Victorian Curriculum and Assessment Authority

Victorian Certificate of Education
2023

Letter

STUDENT NUMBER

ABORIGINAL LANGUAGES OF VICTORIA
Written examination

Wednesday 25 October 2023

Reading time: 9.00 am to 9.15 am (15 minutes)
Writing time: 9.15 am to 11.15 am (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 23 pages, including **assessment criteria for Section 2** on page 23

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 (25 marks)

Warlmanpa is an Aboriginal language spoken around Tennant Creek in the Northern Territory.

Table 1 presents some of the Warlmanpa words used in the sentences from Warlmanpa presented below the table, along with their English translations.

Note: Nampijinpa is what is referred to as a 'skin name' and is here referring to a particular person, like a name in English.

Table 1

Nampijinpa	Nampijinpa	*ngarnu*	ate
kuparnurra	was cooking	*warnpaka*	grass
kuyu	meat	*yungunya*	is giving
kanya	sits	*nyanganya*	see(s)
pamarrpa	rock	*palungu*	died
maliki	dog	*kantu*	inside
jutpungunya	is running	*nyangu*	saw

1. *Nampijinparlu kuparnurra yarnunju.*   Nampijinpa was cooking food.

2. *Ngarrkangu kuparnurra kuyu.*   The man was cooking meat.

3. *Karli kanya kankarlija pamarrparla.*   The boomerang is on top of the rock.

4. *Maliki jutpungunya.*   The dog is running.

5. *Karnta jutpungunya.*   The woman is running.

6. *Wawirrirlu ngarnu warnpaka.*   The kangaroo ate the grass.

7. *Karntangu yarnunju kurtuku yungunya.*   The woman is giving food to the child.

8. *Ngarrkangu nyanganya wawirri.*   The man sees the kangaroo.

9. *Wawirri palungu.*   The kangaroo died.

10. *Kurtungu karli Nampijinpaku yungunya.*   The child is giving the boomerang to Nampijinpa.

11. *Yarnunju kanya kantu papulurla.*   The food is inside the house.

12. *Nampijinparlu nyangu karnta.*   Nampijinpa saw the woman.

a. List all the Warlmanpa words that correspond to the following English words, as the words
appear in sentences 1–12 on page 2, paying attention to the spelling shown in the examples.   8 marks

food   _____

man   _____

boomerang   _____

on top of   _____

woman   _____   _____

child   _____   _____

kangaroo   _____   _____

house   _____

Warlmanpa nouns

b. Consider sentences 1–12 on page 2.

Explain why **two** different forms of the Warlmanpa word for 'kangaroo' are used.
Use examples from sentences 1–12 to justify your answer.   3 marks

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c. Consider the form *-ngu* in the Warlmanpa nouns in sentences 1–12.

Does this form have the same function as the form *-rlu* or does it have a different function?
Use examples from sentences 1–12 to justify your answer.   2 marks

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d. What is the function of the Warlmanpa suffix *-ku*? Justify your answer using **one** example from sentences 1–12. 2 marks

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_____

e. What is the form of the locative suffix in Warlmanpa? Use **one** example from sentences 1–12 to justify your answer. 2 marks

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Warlmanpa word order

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

	Subject	Verb	Object
Example	The boy	spoke.	
Example	The cat	saw	the bird.

f. Describe the order of subject, verb and object in the Warlmanpa sentences 1–12 on page 2. Justify your answer using **one** Warlmanpa sentence and its English translation from page 2. 2 marks

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g. In both English and Warlmanpa, some sentences contain both a direct object and an indirect object (or recipient).

Consider sentence 7 on page 2, reproduced below.

Karntangu yarnunju kurtuku yungunya.   The woman is giving food to the child.

Describe the order of subject, verb, direct object and indirect object in Warlmanpa, using sentence 7. 1 mark

_____

_____

Warlmanpa verbs and their meanings

h. Consider sentence 3 on page 2, reproduced below.

Karli kanya kankarlija pamarrparla.   The boomerang is on top of the rock.

Based on this sentence and its English translation, as well as the information in Table 1 on
page 2, explain the meaning of the Warlmanpa verb *kanya*.   2 marks

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i. Consider the Warlmanpa verb *palungu* in sentence 9 on page 2, reproduced below.

Wawirri palungu.   The kangaroo died.

In addition to the meaning 'died', the verb *palungu* also has other meanings, depending on
the type of entity acting as the subject of the verb. The relationships between the meanings of
palungu and the types of entities are indicated in Table 2 below.

Table 2

Subject	Meaning of *palungu*
people, animals	died
eyes	closed
water	dried up

Explain how the verb *palungu* may have come to have the meanings 'closed' and 'dried up'
and give the name of this linguistic process.   3 marks

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SECTION 1 – continued
TURN OVER

Question 2 (12 marks)

Warlmanpa number marking and translations
Table 3 below shows some additional Warlmanpa words and phrases along with their English translations.

Table 3

minijajarra	the two cats
ngarrkajarra	the two men
karntapanji	a few women
ngarrka tartu	men, lots of men

a. What is the linguistic term for the function of the suffix *-jarra* in Warlmanpa?   1 mark

_____

b. Based on the information in Table 3, how do English and Warlmanpa differ in how they express the concept of 'a few'?   2 marks

_____

_____

c. Based on the information in Table 3, and the information in Table 1 on page 2, what is the Warlmanpa word or phrase for 'lots of rocks'?   1 mark

_____

d. Translate the following Warlmanpa sentence into English.   2 marks

Ngarrkapanjirlu nyanganya maliki.

_____

e. Translate the following English sentences into Warlmanpa.   6 marks

The child saw the house.

_____

_____

The rock is on top of the grass.

_____

_____

Nampijinpa is giving food to the two men.

_____

_____

Reference for Questions 1 and 2

MS Browne, 'A grammatical description of Warlmanpa: a Ngumpin-Yapa language spoken around Tennant Creek (Northern Territory)', PhD thesis, The University of Queensland, 2021, pp. 112, 114, 141, 143–145, 197, 371, 421, 434, 440–441, 474, 482, 495

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Question 3 (18 marks)

The majority of currently available data on Victorian Aboriginal languages was collected in the 19th century. An early geographer, Robert Hamilton Mathews (1841–1918), visited many groups of Aboriginal people of south-eastern Australia and recorded information on their languages and culture.

The language data discussed in this question relates to a Victorian language, the name of which is given many different spellings by Mathews, including *thâ'goo-wurru, thagawurru* and *tha'gongburt*. Mathews had recorded this language from an Aboriginal man named Billy Gilman whose dreaming totem was the scorpion. This language was collected at the Cummerangunja Aboriginal Reserve located near present-day Barmah.

Table 4 below shows the forms of the word for 'boomerang' marked for possession. Mostly these are shown by bound pronouns in this language. The term 'bound' refers to word endings that bind themselves onto the end of a word. The term 'possessive' refers to words that refer to someone owning something. For instance, in the English phrase 'his stick', the owner is identified by the English 'free' possessive pronoun 'his'.

Note that in Table 4, the old English word 'thy' means 'your' when referring to a single person being addressed (i.e. spoken to).

Table 4

singular	1 my boomerang	*wangimik*
	2 thy	*wangimin*
	3 his	*wangimoo*
dual	1 our (inclusive)	*wangimngal*
	1 our (exclusive)	*wangimngun*
	2 your	*wangimbul*
	3 their	*wangim maga bullain*
plural	1 our (inclusive)	*wangimngunyin*
	1 our (exclusive)	*wangimngunyinoo*
	2 your	*wangimngoot*
	3 their	*wangimdhan*

a. What is the language word for 'boomerang'?   1 mark

_____

b.   What are the bound pronouns for the singular? In your answer, provide the word ending
         followed by its translation in brackets.   3 marks

_____

_____

_____

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c.   What are the bound pronouns for the dual? Answer with the word ending followed by its
         translation in brackets.   3 marks

_____

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_____

d.   Identify any possessive forms of the word for 'boomerang' that are not marked by bound forms.   1 mark

_____

_____

Now consider the free possessive pronouns in Table 5, below. The term 'free' means that these pronouns occur on their own as independent words and not as word endings. Note that in Table 5, the old English word 'thine' means 'yours' (when addressing one person).

Table 5

singular	mine	*nugalik*
	thine	*nugâ'lin*
	his	*nugâloo*
dual	ours	*nugalngal*
	ours	*nugalangun*
	yours	*nugalbul*
	theirs	*nugal bullain*
plural	ours	*nugalngunyin*
	ours	*nugalngunyinu*
	yours	*nugalngoot*
	theirs	*nugaldhan*

e. Identify the similar patterns between the plural forms in Table 4 and Table 5. Support your answer with **two** examples. 3 marks

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_____

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f. Provide **one** example that highlights the difference between the dual forms in Table 4 and Table 5. 1 mark

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Now consider the words in Table 6. Note that in Table 6, 'thee' and 'thy' are old English words meaning 'your' and 'you' (when addressing one person).

Table 6

ngarrigik	my back
ngarroodyik	at my back
ngarrgoodyin	at thy back
wänyoodyik	behind me
wänyoodyin	behind thee
wänyoodyoo	behind him

g. List all the similarities between the words in Table 6 and the possessive pronouns in Table 4 and Table 5, using examples in language and English.   2 marks

_____

_____

_____

_____

h. Based on the information in Table 6, what are the words for 'behind' and 'back'?   2 marks

_____

_____

i. Apart from possessive forms, identify any other possible suffixes in Table 6 and their likely meaning(s).   2 marks

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Reference for Question 3

RH Mathews manuscripts, National Library of Australia MS 8006, Series 4, Folder 12, pp. 22–29

Question 4 (15 marks)

The Kukatja language is spoken in Balgo and surrounding areas in the Western Desert area of Western Australia. In the 1980s, the late Father Peile lived in the community and noted down some new words that were being created for modern times.

Note: All spellings of Kukatja words have been adjusted to reflect the current community orthography.

The Kukatja language has the following letters.

Table 7

Vowels
a aa i ii u uu
Consonants
p t rt tj k m n ny ng l rl rr r y w

An example of the short *a* sound in English would be the sound in 'but' and the long *aa* would be the sound in 'barter'.

Note that each of the letters in Kukatja represents a sound in the language, some of which are not found in English. The letters *rt*, *rl* and *r* represent what are called 'retroflex' sounds, pronounced with the tongue curled back. Note that Kukatja does not have an 's' sound.

Some words are borrowed from English but with a changed pronunciation to reflect the sounds of Kukatja. Consider the words in Table 8, which contains four borrowed words.

Table 8

tjampa	jumper
puutja	bush
pulawa	flour
piritj-piritjpa	porridge (also used more generally for 'breakfast')

a. How does Kukatja express the 'sh' and 'f' sounds present in English? 2 marks

_____

_____

_____

_____

b. There are two English words in Table 8, 'bush' and 'porridge', which end in a consonant sound. Kukatja has a feature whereby words usually end in a vowel sound.

Give **one** example of a way in which English words are modified when borrowed into Kukatja to comply with this feature. 1 mark

_____

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_____

Consider the words in Table 9.

Table 9

Kukatja word	Original meaning	Additional modern-day meaning
tjurnta	flax-lily bulbs of *Dianella* genus	onion
yatu	soft	flour
wama	nectar, a delicacy	beer, wine

c.   What is the name of the word-creation process illustrated by Table 9?   1 mark

_____

d.   Table 10 gives the Kukatja word and the original meaning of four more words.

Table 10

Kukatja word	Original meaning	Additional modern-day meaning
yilypi puturru	hairstring	
kultu	upper part of the body	
manatjaka	bottom	
rampali-patala	light, fragile	

Match the additional modern-day meaning of these words, choosing from the following group, and write them in the table above.   2 marks

- shoe, boot
- top of a dress
- petticoat
- leather belt

The suffix *-pirri* or *-pinti* was described by Father Peile as an 'instrument suffix'. It is added to a word, sometimes a verb, to mean 'the thing by which the action of the verb is done'. Some examples of the use of this suffix are given in Table 11.

Table 11

Kukatja root form	English meaning of root form	Kukatja extended form	English meaning of extended form
kulinytja	hearing	*kulinytja-pinti*	tape recorder
mitjurrum	measure them (borrowed from English)	*mitjurrum-pirri*	ruler, tape measure
pulpul	cover	*pulpul-pirri*	blanket

Table 12 presents three more new words in Kukatja, but without the English meaning of the extended form.

Table 12

Kukatja root form	English meaning of root form	Kukatja extended form	English meaning of extended form
pirril	scratch	*pirril-pirri*	complete **part e.** below
nyakunytja	seeing	*nyakunytja-pirri*	
ngantjal	adhering to	*ngantjal-pirri*	

e.   Give a possible meaning for each of the three new Kukatja extended-form words in Table 12. Explain your reasoning for each answer.   6 marks

pirril-pirri

_____

_____

nyakunytja-pirri

_____

_____

ngantjal-pirri

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_____

Traditionally, Kukatja people did not have words for numbers higher than three, with the terms in Table 13 being used for counting.

Table 13

kutju	one
kutjarra	two
marnkurrpa	three, a few, several
murntu	many

For the numerals from 6 to 9, the Kukatja came up with a way to name them according to similarities with the shape of the numeral we use in English (known as Arabic numerals). For instance, they took the word *ngarlukutu,* which means the gall, or swelling growth, of a particular insect – the coccid (*Apiomorpha pomiformis*), which grows on a bloodwood tree – which, when split in two, resembles two circles and is similar to the shape of the numeral 8. Thus 'eight' came to be referred to as *ngarlukutu*.

f. Match the following three numerals with three words in Kukatja supplied below.   2 marks

Numeral	New Kukatja word
6	
7	
9	

karrpu   midday, when the sun is at the top of the sky

kalyu   water, also used for a drop of water hanging or a raindrop

wirlki   hooked boomerang (used for hunting)

g. Select one of the new words for the numerals 6, 7 or 9 from **part f.**, and explain why the Kukatja people would have chosen this word to refer to that number.   1 mark

References for Question 4

AR Peile, 'Modernization of Gugadja: an Australian Aboriginal language', *Language reform: History and Future*, 1990, v. 5, pp. 229–237
H Valiquette, ed., *A Basic Kukatja to English Dictionary*, Wirrimanu (Balgo), Luurnpa Catholic School, 1993

END OF SECTION 1
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 23.

EITHER

Question 5 (20 marks)

In 1878, a book with the title *The Aborigines of Victoria* was published in two volumes. It contained a great deal of information about Aboriginal 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 Aboriginal people, such as the grinding stones shown below from Volume 1. The terms for hand stones *wallong*, wooden bowl *peechee* and for grinding (seeds) *bonar dakoneh* are from a variety of different languages. Note that one inch is equal to 2.54 centimetres.

The grinding-stones (Fig. 218) used by the natives of the Darling are of the following description:—The slab, generally of sandstone, is about twenty-two inches in length, fourteen inches in breadth, and about one inch in thickness. The hand-stones (*Wallong*) are round, or of an oval form, and vary in size. One is four inches and a half in length, three inches and a half in breadth, and one inch and three-quarters in thickness; and another is six inches in length, four inches and a half in breadth, and three inches in thickness. The *Wallong* have hollows cut in them, so as to be more easily held by the hand.

Mr. Howitt says the stones here figured are like those usually seen at Cooper's Creek. In the flat stone there is a depression which leads out to the edge by a channel. In grinding grass or portulac seed a little water is sprinkled in by the left hand, and the seeds being ground with the stone in the right hand form a kind of porridge, which runs out of the channel into a wooden bowl (*Peechee*), or a piece of bark. It may then be baked in the ashes, or eaten as it is, by using the crooked forefinger as a spoon. The term used for grinding seeds is *Bonar dakoneh*.

Nardoo seeds are pounded by the above, placing a few in at a time with the left hand. The "tap-tap" of the process may be heard in the camp far into the night at times.
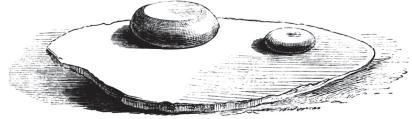
FIG. 218.

Source: R Brough Smyth, 1878, *The Aborigines of Victoria: with notes relating to the habits of the natives of other parts of Australia and Tasmania* (2 vols.), Victorian Government Printer, Melbourne, Republished in facsimile 1972, John Currey O'Neil, Melbourne, Volume 1, pp. 382 and 383

Consider the issues involved when creating language resources, in the target language you have studied this year, in relation to grinding stones. These language resources might take the form of books, apps, videos etc.

a. Describe the cultural factors you might need to consider in creating these language resources, with specific reference to grinding stones. In your response, address each of the following points:

 • how the present-day Aboriginal community might be involved in this task and how you might go about deciding what to include in the materials you create

 • how contemporary memories of traditional life and Aboriginal cultural practices today might help shape the creation of language resources about grinding stones

 • how the historical records of your target language community might be used to assist in this task

 • what other resources might be consulted when developing these language materials.

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b. Describe how you would go about identifying or creating language resources needed to refer to the grinding stones, to the processes of creating, making or finding them, as well as the language required to talk about how they are used.

Consider what vocabulary and grammatical structures might be needed to refer to grinding stones. This might include words for different kinds of shapes of stones, methods of making them and the types of materials that are involved in making or using them.

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Question 6 (20 marks)

You have been involved with a language reclamation project as part of your study of the target language. Imagine that the same language group has decided to organise resources to make details of the language and its culture more accessible to the public. You have been asked to be part of the group involved in creating such a resource.

a. Describe the resources you would create for the public, the benefits of the format(s) you have chosen (audiovisual, printed, or a combination of the two) and the sources of the information that you propose to include.

In your response, consider:
- emphasis (language exploration, history, pre-contact stories and culture and/or sites of significance)
- consultation and planning processes
- important people and sites
- selection of presenters
- potential role of students.

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b. Explain the aspects of language (i.e. types of word and grammatical features) that should be included at a Visitors' Centre to introduce the culture of the community of your target language, and what knowledge and understanding visitors will be encouraged to take away from their visit.

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END OF SECTION 2

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

END OF QUESTION AND ANSWER BOOK