

STUDENT NUMBER Letter

INDIGENOUS LANGUAGES OF VICTORIA: REVIVAL AND RECLAMATION

Written examination

Wednesday 3 November 2021

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 26 pages, including **assessment criteria for Section 2** on page 26

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 (26 marks)**Yidiny**

Yidiny is an Indigenous language spoken in the Cairns area of north-east Queensland.

Read the following sentences from Yidiny.

Note: The letter ‘ŋ’ represents the same sound as that represented by the two letters ‘ng’ in the English word ‘sing’.

- | | |
|---|--|
| 1. <i>yɪŋu waguɪja galɪŋ</i> | This man is going. |
| 2. <i>mujaambu waguɪja wawal</i> | Mother is looking at the man. |
| 3. <i>wagaaldu mujam wawal</i> | (My) wife is looking at mother. |
| 4. <i>wagujaŋgu ganyarrani bunjaŋ baŋgaalda</i> | The man hit the crocodile with an axe. |
| 5. <i>galjaaŋgu baŋgal budiiŋ</i> | Uncle keeps an axe. |
| 6. <i>wagujaŋgu gurŋa bujiŋ wagaalnda</i> | The man is talking about the kookaburra to (his) wife. |
| 7. <i>yɪŋu gurŋa maŋgaŋ</i> | This kookaburra is laughing. |
| 8. <i>gudagaŋgu mujam bajał</i> | The dog is biting mother. |
| 9. <i>mujaambu wagaalni gudaaga wawal</i> | Mother is looking at (my) wife’s dog. |
| 10. <i>galja galɪŋ digarrala</i> | Uncle is going to the beach. |
| 11. <i>mujam galɪŋ digarramu</i> | Mother is going away from the beach. |
| 12. <i>ganyarraŋgu waguɪja bajał</i> | The crocodile is biting the man. |
| 13. <i>ganyarrani galɪŋ</i> | The crocodile is going. |

- a. List all the Yidiny words that correspond to the following English expressions. Make sure to spell the words correctly. 10 marks

man	_____	_____	
wife	_____	_____	_____
uncle	_____	_____	
mother	_____	_____	
kookaburra	_____		
crocodile	_____	_____	
dog	_____	_____	
axe	_____	_____	
beach	_____	_____	
looking at	_____		
going	_____		
biting	_____		
laughing	_____		
talking about	_____		
this	_____		

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.

- b. Consider sentences 1–13 on page 2 and then describe the order of subject, verb and object in Yidiny. Justify your answer with **two** Yidiny sentences and their English translations from page 2.

2 marks

Yidiny nouns

- c. Consider all the Yidiny words for ‘man’, ‘mother’, ‘uncle’, ‘crocodile’ and ‘dog’ in sentences 1–13 on page 2. For each of these English words, there are two slightly different forms in Yidiny.

For **one** of the English words ‘man’, ‘mother’, ‘uncle’, ‘crocodile’ or ‘dog’, describe when the different Yidiny forms are used. Give examples from sentences 1–13 on page 2 to justify your answer.

2 marks

- d.** In sentences 1–13 on page 2, there are three slightly different Yidiny forms for ‘wife’. Describe when these three different Yidiny forms are used. Give examples from sentences 1–13 on page 2 to justify your answer. 2 marks

- e.** Consider sentences 4 and 5 from page 2 reproduced below.

4. *wagujangu ganyarrani bunjan bangaalda* The man hit the crocodile with an axe.

5. *galhaangu bangal budiijin* Uncle keeps an axe.

What is the difference in meaning between the Yidiny words *bangaalda* and *bangal* in these two sentences?

1 mark

- f.** Consider sentences 10 and 11 from page 2 reproduced below.

10. *galha galiŋ digarrala* Uncle is going to the beach.

11. *mujam galiŋ digarramu* Mother is going away from the beach.

What are the functions of the Yidiny suffixes *-la* and *-mu* in these two sentences?

1 mark

g. Translate the following English sentences into Yidiny.

6 marks

The crocodile is looking at the kookaburra.

(My) wife is laughing.

The dog is going away from the beach.

h. Translate the following Yidiny sentence into English.

2 marks

gurŋaŋgu ganyarrani wawal

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Question 2 (11 marks)**Yidiny verbs**

Table 1 presents some Yidiny verb forms and their English translations.

Table 1

<i>galinj</i>	'is going'; 'will be going'	<i>wawal</i>	'looks at'; 'will look at'
<i>galiiny</i>	'went'	<i>wawaal</i>	'looked at'
<i>galin</i>	'Go!'	<i>wawa</i>	'Look!'
<i>galiina</i>	'must go'	<i>wawaalna</i>	'must look at'

- a. Using words from sentences 1–13 on page 2 and from Table 1 above, translate the following English sentences into Yidiny. 4 marks

The crocodile went.

Uncle must look at the kookaburra.

- b. Using words from sentences 1–13 on page 2 and from Table 1 above, translate the following Yidiny sentence into English. 2 marks

digarrala galin

- c. Does Yidiny have separate present and future tenses like English? Give examples from Table 1 to justify your answer. 2 marks

- d. What is the linguistic term usually given to the function of verb forms like *galin* 'Go!' and *wawa* 'Look!'? 1 mark

- e. Professor RMW Dixon used the linguistic term ‘purposive’ to refer to verb forms like *galiina* ‘must go’ and *wawaalna* ‘must look at’.

Briefly explain how the purposive is expressed differently in Yidiny and English. Give examples.

2 marks

References for Questions 1 and 2

RMW Dixon, *A grammar of Yidjin*, Cambridge University Press, New York, 2010, p. 212

PR Kroeger, *Analyzing Grammar: An Introduction*, Cambridge University Press, New York, 2005, pp. 122 and 123

Question 3 (16 marks)

In 1862, William Thomas wrote a manuscript with the title *Lexicon of the Australian Aboriginal Tongue in the Six Dialects of Ballarat, Bacchus Marsh, Melbourne, Gipps Land, Mount Gambier & Wonnin*. It includes a number of dialogues.

Table 2 presents examples from the dialogues relating to setting up camp, in the language identified as ‘Ballarat’. This language is a variety of the Dja Dja Wurrung language.

Table 2

1. Make a fire!	<i>Wirrkak-wēē</i>
2. Fetch a log!	<i>Wāiwahk-kalk</i>
3. Strike a light (fire)!	<i>Dyilpahk-wēē</i>
4. Build a hut!	<i>Barpak-lahr</i>
5. Give me the forked stick!	<i>Mōōtyahk-bahtyŭn</i>
6. (Go and) fetch that reed spear!	<i>Mōōtyak-dyarrk</i>
7. Throw the long spear!	<i>Yōōnggak-gōōyŭn</i>

Note: In his manuscript, Thomas separated the words in the ‘six dialects’ by a hyphen rather than a space.

- a. Sentences 1 and 3 in Table 2 have one word in common: *wēē* ‘fire’.

What do you think the following words mean?

2 marks

wirrkak _____

dyilpahk _____

- b. The sentences in Table 2 have a common function and structure, which in English is partially expressed by punctuation.

What is this function and what is the structure of these sentences in English?

2 marks

- c. In a word list of the ‘Ballarat’ language, Thomas writes one of the verb forms found in Table 2 as follows: *dyil-pa* ‘hit’ (also translated elsewhere as ‘strike’).

How is the function of the verbs in Table 2 expressed in the ‘Ballarat’ language? Give **one** example from Table 2 to illustrate your answer.

2 marks

- d. Using the same spelling as Thomas, how would you translate ‘Fetch the forked stick!’ into the ‘Ballarat’ language? 1 mark

- e. What do you think the sentence *Yōōnggak-dyarrk* would mean? 1 mark

Another part of Thomas’s manuscript contains dialogues about hunting. Table 3 presents three sentences relating to hunting for possums, called *willē* in the ‘Ballarat’ language.

Table 3

8. Pull him out by the tail and throw him down!	<i>Bōōrkak-birkang-bartōmak</i>
9. Hey, pull him out!	<i>Birr-bōōrkak</i>
10. Cut off his tail!	<i>Galpōōrak-bāyṛkook</i>

Note: The suffix *-ook* at the end of the last word in sentence 10 is used to express the 3rd-person possessive, ‘his’ or ‘her’ or ‘its’.

- f. What do the following words from sentence 10 in Table 3 mean? 2 marks

galpōōrak _____

bāyṛkook _____

- g. What is the meaning of *bōōrkak* in sentences 8 and 9 in Table 3? Briefly explain your answer. 2 marks

- h. What is the meaning of the following two words from sentence 8 in Table 3? Remember that the same root word may be spelt differently by the same writer in different sentences. 2 marks

birkang _____

bartōmak _____

Table 4 presents a sentence from Thomas's manuscript, containing the loan word *bēip* 'pipe'.

Table 4

11. Where's your pipe?	<i>Windya-bēipin</i>
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- i. Referring to sentence 10 in Table 3 and sentence 11 in Table 4, how might you translate *Windya-bēipook* into English? 1 mark

- j. Referring to sentence 10 in Table 3 and sentence 11 in Table 4, how might you translate 'your tail' into the 'Ballarat' language? 1 mark

Reference for Question 3

William Thomas, *Lexicon of the Australian Aboriginal Tongue in the Six Dialects of Ballarat, Bacchus Marsh, Melbourne, Gipps Land, Mount Gambier & Wonnin*, 1862, State Library of Victoria, MS 6290, pp. 220, 222, 223, 234, 236 and 237

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Question 4 (17 marks)

Gamilaraay and Yuwaalaraay are two closely related languages spoken in north-central New South Wales. Their names are derived from *gamil* ‘no’ or *waal* ‘no’ and *-araay* ‘having’, meaning something like ‘the people who use the word *gamil* or *waal* for “no”’.

The spelling system of Gamilaraay/Yuwaalaraay appears similar to that of English because it uses the Roman alphabet. However, some letters represent different sounds from those in English. As in English, sometimes two letters are used to represent a single sound. The sounds represented by the letters ‘dh’ and ‘nh’ are single sounds made by placing the middle of the tongue between the teeth. They are similar to, respectively, the *d* sound in ‘width’ and the *n* sound in ‘tenth’. The sounds represented by the letters ‘dj’ and ‘ny’ are made by placing the middle of the tongue on the roof of the mouth. They are similar to, respectively, the *j* sound in ‘jam’ and the first *n* sound in ‘onion’. The sound represented by the letters ‘ng’ is the same as the *ng* sound in ‘sing’ but in Gamilaraay/Yuwaalaraay this sound can also appear at the beginning of words. Finally, the sound represented by the letters ‘rr’ is made by placing the tongue tip on the gum ridge behind the top teeth and rolling or trilling it. This sound is similar to that made by a purring cat.

Table 5 presents the consonant sounds that are found in Gamilaraay/Yuwaalaraay.

Table 5

Lip sounds	Tongue tip sounds		Tongue middle sounds		Tongue back sounds
	Tongue tip at gum ridge	Tongue tip pulled back or curled behind gum ridge	Tongue tip at teeth	Tongue tip at roof of mouth	
b	d		dh	dj	g
m	n		nh	ny	ng
	l				
w				y	
	rr	r			

Gamilaraay/Yuwaalaraay also has six vowel sounds: three short vowels, written as ‘a’, ‘i’, ‘u’, and three long vowels, written as ‘aa’, ‘ii’, ‘uu’.

Table 6 presents words that may not have been used in traditional society. They are presented in English with their Gamilaraay/Yuwaalaraay equivalents.

Table 6

fowl	<i>baawuul</i>	flour	<i>bulaawaa</i>	nanny goat	<i>nhanigurr</i>
saddle	<i>dhaadal</i>	knife	<i>nhaaybu</i>	milk	<i>milgin</i>
soul	<i>dhawubu</i>	stocking	<i>dhagin</i>	constable (policeman)	<i>gandjibal</i>
pussycat	<i>budjigurr</i>	matches	<i>maadjirr</i>	veranda	<i>barranda</i>
pistol	<i>birridul</i>	necklace	<i>nhiigilirr</i>	sugar	<i>dhuga</i>
coffee	<i>gabi</i>	tin dish	<i>dhindiirr</i>		

- a. What is the name of the process for creating new words shown in Table 6? 1 mark
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- b. Based on the information presented in Table 5 and Table 6, identify **four** consonant sounds in English that do not exist in Gamilaraay/Yuwaalaraay. For each of these sounds, write the letter or letters used to represent them in English and give **one** English word from Table 6. 4 marks
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-
-
-
- c. List the English words from Table 6 that have an *f* sound that becomes a *b* sound in Gamilaraay/Yuwaalaraay. Write the English word, followed by the Gamilaraay/Yuwaalaraay equivalent. 2 marks
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- d. Consider the English sounds in Table 6, other than the *f* sound, that become a *b* sound in Gamilaraay/Yuwaalaraay. List these sounds and write **one** English word followed by the Gamilaraay/Yuwaalaraay equivalent for each of these sounds. 2 marks
-
-
- e. Consider the English words in Table 6 that begin or end with a *t* sound. Give **one** example of an English word in which the initial *t* sound becomes another sound in Gamilaraay/Yuwaalaraay, and give **one** example in which the final *t* sound becomes another sound. In your answer, write the English word followed by a '>' and the Gamilaraay/Yuwaalaraay word followed by a dash. Then, write the English sound followed by a '>' and the Gamilaraay/Yuwaalaraay sound.
For example, saddle > *dhaadal* – s > dh 2 marks
-
-
- f. What other English sounds in Table 6 are represented by the letters 'rr' in Gamilaraay/Yuwaalaraay at the end of a word? Write your answer, giving examples in the same way as in **part e**. 3 marks
-
-
-

Table 7 presents some more Gamilaraay/Yuwaalaraay words.

Table 7

rabbit	<i>yurabirr</i>
rum	<i>yurraamu</i>
handkerchief	<i>yanggiidjaa</i>

- g.** Why do the words *yurabirr* ‘rabbit’ and *yurraamu* ‘rum’ start with the extra syllable *yu-*? What does this suggest about the use of the sounds represented by the letters ‘r’ and ‘rr’ in Gamilaraay/Yuwaalaraay? 2 marks

- h.** Why does the initial *h* sound in the English word ‘handkerchief’ become a *y* sound in the Gamilaraay/Yuwaalaraay word *yanggiidjaa*? What does this change suggest about the *h* sound in Gamilaraay/Yuwaalaraay? 1 mark

References for Question 4

A Ash, J Giacon & A Lissarrague, *Gamilaraay, Yuwaalaraay, Yuwaalayaay Dictionary*, IAD Press, Alice Springs, 2003

J Giacon, *Yaluu. A Recovery Grammar of Yuwaalaraay and Gamilaraay: A description of two New South Wales languages based on 160 years of records*, *Asia-Pacific Linguistics*, 2017, pp. 15, 207 and 208

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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 26.

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 reed necklaces. Below are a drawing and a description from Volume I.

The reed-necklace (Fig. 28) commonly worn by the Australian females (and not seldom by the males) is named *Jah-kul* by the natives of Lake Hindmarsh,

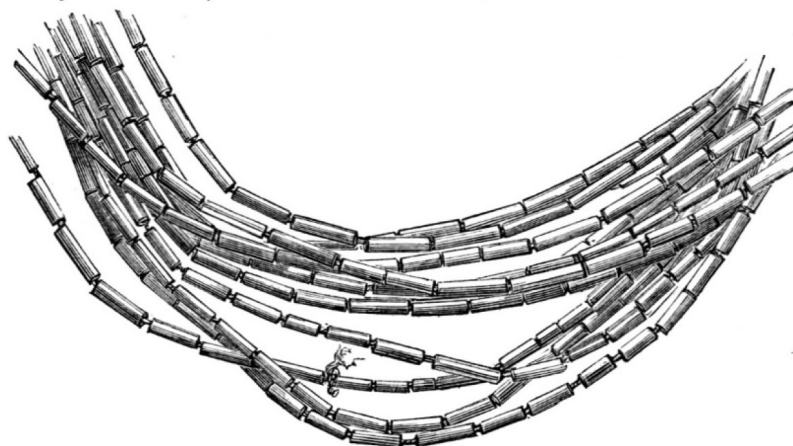


FIG. 28.

and *Kor-boort* or *Tarr-goornn* by the natives of the Yarra. The reed is called *Djarrk*. Pieces of reed—in length from a half to three-quarters of an inch—are strung on twine made either of some fibre or the hair of the opossum; and, when extended, the necklace is thirty feet or more in length. In the example here figured there are four hundred and seventy-eight pieces of reed. This light and not inelegant ornament is greatly prized by the young females, and they expend a great portion of their time in making necklaces of this pattern.

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, pp. 278 and 279

Consider the issues encountered when creating language resources, such as videos or books, on the topic of body ornaments such as reed necklaces 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 making and using reed necklaces. 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 attitudes of 19th-century collectors might have influenced the way in which information about reed necklaces has been presented

- b. When creating a language resource about reed necklaces in your target language, you will need to include the text of either a conversation or a song that might take place while either making or using reed necklaces. If creating a conversation, consider what kinds of things people would talk about. If creating a song, consider if it would be sung by one or more than one person, if it would be sung to a particular person, and what it would be about.

Discuss how you would go about producing **either** a conversation **or** a song in your target language. In your answer, address each of the following points:

- what grammatical features, vocabulary such as kinship terms and other aspects of your target language might be needed to produce a conversation or a song in your target language
- how different types of conversations or songs might be translated into your target language
- how people might have discussed when the reed plant was ready to be used to make reed necklaces

- c. Describe how memories of traditional life and contemporary Indigenous cultural practice, also called re-dreaming, might be used in the creation of language resources about reed necklaces. 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, in other words, planning 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 language someone who speaks only English would find most unfamiliar and therefore might require more detailed explanation

b. Describe how memories of traditional stories, cultural traditions and the personal recollections of people within your target language community could be used in a teaching and learning program. What resources might be available within your target language community?

- c. In what way are aspects of the target culture important when introducing the target language? In your answer, address each of the following points:
- how the target language might introduce a learner to broader aspects of the culture
 - how language teaching and learning might reflect the priorities of the target culture
 - how significant the use of kinship terms for different relations might be
 - how significant the use of place names might be

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