

STUDENT NUMBER Letter

INDIGENOUS LANGUAGES OF VICTORIA: REVIVAL AND RECLAMATION

Written examination

Monday 16 November 2020

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 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 (28 marks)**Bunganditj**

Bunganditj is an Indigenous language traditionally spoken in Mount Gambier and the surrounding areas in Victoria and South Australia.

Read the following sentences from Bunganditj.

- | | |
|-------------------------------------|---|
| 1. <i>kala kuramu ngathan</i> | The dog bit the possum. |
| 2. <i>nhaan ngatla kal</i> | The mother saw the dog. |
| 3. <i>ngat kuramuwa kritan</i> | The possum scratched the mother. |
| 4. <i>yan kuramu</i> | The possum went. |
| 5. <i>kal wurung yan</i> | The big dog went. |
| 6. <i>wiyaan truwal</i> | The man laughed. |
| 7. <i>yan truwal tuwan</i> | The man moved away from the rug. |
| 8. <i>kuwatang wiyaan</i> | The kookaburra laughed. |
| 9. <i>nhaan truwala wurung kuri</i> | The man saw the big kangaroo. |
| 10. <i>truwala ngiyur nhaan</i> | The man saw the forked stick. |
| 11. <i>tu wurung kritan ngiyura</i> | The forked stick scratched the big rug. |
| 12. <i>kritan kuwatangla kuri</i> | The kookaburra scratched the kangaroo. |
| 13. <i>wiyaan ngat</i> | The mother laughed. |
| 14. <i>ngat tuwa kritan</i> | The rug scratched the mother. |
| 15. <i>yan waa truwalan</i> | The crow moved away from the man. |

- a. List all the Bunganditj words that correspond to the following English expressions. 10 marks

dog	_____	_____	
possum	_____	_____	
mother	_____	_____	
man	_____	_____	_____
forked stick	_____	_____	
kookaburra	_____	_____	
kangaroo	_____		
crow	_____		
rug	_____	_____	_____
big	_____		
bit	_____		
went	_____		
laughed	_____		
scratched	_____		
saw	_____		

- b. Consider all the Bunganditj words for 'mother' in sentences 1–15 on page 2. In Bunganditj, there are two slightly different forms for this English noun. Describe the contexts in which the two different Bunganditj forms for 'mother' are used. Justify your answer with examples from sentences 1–15 on page 2. 2 marks

- c. Consider all the Bunganditj words for ‘man’ and ‘rug’ in sentences 1–15 on page 2. Write down the form of each part of each word and what each form means. 4 marks

- d. Translate the English sentence ‘The big possum moved away from the mother’ into Bunganditj. 4 marks

- e. Translate the English sentence ‘The man scratched the forked stick’ into Bunganditj. 2 marks

- f. Translate the Bunganditj sentence *kala ngathan truwal* into English. 2 marks

- g. Translate the Bunganditj sentence *wurung waa kuramuwa nhaan* into English. 2 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.

- h. Consider sentences 1–15 on page 2 and then describe the word order in Bunganditj. Explain whether word order is used to distinguish the subject from the object, as it is in English. Justify your answer with at least **two** Bunganditj sentences and their English translations from page 2. 2 marks

Question 2 (9 marks)**Possession**

In English, ‘my’, ‘your’ and ‘his’ are adjectives that sit before the noun that is possessed, whereas the corresponding forms in Bunganditj are suffixes that are attached to the noun that is possessed. Table 1 lists some forms of two possessed nouns in Bunganditj.

Table 1

Possessor	<i>mam</i> ‘father’	<i>kati</i> ‘boomerang’
1st person	<i>mamayn</i> ‘my father’	<i>katimayn</i> ‘my boomerang’
2nd person	<i>mamun</i> ‘your (singular) father’	<i>katimun</i> ‘your (singular) boomerang’
3rd person	<i>mamung</i> ‘his father’	<i>katimung</i> ‘his boomerang’

- a. List all the Bunganditj forms that are translated into English as ‘my’, ‘your (singular)’ and ‘his’ in Table 1. 2 marks

- b. Explain any variations found in the Bunganditj forms for ‘my’, ‘your (singular)’ and ‘his’ in Table 1. 3 marks

- c. Using words from sentences 1–15 on page 2, translate the following English phrases into Bunganditj. 2 marks

his kangaroo _____

your mother _____

- d. Using words from sentences 1–15 on page 2, translate the following Bunganditj words into English. 2 marks

kalayn _____

kurimayn _____

Reference for Questions 1 and 2

Barry J Blake, *The Bunganditj (Buwandik) Language of the Mount Gambier Region*, Pacific Linguistics, Canberra, 2003, pp. 31, 32, 33, 35, 52 and 137

Question 3 (17 marks)

In a document with the heading ‘The Itha Itha language’, the surveyor RH Mathews (1841–1918) wrote about the language that is now usually referred to as Yitha Yitha. This language was spoken along the Murrumbidgee River and is related to the Tarti Tarti or Dadi Dadi language spoken along the Murray River. A later addition in pencil to Mathews’s manuscript includes the word ‘Gilbert’. It is believed that a person called Gilbert Ryan provided the information about his language, Yitha Yitha, to Mathews.

Notes:

- In some cases, Mathews preserves the Yitha Yitha word order in the English translation.
- ‘Opossum’ is a 19th-century word for ‘possum’.

Table 2 lists some of the words that Mathews wrote down.

Table 2

<i>barak</i>	a kangaroo
<i>nhunna</i>	a man
<i>muyumbul</i>	a fish
<i>birrip</i>	a woman
<i>raap</i>	a camp
<i>wak-wai</i>	an opossum
<i>kunnai</i>	a yamstick
<i>wân</i>	a boomerang
<i>ngunna</i>	I

Table 3 presents some sentences with the translations that Mathews gives for them.

Table 3

<i>nhunnana wakwai wakun</i>	A man killed an opossum.
<i>birripna muyumbul kaimun</i>	A woman a fish caught.
<i>wan ngunna briwan</i>	A boomerang I threw.
<i>nhunna ngunna nhaiun</i>	I saw a man.

- a. Translate the following Yitha Yitha words into English.

2 marks

wakun _____

kaimun _____

briwan _____

nhaiun _____

- b. Explain the difference in the forms of the Yitha Yitha words for 'man' and 'woman' in Table 2 and Table 3. Explain the grammatical rules of Yitha Yitha in terms of sentences like those presented in Table 3. Give examples from Table 2 and Table 3 to illustrate your answer. 2 marks

- c. Translate the following Yitha Yitha sentences into English. 2 marks

birripna wak-wai nhaiun _____

wakwaina muyumbul wakun _____

Consider the sentence given by Mathews that is presented in Table 4.

Table 4

<i>nhunna raaptya nakan</i>	A man to the camp walked.
-----------------------------	---------------------------

- d. What is the meaning of the word *nakan*? 1 mark

- e. Explain how the sentence presented in Table 4 conveys the meaning 'to the camp'. Refer to Table 2 and Table 4 to illustrate your answer. 2 marks

Consider the two phrases given by Mathews that are presented in Table 5.

Table 5

<i>nhunnum wan</i>	a man's boomerang
<i>birripnum kunnai</i>	a woman's yamstick

- f. Explain how the relationship between the two words in each of the phrases in Table 5 is shown. Refer to Table 5 to illustrate your answer. 2 marks

- g. Translate the following sentences into Yitha Yitha. 4 marks

The woman threw the kangaroo's boomerang. _____

The man saw the woman's camp. _____

- h. The word *baraklo* means 'from the kangaroo'.
What would be the translation of the sentence *birrip raaplo nakan*? 2 marks

References for Question 3

Michael Horgen, 'The Languages of the Lower-Murray', MA thesis, La Trobe University, Melbourne, 2004

RH Mathews, *Folder 9*, National Library of Australia, MS 8006/4, pp. 5 and 6

Question 4 (16 marks)

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

In 1960, the linguist Geoffrey O’Grady wrote an article about the way in which people in the Nyangumarta community from the north-west of Western Australia were talking about new concepts and were creating words for things, ideas and actions that had not been part of traditional society.

One type of word creation was to produce new words by adding *-pinti* to the end of another word to mean ‘an element of the material culture [a thing] which is associated with a particular object’. Some examples of new words created with *-pinti* are presented in Table 6.

Table 6

Root word	Meaning	New word	Meaning
<i>ngarnka</i>	beard	<i>ngarnka-pinti</i>	razor
<i>tjutju</i>	head	<i>tjutju-pinti</i>	comb
<i>wangal</i>	wind	<i>wangal-pinti</i>	electric fan, tyre pump

Note: Spellings have been updated to reflect contemporary use of the language.

- a. The word *nyikarra* means ‘lower part of the body’.

Consider what the word *nyikarra-pinti* might mean. Briefly explain your answer.

3 marks

- b. Write **two** English words that might not have had an equivalent word in traditional Nyangumarta society and for which a new word created with *-pinti* might be appropriate. In your answer, include the meaning of the root word and the meaning of the new word, as is done in Table 6, where adding *-pinti* to the word for ‘beard’ creates a new word meaning ‘razor’. You do not need to know these words in Nyangumarta.

3 marks

Table 7 shows another way in which the Nyangumarta people have created new words for new concepts.

Table 7

Nyangumarta word	Meaning
<i>patjikil</i>	bicycle
<i>kapati</i>	morning tea, afternoon tea
<i>tangki</i>	donkey
<i>patil</i>	bottle

- c. What is the name of the process for creating new words shown in Table 7? 1 mark

- d. Identify the English word(s) used to create the Nyangumarta word *kapati*. Explain your answer. 1 mark

- e. The Nyangumarta language does not have words beginning with a vowel. Instead, a consonant like 'y' or 'w' is added at the beginning of the word.

What is the meaning of the word *yapal*?

1 mark

Yet another way in which new words are created in Nyangumarta is to use the ending *-mili*, which means ‘of’ and which is sometimes used to join two words. Some examples are shown in Table 8.

Table 8

First word	Meaning	Second word	Meaning	New word	Meaning
<i>partja</i>	look	<i>maya</i>	house	<i>partja-mili maya</i>	cinema
<i>minpini</i>	drinking	<i>maya</i>	house	<i>minpini-mili maya</i>	hotel, pub
<i>tjawa</i>	mouth	<i>ngulyana</i>	washing	<i>tjawa-mili ngulyana-mili</i>	toothpaste

- f. Explain how the word *tjawa-mili ngulyana-mili* came to mean ‘toothpaste’. What elements does this word consist of? 2 marks

- g. In Nyangumarta, the word *katyana* means ‘sitting’ and *yawarta* means ‘horse’. Consider what the word *katyana-mili yawarta-mili* might mean. Explain your answer. 2 marks

Table 9 shows more new words in Nyangumarta. These are words that existed in traditional Nyangumarta and to which a new meaning has been added since the arrival of English.

Table 9

Nyangumarta word	Original meaning	New meaning
<i>walyaka</i>	leaf	tea
<i>tjari</i>	torch (burning piece of wood)	headlight (of a car)
<i>warnku</i>	stone	money

- h. What is the name of the process for creating new words shown in Table 9? 1 mark

- i. The table below shows more examples of the Nyangumarta word creation process shown in Table 9.

Match the new meanings provided in the following list to the Nyangumarta words and their original meanings given in the table below.

2 marks

knit or sew read doctor alcohol sunburnt
 retracting of aeroplane's landing gear ladder

Nyangumarta word	Original meaning	New meaning
<i>tyinyityi</i>	wedges cut in tree trunk for easy ascent	
<i>mapan</i>	clever man	
<i>tjarranka</i>	to examine carvings	
<i>pitjiripitjiri</i>	red	
<i>kari</i>	bitter	
<i>yanta</i>	spear, poke	
<i>ngarntir</i>	bouncing of a boomerang	

Reference for Question 4

GN O'Grady, 'New Concepts in Nyanjumaḏa: Some Data on Linguistic Acculturation', *Anthropological Linguistics*, vol. 2, no. 1, January 1960, pp. 1–6

CONTINUES OVER PAGE

TURN OVER

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 22.

EITHER

Question 5 (20 marks)

In 1878, a book with the title *The Aborigines of Victoria* was published in two volumes, containing a great deal of information about Indigenous people, their languages and their cultures. The book was written by Robert Brough Smyth, who relied on information given to him by many people from across south-eastern Australia. The book includes information about the material culture of Indigenous people, such as information about canoes. Below are a drawing and a description from Volume I. The words for ‘canoe’ (*gri*) and the objects for propelling it (*jen-dook* and *wrail*) are in the language from Gippsland.

Mr. Bulmer has sent me a bark canoe from Lake Tyers, which is of the following figure—(Fig. 238) :—



FIG. 238.

Mr. Bulmer says that the canoe—*Gri*—is propelled by a stick named *Jen-dook*. The person propelling the vessel holds the stick by the middle and plies it on either side. In crossing deep water the natives lay aside the *jen-dook*, and sit down, and the vessel is then propelled by two scoop-shaped pieces of bark (*Wrail*), about six inches in length. They are more convenient than the *jen-dook*, more easily used, and serve for baling the boat as well as for propelling.

Source: R Brough Smyth, *The Aborigines of Victoria*, two volumes, Victorian Government Printer, Melbourne, 1876, republished in facsimile by John Currey, O’Neil Pty Ltd Publishers, Melbourne, 1972, p. 408

Consider the issues encountered when creating language resources, such as videos or books, on the topic of canoes in the target language that you have studied this year.

- a. Describe the steps you might need to undertake to create language resources in your target language relating to the construction and/or use of canoes. In your answer, address each of the following points:
- how you might go about deciding what to cover and what role the present-day Indigenous community might play in this task
 - how the historical records of your target language might be used to assist in this task
 - how the study of other Indigenous languages might assist in completing this work

- c. Describe how memories of traditional stories and cultural traditions might be used in the creation of language resources about canoes. What resources might be available, in terms of memories within the target community and/or features of the traditional lands?

OR

Question 6 (20 marks)

Many people have faced the challenges of learning an Indigenous language without the aid of teaching materials. How might an Indigenous language be taught to someone who speaks only English?

Consider the issues that someone who speaks only English might face when learning an Indigenous language such as the target language that you have studied this year.

- a. Describe the steps that might be required to lead someone who speaks only English into the target language or, in other words, plan your teaching program. In your answer, address each of the following points:
 - what aspects of the target language should be introduced first and why
 - what should follow
 - what activities might be introduced to facilitate learning
 - what grammatical aspects of the target language would someone who speaks only English find most unfamiliar and therefore might require more detailed explanation

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