share
<i>sheip</i>	shave
<i>shap</i>	shop

- a. What is the name of the linguistic process for creating new words shown in Table 6?

1 mark

Consider the letters and letter combinations in Table 7.

Table 7

b d dh dj g k l m n ng nh p r rd rl rn rr rt t th tj w y
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Before the arrival of English, the Murrinhpatha language had the consonant sounds that are presented in Table 7. Sometimes, two letters are used to represent a single sound, for example, ‘ng’, which represents the *-ng* sound in ‘sing’. Some of the sounds represented by these letters are the same as or very similar to English, but some are very different. For example, the sound represented by the letters ‘dh’ is similar to the *th* sound in ‘this’ and the sound represented by ‘th’ is similar to the *th* sound in ‘think’, but the sound represented by ‘nh’ is made by putting the tongue on the back of the teeth and pronouncing *n*. The ‘dj’ is like *j* in ‘judge’ and the ‘tj’ is like the *ch* in ‘church’. The letter combinations ‘rd’, ‘rl’, ‘rn’ and ‘rt’ are ways of writing sounds not found in English; these sounds are produced by the tongue curling back to touch the roof of the mouth.

- b. Find three consonant sounds that are not present in Table 7 but that are used at the beginning of any of the Murrinhpatha words listed in Table 6. Remember, in Murrinhpatha (and in English) a single sound can be written with two letters. Write each of the three sounds using English letters and provide one Murrinhpatha word from Table 6 for each sound and its translation.

3 marks

- _____
- _____
- _____

- c. What process is described in **part b.**? Apart from the words themselves, what other elements are being brought into the Murrinhpatha language here? 2 marks

Consider the words in Table 8.

Table 8

<i>eus</i>	house
<i>athpil</i>	hospital
<i>oras</i>	horrors
<i>ap-ap</i>	half-half
<i>anting</i>	hunting

- d. Using **two** examples of Murrinhpatha words with translations, explain the difference between the process shown in Table 8 and the process shown in Table 6. In particular, consider the beginning of each word. 2 marks

Table 9 contains further examples of newly created Murrinhpatha words.

Table 9

<i>andasten</i>	understand
<i>res</i>	rest
<i>tras</i>	trust
<i>kat</i>	cards
<i>teis</i>	taste
<i>fren</i>	friend

- e. Closely examine the end of each Murrinhpatha word above. What process is shown here that makes these words different from the original English words? Give **three** examples from Table 9 to illustrate your answer.

3 marks

Consider the words in Table 10.

Table 10

<i>seben</i>	seven
<i>seip</i>	save
<i>bidiyo</i>	video
<i>lebul</i>	level
<i>bailent</i>	violence
<i>staup</i>	stove
<i>inbol</i>	involve

- f. Consider the letter 'v' in the English words in Table 10. What sounds are used to express the English sound *v* in Murrinhpatha?

2 marks

- g.** There are several ways in which the English sound *v* is expressed in Murrinhpatha.

Based on the words in Table 10, explain the rules for how *v* is realised in Murrinhpatha, giving examples of words with their translations for each of these rules. Consider the position of the sound *v* in the English words and the corresponding sounds in Murrinhpatha.

4 marks

References for Question 4

John Mansfield, 'Loan phonology in Murrinhpatha', in *The 45th Australian Linguistic Society Conference Proceedings – 2014*, University of Newcastle, 2015, pp. 153–172

John Mansfield, 'Borrowed verbs and the expansion of light verb phrases in Murrinhpatha', in Felicity Meakins and Carmel O'Shannessy (eds), *Loss and Renewal: Australian Languages since Colonisation*, Walter de Gruyter, Boston, Berlin, 2016, pp. 397–424

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 assessment criteria set out on page 21.

EITHER

Question 5 (20 marks)

Between 1804 and 1845, William Buckley lived with Indigenous people in the Geelong area. In 2010, Gary Presland wrote the following.

In 1803 a party of Europeans led by Lieutenant Colonel David Collins spent several months in the Sorrento area in an attempt to form a settlement. Collins found it bleak and dry and the party soon left for Van Diemen’s Land, where they founded Hobart. They left behind at least one escaped convict, William Buckley, who had fled the Sorrento camp on Christmas Day 1803, with two other escapees. The three made their way around the bay, to the Swan Island area. Buckley’s companions decided to return to camp but Buckley moved further to the west. After some time spent wandering around the Barwon Heads area, he was encountered by members of a local Watha wurrung clan. They took him in and he lived with the clan for the next 32 years. It was the arrival of Batman’s party at Indented Head in June 1835 that attracted Buckley’s interest and awakened in him a desire to re-enter European society. His published reminiscences of his thirty-two years with Watha wurrung today provide invaluable information about the pre-European way of life of Aboriginal people in the Port Phillip area.

Consider the issues that script writers would face when creating dialogue in the Watha wurrung language for characters in a docudrama about William Buckley’s life.

- a. Describe the steps the script writers might need to undertake to produce a script that includes Watha wurrung language. In your answer, address each of the following three points:
 - how they might go about deciding what to cover and what role the present-day Watha wurrung community might play in this task
 - how the historical records of the Watha wurrung language might be used to assist them in this task
 - how the study of other Aboriginal languages might assist them in completing this work

- b.** What grammatical features, vocabulary and other aspects of the Watha wurrung language are likely to be needed to create dialogue in a script for this docudrama?

Discuss how different types of conversational interaction between people might be translated into Watha wurrung. For example, what kinds of things would the characters in this docudrama talk about? What kinds of interactions would they have? In English, give **one** specific example of an interaction and discuss how this would be translated into Watha wurrung.

- c. Describe how memories of traditional stories and cultural traditions might be used in the production of this docudrama script. What resources might be available, both in terms of memories within the Watha wurrung community and features of the traditional lands of the Watha wurrung?

Reference for Question 5

Gary Presland, *First People: The Eastern Kulin of Melbourne, Port Phillip & Central Victoria*, Museum Victoria, Melbourne, 2010, p. 22

OR

Question 6 (20 marks)

The following language knowledge and skills are relevant to the revival and reclamation of Aboriginal languages:

- 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 or government officials were interested in the language and where their personal manuscripts and/or publications are available
- understanding the kinship systems

a. What is the target language that you have worked with this year? Describe ways in which **three or more** of the dot points above have been important in your language reclamation study. Include detailed examples to illustrate and explain each of the points that you have chosen to discuss.

- b. Discuss in detail how the experience of working with or being part of the relevant Aboriginal community might deepen understanding of the issues relevant to language revival and language reclamation.

You may respond to this question by comparing your knowledge and understanding at the beginning of the year with your knowledge and understanding at the end of your course of study. You should also include the details of various experiences you had during the year – key turning points – that helped to deepen your understanding of the issues involved, and helpful anecdotes about your experiences.

c. Suggest **two** reasons why people might want to engage in Aboriginal language reclamation.

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