

Inge Kral

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year **7**

Arrente



curriculum



INSTITUTE FOR ABORIGINAL DEVELOPMENT

Acknowledgements

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The writers have attempted to ensure that the content and resources are culturally appropriate and that permission has been obtained from the right people. The materials and videos may include Aboriginal people who have passed away. Teachers are requested to use the material sensitively and seek permission where possible.

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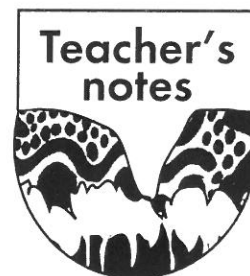
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Learning about Arrernte



General Objectives

Learners will:

- gain an appreciation of the richness of the Arrernte language
- reflect upon and develop an awareness of the role and nature of language and culture in everyday life
- understand the diversity of the world around them
- use this awareness and understanding wisely

Suggested Activities

'Arrernte Attitudes'

Watch the video *'Arrernte Attitudes'* produced by *Intelyape-lyape Akaltje* Project. Students discuss the following questions in small groups:

1. Why don't young people speak 'proper' Arrernte any more?
2. Some young people think they are speaking fluent Arrernte when they are not. Why is this?
3. How do people in the video feel about not speaking fluent Arrernte?
4. Why do people want to speak Arrernte?

Students write a paragraph expressing their own attitude to the Arrernte language.

'Our Language' *Assessment activity

Students read and discuss 'Our Language' Worksheet 1.1

This is a good introduction to features of the Arrernte language and sound system which should be taught with an Arrernte language specialist.

'The Traeger Kid'

Students read and discuss the excerpt from 'The Traeger Kid' Worksheet 1.2

Here are some examples of questions to stimulate discussion:

1. What does shame mean?
2. Why did Trisha feel *'shamed of talking Aranda?'*
3. Has anyone in the class also felt shamed talking Arrernte?
4. Does Elena feel *shamed* talking Italian?
Why or why not?
5. Do all people who speak a language other than English feel shamed speaking their language around English speakers? Why or why not?
6. Why is Arrernte spelt *Aranda* in the story?

Students write a short text in English about a time when they felt *shamed*.



'Arrernte' OR 'Aranda'?

We see the name for the Arrernte language and people spelt in a few different ways:

The spelling 'Aranda' is from the old orthography or spelling system developed for the Western Aranda language by the Lutheran Mission at Hermannsburg. This orthography was in use at Hermannsburg from the late 1800s onwards. The orthography at Hermannsburg has been revised and the name for the language and people at Hermannsburg is now usually spelt 'Arrarnta'.

In the late 1970s Arrernte people living in Alice Springs and Santa Teresa worked with linguists to devise a spelling system that more accurately reflected the Arrernte sound system. This system is now most commonly used in and around Alice Springs where the name for the Eastern, Central and Western dialects is spelt 'Arrernte'.

Communication styles

Discuss some of the different ways that Aboriginal and non-Aboriginal people *communicate*. What are some of the main differences?

eg

- Sign language - when is it used and why?
- Avoidance and special language with some relatives
- Silence
- Shame

Organise an old person to teach the students some sign language.



Your Activity Ideas

A large empty rectangular box for writing activity ideas.



Recommended Resources

Arrernte Attitudes video produced by the *Intelyape-lyape Akaltje Arrernte Curriculum Project*, Alice Springs.

Arrernte Curriculum Project (1993) *Unte nthenharenye?* Songbook and cassette.
Alice Springs: IAD Press

Catholic Education Office (1996) *Kimberley Aboriginal Languages*. Teachers Handbook. Broome, WA: Catholic Education Office

* This is a very useful resource book full of additional appropriate activities.

Sharpe, M. (1983) *The Traeger Kid*. Chippendale, Australia: Alternative Publishing Cooperative Ltd.

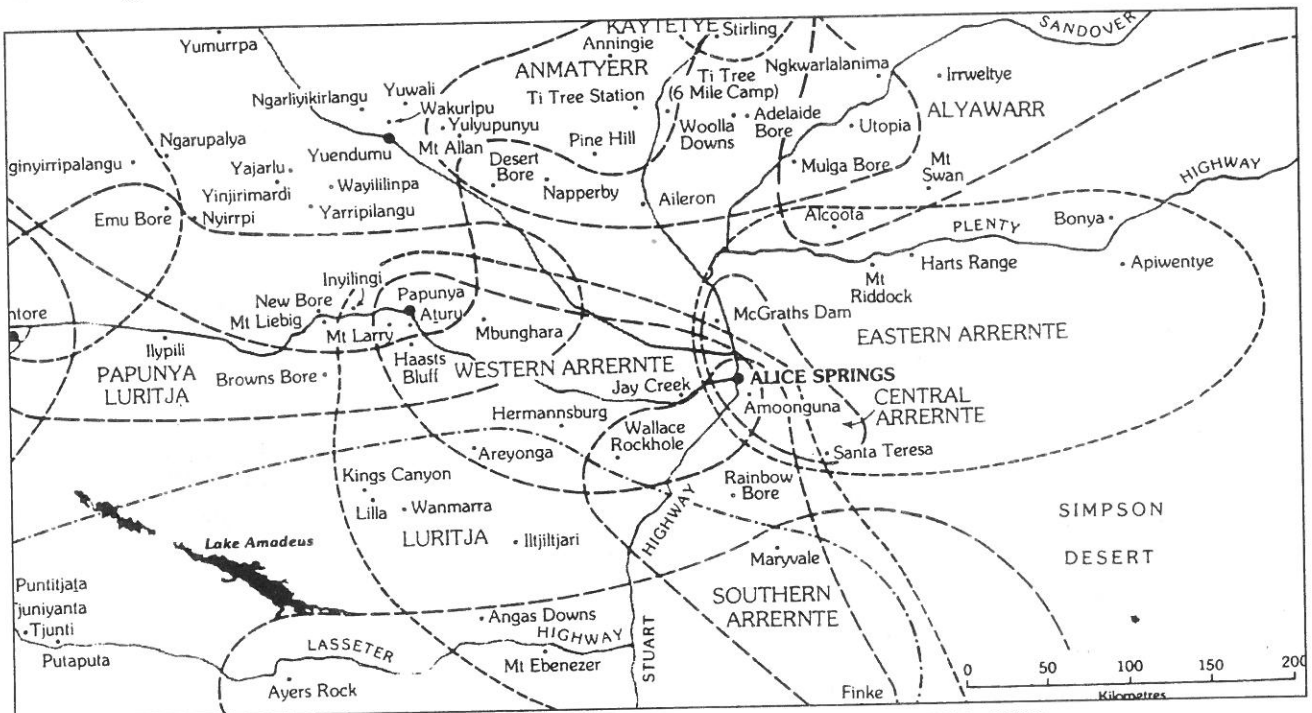


Our language

Arrernte people identify themselves very strongly though their language, which is related to family, country and dreamings. Even small differences between dialects are often felt to be very important, because they distinguish families and countries.

The Arandic languages include Alyawarr, Anmatyerr, Kaytetye and Arrernte (including Eastern, Southern, Western and Lower Arrernte). They make up a net where each one is slightly different from its neighbours and generally, the further apart their countries are the more different the dialects are. Most adults know a few dialects because people move around and intermarry.

There are about four to five thousand speakers of Arrernte in Central Australia. It is spoken in many different communities (see map below). The language is fairly healthy, in that young children are growing up speaking it. Arrernte language is used in many areas of everyday life including schools.



From the map 'Current Distribution of Central Australian Languages' (Hobson, IAD 1990)

Sounds and spelling

Arrernte has a full rich grammar and a large vocabulary of words, just as all languages do, but its grammar is very different to English. It also categorises words into groups in different ways to English.

The writing systems used for the Arandic languages may look strange at first, but they reflect the way that the sound that is something like an English 'w' but without the lips being rounded. This sound is not the same as an English 'h'.

Another notable feature of the Arrernte sound and spelling systems, is the pronunciation of the vowels. They are heavily influenced by the consonants around them.

Worksheet 1.1

Learning about Arrernte

Arrernte Alphabet

p	th	t	rt	ty	k
m	nh	n	rn	ny	ng
pm	tnh	tn	rtn	tny	kn:
	lh	l	rl	ly	
w	rr	r	y	h	

Vowel sounds use
the letters:
a e i u

Vowel sounds:

Example of an Arrernte word

e	sounds like the 'e' in pet after 'w' it sounds like 'oo' in wood before a 'y' it sounds like the 'ee' in feet The final 'e' on words is often not pronounced	kere akweke ayeye
a	at the beginning of a word it sounds like the 'a' in about in the middle of a word or when stressed it sounds like the 'a' in father	aneme kwatye
u	at the beginning of a word it sounds like the 'oo' in 'oomph'; in the middle of a word or when stressed it sounds like 'or' in fork	unteme anthurre
i	sounds like the 'ee' in eel, or the 'e' in bed, depending on what comes after it at the beginning of a word it sounds like the 'i' in hit.	thipe artitye ingwe

Consonant sounds:

p, m, t, k, n, l, and **r** are similar to the sounds in English. Sometimes p, k and t sound more like b, g and d respectively.

ng — sounds like the 'ng' in **sing**. This sound is often at the beginning of a word in Arrernte.

ty — sounds like the 'ch' in **church** or 'j' in **jam**

ny — sounds like the 'ny' in **canyon**

ly — sounds like the 'll' in **million**

th, nh, lh — These are very difficult for English speakers to distinguish from t, n and l. They are made with the tongue sticking slightly out between the teeth.

rt, rn, rl — These are a bit like t, n and l but they are made by curling the tip of the tongue back to the ridge behind your teeth.

rr — is a trilled or flapped r.

h — is made by constricting the air flow through the very back of the mouth, a bit like the 'ch' in Scottish 'loch' but softer and smoother.

pm, tn, tnh, rtn, kng, tny — These sounds are made by blocking the air in the mouth and then letting it flow through the nose. A bit like the 'pm' in the topmost and the 'tn' in witness.

For more information on the Arrernte language, see 'A Learner's Guide to Eastern Arrernte', prepared by Jenny Green, Institute for Aboriginal Development, 1984, available from IAD, PO Box 2531, Alice Springs, N.T. 0870.



Read 'Our language'. Answer the questions:

1. What do Arrernte people identify strongly with?

2. Which languages are the Arandic languages?

3. How many people speak Arrernte in Central Australia?

4. Name four communities where Arrernte is spoken.

1. _____ 2. _____
3. _____ 4. _____

Circle the correct answer:

5. Is Arrernte grammar the same as English grammar? Yes / No

6. Are the sounds in Arrernte complicated? Yes / No

7. Is the Arrernte alphabet the same as the English alphabet? Yes / No

8. What four vowels are used in Arrernte spelling?

_____, _____, _____, _____



9. Give examples of:

Three words that have the letter **a** in them:

Three words that have the letter **e** in them:

Three words that have the letter **i** in them:

Three words that have the letter **u** in them:

10. Are there sounds in Arrernte that aren't used in English? Yes / No

Give an example: _____

11. Colour in the Arrernte dialect regions on the map *Current Distribution of Central Australian Languages* on page 30.

Western Arrernte - yellow

Eastern Arrernte - green

Central Arrernte - red

Southern Arrernte - blue



The Traeger Kid

Sunday morning was church time. The white pastor was coming this time. When they saw his station wagon coming, men and women started to call everyone who wanted to come. Terry and Hasan helped the pastor get out the books and communion things. Everyone sat down on flat sand ground near where the kids had school. Patricia and Mandy shared a hymn book. The service was in Aranda and the book had songs written in Aranda, but the writing was hard to read. When the service started Patricia only listened to little bits, and she and Mandy drew in the sand. She knew all the hymns this time, and joined in the singing, but she wasn't always thinking of the words. Anyway some of them were long words she didn't understand.

The service went on. Then the pastor gave a talk. He talked Aranda pretty well. "I want to talk about this verse," he said, "the verse 'I'm not ashamed of the gospel....' "

Not shamed, Trisha thought. Remember last week. A lady at school said "You mob speak English. Who speaks another language?" Johnson put his hand up. Elena de Palma said she talked Italian. I was shame. I said nothing. But I like it

here, when we all speak Aranda. Johnson, William, Trephina, Annette - they talk it in the playground. I talk it too, but only when Aranda kids are there. I won't talk it when Elena's there.

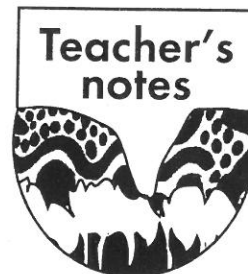
"Paul said he wasn't ashamed of the gospel," the pastor went on.

Now Paulie, Trisha thought. When he came to school first, he only speak Aranda to us. He not talk much English, and he got lotta shame. The teacher said he really shy one, that one. He's not shy with Johnson or William. But he shamed he come from railway camp, and his clothes dirty. And he couldn't hear well - got bad ears.

"You needn't be frightened, God is with you."

I'm not frightened, Patricia thought. I like school. But why I shamed of talking Aranda when that lady ask. Stupid Aboriginal language, one big kid at school said, and he wasn't even a white kid. Mrs Seaton don't seem to mind. Most teachers don't seem to mind. It seems somehow wrong to talk language in town. Elena says they only talk her language at home with her mum and dad. She 'n 'er little brother talk English. Elena wouldn't understand much here.



**Module 2a****Culture****Topic 2a****Identity****General Objectives**

Learners will:

- explore their own identity and the multicultural profile of the class group.
- gain respect for their own and others' cultural origins.
- understand and respect the depth of relationship that Aboriginal people have with the land.

Suggested Activities**Family origins**

Teacher describes own family origins going back a few generations on both sides of the family. Students work in pairs. One partner describes own family origins while the other partner takes notes. Each student presents the information about their partner to the whole class. Students then do individual writing to describe their own family origins.

Wall mural

Students make a wall mural of the map of the world with Australia in the centre. Attach the above individual writing. Use ribbons to connect the different countries of origin with Australia.

Guest speaker

Invite an Aboriginal guest speaker who can talk about the richness of their own family background and cultural origins. Suggested people include: Alec Kruger, Herbie Laughton, Alan Laughton, Bob Randall, Vince Forrester, Minnie Sultan, Lana Quall, Margaret Mary Turner, Rosie Ferber or Thomas Stevens.

Guest speakers may be sought to explore the issues of multiculturalism, culture and identity. Contact the Migrant Resource Centre.

Project **Assessment activity*

Students prepare a project to show their own family's language and culture origins. Each student presents the information on a cardboard poster, including own written text, photos, maps, etc.





Your Activity Ideas

Recommended Resources

Nicholson, P. (1997) *Wanyaari. Indigenous Australia in the ESL Classroom.* (Workbook and video.)
Surry Hills, NSW: NSW Adult Migrant English Service.



**Module 2b****Language****Topic 2b.1****Unte mwarre****General Objectives**

Learners will be able to use Arrernte to:

- greet each other
- introduce themselves
- enquire about health
- say goodbye
- use appropriate handsigns
- use dictionary skills

Suggested Activities**Gibberish activity**

- Students listen to the dialogues paying attention to the rhythm and tune of Arrernte. Discuss first in pairs then as the whole class: What does Arrernte sound like? Does it sound like English? Do the students like the sound of Arrernte? What does it make them think of?
- Students stand up and walk around the room imitating the sound of the phrases. In this exercise imitating the tune of the language is more important than trying to say the words.

Introductory dialogues Tapescript 1

Use dialogues on tape or two teachers role-play using hand signs.

Teacher introduces key vocabulary. Students listen and predict the meaning.

Dialogue activities

- Cloze activity. Worksheet 2.1
- Sequencing activity. Worksheet 2.2

Sentence matching

Photocopy a set of the greeting sentence cards from Worksheet 2.2.

Cut up the sentences and give every student one sentence card each. Students stand up and walk around the room looking for their matching question or answer. Make sure there are enough cards for all the students so that every question card has an answer card.

Role play *Assessment activity

Students role-play dialogues, substituting alternative expressions.



Arrernte Dictionary

Introduce the *Eastern and Central Arrernte to English Dictionary*. Explain how to use it. Explain that the spellings used in this course are Central Arrernte and generally are the first listing in the dictionary.



Your Activity Ideas

Vocab List

werte?

ware

ayenge

unte

nthakenhe-irreme?

mwarre

kele/keleye

urreke aretyenhenge

arrangkwe

akunye!

alpeme

rlkerte

akurneware

mwarre-ulkere

what's up?

nothing much

I

you

what's happening?

good

OK, that's all

see you later

no

poor thing!

go back

sick

a little bit bad

a bit better

Cultural features

Discussion ideas:

The proper way to enter a camp or home is to approach half-way, wait and be met half-way.
The use of appropriate hand signs.



Worksheet 2.1

Unte mwarre?

Activity 1

Listen to Dialogue 1. Fill in the missing words:

Werte?

Ware!

Ayenge Mary.

_____ Tom.

_____ mwarre?

Ayenge _____.

Listen to Dialogue 2. Fill in the missing words:

Nthakenhe-irreme?

Ware!

_____ mwarre?

Ye, ayenge _____ anthurre.

Keleye?

_____.

_____ aretyenhenge.

Ye _____.

Listen to Dialogue 3. Fill in the missing words:

Wertaye!

Unte mwarre?

_____, ayenge rlkerte.

Akunye! _____ alpeme?

Ye kele, ayenge _____.

Activity 2

Start your own dictionary or wordlist of Arrernte words.

Write the word in Arrernte and the English definition next to it.

Regularly add the new words you want to remember and learn.



Worksheet 2.2

Unte mwarre?

Sequencing cards.

Cut along the dotted lines. Mix the cards up and sequence the phrases.

.....
Werte?

.....
Ware !

.....
Ayenge Tom.

.....
Unte mwarre?

.....
Ayenge mwarre.

.....
Nthakenhe-irreme?

.....
Ware!

.....
Unte mwarre?

.....
Ye, ayenge mwarre anthurre.



.....
Keleye?

.....
Kele.

.....
Urreke aretyenhenge.

.....
Ye aretyenhenge.

.....
Wertaye!

.....
Ware.

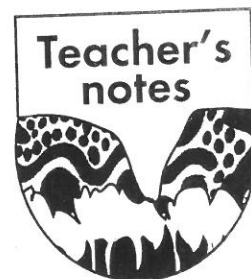
.....
Unte mwarre?

.....
Arrangkwe, ayenge rlkerte.

.....
Akunye! Unte alpeme?

.....
Ye kele, ayenge alpeme.



**Module 2b****Language****Topic 2b.2****Ayenge****General Objectives**

Learners will be able to use Arreente to:

- describe themselves and others
- locate information in simple oral or written texts
- write simply about themselves or others

Suggested Activities**Vocab games**

Introduce new vocabulary through games.

Information gap activity Tapescript 2

Listen to the tape, identify the pictures on Worksheet 2.3 while listening to the descriptions.

Pair-work picture activities

Introduce new language before the activity. Worksheet 2.4

Give each student a photocopy.

Students cut out the 6 cards.

- a) A puts a set of 6 picture cards of people in order. Student B has the same set of pictures mixed up. B must not see A's pictures. A tells B which order to put the pictures in by describing the features of the people. Students must use Arreente only. Students can write a description for each picture also.
- b) Student A chooses a picture of a person. Student B has a pencil and paper. Student A describes the picture to Student B who draws it.

Guess the identity game

Each student has the name of another class member pinned to his/her back. Students have to identify the name on their back by moving around the room and asking questions in Arreente, eg *Ayenge marle?* *Ayenge urreye?* *Ayenge urteke?* etc.

Describe a family member Worksheet 2.5

Read the description of a family member and answer the questions. Students write a description of a member of their own family.

Profile *Assessment activity

Students write a brief description of themselves.

Grammar Exercises

Introduce names of parts of speech so that students can begin to identify nouns and verbs in a sentence.



Introduce simple subject pronouns that are similar to English. The subject pronouns are the pronouns for the people or things who are *doing* the action in a sentence.

ayenge	I	anwerne	we
unte	you	arrantherre	you lot
re	he/she/it	itne	they

Cultural features

Discussion ideas:

Arrernte numbers: *anyente* - one, *atherre* - two, *urrpetye* - a few, *atningke* - more than three. Explain that traditionally there was no need for more than three numbers and that a complex grouping system exists in the use of kinship terms and pronouns.



Your Activity Ideas

Vocab list

akweke	small	alte arlpentye	long hair
akngerre	big	alte urteke	short hair
pule-apenhe	fat	apurrke	tired
urteke	short	urrperle	black
utyewe	thin	mperlkere	white
marle	girl	atherrke-atherrke	green
urreye	boy	akangkeme	be happy
arelhe	woman	alhwarrpe-irreme	be sad
artwe	man		

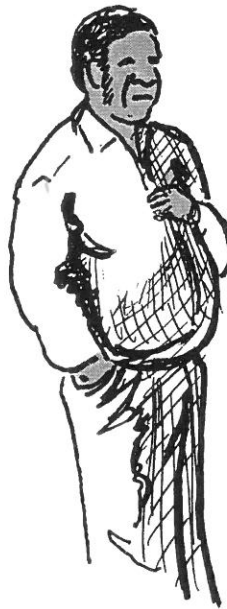
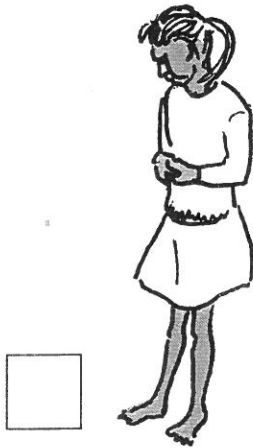


Worksheet 2.3

Ayenge

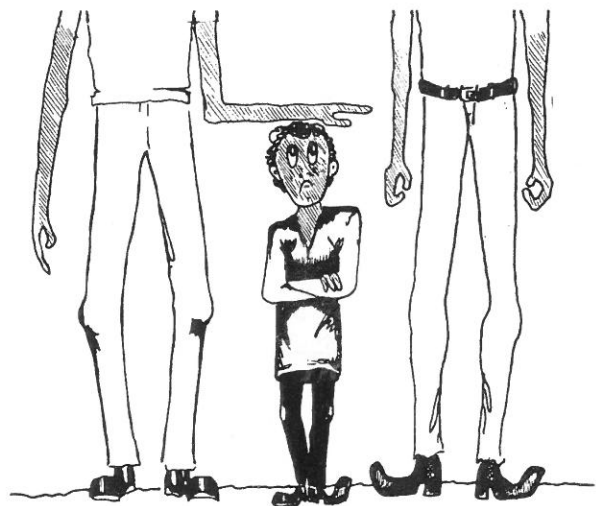
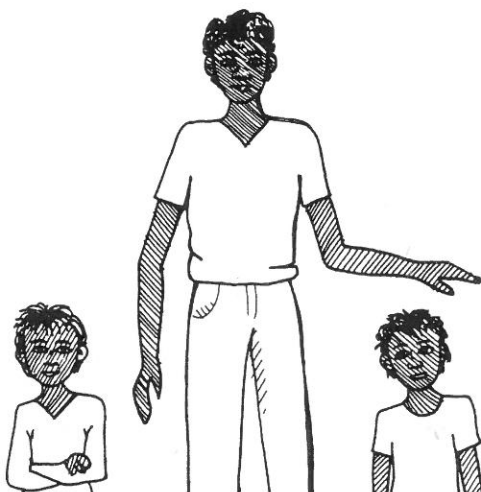
Listen to Tapescript 2.

You will hear four descriptions of people. Look at the pictures. Match the descriptions with the correct pictures. Put numbers 1, 2, 3 or 4 next to the correct picture.



Artwork: Shawn Dobson





Activity 1

Read the text, then do Activity 2.

Nhenhe meye atyenhe. Re utyewe. Re alte urteke,
alknge urrperle. Re akangkeme anthurre.



© IAD Press

Activity 2

Are the following sentences true (*Arratye*)
or false (*Arrangkwe*)?

1. Meye atyenhe utyewe. _____
2. Meye atyenhe pule-apenhe. _____
3. Re arlte arlpentye. _____
4. Re arlte urteke. _____
5. Re alhwarrpe-irreme. _____
6. Re akangkeme. _____
7. Re alknge urrperle. _____
8. Re alknge atherrke-atherrke. _____

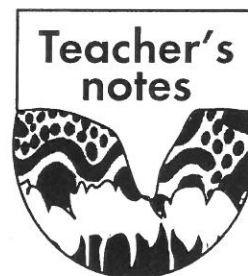
Activity 3

Write your own description of someone in your family using the words below:

kake - elder brother
atyeye - younger brother/sister
atherrke-atherrke - green
arlpentye - tall
alhwarrpe - sad
pule-apenhe - fat

yaye - elder sister
akngeye - father
alkere-alkere - blue
urrperle - black
mperlkere - white



**Module 2b****Language****Topic 2b.3****Iwenheke****General Objectives**

Learners will be able to use Arrernte to:

- get to know someone
- ask and answer simple questions
- listen for specific information
- ask for and give information to complete survey
- talk about events in the present

Suggested Activities**Information gap activity Tapescript 4**

Students listen to the 4 short conversations.

Do Worksheet 2.7. Fill in the information on the table for: *Arritnye? Nthenhe-werne? Iwenheke?*

Personal details

Role-play simple conversations using text from Tapescript 4. Cut up the sentences and make sentence cards. Give every student one sentence card each. Students stand up and walk around the room looking for the matching question or answer. Make sure there are enough cards for all the students so that every question card has an answer card.

Speech bubbles *Assessment activity

Worksheet 2.8. Look at the pictures. Write appropriate dialogue in Arrernte in each of the speech bubbles.

Grammar Exercises

Before the students do these grammar exercise worksheets teachers must explain the new grammar rules clearly so that the students understand. Do not just hand out the worksheets and expect that the students will understand, the teachers will also need to assist the students as they are working.

- Introduce verb stems and verbs in the present tense. Do Worksheet 2.9 to practise the use of verbs in the present tense.
- Introduce noun endings. Do Worksheet 2.10 to practise the use of the endings *-werne* and *ke*. As an extra activity students can translate the sentences into English.
- Discuss free word order in Arrernte sentences.



Cultural features

Discussion ideas:

Asking direct questions is often a bit rude in Arrernte. Silence or agreement may be used in response to difficult or inappropriate questions.



Your Activity Ideas

Vocab List

<i>nthenh?</i>	where?
<i>nthenhe-werne?</i>	where to?
<i>iwenhe?</i>	what?
<i>iwenheke?</i>	what for?
<i>merne</i>	food (from plants)
<i>mane</i>	money
<i>kere</i>	meat
<i>apmere</i>	camp/home
<i>meye</i>	mother
<i>mutekaye</i>	motor car



Worksheet 2.7

Iwenheke?

Activity 1

Listen to Tapescript 4. There are 4 dialogues: listen for three pieces of information in each dialogue and fill in the table below. The first one has been done for you:

The following words will help you:

kere - meat

merne - food

mane - money

mutekaye - motor car

<i>Arritnye?</i>	<i>Nthenhe-werne?</i>	<i>Iwenheke?</i>
1. Roy	Alice Springs	mutekaye
2.		
3.		
4.		

Loan words

Mutekaye is a word borrowed (loaned) from English. It comes from the English motor car. It is pronounced and written in an 'Arrernte' way.

There is another loan word in the dialogue. What is it? _____.

Here are some more loan words:

terithe

dress

atewate

hot water

terake

truck

upethe

office

Can you work out the meaning of these loan words:

kule

rapite

pertipelawe

pute



Worksheet 2.7

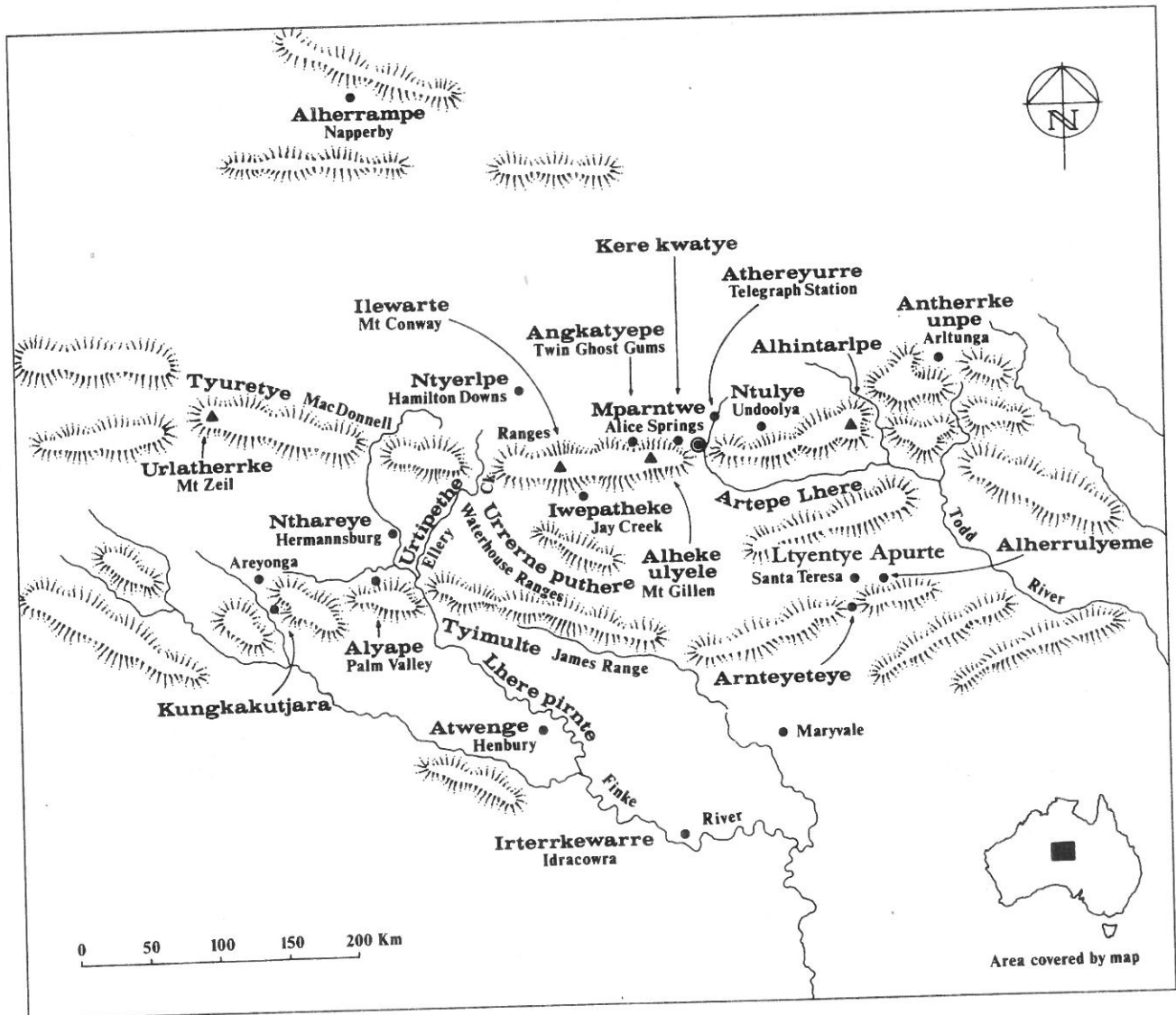
Iwenheke?

Activity 2

Look at the map. Find the Arrernte names for:

Alice Springs _____

Santa Teresa _____



Worksheet 2.8

Iwenheke?

Look at the following cartoons. Write greetings dialogues in the speech bubbles.



Artwork Frank McLeod



Verbs

Verbs are words like 'hit', 'eat' or 'run'. They show what sort of action is taking place in the sentence. The *stem* of the verb is the main part of the verb that doesn't change. Bits or endings are then added to the stem to change the meaning to show when the action is taking place. To indicate when an action takes place verbs change their *tense*.

Eg: the stem for the verb 'go' is *alhe*. Endings can be added to change the tense as follows:

Present tense	<i>alheme</i>	go / is going
Past tense	<i>alheke</i>	went

Present tense verbs

If the event is happening now, is ongoing, or almost certainly will happen, we use the present tense (*-me*).

Here are some common verb stems and the present tense ending:

Stem		Present Tense	
<i>alhe</i>	go	<i>alheme</i>	is going
<i>alpe</i>	return	<i>alpeme</i>	is returning
<i>ane</i>	sit / live	<i>aneme</i>	is sitting / is living
<i>apetye</i>	come	<i>apetyeme</i>	is coming
<i>inte</i>	be lying	<i>inteme</i>	is lying down
<i>tne</i>	be standing	<i>tneme</i>	is standing



Worksheet 2.9

Iwenheke?

Activity I

*Add the present tense verb ending to the stem in the following sentences.
Then translate the sentences into English.*

1. Nthenhe-werne unte alhe_____ ?

2. Unte alpe_____ ?

3. Ayenge Mparntwele ane_____.

4. Ayenge apetye_____.

5. Ayenge rlkerte inte_____.

6. Ayenge tne_____.



Endings on nouns

A grammatical feature in Arrernte that is very different from English is the use of 'endings' on nouns. English uses the separate prepositions *to* and *for* to express the ideas of direction and purpose. In Arrernte these ideas are expressed by adding endings to nouns to express direction *-werne* and purpose *ke*.

For example:

Nthenhe-werne unte alheme?

Where are you going?

Ayenge Amoonguna-werne alheme.

I'm going to Amoonguna.

Iwenheke unte alheme?

What are you going for?

Ayenge merneke alheme.

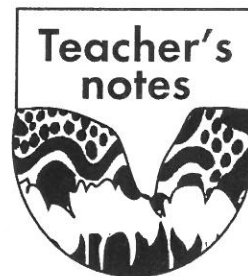
I'm going for food.

Activity 1

Read the following dialogue sentences. Fill in the missing endings.

1. *Nthenhe-werne unte alheme?*
Ayenge Alice Springs-_____ alheme.
Iwenheke?
Ayenge mutekaye_____ alheme.
2. *Nthenhe-_____ unte alheme?*
Ayenge Santa Teresa-werne alheme.
Iwenhe_____?
Ayenge kereke alheme.
3. *Wertaye! Nthenhe-werne alheme?*
Ayenge bank-_____ alheme.
Iwenheke?
Mane_____.
4. *Nthenhe-_____ unte alheme?*
Ayenge apmerek-_____ alheme.
Iwenhe_____?
Ayenge merne_____ alheme.



**Module 3a****Culture****Topic 3a.1****Family history****General Objectives**

Learners will:

- explore their own family history in Australia or overseas
- understand Central Australian history from an Aboriginal perspective
- understand why some Aboriginal families have Aboriginal language or culture and others do not

Suggested Activities**Timeline of events:** *Worksheet 3.1*

- Discuss the significant dates and events in Central Australian Aboriginal history. Students draw up their own family timeline matching these significant dates with events in their own family history.
- Draw a timeline which compares the length of Aboriginal occupation of Australia with the length of non-Aboriginal occupation.
- Compare the changes in lifestyle over three generations in an Aboriginal family and a non-Aboriginal family.

Guest speaker

Invite a guest speaker to talk about their own family history.

Excursion

Visit Santa Teresa, Arltunga or Hermannsburg. Learn about the history of these places. Write a report.

Read Arnernte Ayeye

Read the English versions of the following stories from *Arnernte Ayeye* showing Central Australian history from an Aboriginal perspective: The Story of 1949, Back to Arltunga and The Story of the First Whiteman.

Explorers

Research the exploration of Central Australia by non-Aboriginals. Discuss the impact that exploration had on Aboriginal people in the area.

Settlement

Discuss the impact of pastoralism and the telegraph line on Aboriginal people in Central Australia.

Stolen Generations

Read personal accounts of the Bungalow history in *The Stolen Generations*.



Guest speakers

Guest speakers include: Bob Randall, Alec Kruger, Herbie Laughton, Nora Laughton, Emily Liddle, Elsie Hayes and Ruby Rubuntja.

Between Two Worlds

Read *Between Two Worlds*. Use the original archive material and photos in *Between Two Worlds* to stimulate discussion about the removal of children from their Aboriginal families.

Excursion *Assessment activity

Visit the Telegraph Station to understand history of the Bungalow and the stolen generation. Write a report for a class presentation.

Discussion

Why do some Aboriginal families still speak language and others do not?

Oral History

Students work in small groups to collect oral history of a local Aboriginal family. Each group do an oral class presentation of the information.

Read Wenten Rubuntja's Profile

Do Worksheet 3.2. Write a profile of another significant Aboriginal person in Central Australia.

Video

Watch a video from the Recommended Resources. Discuss it as a class group.

Guest speaker

Invite a lawyer from the Central Land Council Native Title Unit to explain pastoral leases, crown land and native title.



Your Activity Ideas

A large empty rectangular box for writing activity ideas.



Recommended Resources

Arrernte Ayeye Arrernte Stories (1986). Alice Springs: Yipirinya School Council and IAD

Austin, T. (1993) *I can picture the old home so clearly: The Commonwealth and "half-caste" youth in the Northern Territory 1911-1939*. Darwin: NTU Press.

Carment, D. (1991) *History and the landscape in Central Australia. A study of the material evidence of European culture and settlement*. North Australia Research Unit: ANU

Coughlan, F. (1991) *Aboriginal Town camps and Tangentyere Council. The battle for self-determination in Alice Springs*. MA thesis.

Edwards, C. and P. Read (1989) *The Lost Children*. Doubleday.

Heppell, M. (1981) *Blackout in Alice. A history of the establishment of town camps in Alice Springs*. Canberra: ANU Press.

Kimber, R.G. (1991) *The end of the bad old days: European settlement in Central Australia 1871-1894*. State Library of the NT: Occasional Papers no. 25.

MacDonald R. (1995) *Between Two Worlds. The Commonwealth Government and the removal of Aboriginal children of part descent in the Northern Territory*. Alice Springs: IAD Press.

Petrick, J. (1989) *The history of Alice Springs through street names*.

Read, P. and J. (1993) *Long Time, Olden Time. Aboriginal accounts of Northern Territory history*. Alice Springs: IAD Press.

The Stolen Generations. Proceedings of the 1st National Workshop. Alice Springs, September 1996.

Walker, G. (1982) *The Aboriginal photographs of Baldwin Spencer*. John Currey O'Neil Publishers

Videos

Bungalow Footage 1934-1940s. Old footage of Alice Springs and the Bungalow, 2-3mins, no sound. IAD Library N507.

First Citizen Albert Namatjira (1991) IAD Library V 255

Lousy Little Sixpence. Alec Morgan and Gerry Bostock. Ronin Films. IAD Library V 198

Nganampa Anwernekenhe (1990) Series 4. *Pop Lynch: Life in the Olden Days, Part 1 & 2*. IAD V 489.

SBS: *Reunion at the Bungalow*. Recollections by Bob Randall, and Herbie and Alan Laughton. 7 mins. IAD Library, N496.

Compass: *Stolen Children*. 29 mins. IAD Library V 576.

Women of the Sun H. Maris and S. Berg. SBS IAD Library V 014 A-D

1. Alinta the flame. 1824-1830, 2. Maydina the shadow. 1890s,
3. Nerida Anderson. 1939, 4. Loarna. 1981.



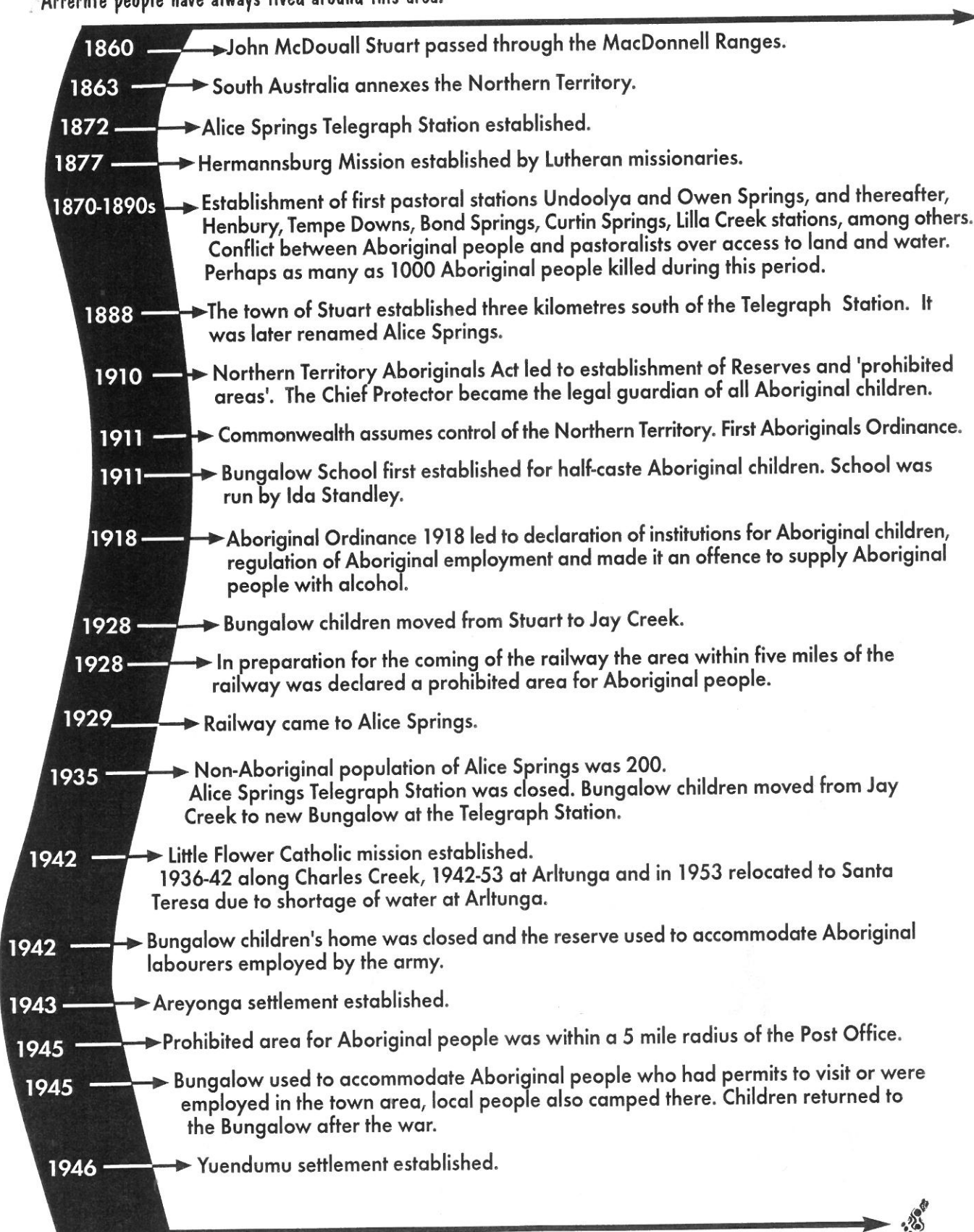
Worksheet 3.1

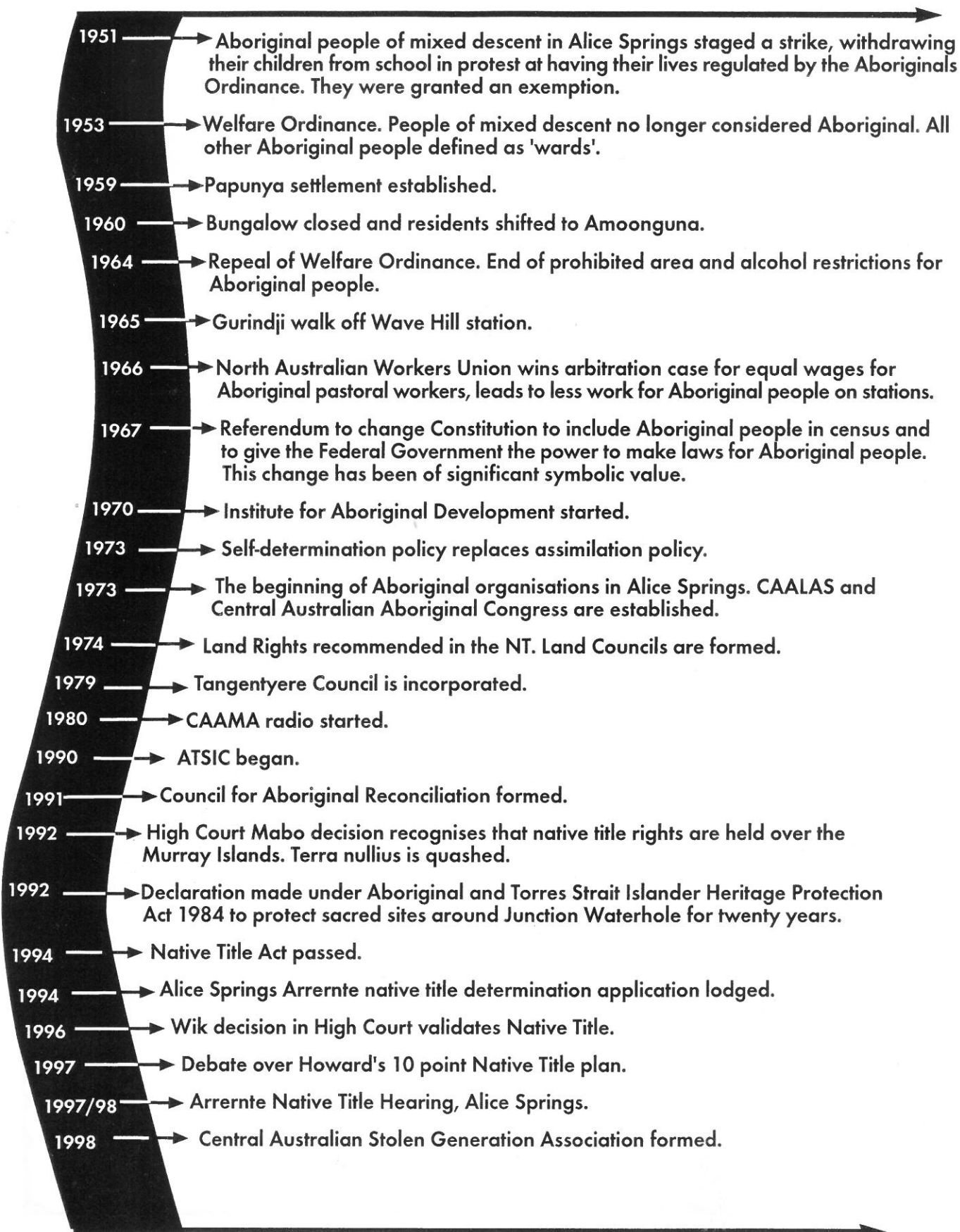
Family history

Timeline *The following timeline provides an overview of significant dates in Aboriginal history in Central Australia since contact with non-Aboriginal Australians.*

Discuss the impact of these events on Aboriginal people in Central Australia.

Arrernte people have always lived around this area.





Sources:

Mandy Paul. Historian, Native Title Unit, Central Land Council.

Austin, T. (1993) *I can picture the old home so clearly: The Commonwealth and "half-caste" youth in the Northern Territory 1911-1939*. Darwin: NTU Press.

Coughlan, F. (1991) *Aboriginal Town camps and Tangentyere Council. The battle for self-determination in Alice Springs*. MA thesis.

Jukurrpa Diary (1997) Alice Springs: IAD Press.



Wenten Rubuntja Tangentyere Council Profile 1993

Read the profile of Wenten Rubuntja and answer the following questions.

Wenten Rubuntja

A senior Arrernte lawmen and a prominent custodian of cultural sites in the Alice Springs region, Wenten is also a former stockcamp boss and drover, house builder, interpreter and now a member of the Council for Aboriginal Reconciliation.

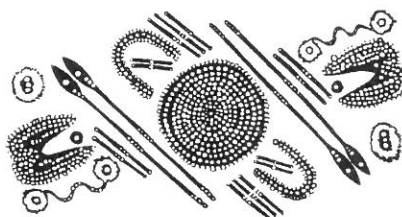
Wenten led the movement to gain legal rights in the form of leases for town camps to enable housing to be built for town campers.

In 1976 he became Chairman of the Central Land Council. In November 1977 he also became Tangentyere's first president. He was closely allied with other Arrernte and Anmatyerre leaders on the town camps, in particular his cousin, Eli Rubuntja.

More recently, Wenten Rubuntja is the founder and senior member of the Four Corners Council. Since its beginning in February 1991, the Four Corners Council has involved more than fifty older men from the town camps who know Aboriginal law properly, as well as lawmen from bush communities when they are in town. The Four Corners members provide

advice and help to solve problems involving social and cultural matters. Four Corners arose out of the need to find culturally appropriate ways of dealing with problems like grog abuse, troublesome visitors, violence, crime and people carrying out ceremonial business the wrong way.

Wenten is also a renowned artist in both traditional and landscape styles. The design that forms the Tangentyere logo below is one of Wenten's. It represents the meaning of the Arrernte word "Tangentyere", or working together.



Worksheet 3.2

Family history

1. What is the purpose of this text? Circle the correct answer.
 - a) To describe the Four Corners Council.
 - b) To describe Wenten Rubuntja's life.
2. This profile outlines some of the main events in Wenten Rubuntja's life. Put the following events in order by labelling them from 1 to 7.

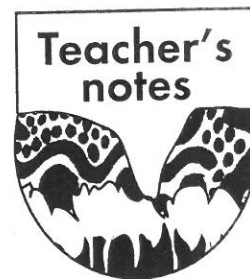
- ☐ Chairman of the Central Land Council
- ☐ Stockcamp boss
- ☐ Painter of Tangentyere logo
- ☐ Leader of movement to gain leases for town camps in Alice Springs
- ☐ Senior member of Four Corners Council
- ☐ Interpreter
- ☐ Member of the Council for Aboriginal Reconciliation

3. Wenten Rubuntja has made many important contributions to the Aboriginal community in Central Australia.

Which do you think has been his most significant contribution? Why?

4. Write a short profile of someone you know who has made a valuable contribution to the community. Briefly describe this person and list some of their achievements.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



Module 3a

Culture

Topic 3a.2

Arreente kinship

This Unit on the Arreente kinship system must be taught by an Arreente speaker. It is divided into a series of lessons which should be taught in sequence.

General Objectives

Learners will:

- begin to understand something about how the kin system works
- begin to understand the Arreente relationship with country
- be given a skin name if they don't already have one

Suggested Activities



Lesson 1

1. Introduce kinship. Watch video from kit by Don Williams *Exploring Aboriginal Kinship*. This is not about the Arreente kinship system but it is a good introduction to the ideas.
2. Read the section on Kinship in *A Learner's Guide to Eastern and Central Arreente* pp 56 - 63.
3. Students write a list of the eight skin names and practise saying the names with correct pronunciation.



Lesson 2

1. Invite a guest speaker to talk about kin relations and relationship to land.
2. Talk about how everyone is related, how people get skin names and who can marry who. Explain that the skin system is Arreente law and that traditionally the skin system kept everything under control. Discuss how people are related to places as well as people. Explain that people are the custodians for country and why the country belongs to people. Talk about what it means when people say, for example, "I call this country grandfather". Discuss the importance of 'respect' in kinship relationships and how different behaviour is expected between various relations.



Lesson 3

1. Read Margaret-Mary Turner's summary of an Arreente person's view of the relationship between kin and the land on Worksheet 3.3. Students do a painting to go with Margaret Mary's description or do a painting of their own family's countries.
2. Introduce *Arreente Skin Names Chart* - Worksheet 3.4



Give each student a copy. Explain the thick arrows as the father and child relationship and the thin arrows as the mother and child relationship.

3. Ask students for their own skin names or allocate skin names. Students read the *Arrernte Skin Names Chart* and find some relationships between their skin name and others. For example find: mother's skin name, father's skin name, spouse's skin name and children's skin name. Also students who can, find out the languages spoken by their parents or grandparents and where their country is.



Lesson 4 Grandparents and grandchildren

1. Introduce the kinship chart *Anpernirrentye* - Worksheet 3.5. Explain to the students that the perspective is from that of *Ayenge* or 'I'. On this chart *Ayenge* is *Perrurle*. Explain the sentences around the edge of the circle: *Apmere nhenhe the ipmenhe akeme*.
2. Introduce Chart 1 (the outer circle on the *Anpernirrentye* Chart) - Worksheet 3.6
3. Students translate the terms *ipmenhe*, *atyemeye*, *aperle* and *arrange*. Explain that these kin terms are used for both grandparents and grandchildren.

<i>ipmenhe</i>	mother's mother
<i>atyemeye</i>	mother's father
<i>aperle</i>	father's mother
<i>arrange</i>	father's father

4. Students learn these four terms and write the skin names of their four grandparents using the *Arrernte Skin Names Chart* (Worksheet 3.6)



Lesson 5 Siblings

1. Introduce Chart 2 - Worksheet 3.7.
2. Students translate terms from the list:

<i>ayenge</i>	I
<i>kake</i>	elder brother / 'cousin-brother'
<i>yaye</i>	elder sister / 'cousin-sister'
<i>atyeye</i>	younger brother/sister / 'cousin-brother/sister'

Explain that in English your aunt's and uncle's children are all called cousins whereas in Arrernte only your father's sister's children and your mother's brother's children are called your cousins. Your father's brother's children and your mother's sister's children are called your brothers and sisters ('cousin-brothers and sisters').

3. Students learn these four terms and write the skin names for their own siblings using the *Arrernte Skin Names Chart* (Worksheet 3.7)



Lesson 6

Parents, aunties and uncles

1. Introduce Chart 3 - Worksheet 3.8.

2. Students translate terms from list:

<i>akngeye</i>	father; father's brother
<i>awenhe</i>	aunt (father's sister)
<i>meye</i>	mother; mother's sister
<i>apmarle</i>	uncle (mother's brother)

3. Students learn these four terms and write the skin names for their own mothers, fathers, aunts and uncles using the *Arrernte Skin Names Chart* (Worksheet 3.8). Explain that the relationship between *Ayenge* and these relatives is respectful, they are your *nyurrpe* category.
4. Students practise asking in language:

Meye ngkwinhe nthakentye?
How many mothers do you have?

Akngeye ngkwinhe nthakentye?
How many fathers do you have?

Why do these questions make sense in Arrernte and not so much sense in English?

Explain that a woman calls her child *ampe* and her sister's child *ampe*. A man calls his child *alere* and his brother's child *alere*. A woman calls her brother's child *alere* and a man calls his sister's child *ampe*. *Ampe* is also the general name for any child.

Lesson 7

Spouse and 'in-law'

1. Introduce Chart 4 - Worksheet 3.9
2. Students translate terms from list:

<i>anewe</i>	spouse
<i>mwere</i>	man's mother in law / woman's son-in-law

Explain the *ikirrentye* or 'avoidance' relationship between a man and his wife's mother (mother-in-law) or a woman and her daughter's husband (son-in-law). Also explain that this is a very respectful relationship.

Traditionally you were not meant to be near your *mwere*, nor could you say the name of your *mwere* or talk about his/her country. If you wanted to ask something of your *mwere* you had to ask indirectly or use a go-between. Even between other people who are the same skin as your actual *mwere* a respectful distance was kept. Discuss how this still applies today.

3. Students learn these two terms and write the skin names for their own spouse and mother/son-in-law using the *Arrernte Skin Names Chart* (Worksheet 3.9).

***Assessment activity**

1. Students draw their own family tree and label with Arrernte kin terms and skin names.

Vocab list

Eastern and Central Arrernte Kinship Terms

<i>arrange</i>	father's father
<i>atyemeye</i>	mother's father
<i>aperle</i>	father's mother
<i>ipmenhe</i>	mother's mother
<i>meye</i>	mother, mother's sisters
<i>akngeye</i>	father, father's brother
<i>awenhe</i>	father's sister
<i>apmarle</i>	mother's brother
<i>kake</i>	elder brother, elder cousin-brother
<i>yaye</i>	elder sister, elder cousin-sister
<i>atyeye</i>	younger brother, younger sister, younger cousin-sister/cousin-brother
<i>ampe</i>	son or daughter (of a woman)
<i>alere</i>	son or daughter (of a man)
<i>anewe</i>	spouse
<i>mwere</i>	a man's mother in law / a woman's son in law

Recommended Resources

Family and Kin. Open Learning Aboriginal Studies 6/94. IAD Library V 707.

Green J. (1994) *A Learner's Guide to Eastern and Central Arrernte*. Alice Springs: IAD Press.

Henderson J. and V. Dobson (1994) *Eastern and Central Arrernte to English Dictionary*. Alice Springs: IAD Press.

Williams, D. (1981) *Exploring Aboriginal Kinship. The Aboriginal Australian in North-eastern Arnhemland, Level 3: Extension of knowledge*. Canberra: The Curriculum Development Centre.

Videos

Introduction to kinship. IAD Library V720

Wafer, J. (1982) *A Simple Introduction to Central Australian Kinship Systems*. Alice Springs: IAD. IAD Library V 727

Williams, D. (1981) *Exploring Aboriginal Kinship*. Video IAD Library



Worksheet 3.3

Arrernte kinship

Margaret-Mary Turner, a traditional Eastern Arrernte woman, describes the relationship between Arrernte people and the land as follows:

Ahelhe-inpe anwerne iwenhe apekarle anpername iwenhe



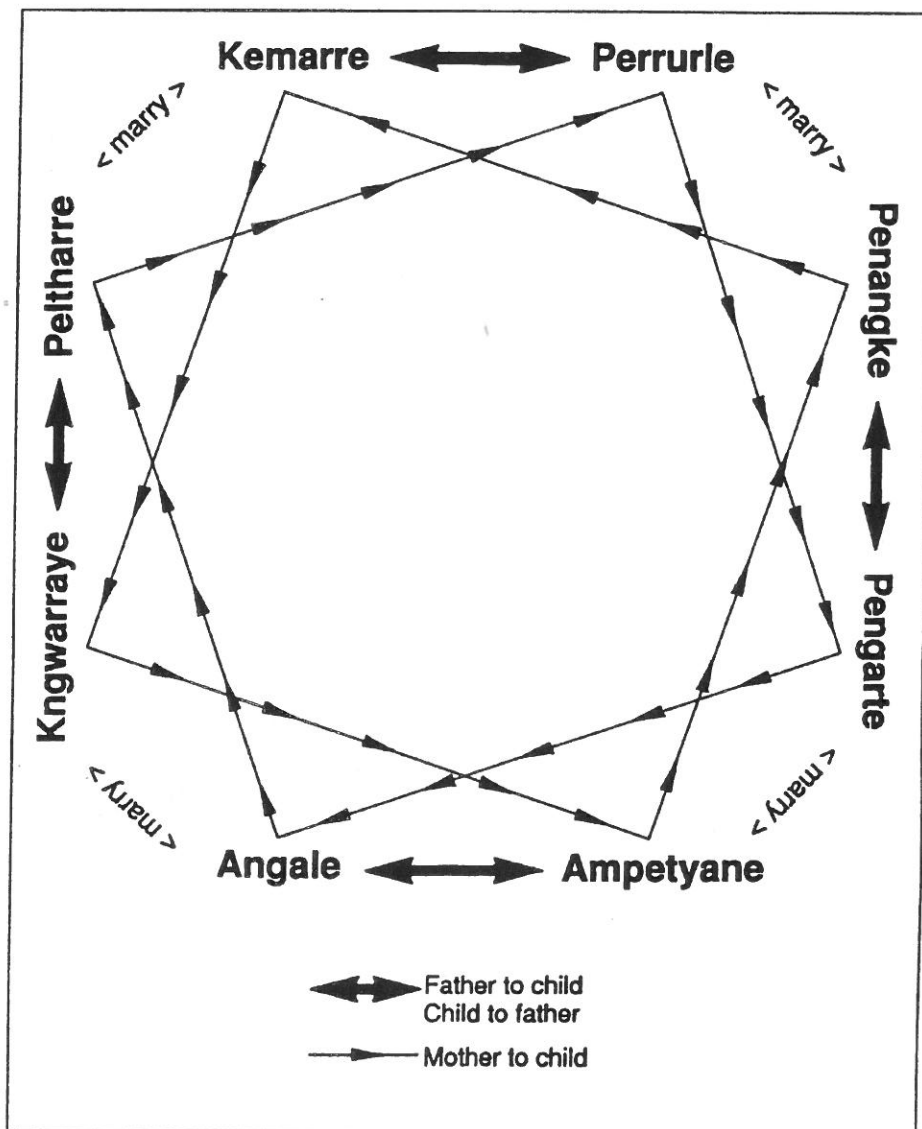
Ahelhe-inpe anwerne iwenhe
apekarle anpername iwenhe.
Apmere-inpe iwenhe renhe
anpername. Alakenharle
nhenge tyerrtye mwerrantye
way angkeme... Apmere-
inparle re anpername,
amakeme or apmere renhe
ipmenhe akeme ane
tyerrtye apmereke-artweye
renhe...Apmere yanharle
utnenge anwernekenhe rarle.
Tyerrtye ane apmere alakenhe
akeme... Apmere itweke-itweke
maparle anpernirrentye akinarle,
ane people anpernirrentye.
Alakenhe...You don't tyerrtyante
anpernerle, apmere anpername
akinarle unte. Unte tyerrtye-arteke-
anteye apmere renhe arntarnte-
areme, apmere iwenhe apeke
unte anpername renhe.

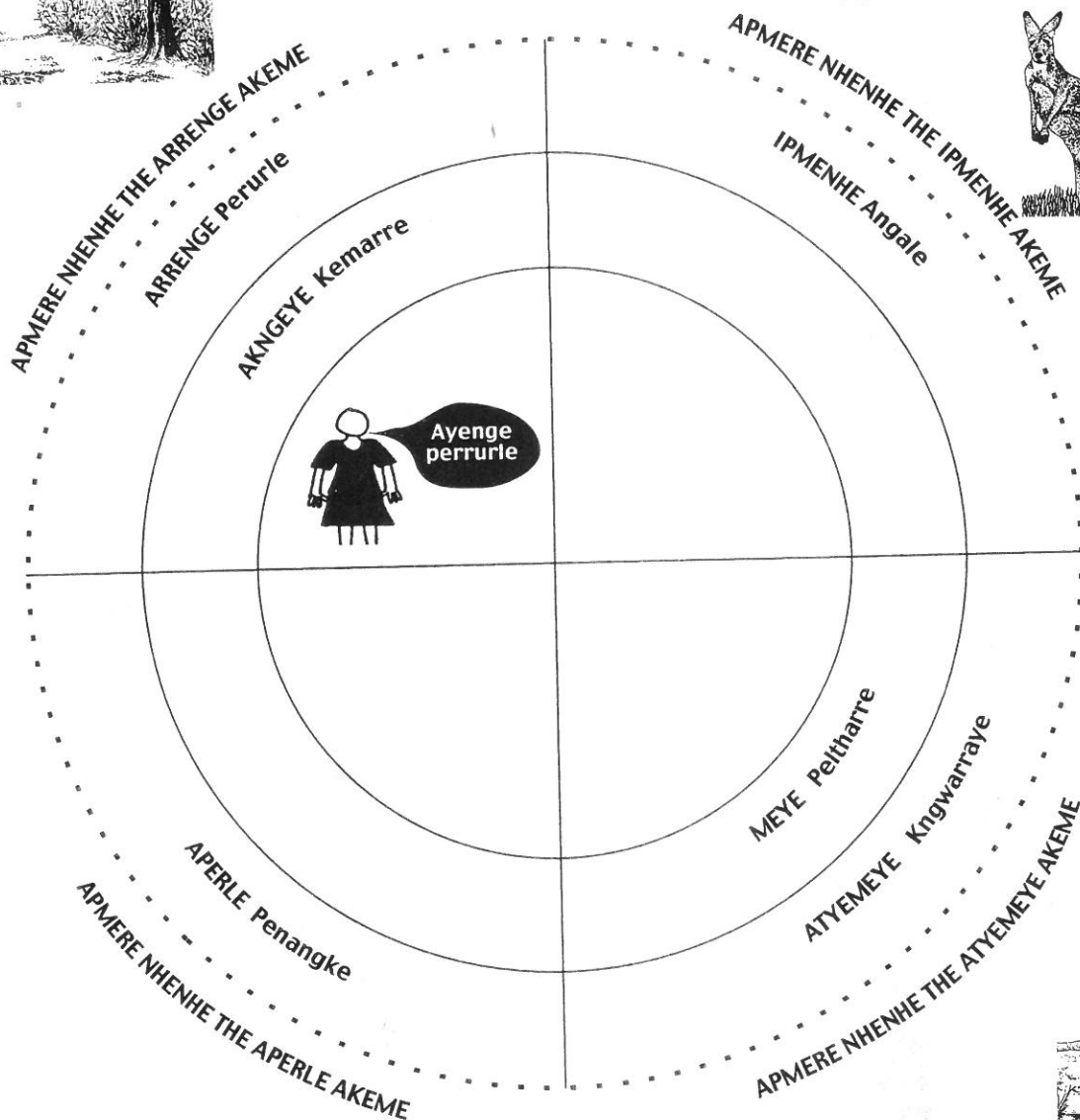
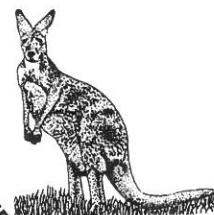
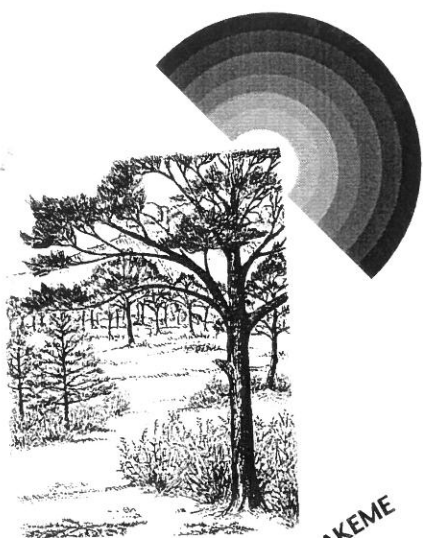


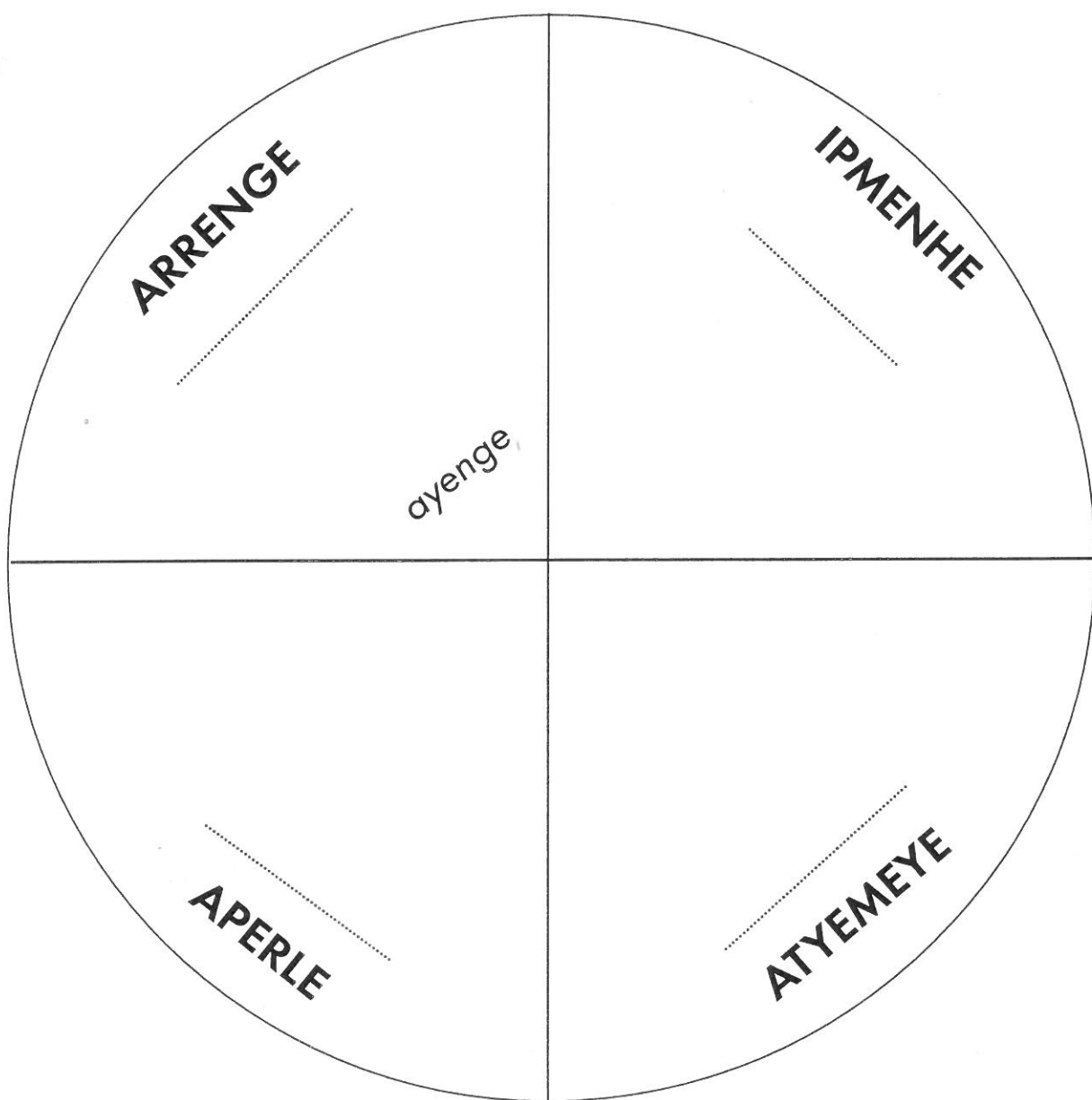
The way that we are related to things and the way of describing these relationships is associated with the land. And so that is the proper way for Aboriginal people to speak... A person is related through the country, the country that they call mother, or mother's mother, and they are related to the Aboriginal people who are apmereke-artweye (owners/custodians) for that place as well... Because that country is our spirit or soul itself. People and the country are both named in this way... Places that are close together are related to each other, and people are related to each other as well... You aren't just related to people, you are related to the country. And you look after that country that you are related to, just as you look after the people.

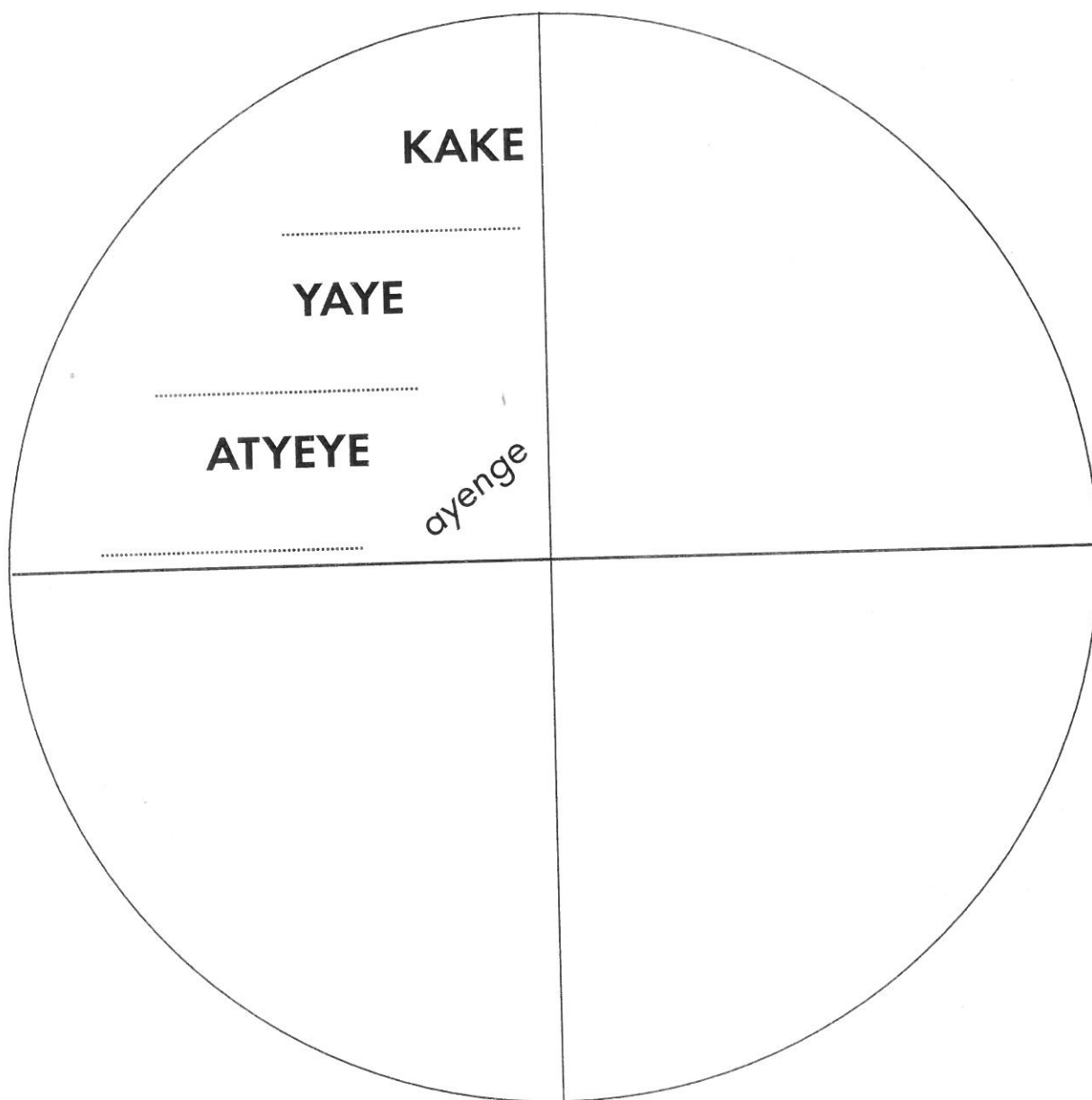


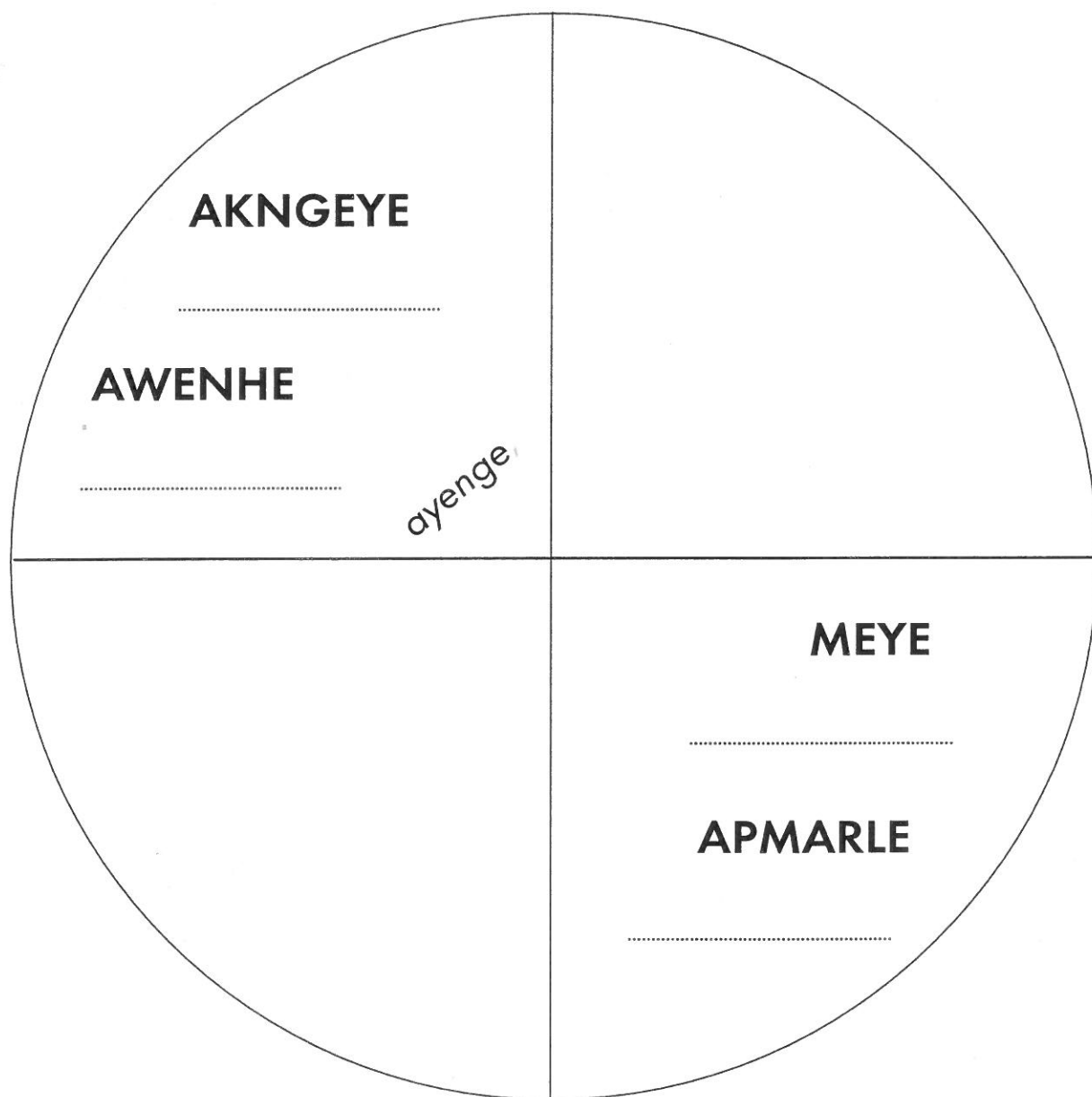
Eastern and Central Arrernte Skin Names

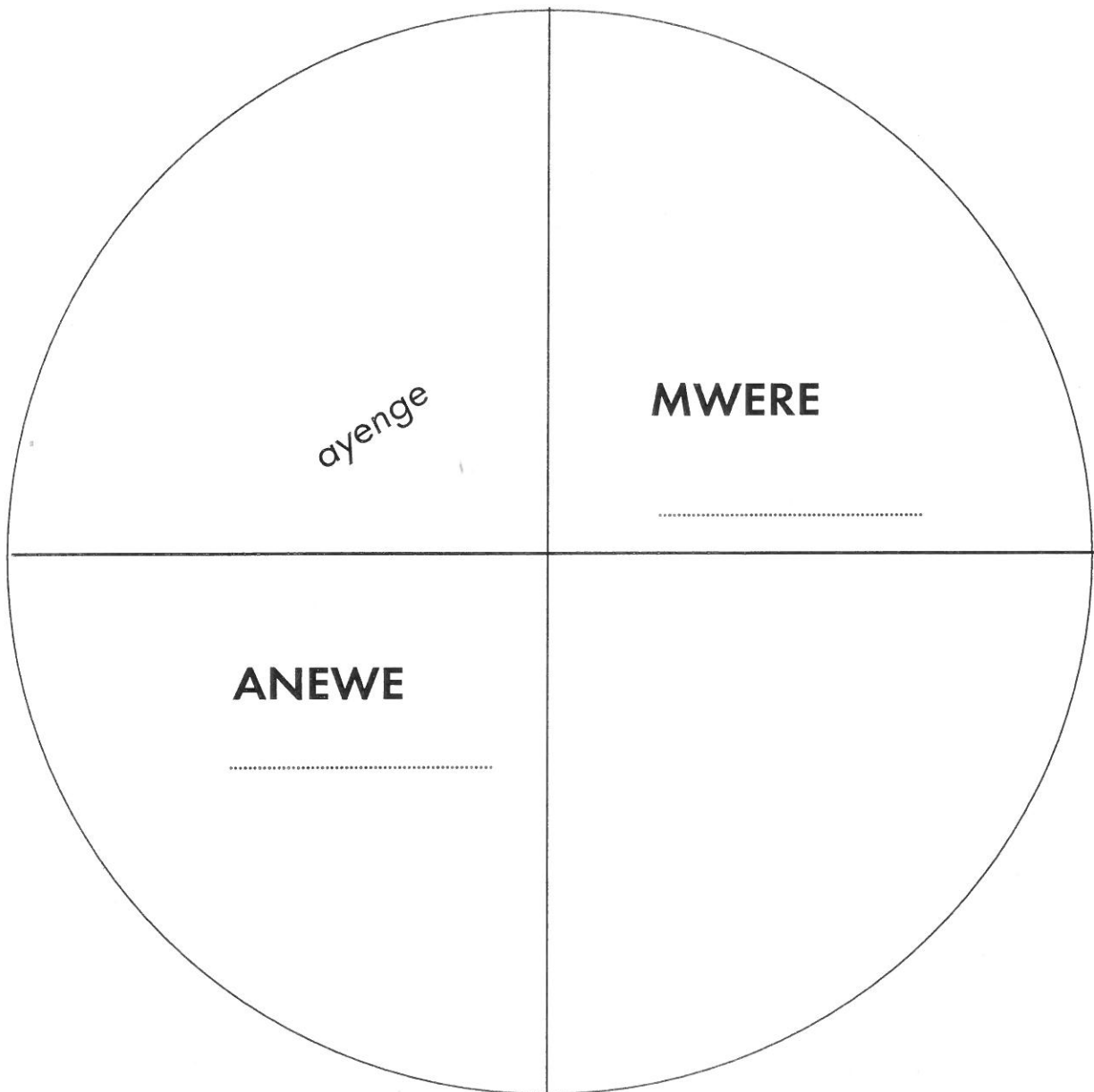


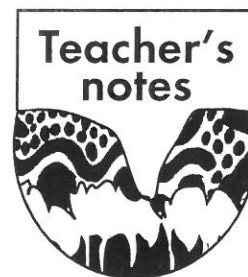












General Objectives

Learners will be able to use Arrernte to:

- describe family members
- exchange information about family members
- listen for specific information
- ask for and give information
- sort and organise texts

Suggested Activities

Vocab games

Introduce new vocabulary through games.

Family tree

- a) Write family words on the female/male family tree worksheet. Give Worksheet 3.10 to female students or 3.11 to male students.
- b) Create a wall mural of a tree. Students add their own family tree.

Information gap family pictures *Tapescript 5*

Do the pre-listening dictionary task. Students discuss the pictures on Worksheet 3.12 with a partner before listening to Tapescript 5. Students find the Arrernte words they may need in the dictionary. This is an activity for students to listen for information in Arrernte. As the students listen to the description they write the names of the family members in the correct boxes.

Sort out the jumbled texts and put them in order.

Family surveys *Worksheet 3.13 or Worksheet 3.14*

Students work in pairs to answer survey questions. Learn the question phrases. Introduce possessive pronouns.

Describe family **Assessment activity*

Write a description of own family. Present the description orally and with pictures if appropriate.



Grammar Exercises

Introduce the use of transitive and intransitive verbs. This is a very difficult idea for English speakers so it will need a lot of explanation and reinforcement. This exercise introduces the pronouns:

'I' - *ayenge* in an intransitive sentence

'I' - *the* in a transitive sentence

Students do Worksheet 3.15

Introduce the simple possessive pronouns that are similar in meaning to English pronouns.

<i>atyenhe</i>	my/mine	<i>anwerne-kenhe</i>	our/ours
<i>ngkwinhe</i>	your/yours (sing.)	<i>arrekatherrenhe</i>	your/yours (plural)
<i>ikwerenhe</i>	his/her/hers/its	<i>itne-kenhe</i>	their/theirs



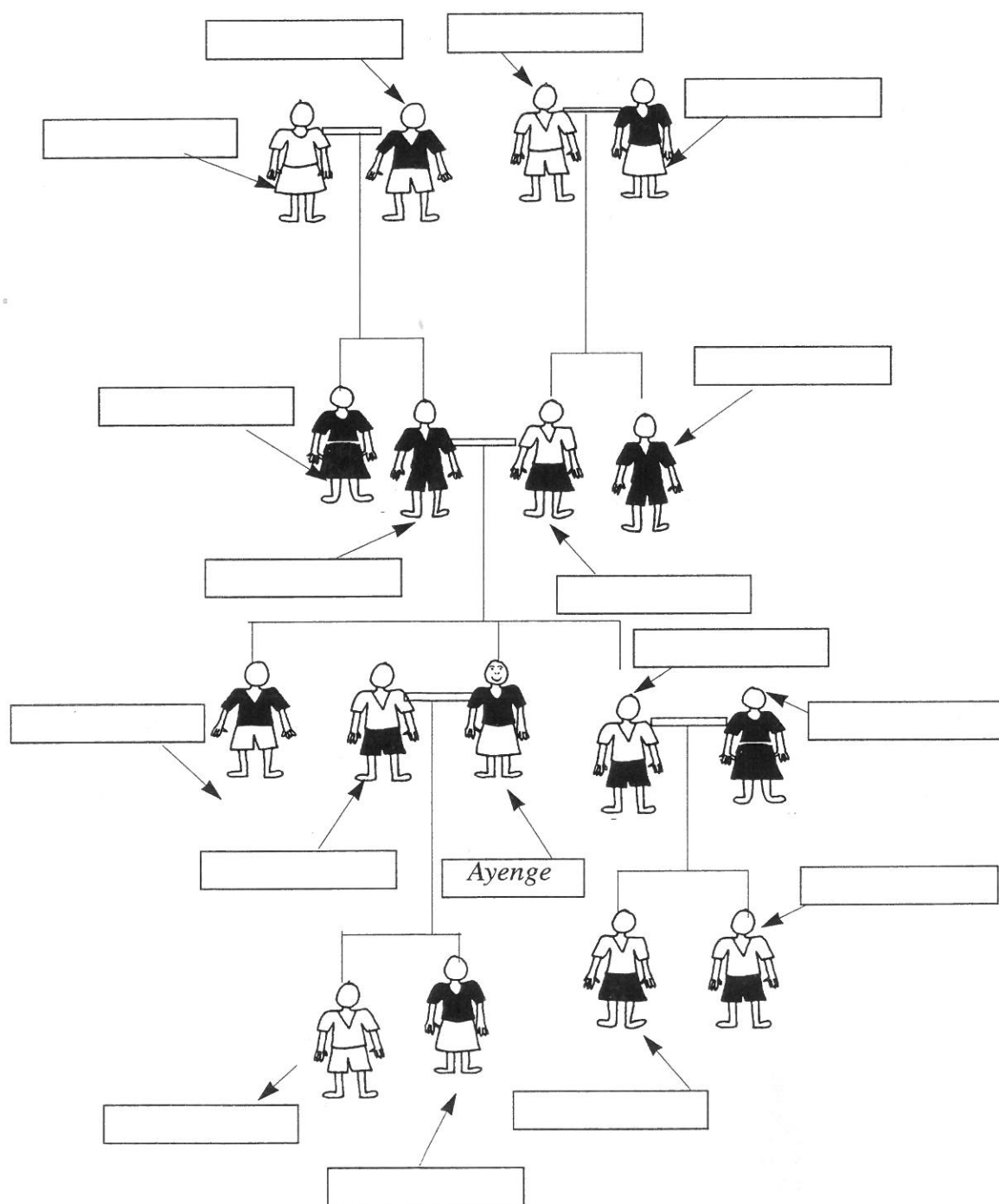
Your Activity Ideas

Vocab list

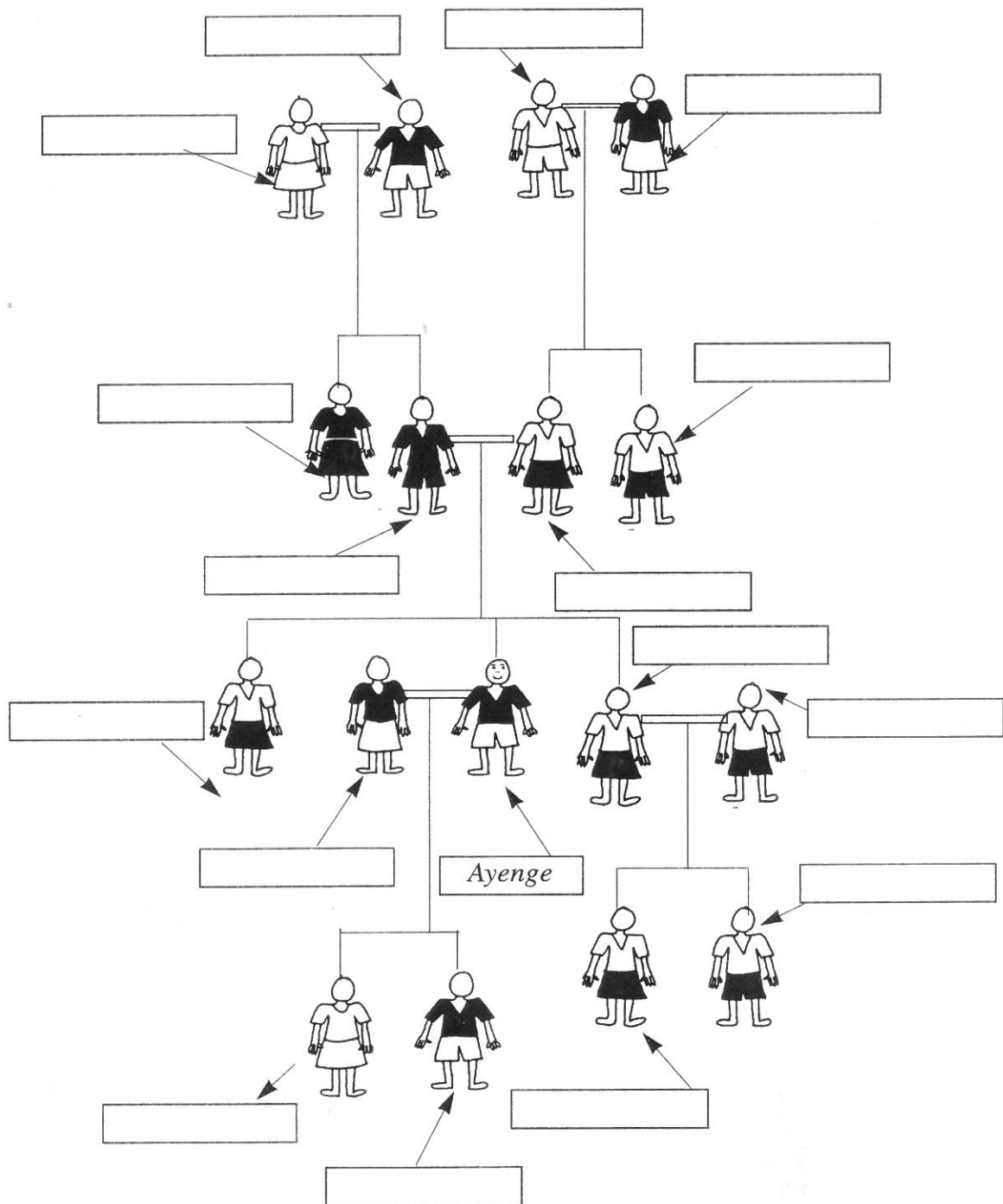
<i>meye</i>	mother/mother's sister	<i>akngeye</i>	father/father's brother
<i>ampe</i>	child	<i>kake</i>	elder brother
<i>yaye</i>	elder sister	<i>atyeye</i>	younger brother/sister
<i>arrange</i>	father's father	<i>atyemeye</i>	mother's father
<i>aperle</i>	father's mother	<i>ipmenhe</i>	mother's mother
<i>anewe</i>	spouse	<i>apmarle</i>	mother's brother
<i>awenhe</i>	father's sister	<i>atyenge</i>	my/mine
<i>artweye</i>	family	<i>areme</i>	look/see
<i>mpwareme</i>	do		



Family Tree — Ayenge is female



Family tree - Ayenge is male



Activity I

Pre-listening task:

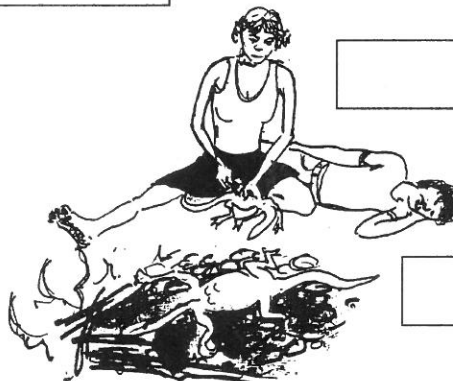
Use your dictionary to find out the meaning of the following words:

<i>atyenge</i>	_____
<i>the</i>	_____
<i>atyemeye</i>	_____
<i>akngeye</i>	_____
<i>areme</i>	_____
<i>aneme</i>	_____
<i>angkeme</i>	_____
<i>mpwareme</i>	_____
<i>ankwe inteme</i>	_____

Listen to Tapescript 5. Write the names of the family members in the correct boxes for Picture 1 and Picture 2.

Picture 1.



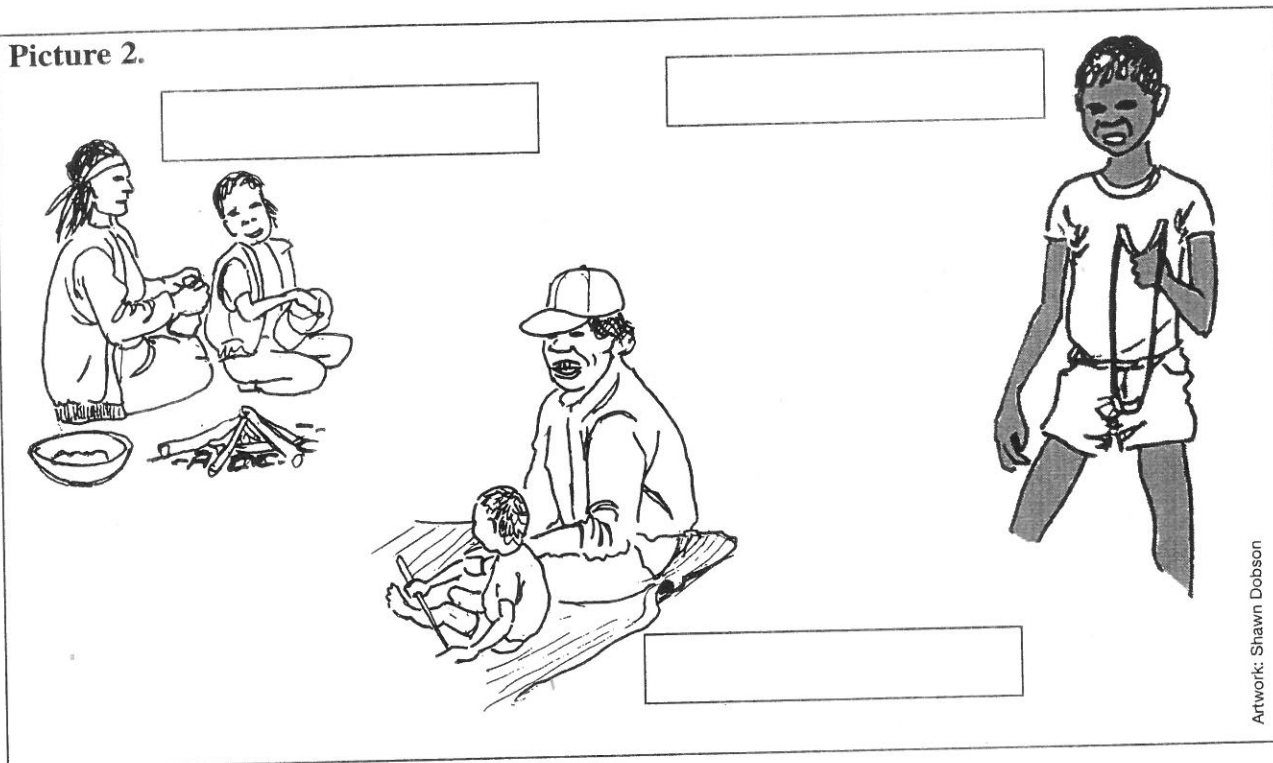






Artwork: Shawn Dobson

Picture 2.



Artwork: Shawn Dobson

Activity 2

Listen again to the description of the family. As you listen write in the missing words.

Picture 1

Missing words:

irrtuarte

mpwareme

meye

aneme

artweye

Arritnye atyenhe Doris. Ayenge Mparntwele _____. Nhenhe atyenge
_____. The _____ atyenhe areme. Re alewatyerre iteme.
Atyeyele impatye _____. Atyemeyele _____
mpwareme. Akngeye ankwe inteme.

Picture 2

Missing words:

mpwareme

akngeye

ayenge

atyenge

ampe

Arritnye atyenhe Tom. _____ Ltyentye Apurtele aneme. Yanhe
_____ artweye. The _____ atyenhe areme. Re angkeme.
_____ aneme. Meyele tampe _____. Atyeye akarelheme.



Activity 3

Jumbled texts. Students work in pairs.

Here are two separate descriptions that have been mixed up. First listen to both Text 1 and Text 2 and decide which sentences go with which text. Put a 1 or 2 in each box.

A. Nhenhe atyenge artweye. The meye atyenhe areme.

☐

B. Re alewatyerre iteme. Atyeyele impatye mpwareme.

☐

C. Arritnye atyenhe Tom. Ayenge Ltyentye Apurtele aneme.

☐

D. Yanhe atyenge artweye. The atyemeye atyenhe areme.

☐

E. Re angkeme. Ampe aneme.

☐

F. Atyemeyele irrtuarte mpwareme. Akngeye ankwe inteme.

☐

G. Arritnye atyenhe Doris. Ayenge Mparntwele aneme.

☐

H. Meyele tampe mpwareme. Atyeye akarelheme.

☐

Activity 4

Put the sentences in the correct order.

Text 1 _____

Text 2 _____

Now swap your answers with another pair to check.



Worksheet 3.13

Artweye

Pairwork

Find a partner.

Take it in turns to ask each other the questions.

Ask the following questions. Write your partner's answer in Arrernte.

Artweye mape-akerte

1. Arritnye ngkwinhe iwenhe? _____
2. Unte apmarle-akerte? _____
3. Unte awenhe-akerte? _____
4. Unte kake-akerte? _____
5. Arritnye ikwerenhe/itne-kenhe iwenhe? _____
6. Unte yaye-akerte? _____
7. Arritnye ikwerenhe/itne-kenhe iwenhe? _____
8. Unte atyeye-akerte? _____
9. Arritnye ikwerenhe/itne-kenhe iwenhe? _____



Pairwork

*Find a partner.**Take it in turns to ask each other the questions.*

1. Arritnye ngkwinhe iwenhe? _____
2. Meye ngkwinhe-kenhe arritnye iwenhe? _____
3. Akngeye ngkwinhe-kenhe arritnye iwenhe? _____
4. Aperle ngkwinhe-kenhe arritnye iwenhe? _____
5. Ipmenhe ngkwinhe-kenhe arritnye iwenhe? _____
6. Arrenge ngkwinhe-kenhe arritnye iwenhe? _____
7. Atyemeye ngkwinhe-kenhe arritnye iwenhe? _____
8. Kake ngkwinhe-kenhe arritnye iwenhe? _____
9. Atyeye ngkwinhe-kenhe arritnye iwenhe? _____
10. Yaye ngkwinhe-kenhe arritnye iwenhe? _____
11. Awenhe ngkwinhe-kenhe arritnye iwenhe? _____



Worksheet 3.15

Artweye

In Arrernte there are 2 words for the pronoun 'I'. The subject pronoun 'I' changes from '**ayenge**' to '**the**', if 'I' is doing the action or actions to someone or something else, for example:

Ayenge aneme.

I am sitting.

BUT

The kere areme.

I see the meat.

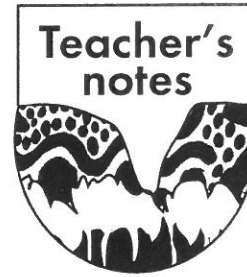
Here are some examples of verbs that use **the** and verbs that use **ayenge**:

the	ayenge
<i>mpwareme</i> (do)	<i>alheme</i> (go)
<i>areme</i> (see)	<i>inteme</i> (lie)
<i>aweme</i> (hear)	<i>aneme</i> (sit, be)
<i>iteme</i> (cook)	<i>tneme</i> (stand)

Activity 1

Choose the correct pronoun **the** or **ayenge** for each sentence below:

1. _____ *warrke mpwareme.*
2. *Aneme* _____ *apmerele.*
3. _____ *rlkerte inteme.*
4. _____ *aweme marle yanhe.*
5. _____ *tneme apurrke.*
6. *Areme* _____ *ampe kweke.*
7. *Alheme* _____ *Coles-werne.*
8. _____ *kere iteme.*

**Module 4a****Culture****Topic 4a****Arnernte country****General objectives****Learners will:**

- understand how Arnernte people relate to country through the four grandparents and birthplace
- understand how these relationships determine the stories, totems, dances and paintings that people are related to or own
- become aware of the importance of the relationship with country.

Suggested Activities**Discussion**

Talk with students of Aboriginal descent about the country that they and their family relate to or identify with. Students of non-Aboriginal descent can work with an Aboriginal partner. Students write about this country and do a drawing. Non-Aboriginal students may work with an Aboriginal partner and write about their partner's country.

Watch video

Choose a *Nganampa Anwernekenhe* video from the Recommended Resources. Watch and discuss the video. Students write a summary of the content of one program. Please note: the old man has passed away and permission may be needed before using these videos.

Pmere Country in Mind

Read Eli Rubuntja's text from *Pmere Country in Mind*, (Worksheet 4.1). The text is written in Western Arnernte. Students discuss their reactions to Eli's comments.

Visit sites with traditional owners

Please note: do not visit sites without the appropriate elders.

Emily or Jessie Gap: Suggested elders include Frankie Ansell or Maxwell Stuart.

Wild dog sites: Suggested elder is Thomas Stevens.

Students write a report.

Interview *Assessment activity

Students interview a traditional owner about their country. Write a questionnaire. Questions may include: Where were you born? Where was your mother born? Where was your father born? Where was your mother's mother born? Where was your mother's father born? Where was your father's mother born? Where was your father's father born?

Students should then present this information, perhaps giving a visual representation of the country on a map.



Excursion

- Go out bush to learn about painting up for ceremonies. Suggested people include: Vince Forrester, Doug Abbott or Agnes Abbott.
- Girls visit the Alukura Centre to talk about importance of birthplace. Boys talk with Doug Abbott or Thomas Stevens about the importance of relationship to country. Students write a report.

Read Arrernte Ayeye

Read 'The Story of the First Whiteman' by Willie Rice in *Arrernte Ayeye*.

Please note this material is restricted, permission may be needed before using some texts in *Arrernte Ayeye*. Teachers develop a reading comprehension worksheet.

Outstation visit

Organise a day trip or overnight camp at an outstation close to Alice Springs.



Your Activity Ideas

Recommended Resources

Arrernte Ayeye, Arrernte Stories (1986). Alice Springs: Yipirinya School Council and IAD.

Brooks, D. (1991) *The Arrernte Landscape. A guide to the dreaming tracks and sites of Alice Springs*. Alice Springs: IAD Press.

Green, J. (1988) *Pmere Country in Mind*. Arrernte Landscape Painters. Alice Springs: Tangentyere Council.

Videos

Nganampa Anwernekenhe Series 5, Program 1: *Wedgetail eagle dreaming* or Program 3: *Jessie and Emily Gap* IAD V 273 English subtitles.

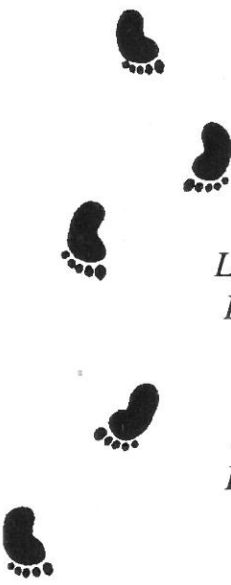
Nganampa Anwernekenhe Series 5 Program 5 *Emu fat dreaming at Jessie Gap* (IAD V277).
Sacred Sites IAD Library V 162



Worksheet 4.1

Arrernte country

Read how Eli Rubuntja talks about his country in Western Arrernte:



*Yenge antyeneme pmere nhanhe ipenhe iletyeke, pmere nhanhe
Anthepe nhenhe ipenhe.*

*Yenge irrutneme pmere yale aneme nhang family imankenge,
nwekenhe mapele irrelkng pate ntyarre tnekale.*

Itnekenhe kethele inteme yenge neme.

Lakenhe ngirre kwete irlpangkentye.


Family nwekenhe kngerrirreke, Arrernte ntyarre.

Arrernte mape nhale anetyarte, pmere nhale.

Itneke pmere kwete nekale.

Pmere knganentye kwete nhanhe.

*Lakenhe ngirre nwerne nerlanemele, arrkwelenye ntyarre ngirre,
nyentirremele ayeye angkerretyeke ilemele arlke.*



I want to tell the story from this country,
from *Anthepe* here in Alice Springs.
I'm here because the spirit of my ancestors rests here.
I'm in the country where they used to be, and their
memories are still here.
Our Arrernte family has got bigger.
The Arrernte people lived in this country and it's still their country.
It has always been a sacred place.
We're still living like our ancestors did, meeting together and telling stories.

Excerpt from:

Pmere Country in Mind. Arrernte Landscape Painters. p.2

**Module 4b****Language****Topic 4b****Apmere****General objectives**

Learners will be able to use Arreente to:

- ask for and give information
- ask for and give directions
- make arrangements and decisions
- write an opinion and a description
- listen to, read and write a poem, listen to a song
- read a letter
- communicate about events in the past

Suggested Activities**Wall mural**

Make a wall mural of the Alice Springs region. Label with place names and language boundaries.

Listening activity Tapescript 6

a) Put the following comprehension questions on the board:

1. Iwenheke itne alheme?
2. Nthenhe-werne itne alheme?
3. Itne-ame ayerrere, antekerre, ikngerre, altule apeke alheme?

- b) Students work in pairs to translate the questions before listening to the dialogue.
- c) Listen to the dialogue; as the students listen they write the answers to the questions. The students will need to listen a few times to comprehend the dialogue and be able to write the answers.
- d) Give out the written text of the dialogue at the end of the activity for students to check their answers.

Talk in pairs

Prepare the language needed to talk with a partner about a bush trip you went on: Where to? What for?

Organise a bush trip

Work in small groups. Prepare the language needed to:

- a) choose a place for a bush trip,
- b) give directions (north, south, east, west) on how to get there.

Directions game

Make two maps of the Alice Springs region. Map A has two place names missing and Map B has two other place names missing. Students work in pairs, one with Map A and the other with Map B. The aim is to obtain the missing information on their map by asking in Arrernte for the name of the place using direction terms as the clue.

'Anthwerrke' *Assessment activity

Read description of Emily Gap. Answer comprehension questions on Worksheet 4.2.

Write a description

Students choose a different place in the Alice Springs area and write a description.

Write an opinion

Students choose a favourite place out bush. Students write about the place and say why they like it. Teachers will need to model the language for expressing an opinion.

Poems and songs (Unte Nthenharenye Songbook)

- a) Read poems: *Apmere anwernekenhe* or *Impatye iwenhe*?

Read and draw a picture for one poem. Use a poem for scrambled sentences, sequencing, cloze, or dictation activities. Students write their own poem about: *Apmere anwernekenhe*.

- b) Song: *Unte nthenharenye*?

Students listen to the song and learn it. The text of the song can be used for cloze, sentence sequencing or dictation activities. Prepare a worksheet with the verses of the song mixed up. Students put the verses in order as they listen to the song.

Read a letter Worksheet 4.3

Read the letter. Do the worksheet activities. Write a letter about a trip to *Anthwerrke*.

Grammar Exercise

Introduce past tense verb ending: verb stem + *ke*. Worksheet 4.3

Introduce the verb *irreme*. Worksheet 4.3

Introduce the suffix *-akerte* (having).



Your Activity Ideas

Vocab list

<i>ngkwinhe</i>	your	<i>irrare</i>	lonely
<i>nthakenhe</i>	how	<i>irreme</i>	become
<i>arrrpenhe</i>	other	<i>putye-arenye</i>	from the bush
<i>Anthwerrke</i>	Emily Gap	<i>ikngerre</i>	east
<i>iparrpaye!</i>	hurry up!	<i>kwatye iperte</i>	waterhole
<i>atningke</i>	many	<i>kwatyeke irrpeme</i>	go for a swim
<i>impene anthurre</i>	favourite	<i>arne</i>	tree
<i>ameke-ameke</i>	sacred site	<i>apere</i>	river red gum
<i>apwerte antherrtie</i>	rocky cliff/hill	<i>utyerrke</i>	wild fig
<i>-akerte</i>	having something	<i>artetye</i>	mulga
<i>atwakeye</i>	wild orange		
<i>tyape</i>	witchetty grubs		

English translations

Emily Gap (Worksheet 4.2)

This place is Emily Gap. It is a waterhole. The rocky cliffs are high. There are many trees at Emily Gap - river red gums, wild orange, fig trees and mulgas.

Dear older brother, (Worksheet 4.3)

Are you well? I'm well. I was thinking of you. Are you becoming lonely? We went to Emily Gap with your younger brother. He saw bush food. He ate witchetty grubs. Then we came home.

OK see you later, Doris

Recommended Resources

Arrernte Curriculum Project (1993) *Unte Nthenharenye? Where do you come from?* (book and cassette) Alice Springs: IAD Press.



Worksheet 4.2

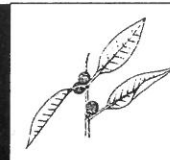
Apmere

Activity 1

Read the following text:



Anthwerrke



Nhenhe apmere Anthwerrke. Kwatye iperte nhenhe.
Apwerte antherrtye akertne anthurre. Arne atningke
Anthwerrkele aneme - apere, atwakeye, utyerrke,
artetye.



Activity 2

Answer the following questions:

1. *Apmere nhenhe arritnye iwenhe?*

2. *Kwatye iperte nhenhe?*



3. *Apwerte nhenhe akertne?*

4. *Arne urrpetye arritnye iwenhe?*



Worksheet 4.3 Apmere

Activity 1

Quickly read this letter. Try to guess the meaning of the words that you don't understand.

Discuss the meanings with a partner. Use the dictionary to check the meanings.

Werte kake!

Unte mwarre? Ayenge mwarre. Unte
irrare-irreme? Anwerne Anthwerrke-
werne alheke atyeye ngkwinhe-akerte. Re
merne putye-arenye areke. Re tyape
arlkweke.
Kele anwerne apetyalpeke.

Kele urreke aretyenhenge,
Doris

Activity 2

*To put verbs in the past tense the stem remains the same and the ending **ke** is added:*

Present		Past	
<i>alheme</i>	go	<i>alheke</i>	went
<i>areme</i>	see	<i>areke</i>	saw
<i>arlkweme</i>	eat	<i>arlkwe</i> _____	ate
<i>apetyalpeme</i>	return	<i>apetyalpe</i> _____	returned

*Underline all the **verbs** in the past tense in the letter.*



Worksheet 4.3 Apmere

Activity 3

Read the following passage. Then re-write it in the present tense

Anwerne Anthwerrke-werne alheke atyeye ngkwinhe-akerte. Re merne putye-arenye areke. Re tyape arlkweke. Kele anwerne apetyalpeke.

Note:

Word-building: Compound verbs

In Arrernte new verbs may be made by adding *irreme* to a nominal. The verb *irreme* means 'become' and when added to word X it means to 'become X'.

Here are some examples:

irrare-irreme
rlkerte-irreme
arelhe-irreme

become lonely
become sick
become a woman

apurrke-irreme
mwarre-irreme
artwe-irreme

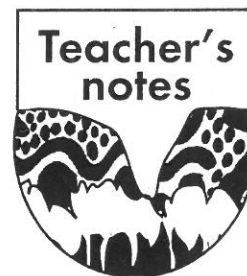
become tired
become better
become a man





Module 5a

Culture



Topic 5a

Law and culture still strong

General Objectives

Learners will:

- explore the parallel between rules in their own home environment and community laws
- explore contemporary Aboriginal law, land and culture issues
- explore the differences between Aboriginal and non-Aboriginal law and culture
- understand the conflict between non-Aboriginal law and tribal punishment

Suggested Activities

Discussion

Discuss the ideas of respect, responsibility and the expectations of appropriate behaviour at home and in the community. Focus on the need for all societies to have laws in order to function. Compare with Aboriginal law and respect for country. Emphasise that Aboriginal law is constant, it has been there from the beginning and is unchanging, whereas non-Aboriginal law is more fluid and adapts to the changing needs of society.

Read traditional stories

Read a traditional story from the Recommended Resources. Discuss the themes or morals in the story and how the story reinforces 'rules' eg: sharing, respect for elders and respect for country. Students choose one story to read in detail and write a book review.

Cultural comparison

Discuss as a group:

- the differences between Aboriginal and non-Aboriginal law and culture
- how differences also exist between Aboriginal people in different places, e.g. out bush and in towns and cities
- the different roles and responsibilities at different stages in life, from birth through teens, initiation, marriage, childbirth, and middle age to old age.

Compare Aboriginal and non-Aboriginal life style. What are the differences?

Worksheet 5.1

Video

1. Watch *Nganampa Anwernekenhe* Series 5 Program 2. Worksheet 5.2

Please note: The old man has passed away, permission may be needed before showing this video.

2. *Babakiueria*

Watch and discuss the video.

Why is it funny? What are the contradictions?



Women's Law

Read the article *Women's Law and Culture Still Strong* and answer the questions.
Worksheet 5.3

Discussion

Discuss the impact of colonisation on traditional law and culture. Students write about how they would have felt if they had experienced the first wave of colonisation and had new culture and laws imposed upon them.

Aboriginal customary law

Invite an Aboriginal elder in as a guest speaker to explain some aspects of customary law. Explore the conflict between tribal law and traditional practices and the criminal justice system.

Use case studies in *Aboriginal Law and Justice: case studies in just outcomes*. In particular look at the Neil Inkamala case (p. 23) and the Wilson Jagamara Walker case (p. 26) which focus on customary practice and payback. Also read the preliminary Background section (p. 19).

In each case ask the students to discuss their reactions to the cases and write their responses.

* Assessment activity

Ask a guest speaker from Central Australian Aboriginal Legal Aid Service to come and discuss the conflict between the two justice systems. Take notes and write a report.

Visit the Alice Springs Court and watch a case which involves an Aboriginal person who does not speak fluent English. Organise through CAALAS.

What are the problems?

Discuss the role of the Aboriginal language interpreter if there was one.

What are the difficulties for an Aboriginal language speaker in court if there is no interpreter?



Your Activity Ideas

A large empty rectangular box for writing activity ideas.



Recommended Resources

Aldous, J. (1996) *Aboriginal Law and Justice: case studies in just outcomes*. Melbourne: VCTA Publishing, MacMillan Education.

Harmsen, J. *You gave us the dreaming: Aboriginal law and Catholic law. Changing religious identities of Arrernte people at Charles Creek, Arltunga and Santa Teresa in Central Australia 1936 - 1991*. Nijmegen: Centre for Pacific Studies.

Land Rights News (June 1997: p. 8): 'Women's Law and Culture Still Strong'.

The use of customary law in the criminal justice system. Aborigines and the law: customary law in Australia. IAD Library Vertical File 7124

Videos:

A Warlpiri Fire Ceremony IAD Library V 487

Babakiueria (1987) Video ABC Australia 30 mins IAD Library V 51

Exile and the Kingdom. Ngurin Aboriginal Corporation. Film Australia. 2 videos, 55 mins each

Nganampa Anwernekenhe Series 5 Program 2. IAD Library V 273. Harold Ross talks about the importance of Emily Gap and Jessie Gap.

Stories:

Berndt, C. and R. Meeks (1987) *Pheasant and Kingfisher*. NSW: Ashton Scholastic.

Coulthard, T., et.al. (1987) *Moon Man*. Ab'l Australia Reading 2. Sydney: Harcourt Brace Janovich.

Coulthard, T., et.al. (1987) *Yulu's Coal*. Ab'l Australia Reading 2. Sydney: Harcourt Brace Janovich.

Dolumyu, J., H. Sandaloo and P. Lofts (1987) *The bat and the crocodile*. Sydney: Ashton Scholastic.

Lajamanu School and P. Lofts (1987) *Warnayarra the rainbow snake*. Sydney: Ashton Scholastic.

Lippo, A. and P. Lofts (1987) *The kangaroo and the porpoise*. Sydney: Ashton Scholastic.

Lirrmiyarri, G.M.M. and P. Lofts (1987) *How the kangaroos got their tails*. Sydney: Ashton Scholastic.

Mowaljarlai, D. and P. Lofts (1984) *When the snake bites the sun*. Sydney: Ashton Scholastic.

O'Brien, M.L. (1992) *Why the emu can't fly*. WA: Fremantle Arts Press.

O'Brien, M.L. (1992) *The kangaroos who wanted to be people*. WA: Fremantle Arts Press.

O'Brien, M.L. (1992) *How the crows became black*. WA: Fremantle Arts Press.

Sharpe, E. and J. Inkamala (1988) *The Rainbow Serpent*. Yipirinya School Council.

Utemorrah, D. and P. Lofts (1983) *Dunbi the owl*. Sydney: Ashton Scholastic.



Worksheet 5.1

Law and culture still strong

Discuss as a class the differences between Aboriginal and non-Aboriginal cultures at different stages of life. For example different child-rearing practices, marriage rules, extended families and attitudes to old people

Work in pairs to list the differences on the table below.

	Aboriginal	Non-Aboriginal
Babies		
Toddlers		
Childhood		
Teenagers		
Marriage		
Family		
Older people		



Worksheet 5.2

Law and culture still strong

Watch *Nganampa Anwernekenhe* (Series 5, Program 2)

Answer the following questions:

1. Who are some of the traditional owners of Emily Gap?

2. Where is the old man's country?

3. What is the Dreaming for Jessie Gap?

4. What is the Dreaming for Emily Gap?

5. Was Emily Gap an important meeting place?



Worksheet 5.2

Law and culture still strong

What happened there?

The word for the television station *Imparja* comes from the Arrernte word *impatye* meaning tracks. *Impatye* are important at Emily and Jessie Gap because traditionally people were forbidden to walk freely there. If you were to walk there you had to follow the first footsteps or tracks. If people walked around freely they were severely punished.

6. What was the law at Emily and Jessie Gap?

7. Does this law still apply today? (If you don't know, ask traditional owners.)

8. Were visitors allowed through Heavitree Gap in the old days?



Women's Law and Culture still strong

Many Aboriginal women were unable to attend a Central Land Council Law and Culture meeting at Ltyentye Apurte because they were unable to obtain transport assistance due to funding cuts.

Aboriginal women have appealed to ATSIC to continue funding women's law and culture meetings.

Funding has already been reduced and the women fear further cuts could put an end to the gatherings.

This year's annual Women's Law and Culture Meeting, beginning on May 5, was hosted for the first time by Arrernte women at Keringke Rockhole, near Ltyentye Apurte (Santa Teresa), 80km south east of Alice Springs.

Reduced funding meant that many women wishing to attend were unable to obtain transport assistance. However about 250 women from throughout Central Australia attended.

Communities with representatives at the meeting included Alice Springs, Ltyentye Apurte (Santa Teresa), Tennant Creek, Central Mt Wedge, Papunya, Mt Liebig, Kintore, Yuendumu, Lajamanu, Wallace Rockhole, Mutitjulu, Docker River and Pukatja (Ernabella).

During the meeting,

senior Arrernte hosts joined others in calling for officials to recognise the gatherings are vital to keeping Aboriginal culture strong.

Speaking in Arrernte, host Agnes Abbott Perrurle said: "It is really important that we teach our younger ones so that if we pass away they can then hold the knowledge. That's why we keep on teaching the younger generation."

*(Impene anthurrlarle
anwerne-kenhe ampe
ingkernenye ingkernenye
mape anwerne
akaltyerlantheyeke
anwerne apeke
uyirrerlenge itne anemarle
atnyenetyenhe.*

*Alakenhekarle anwerne
ampe ingkernenye mape
akaltyerlantheme.)*

Agnes Palmer, who also attended the meeting said: "If the funding finishes for this, what will all the Aboriginal women have without this?"

"Without this we don't feel proud and happy to be

Aboriginal mothers and grandmothers and to be able to be placed in a position to hand down all these things so that other younger generations can come in and feel a part of it, and feel good to be part of it.

"If this finishes I know it will hurt me right down to my spirit as an Aboriginal woman and as a mother."

"For me it's a privilege and an honour to be part of this because it's for all Aboriginal women and if this continues it will be an honour for all other Aboriginal women who don't take part to be a part of it so that it's there."

Veronica Dobson echoed Agnes Palmer's worries.

"We must keep on talking strongly to the Government to keep getting funds to hold meetings like this so that we can teach the younger generations," she said.

"They will know about their ancestors, and be happy knowing that they

can always learn about the culture.

"They must all come together for cultural meetings and hold awelye ceremonies like this - here in this place and in other places as well.

"All your young ones must learn these things so they can hold our culture really strong forever. We mustn't lose the knowledge of our old people - if they pass away they mustn't take the knowledge with them and leave us without it.

"We must hold onto this knowledge so that we will not be left in ignorance. We should remember that we belong to this country. We belong to this land. All the children in the future must learn about awelye ceremonies like this - they mustn't think they're white and be ignorant like white people - they've got to learn."

(Anwerne rlterrke akwete-irremele angketyeke, government-eke arlke apwerte inerltanetyeke, arne alakenhe renhe atnyenerltanetyeke, ampe ingkernenye mape akaltyerlanthetyeke, itne apekarle arrwekelenye

anwerneke-artweye iterlaremele nheng arne alakenhe itneke akaltyirretyeke akangkentye anthurre apetyewarreyenheke. Itne apurtirretyeke ingkerre awelye alakenhe renharle atnyenemenge ampere nhenhele arlke, ampere arrpenhelareye arlke itne atnyenke, arne alakenhe itnenhe renhe. Ampe anwernekenhe ingkernenye mape itne ingkerre anthurre akaltyirretyeke rlterrke akwetarle arne renhe itnenhe atnyenerlanetyenhe-werne-atheke. Aparlpileketyenge anwerneke-artweye ampwampwe mape nhenge uyirremenge arne alakenhe renhe itne akngetyenge itnekenge, anwerne akurtne aneketyenge. Anwarnarle ampere nhenhe renhe ikwerarenye, itne iterlaretyeke alakenhe. Ahelhe nhenhe-arenye rarle itne. Mperlkere akwele iterreme nhenge urlekare-irretyale, akaltyirretyeke, awelye alakenheke, ingkerreke anthurre ampe ingkernenye mape.)

Rain, cold weather and the uncertainty over funding of future Women's Law and Culture meetings

did not dampen the spirits of the participants.

Agnes Abbott said: "We are really happy that all the women have come from different places to our country here. It's Arrernte land. We are really pleased. I'm really happy to see the ladies here."

(Anwerne akangkeme anthurre arelhe ingkerrekarle ampere arrpanenhenge apetyeke ampere anwerne-kenhe ahelhe-werne. Arrernte mape-kenhe ahelhele. Anwerne akangkeme anthurre. I'm really happy to see the ladies here.)

Myra Hayes added: "The bosses for awelye ceremonies from many different places have all come here and they are performing their awelye ceremonies in the Arrernte ceremonial ground."

(Apmere arrpanenhenyete, awelyeke-artweye mape kene apetyewarreke, awelye itne-kenhe itne imernte arrkenilemele ring Arrernte-kenhelarle.)

Land Rights News - June 1997



Worksheet 5.3

Law and culture still strong

Read 'Women's Law and Culture Still Strong' from Land Rights News.

Answer the following questions:

1. What is the main point of the article?

Circle the correct answer:

- a. To profile Agnes Abbott's life.
- b. To describe the women's ceremonies.
- c. To emphasise the importance of continued for women's law and culture meetings.

2. Why are these meetings vital for keeping Aboriginal law and culture strong?

3. Veronica Dobson says something must happen before all the old people pass away.

What is this?

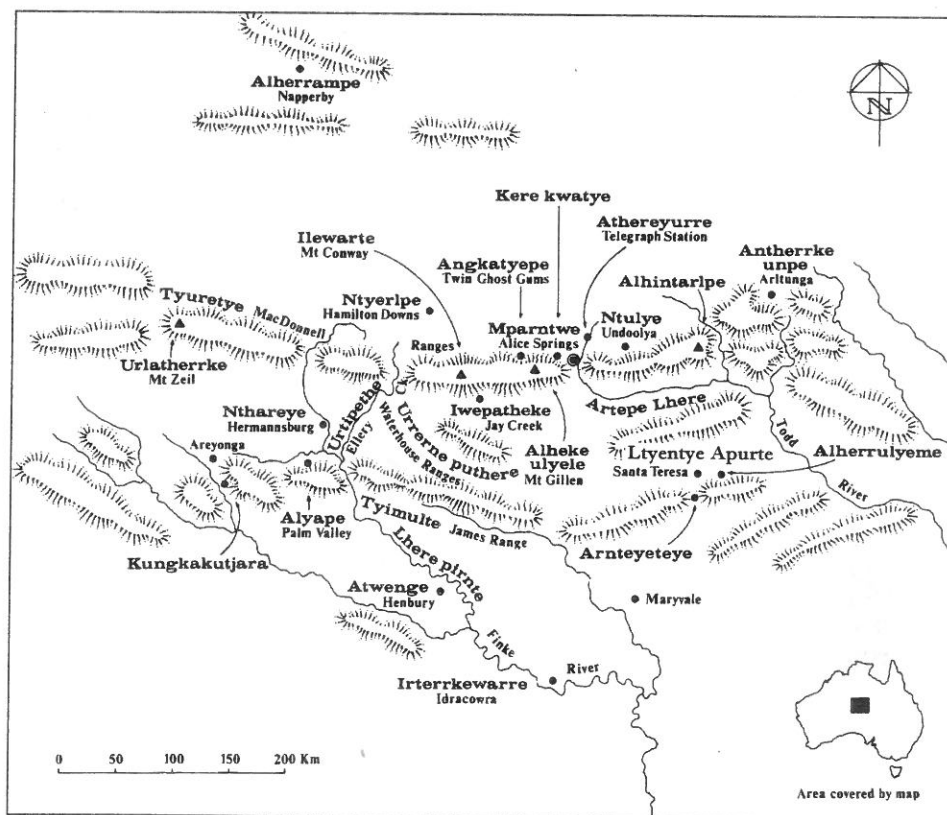


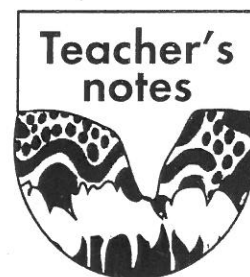
Worksheet 5.3

Law and culture still strong

4. Who performed the *awelye* ceremonies?

5. In paragraph 5 the communities represented are listed. Can you name the languages spoken in some of these communities?



**Module 5b****Language****Topic 5b****Altyerre****General Objectives**

Learners will be able to use Arrernte to:

- listen for specific information
- talk appropriately about sacred sites
- read for the gist
- create a short play
- use dictionary skills

Suggested Activities**Ayepe-arenye story**

Only visit sites with the appropriate elders as consultants.

- Listen to Tapescript 7. Do Worksheet 5.4. Use English to discuss the caterpillar story and why Emily Gap is a sacred site.
- Watch *Intelyape-lyape Akaltye Project* video - Tape 3, Segment 2 and 3.
- Visit Emily Gap. Students learn the appropriate rules and behaviour for that place and who the proper people are to ask about the stories.
- Visit Barrett Drive to see the site where the tail was cut off the line of caterpillars travelling towards Emily Gap. Suggested appropriate people include: Thomas Stevens, Frankie Stevens, Myra Hayes, Rosie Ferber, Bob Stuart or Doris Renehan.

- *** Assessment activity**

Read *Ayepe-arenye* text. Students retell story. Students act out story, either write a short play or mime the events in the caterpillar story with a narrator. Worksheet 5.5.

Excursion to Jessie Gap

Divide class into a girls' group and a boys' group.

Girls go with the women to where the birthing place used to be. Suggested appropriate women include Sabella Turner, Veronica Dobson and Rosalie Riley.

Boys go with men to hear men's stories for the area. Suggested appropriate men include Rupert Maxwell Stuart or Frankie Ansell.

Life cycle chart for males and females

Look at the names given for males and females at different stages in the life cycle. Ask students to talk about the different ages of people in their family. Are there different rules and behaviour expected of people at different ages? Do Worksheet 5.6. Practise pronouncing the Arrernte names for different ages.



Crawling Baby Boy Story

Read the story for the gist. This means asking the students to understand the story by guessing the meaning of unknown words from the context. Only use a dictionary after reading for the gist. Worksheet 5.7.

Grammar Exercises

- Introduce *nhenhe* - this/here, *yanhe* - that/there (short distance), *nhakwe* - that/there (further distance).
- Introduce ways of asking questions in Arrernte. Worksheet 5.4.
- Practise using the suffixes - *kenhe* and -*akerte*. Worksheet 5.4.
- Introduce simple object pronouns in Arrernte that are similar in meaning to the English object pronouns. Object pronouns are the ones whom the action is being done to.

<i>ayenge</i>	me	<i>anwernenhe</i>	us
<i>ngenhe</i>	you (sing.)	<i>arrenhantherre</i>	you (plural)
<i>renhe</i>	him/her/it	<i>itnenhe</i>	them

- Punctuation exercise. Use English punctuation terms full stop, comma, capital letter and quotation marks. Worksheet 5.8.

English translations

The Ayepe-arenye Story (Worksheet 5.5)

A long time ago *ayepe-arenye* caterpillars lived on the dreaming tracks. The *ayepe-arenye* created the country, hills and water holes. The *ayepe-arenye* lived and hunted around this area for a long, long time following along the MacDonnell Ranges towards Emily Gap.

There were three caterpillars involved, the *ayepe-arenye*, *ntyarlke* and the *utnerrengatye*. They can still be found today, living on tarvine, pigweed, and the emu bush.



Life cycle terms (Worksheet 5.6)

- 1 tiny baby
- 2 crawling baby
- 3 walking baby
- 4 young boy
- 5 young man
- 6 middle aged man
- 7 older middle aged man
- 8 old man

The Crawling Baby Boy (Worksheet 5.7)

One day a man went hunting. "Woman! Look after this baby carefully" he said. The woman said "Little baby! Crawl towards the water. I'm going for bush tucker". The baby crawled towards the water with prickles in its feet. The child drank the water. A snake bit him.

His mother came back. She cooked the goanna. Then she saw the snake tracks. The baby was not alive, he was dead. She beat herself. Her husband came and saw what had happened. He got very angry and then speared his wife. He buried the child, then threw his wife on the fire.



Your Activity Ideas



Vocab list

<i>arlte</i>	day
<i>anyente</i>	one
<i>rlkele alheme</i>	hunt (<i>lit.</i> go along in the wind; hunters stay downwind of their prey)
<i>mwantye</i>	carefully
<i>arnte-arnte-areme</i>	look after
<i>artnerre-akeme</i>	crawl
<i>untheme</i>	look for
<i>ingke</i>	foot
<i>lyeke</i>	prickle
<i>antyweme</i>	drink
<i>apmwe</i>	snake
<i>uthneme</i>	bite
<i>apetye-alpeme</i>	come back
<i>iteme</i>	cook
<i>anteme</i>	then
<i>itethe</i>	alive
<i>atantheme</i>	poke/pierce
<i>altyerrengge</i>	in the dreaming
<i>ikwerenhe</i>	his/her/it
<i>apmere ahelhe</i>	country
<i>apwerte</i>	hill
<i>kwatye iperte</i>	water hole
<i>arlke</i>	also
<i>untheme arrurle-arrurle</i>	hunt for awhile
<i>ameke-ameke</i>	sacred site

Recommended Resources

Brooks, D. (1991) *The Arrernte Landscape. A guide to the Dreaming tracks and sites of Alice Springs.* Alice Springs: IAD Press.

Heffernan, M. (1989) *The Crawling Baby Boy. Ampe urreye artnerrentye akweke akerte.* Alice Springs: Yipirinya School Council

Intelyape-lyape Akaltie Project video - Tape 3, Segment 2 and 3. Caterpillar life cycle (4 mins.), Ayepe-arenye hunting (3mins.).

Caterpillar Dreaming Video, BRACS

Yipirinya School has a series of simple books written in Central Arrernte which tell the Wild Dog dreaming story for Alice Springs. These may be useful resources. Permission to use these stories will have to be negotiated through Thomas Stevens and his family, and Yipirinya School.

Worksheet 5.4

Altyerre

Activity 1

Listen to Tapescript 7

Now answer the following questions in English:

1. What place are they talking about? _____
2. Is this place a sacred site? _____

Activity 2

In this dialogue the endings *-kenhe* and *-akerte* are used.

Read the dialogue and underline the endings. Discuss the possible meaning of these endings with a partner.

Ampe: Meye, angwenhele ayeye apmere nhenhe-akerte ileme.

Meye: The. Apmere Anthwerrke aperle atyenhe areye-kenhe.

Yaye: Meye apmere nhenhe impene artweke arelheke apeke?

Ampe: Yaye, iwenhe ayeye apmere Anthwerrke-akerte?

Meye: Apmere Anthwerrke ayeye-arenye aknganentye.

Yaye: Ayekaye! Ayenge akutne apmere nhenhe ameke-amekeke.

Both endings have a related meaning.

The ending *-kenhe* is like the apostrophe s ('s) in English (eg the boy's dog - the dog belonging to the boy). When the ending *-kenhe* is used it indicates that the object or person belongs to someone or something.

Arelhe-kenhe kere.

The woman's meat.

Mwekarte artwe-kenhe.

The man's hat.



Worksheet 5.4

Altyerre

When the ending **-akerte** is added to a noun (object or person) it means someone or something having the object or person with them. It may be translated as 'with' 'having' or 'holding' something.

Artwe anewe-akerte.

The man has a wife.

Unte kwatye-akerte.

You've got water.

Re rlkerte-akerte.

He is sick. (having sickness)

Read the following sentences and choose the correct ending - **akerte** or **-kenhe** for each one:

1. Kake-_____ mwekarte?
2. Kake mwekarte-_____ ?
3. Re yaye atherre-_____ ?
4. Kwatye nhenhe artwe-_____ ?

Activity 3

Listen to Tapescript 7 again. As you listen fill in the missing words:

ayepe-arenye

apmere

nhenhe

ayenge

ayekaye

iwenhe

Ampe: Meye, angwenhele ayeye _____ nhenhe-akerte ileme.

Meye: _____. Apmere Anthwerrke aperle atyenhe areye-kenhe.

Yaye: Meye apmere _____ impene artweke arelheke apeke?

Ampe: Yaye, _____ ayeye apmere Anthwerrke-akerte?

Meye: Apmere Anthwerrke _____ aknganentye.

Yaye: _____! Ayenge akutne apmere nhenhe ameke-amekeke.



Activity 4

In this dialogue questions are formed using:

iwenhe - what

eg

Iwenhe merne nhenhe?

What's this food?

angwenhe - who

eg

Angwenhe yanhe?

Who's there?

apeke - indicating uncertainty and can be translated as 'maybe' or perhaps or 'as well as' and is used to form questions,

eg

Meye apmere nhenhe impene artweke arelheke apeke?

Is this place important to men and women too maybe?

Re apeke apetyeke?

Did he come perhaps?

Remember Arrernte has free word order. This means that iwenhe, angwenhe and apeke can be put at the beginning, middle or end of the sentence.

Choose the correct word *iwenhe*, *angwenhe* or *apeke* and complete the sentences below:

1. _____ ampe yanhe?
2. _____ merne yanhe?
3. Akngwelye yanhe akngerre akweke _____?
4. Apetyeme unte _____?
5. _____ yaye ngkwinhe?
6. Ampe yanhele _____ mpwareme?

Activity 5

Now write 3 sentences by yourself using *iwenhe*, *angwenhe* and *apeke*.

Worksheet 5.5 Altyerre

Ayepe-arenye

The word *ayepe-arenye* is often spelt in different ways. The word has the same meaning whether we see it in the name *Yeperenye* Shopping Centre or *Yipirinya* School.

The word means a type of caterpillar that lives on the tar vine:

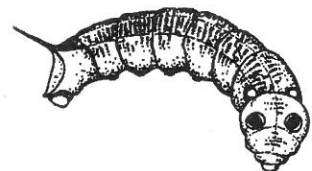
ayepe-arenye
tar vine-originating from

Activity 1

Read the *Ayepe-arenye* Story.

The following words will help you:

<i>altyerreng</i>	in the Dreaming
<i>ikwerenhe</i>	his/her/its
<i>apmere ahelhe</i>	country
<i>apwerte</i>	hill
<i>kwatye iperte</i>	water hole
<i>arlke</i>	also
<i>untheme arrurle-arrurle</i>	hunt for a while



Ayepe-arenye Ayeye

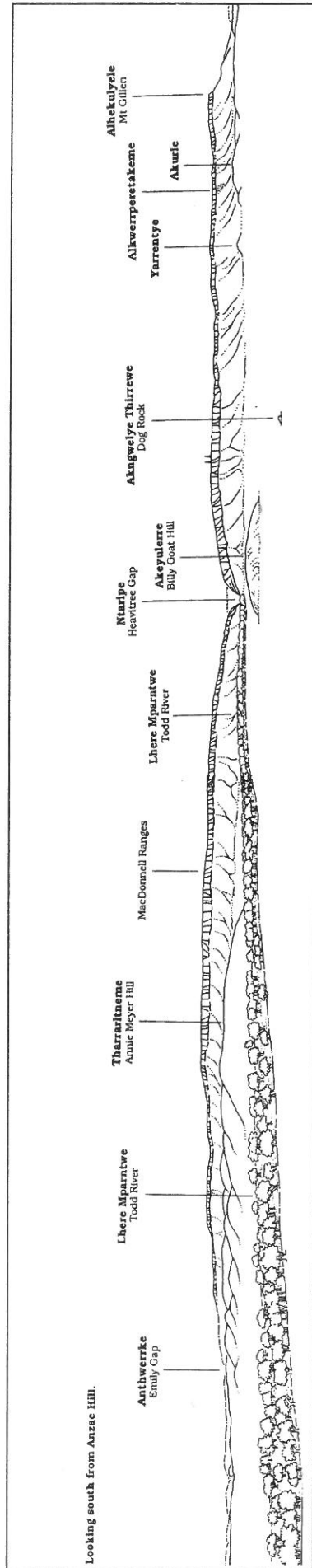
Altyerreng aneke ayepe-arenye apmere nhenhele. Ayepe-arenye nhenhe re apmere nhenhe ikwerenhele aneke apmere ahelhe, apwerte, kwatye iperte, arlke mpwaremele. Ayepe-arenye re apmere nhenhele untheke arrurle-arrurle re apwerte antherrtye nhenhe renhe apentemele Anthwerrke-werne.

Ayepe-arenye, ntyarlke utnerrengatye nhenhe itne ingkirreke apmere nhenhele akwete aneme lyete, ayepele, ulyawe, utnerrengale arlke.



Activity 2

Look at the map of the MacDonnell Ranges. Discuss the Caterpillar Dreaming sites.



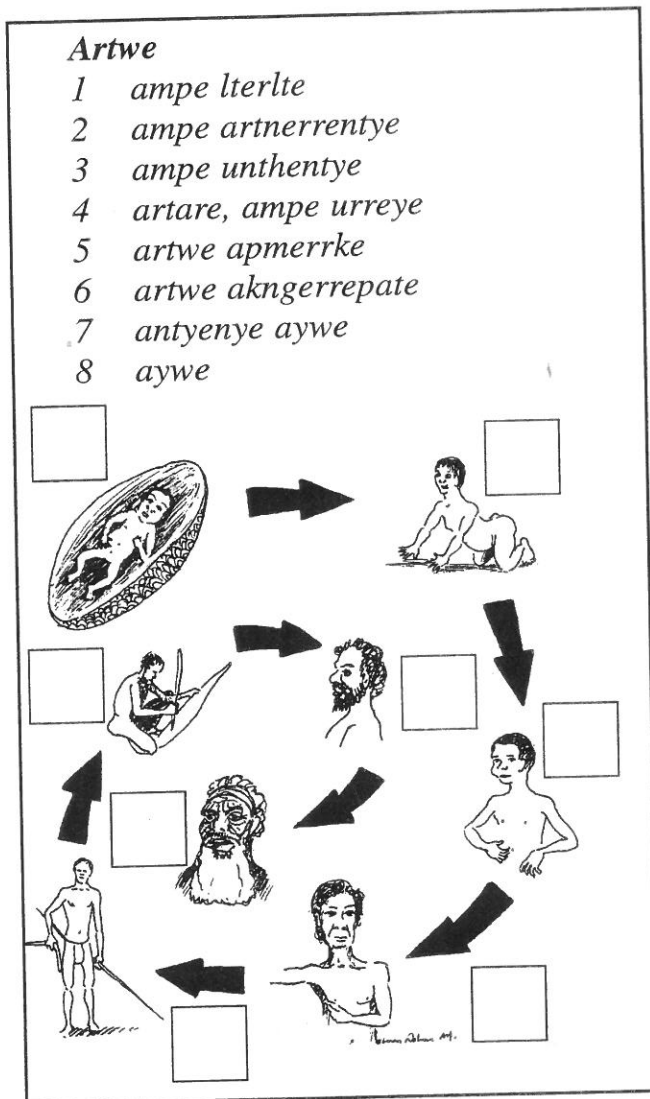
Worksheet 5.6 Altyerre

Activity 1

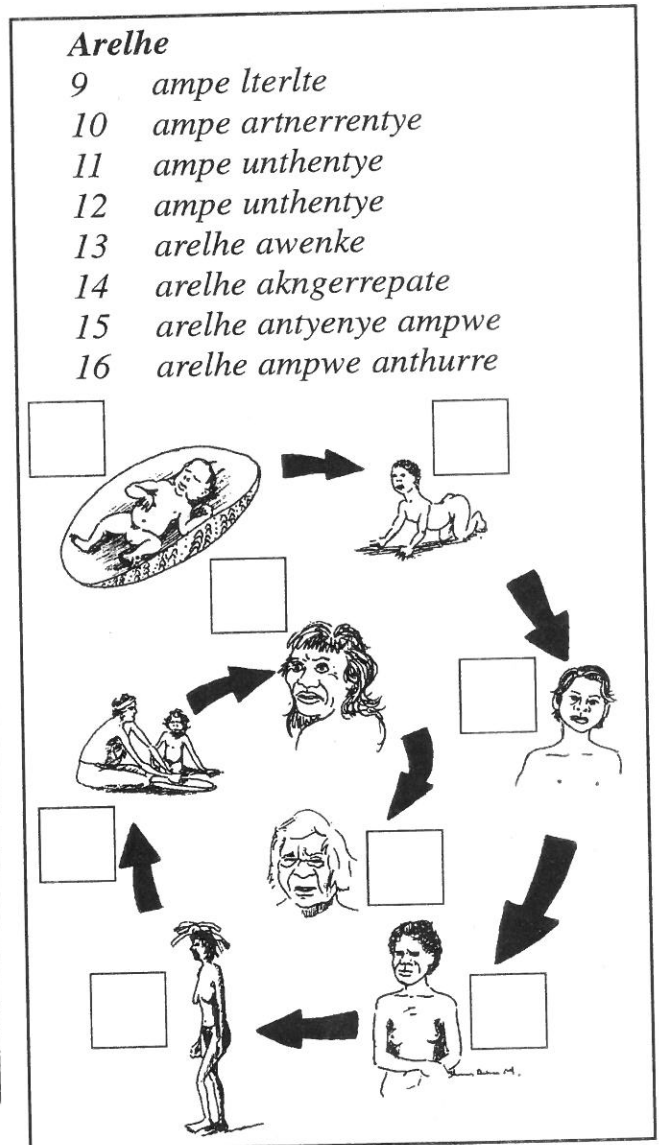
Read the names of the stages in the life cycle for both men and women.

Match the name with the corresponding picture.

Write the correct number in each box



Artwork Shawn Dobson



Activity 2

Match the Arrernte term with its English translation

Put the correct number in each box.

- ☐ young woman
- ☐ older middle aged woman
- ☐ old woman
- ☐ crawling baby
- ☐ walking baby
- ☐ young boy
- ☐ tiny baby
- ☐ crawling baby

- ☐ walking baby
- ☐ young man
- ☐ middle aged man
- ☐ young girl
- ☐ tiny baby
- ☐ middle aged woman
- ☐ older middle aged man
- ☐ old man



Activity 1

Read the following story.

Ampe urreye akweke artnerrentye

*Arlte anyentele artwe
rlkele alheke.*

*"Arelhaye! Ampe
akweke mwantyele
arnte-arnte-aretyeke"
re ileke. Arelhele ileke*

"Ampe akwekaye!

*Kwatye-werne
artnerre-akaye.*

*Ayenge merneke
unthetyeke alheme".*

*Ampe akweke re
kwatye-werne
artnerre-akeke ingke
lyeke-akerte. Ampe
akwekele kwatye
antyweke. Apmwele
renhe uthneke.*

Meye apetye-alpeke.

Re alewatyerre iteke.

*Kele re apmwe
impatye anteme areke.*

*Ampe akweke itethe
anetyakenhe,*

ilwekarle. Re

atwelheke. Artwe

*anewe ikwerenhe
apetye-alpeke aremele
nthakenharle-irreke.*

Re ahe anthurre

aneke kele imernte

arelhe anewe

ikwerenhe irrtyartele

atantheke. Re ampe

akweke renhe arteke

kele imernte, arelhe

anewe ikwerenhe

urele itemele.

Adapted from:

Heffernan, M. (1989) *The Crawling Baby Boy*.

Ampe urreye artnerrentye akweke akerte.

Alice Springs: Yipirinya School Council

Worksheet 5.7

Altyerre

The following vocabulary will help you to read the story:

<i>arlte</i>	day
<i>anyente</i>	one
<i>rlkele alheme</i>	go hunting (lit. go along in the wind; hunters stay downwind of their prey)
<i>mwantye</i>	carefully
<i>arnte-arnte-areme</i>	look after
<i>artnerre-akeme</i>	crawl
<i>untheme</i>	look for
<i>ingke</i>	foot
<i>lyeke</i>	prickle
<i>antyweme</i>	drink
<i>apmwe</i>	snake
<i>uthneme</i>	bite
<i>apetye-alpeme</i>	come back
<i>iteme</i>	cook
<i>anteme</i>	then
<i>itethe</i>	alive
<i>atantheme</i>	poke/pierce

Activity 2

Do you understand the story? Discuss the answers to the comprehension questions in English:

1. What did the husband tell his wife to do?
2. What happened to the baby?
3. What did the husband do when he returned?

Activity 3

Work with a partner to try and write a translation of the story using the vocabulary list and the dictionary.



Activity 1

Read 'Ampe urreye akweke artnerrentye' again to refresh your memory.

ampe urreye akweke artnerrentye

*arlte anyentele artwe rlkele alheke arelhaye ampe akweke
mwantyele arnte-arnte-aretyeke re ileke arelhele ileke ampe
akwekaye,
kwatye-werne artnerre-akaye ayenge merneke unthetyeke
alheme ampe akweke re kwatye-werne artnerrakeke ingke
lyeke-akerte ampe akwekele kwatye antyweke apmwele renhe
uthneke meye
apetye-alpeke re alewatyerre iteke kele re apmwe impatye
anteme areke ampe akweke itethe anetyakenhe ilwekarle re
atwelheke artwe anewe ikwerenhe apetye-alpeke aremele
nthakenharle-irreke re ahe anthurre aneke kele imernte
arelhe anewe ikwerenhe irrtyartele atantheke re ampe akweke
renhe arteke kele imernte arelhe anewe ikwerenhe urele
itemele*

As you can see the punctuation is missing in the story and this makes it difficult to read.

Activity 2

Write the story again. Put in full stops, commas, capital letters and quotation marks (to show that someone is talking).

