

STUDENT NUMBER Letter

ABORIGINAL LANGUAGES OF VICTORIA

Written examination

Day Date

Reading time: *.*.* to *.*.* (15 minutes)

Writing time: *.*.* to *.*.* (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 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 (20 marks)

Kuuk Thaayorre is an Aboriginal language spoken on the Cape York Peninsula.

Read the following sentences from the Kuuk Thaayorre language.

- | | |
|---|---|
| 1. <i>Pam yat.</i> | The man walked. |
| 2. <i>Pamal minh patharr.</i> | The man bit the animal (meat). |
| 3. <i>Ngay ngokem rantyirr.</i> | I jumped out of the water. |
| 4. <i>Ngay patharr nhunh.</i> | I bit her. |
| 5. <i>Pam minhal patharr.</i> | The animal bit the man. |
| 6. <i>Minh yat.</i> | The animal (bird) flew. |
| 7. <i>Nhul ngat mungkarr.</i> | She ate fish. |
| 8. <i>Nhul wontirr ngokeln.</i> | She fell into the water. |
| 9. <i>Ngatal lain patharr.</i> | The fish bit the (fishing) line. |
| 10. <i>Ngok mungkarr ngay.</i> | I drank the water. |
| 11. <i>Ngat ngokeln yat.</i> | The fish swam in the water. |
| 12. <i>Pamal ngat thuuthirr ngokem.</i> | The man pulled the fish out of the water. |

a. List the Kuuk Thaayorre words that correspond to the following English words. 8 marks

- | | | |
|--------|-------|-------|
| man | _____ | _____ |
| animal | _____ | _____ |
| fish | _____ | _____ |
| water | _____ | _____ |
| bit | _____ | |
| fell | _____ | |
| pulled | _____ | |
| ate | _____ | |

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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. Consider the order of subject, object and verb that is used in Kuuk Thaayorre, as illustrated by sentences 1–12 on page 2. Explain whether word order is used to distinguish the subject from the object, as it is in English. Give examples from sentences 1–12 on page 2 to justify your answer.

3 marks

Kuuk Thaayorre nouns

Consider all the Kuuk Thaayorre words for the noun ‘man’ in sentences 1–12 on page 2. For this English word (and for several others), there are two slightly different word forms in Kuuk Thaayorre.

- c. Describe the context in which each of the different Kuuk Thaayorre forms for the concept ‘man’ is used. Give examples from sentences 1–12 on page 2 to justify your answer.

3 marks

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d. The Kuuk Thaayorre word *yat* is translated differently in sentences 1, 6 and 11.

In **one** paragraph, explain what *yat* must mean if it can be used in three different contexts. How has the appropriate English translation been arrived at in each of these three contexts?

4 marks

e. What do the Kuuk Thaayorre words *ngokeln* (sentences 8 and 11) and *ngokem* (sentences 3 and 12) mean?

2 marks

ngokeln _____

ngokem _____

References for Question 1

T Foote and A Hall, *Kuuk Thaayorre dictionary: Kuuk Thaayorre/English*, Jollen Press, Brisbane, 1992
A Gaby, 'Some participants are more equal than others: Case and the composition of arguments in Kuuk Thaayorre', in M Amberber and H de Hoop (eds), *Competition and variation in natural languages: the case for case*, Elsevier, Amsterdam, 2005, pp. 9–39
A Gaby, 'Pragmatically case-marked: Non-syntactic functions of the Kuuk Thaayorre ergative suffix', in I Mushin and B Baker (eds), *Discourse and grammar in Australian languages*, John Benjamins, Amsterdam/Philadelphia, 2008, pp. 111–134

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Question 2 (17 marks)

Wargamay pronoun and noun suffixes

Consider all the Wargamay words corresponding to ‘I’ and ‘me’ in sentences 1–11 reproduced below.

- | | | |
|-----|--|-----------------------------------|
| 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 all the different Wargamay words that correspond to the English words ‘I’ and ‘me’ in sentences 3–11 above. Describe what these Wargamay words have in common. 4 marks

- b. Consider the different grammatical contexts in which pronouns are used. Describe the difference in meaning or function between the Wargamay pronouns. 4 marks

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

3 marks

- d. Translate the following English sentences into Wargamay.

6 marks

The horse swam in the water.

The man frightened the snake.

I cured the man.

Reference for Question 2

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

Question 3 (18 marks)

Werkaya (Jatjalli variety)

In a notebook that is now kept at the National Library of Australia, the surveyor RH Mathews wrote down information about what he called the Jatjalli or Pine Plain language. This is one of the varieties of the Werkaya language from the Wimmera. The speaker from whom Mathews collected this information was Ned McLennan.

Note: Some examples used in Question 3 have been edited for clarity.

Mathews gives the word for ‘boomerang’ as *gatim-gattim*. For ‘that’ or ‘there’ he gives the word spelled both as *nyooa* and *nyoowa*. Table 1 presents three phrases using the word ‘boomerang’.

Table 1

my boomerang	<i>nyoowa gatim-gattimek</i>
your boomerang	<i>nyoowa gatim-gattimin</i>
his boomerang	<i>nyoowa gatim-gattimook</i>

- a. In Table 1, how is ‘my’ expressed in Jatjalli? 1 mark

- b. In Table 1, Mathews translates *nyoowa gatim-gattimek* as ‘my boomerang’. Give the precise, word-by-word translation of this phrase? 1 mark

- c. How do you say ‘your’ and ‘his’ in Jatjalli? 1 mark

Mathews gives a second set of phrases with the same meaning. These are presented in Table 2.

Table 2

my boomerang	<i>nyooangek gatim-gattim</i>
your boomerang	<i>nyooangin gatim-gattim</i>
his boomerang	<i>nyooanyook gatim-gattim</i>

- d. Explain how possession (‘my’) is expressed in the first line of Table 2. Using **one** example from Table 1 and **one** example from Table 2, compare the two different versions. 2 marks

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- e. List the forms of the endings meaning ‘my’, ‘your’ and ‘his’ given in Table 1 and Table 2, and explain any differences between them. 3 marks

A set of nouns that Mathews recorded is listed in Table 3.

Table 3

<i>gal</i>	dog
<i>bergoo</i>	tail
<i>lahr</i>	camp
<i>goolgoon</i>	boy

In Jatjalli, the suffix *-a* is added to a noun to indicate that the noun is the possessor of something. It is similar in meaning to the apostrophe and ‘s’ in the English phrase ‘the cat’s paw’. However, in other ways, Jatjalli and English are different.

- f. Mathews recorded the phrase *bergook gala*, meaning ‘a dog’s tail’.
- Explain how the grammar of Jatjalli expresses the meaning of the connection between ‘dog’ and ‘tail’. What is the precise, word-by-word translation of this phrase? 2 marks

- g. Mathews also recorded the phrase *lahrngook goolgoona*, meaning ‘a boy’s camp’.
- Explain the grammatical structure of this phrase. 2 marks

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Another two words recorded by Mathews were *goomboon*, meaning ‘is lying down’, and *gimba*, meaning ‘here’ or ‘this’.

Consider the sentence in Table 4.

Table 4

<i>gal gimba goomboon walmengek</i>	The dog is behind me.
-------------------------------------	-----------------------

- h.** Which part of this sentence means ‘behind me’? 1 mark

- i.** Explain each part of the sentence in Table 4 and give the meaning of each part. 3 marks

- j.** Translate the following words into English. 2 marks

walmengin _____

walmenyook _____

Reference for Question 3

RH Mathews, *Notebook 1*, National Library of Australia, MS 8006/3/4, pp. 22–29

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Question 4 (15 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 5 presents Murrinhpatha words that were not used in traditional times and their English equivalents.

Table 5

<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 5? 1 mark

Consider the letters and letter combinations in Table 6.

Table 6

b d dh dj g k l m n ng nh p r rd rl rn rr rt t th tj w y
--

Before the arrival of English, the Murrinhpatha language had the consonant sounds that are presented in Table 6. 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 *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 6 but that are used at the beginning of any of the Murrinhpatha words listed in Table 5. 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 5 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 7.

Table 7

<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 7 and the process shown in Table 5. In particular, consider the beginning of each word. 2 marks

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Table 8 contains further examples of newly created Murrinhpatha words.

Table 8

<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 8 to illustrate your answer.

3 marks

Consider the words in Table 9.

Table 9

<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

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

Based on the words in Table 9, 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

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

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

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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 21.

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 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 information on wooden water vessels found in Volume I, from which an excerpt is shown below. The words *tarnuk*, *tarnuk bullito* and *tarnuk bullarto* are from the Woiwurrung language of the Melbourne area.

The vessels used for holding and carrying water by the Aborigines of Victoria were commonly made of the gnarls of gum-trees, or of the bark covering the gnarls, or of a portion of the limb of some tree. The large tub—*Tarnuk bullito* or *Tarnuk bullarto*—was either a hollowed log or a large gnarl hollowed by fire and gouging.

The large tub nearly in the centre of the Fig. 163 is the *Tarnuk bullito*. It is a large hollowed gnarl. The marks of the fire which was kindled in it to burn out the interior are still clearly perceptible, though it has been hacked and gouged for the purpose of increasing the capacity. It is a very heavy vessel. This is rather an unusual form of the *Tarnuk*. Such vessels were ordinarily made of the naturally bent limb of a tree, or of an uprooted tree. The limb or tree was placed in a hollow excavated in the ground, and a large cavity was formed in it by burning and gouging. The *Tarnuk bullito* was not carried from camp to camp. It was too heavy for carriage, and one could always be made at each camping ground, if the old one left by the tribe on the last visit was decayed or damaged.



FIG. 163.

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. 364–347

Consider the issues encountered when creating language resources, such as posters, books or videos, on the topic of the creation and use of water vessels in the target language that you have studied this year.

- a.** Describe the factors you might need to consider in creating these materials, with specific reference to the construction and use of water vessels. In your answer, 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 cover
 - how the historical records of your target language might be used to assist in this task
 - what other resources might be consulted when developing these language resources

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- b. Learning different text types (for example, a story or a conversation) is a key part of language learning. For example, when creating a story or conversation that refers to a water vessel, the story might refer to oral traditions about the historical use of a water vessel, whereas the conversation might take the shape of a discussion about the acquisition of suitable timber for making water vessels.

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 lexical (i.e. relating to vocabulary), grammatical (e.g. relating to morphology or syntax) 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 could be translated into your target language

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- c. Describe how memories of traditional life and contemporary Aboriginal cultural practices might guide the development of an activity centred around wooden water vessels. How might this activity be used as an opportunity for language immersion?

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OR

Question 6 (20 marks)

Language apps for mobile phones are increasingly widespread and have become one of the many different tools used by language learners all over the world. However, for under-resourced minority languages, app developers face a number of unique challenges that they do not face in the context of major international languages like English, Spanish or Mandarin.

Consider a situation in which an Aboriginal community has expressed interest in developing an app for their under-resourced language. You have been assigned to a team working to co-develop this app with this community.

- a. Describe how information for the app could be appropriately resourced in your target language. In your answer, address each of the following points:
 - what role the present-day Aboriginal 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 task
 - what other kinds of tools you might need to create and include in the app

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- b.** What are some of the types of language content that might be included in the basic levels of the app? Who might guide the selection of this content and what linguistic and language-learner considerations might be at play when making this selection? In your answer, address each of the following points:
- how you might go about deciding what to cover and what role the present-day Aboriginal community might play
 - how the app should reflect the present-day Aboriginal community and their cultural needs
 - how the app should be designed to best assist in language learning

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- c. Consider a situation in which the Aboriginal community has decided that they want the app to focus primarily on plant and animal terms. Describe how you might design an app around this domain. Make specific reference to how users might interact with the app, what types of information might be included (beyond just the terms for plants and animals) and what types of grammatical information specific to plants and animals you might be able to incorporate into such a resource. In your answer, address each of the following points:
- what different types of design features the app might contain in order to help the user learn the language and what kinds of things you think would be helpful to learning a language
 - what information about plants and animals might need to be collected in order to use in the app, which might relate both to language and to the role of plants and animals in Indigenous society

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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

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END OF QUESTION AND ANSWER BOOK

