

Inge Kral

0438526827

year **8**

Arrente



curriculum



INSTITUTE FOR ABORIGINAL DEVELOPMENT

Acknowledgements

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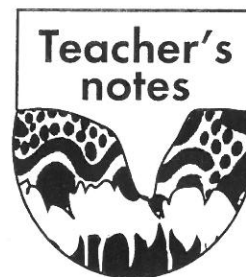
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Keeping language strong

General Objectives

Learners will gain:

- an appreciation of the richness of Australia's Aboriginal language heritage
- an understanding of language change and the history of Aboriginal languages since colonisation
- an awareness of how Aboriginal languages differ from English
- an understanding of the features of Aboriginal languages, in particular Arnernte
- an awareness of what can be done to keep Aboriginal languages strong

Suggested Activities

Arnernte Attitudes

Watch and discuss the video *Arnernte Attitudes* produced by the Intelyape-lyape Akaltje Project.

Read and discuss

Australia's Aboriginal Languages and Language Change
Worksheets 1.1 and 1.2

Aboriginal English in Alice Springs
Worksheet 1.3

Language Project * Assessment activity

Students work on a language project in pairs or small groups. Students find an Aboriginal relative or friend around town and record a few minutes of them speaking English. The objective is for students to identify words that may be Aboriginal English, Arnernte or another Aboriginal language. Students should try and write these words and find the meanings.

Keeping Language Strong

Students read the Keeping Language Strong interviews by Kwementyaye Buzzacott: Worksheet 1.4, or Margaret Heffernan: Worksheet 1.5.

Organise Guest Speakers and Visits

- Organise Aboriginal language workers from Yipirinya School, IAD or Batchelor College to talk about the importance of keeping Aboriginal languages strong and how they do this in their organisation.
- Visit IAD to see what the Aboriginal language workers, linguists and interpreters or



translators do. Visit Yipirinya School to see how the Aboriginal language programs operate.

- Visit CAAMA or Imparja to see what is being done to keep Aboriginal languages strong.

Read and discuss

Features of Aboriginal Languages

Worksheet 1.6

Kimberley Aboriginal Languages Teachers Handbook

This handbook is full of language activities that could be done throughout this Unit.
See Recommended Resources.

Research Project:

1. Choose 3 terms and write a definition for each:

Dialect

Multilingualism

Language change

Language maintenance

Language revival

Aboriginal English

Creole

Standard Australian English

OR

2. Work in small groups to do a project to show how Aboriginal languages are kept strong through the arts or in education. This project should be done after the visits to Aboriginal Organisations in Alice Springs.



Your Activity Ideas

A large rectangular box for writing activity ideas.



Recommended Resources

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

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.

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

Harkins, J. (1994) *Bridging two worlds*. Aboriginal English and crosscultural understanding. St. Lucia, Qld: University of Queensland Press.

Henderson, J. and V. Dobson (1994) *Eastern Arrernte*. In N. Thieberger and W. McGregor (eds) *Macquarie Aboriginal Words*. Macquarie University, Sydney: The Macquarie Library Pty Ltd.

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

Horton, D. (ed) (1994) *Encyclopaedia of Aboriginal Australia, Aboriginal and Torres Strait Islander history, society and culture*. Canberra: Aboriginal Studies Press.

Schmidt, A. (1993) *The loss of Australia's Aboriginal language heritage*. Canberra: Aboriginal Studies Press.

Senior Secondary Assessment Board of South Australia (1996) *Australia's Indigenous Languages*. South Australia: Wakefield Press.

Thieberger, N. and W. McGregor (eds) *Macquarie Aboriginal Words*. Macquarie University, Sydney: The Macquarie Library Pty Ltd.



Australia's Aboriginal Languages



When Europeans first came to Australia there were about 250 Aboriginal and Torres Strait Islander languages. Some of these had several varieties (or *dialects* of the same language family, for example what we now call Central, Eastern and Western Arrernte). Altogether about 500 language varieties were used across Australia.



Then colonisation rapidly changed Aboriginal languages and culture. In less than 200 years, around 150 Aboriginal languages were all but destroyed. About ninety Aboriginal languages have survived and of these only about twenty are still strong. Today Aboriginal languages are all endangered. Most of them have fewer speakers than ever before.



About 50,000 people speak an Aboriginal language as their first language. It is hard to say exactly how many people speak any particular language for two reasons: firstly because there have been no proper surveys; and secondly because speakers of Aboriginal languages are usually *multilingual* - they speak more than one language.



Apart from the strong languages like Arrernte, most of the Aboriginal languages spoken today are used only by older people. Even where Aboriginal languages are strong, they are changing. All languages *change* over time, and Aboriginal languages have also been strongly influenced by other languages and cultures. English has strongly influenced Aboriginal languages. Also Indonesian has influenced languages in the Top End as seen in words like balanda (non-Aboriginal) and rupia (money). Many Aboriginal and Torres Strait Islander languages have changed and people now speak creole (*Kriol*), *Aboriginal English* or *Standard Australian English*. Next century there may be only a handful of Aboriginal languages spoken as first languages.



Nowadays Aboriginal and Torres Strait Islander people from all over Australia are celebrating their rich and diverse cultural and linguistic heritage. In many cases this includes an interest in *Language revival* or *language maintenance*. Aboriginal language centres have been set up, languages are being taught in schools and publications are appearing in Aboriginal languages. Also Aboriginal bands are successfully using their languages in their recordings.

Source:

Senior Secondary Assessment Board of South Australia (1996)
Australia's Indigenous Languages South Australia: Wakefield Press



Language Change



All languages change because speakers and cultures change. The English spoken in England today is not the same as it was two hundred years ago. Aboriginal languages have changed even more rapidly in response to the events of the last two centuries.



Apart from the few traditional Aboriginal languages that are still used in everyday communication people also speak a creole, Aboriginal English or Standard Australian English.



Creole

Creoles are spoken in many countries all over the world where indigenous people were colonised. Creoles developed primarily because:



- language groups were dispossessed of their land or forcibly moved to other communities
- people lived in new communities where a few languages were spoken and they had to develop a new language (pidgin) to communicate with each other.



Sometimes this pidgin became the first language of the next generation of children. This language then became a full language called a creole.



In Australia now creoles are spoken across the Top End from the Kimberley, through the north of the Northern Territory and into Queensland. This language is known as Kriol. Another kind of creole is spoken in the Torres Strait Islands.



Aboriginal English

Aboriginal English is a dialect of English which differs in certain ways from Standard Australian English. Standard Australian English means the English usually taught in school and used for writing. It does not mean the only correct English as no spoken dialect is better than any other. There are different regional varieties of Aboriginal English, in some places words from the old Aboriginal language may also be used.

Source:

Senior Secondary Assessment Board of South Australia (1996)
Australia's Indigenous Languages South Australia: Wakefield Press



Aboriginal English in Alice Springs

In this interview a woman in Alice Springs talks about learning 'proper' English from her boss.

I forgot about "me bin go there" and all, and I had this 'nother English. I used to sit out with Mrs W. and she used to teach me and tell me, "Oh you know, this is the proper way of talking English." She said, "When you say 'I bin go there', that's all the people before your time, they used to talk that language." And I said, "What's the difference from 'I went over there' and 'I bin go over there'?" "Well before, when people used to just learning the language, they used to say that."

And I thought, gee, I used to talk a lot of that English. I used to just sit down and think to meself: that, that wasn't the right English that I used to talk over at Arltunga, because some of the sisters, the nuns there, they properly didn't mind at all. They didn't tell us what's the real English.

And when I started talking... the right English and the English that I'm, that I talk today, now, it's the English that we should have learned before, when the nuns were there. But some people, some of the old people, they still talk the English that we spoke before: some say "I bin go over there, we bin go over there". Even kids today, in the camps or out in the bush they still talk that language, even when they come to town. Even the adults, they still talk that language.

Excerpt from Harkins, J. (1994: 16) *Bridging two worlds, Aboriginal English and crosscultural understanding*, St. Lucia: UQP.



Write the answers to the questions

1. Do you think people should learn the 'proper way' of talking English?
Why or why not?

2. There is not just one 'proper way' of speaking English.
Do you agree or disagree?

3. Write a list of the words or expressions that are "Aboriginal English".



Worksheet 1.4

Keeping language strong

Activity 1

Read the speech by Kwementyaye Buzzacott from the 'Keeping Language Strong' Conference. Discuss the questions in small groups:

1. Kwementyaye says,

"Language is very important. It ties in with the country, with our stories, with Aboriginal people all over the country - it's their way of life."

What does he mean?

2. Why must Aboriginal languages be kept strong?
3. What does Kwementyaye say will happen if Aboriginal people lose their language?

Do you agree?

4. How can people plan to keep their language strong?

Each group write a list of suggestions for what can be done to keep Aboriginal languages strong. When finished each group tell the whole class their suggestions.



KWEMENTYAYE BUZZACOTT



I'm Kwementyaye Buzzacott and I'm the Director of Yipirinya School in Alice Springs. I'm glad to be part of this ALA conference, bringing the people together and talking about what we can do about keeping our languages strong.

I'll just talk a little bit of history about myself. I was born on the Arabunna side from an Arabunna mother and my father is from Central Arrernte. I'm two-ways, from two countries, but I can only talk Arabunna language - that's my grandmother's language - and on the Arrernte side I'm a little bit weak. I'm still learning.

Language is very important. It fits in with the country, with our stories, with Aboriginal people all over the country - it's their way of life.

And like Lyle said, it's been a long time since a big Aboriginal Languages Association meeting happened and I'm all for supporting ALA to make this language part strong.

Also, it's through the languages, all the different, different languages and the different, different people

that we've been able to record our stay in Australia since time began here in Australia. It has been through all of these languages that we have been able to identify ourselves as the oldest ever living recorded people in this entire world. Nobody else in this world can go back as far as what Aboriginal people can; and that's through the stories, the old people's stories, through the country and through the language. So these languages must be kept strong.

That's why Yipirinya School first started in Alice Springs.

We learn four languages there. We do Central Arrernte, Western Arrernte, Luritja and Warlpiri and we're also learning this language that

We all have to talk and help each other to keep our languages strong.

I think we've also got to create some sort of understanding with the government and the people who are making the decisions and handing out the money so we can keep all of these language programmes going. We have to do get through to those fellas that we're not mucking around, that we've come from a long way and there is too much to lose. We want to keep what is ours, what belongs to Aboriginal people so we can pass it on to the kids and keep them strong.

One day maybe those fellas will understand what we're all about.

We have make sure we're looking for a good way of life. We've got

"Nobody else in this world can go back as far as what Aboriginal people can; and that's through the stories, the old people's stories, through the country and through the language."

I'm talking now, this English. So that's five languages altogether there. And we're writing our books in all these different languages. And that's how we're trying to keep the language, keep the culture really strong. We have to because that's Aboriginal people's way of life, and it's priceless and it goes back too far to lose it. If we lose our language, if we lose our culture - and in some parts we've lost our country - we become lost ourselves; our spirit, our feelings become weak and break down.

too much pressure out there, in the towns and communities all over this country, and it's just tearing our people apart. A lot of people are sad and lonely and are drinking. We can't go on living that way. If we go on living that way our culture will break down, the language will break down.

We've got to plan. We've got to work it out so we can make a good life for the little people, the future, and for our countries. Thank you fellas.

KEEPING LANGUAGE STRONG

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Source:

Keeping Language Strong: CENTRAL AUSTRALIAN ABORIGINAL LANGUAGE ASSOCIATION CONFERENCE, HAMILTON DOWNS, NORTHERN TERRITORY, April 1989



Worksheet 1.5

Keeping language strong

Activity 1

Read Margaret Heffernan's interview from the 'Keeping Language Strong' Conference.

Activity 2

Read the Arrernte and the English translation.

Are there words in Arrernte that you can guess the meaning of by looking at the English translation?

Guess the meaning for the following words:

<i>Arrernte</i>	<i>English</i>
ayenge	_____
warrke-irreme	_____
ampe mape	_____
pipe	_____

Find the Arrernte paragraph 3 in Margaret Heffernan's interview.

Work in pairs to write a rough translation of Paragraph 3 from Arrernte into English. Paragraph 3 has many English words, use the English words, as well as the dictionary, to help you guess what Margaret is saying.

These Arrernte words will help also:

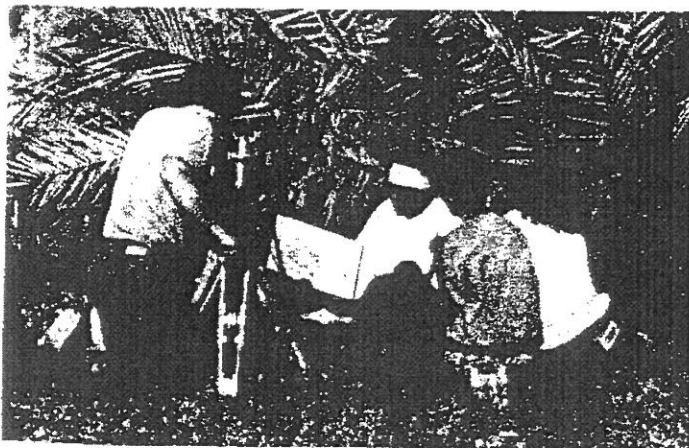
<i>Arrernte</i>	<i>English</i>
<i>nhenhe</i>	this
<i>mpwareme</i>	do something, work
<i>anwerne</i>	we
<i>arelhe</i>	woman
<i>angkentye</i>	language
<i>urrpetye</i>	a few



YIPIRINYA WORKSHOP

Martha Poulson
Frank Stevens
Michael Rice
Margaret Heffernan
Peggy Nakamarra White
Kwementyaye Buzzacott
George Robertson
Jampijinpa
Kathy Doolan

Margaret Heffernan displaying language books produced by Yipirinya School while CAAMA films for the Nganampa Anwernekenhe programme.



WHAT WAS SAID

Margaret Heffernan

1 Ayenge Margaret Heffernan. Ayenge warrke-irreme Yipirinya Schoollele ampe mapeke pipe athantemele. Ayenge apetyeke conference nhenhe-werne angkerretyeke, anwerne angkentye anwerne-akenhe-akerte. Ante anwerne angkerreke lyete angkentye lterke akwete atnyenetyeke, angkentye urperle-akenhe, angkentye anwerne-akenhe. Ante nhenhe the imerneme anwerne schoolenge mpwaremele akerte.

I am Margaret Heffernan. I work at Yipirinya School writing children's books. I came to this conference to talk about our language for us. And we are talking now to keep this language strong, Aboriginal language, our language. And I am showing the things we make at our school.

2 Nhenhe akenhe story akweke wararle ilekarle inarlenge-akerte, nhenhe inarlengele lyeke inekarle akerte, ampe-akenhe readers-akenhe schooleke kwenhe. Nhenge bushwerne alhemelarle nhenge melikwe anyelikwe imerneme ampe mape akaltyanthemele. Itne akaltye-irretyeke ante itnenhe nhenge atanthemele reademarlkiletyeke anteme, akaltyantheme schoolele, alakenhe-anteye. Pipe nhenhe itnenhe anwerne mpwareke.

This is just a little story about porcupines, about how they get their spines, a childrens' reader for the school. These are the sorts of stories mothers and fathers teach their children when they go out bush. They learn them and we write them down for them to read, to teach them in school, like this. We made this book for them.

3 Kenhe nhenhe akenhe Englishhele mpwarekarle. Western Arrernte arelhe teacher anyentele itne nhenge excursion alhekelarle Darwinewerne. Kenhe anwerne Englishhele mpwarekarle anwerne mpwareke angkentye urpetyarle. Luritja, Arrernte, Western Arrernte, Warlpiri ante Englishhele schoolenge anwerne teachemileme Yipirinya Schoollele.

Source:

Keeping Language Strong: CENTRAL AUSTRALIAN ABORIGINAL LANGUAGE ASSOCIATION CONFERENCE, HAMILTON DOWNS, NORTHERN TERRITORY, April 1989



Worksheet 1.6

Keeping language strong

Features of Aboriginal languages

Aboriginal languages are still spoken as a first language by many people in Central Australia and the north of Western Australia, Northern Territory and Queensland.

In Central Australia the languages with the largest numbers of speakers are Warlpiri, the Western Desert dialects (Pitjantjatjara, Luritja, Ngaanyatjarra etc.) and the Arandic languages (Arrernte, Alyawarr, Kaytetye etc.).

Grammar

The grammars of most Aboriginal languages share some similarities, however the grammar of English is different from that of Arrernte. In an English sentence word order is fixed: that means there are rules about which word goes first, second or third in a sentence, whereas in Arrernte the word order is more free because of the special endings (suffixes) that are put on words. Aboriginal languages use more suffixes than English, especially suffixes on nouns.

In English prepositions (in, on, with, to, etc.) are separate words:

I'm going back **to** camp.

Whereas Arrernte does not have prepositions but adds endings to nouns to do the same job as preposition.

Ayenge apmere-**werne** alpeme.

In English articles (a, the) are also put in front of nouns, but in Arrernte there are no articles.

Aboriginal languages also have a more complex pronoun system (i.e. I, me, you, your, he, him, they, their etc.) than English. The use of some pronouns is dependent on kin/skin relationships. The importance of family relationships is also reflected in the way people talk to each other. Some relationships use more joking and teasing, while other relationships are more distant or avoid contact altogether, like between a mother-in-law and son-in-law. Sometimes a special language is used to talk about some relations, like when a mother-in-law talks about her son-in-law.

Orthography

Aboriginal languages have been written down only recently. Some sounds in Aboriginal languages are different from English so when the language is written down for the first time an **orthography** has to be developed.



Worksheet 1.6

Keeping language strong

An orthography is a spelling system with a letter or letters for each sound in the language. In Australia, orthographies for Aboriginal languages use the same roman alphabet as English (sometimes with additional symbols for certain sounds) only because Australia was colonised by English speakers. If, for example, Australia had been colonised by Russians then Aboriginal languages would most likely have been written using the Cyrillic alphabet.

Some of the sounds in Arrernte are quite different from other Aboriginal languages in Central Australia. The spelling system now being used in Arrernte has been developing only since the 1970s. Here are some of the different spellings for the word 'Arrernte' that have been used over the years:

A'randa	Aranda	Aranta	Arranda
Arrunta	Arunta	Arunda	Arrundta
Arinta	Arrinda	Herrinda	Hurrunda
Jairunda	Urrundie		

There are some sounds in Arrernte which are quite complicated and different from English. For example in Arrernte there are four different 'l' sounds, four different 'n' sounds and four different 't' sounds.

l, rl, lh and ly	apele/aperle/pelhe/apelye
n, rn, nh and ny	aneme/arneme/anheme/nyeme
t, rt, th and ty	ateke/arteke/atheke/atyeke

These distinctions are not so important for English speakers. However in English it is important to distinguish between:

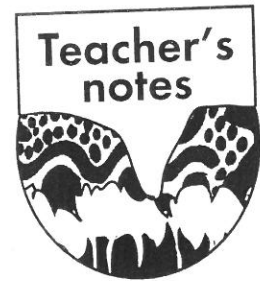
p and b	pin/bin
t and d	tip/dip
k and g	Kate/gate

In Arrernte this distinction is not so important as the pronunciation of 'p', 't' and 'k' in Arrernte words can sometimes sound like 'b', 'd' and 'g' and it does not change the meaning of the word. Also most Aboriginal languages do not have the common English sounds spelt as: f, th, s, sh, v and z.

Sources:

Green, J. (1994) *A Learner's Guide to Eastern and Central Arrernte*. Alice Springs: IAD Press.
Henderson, J. and V. Dobson (1994) *Eastern Arrernte*. In N. Thieberger and W. McGregor (eds) *Macquarie Aboriginal Words*. Macquarie University, Sydney: The Macquarie Library Pty Ltd.
Henderson, J. and V. Dobson (1994) *Eastern and Central Arrernte to English Dictionary*. Alice Springs: IAD Press.
Senior Secondary Assessment Board of South Australia (1996) *Australia's Indigenous Languages* South Australia: Wakefield Press





Module 2a

Culture

Topic 2a.1

Needs and wants

General Objectives

Learners will:

- explore individual needs and wants
- explore community needs and wants
- understand how needs and wants were satisfied traditionally
- explore aspects of traditional life in contemporary Aboriginal life

Suggested Activities

Needs and Wants

Students discuss and write a list of:

- a) the ten most important needs in their own day to day life.
- b) the ten most important needs for Aboriginal people today.

Discuss the differences and similarities between what is important for Aboriginal and non-Aboriginal people.

Traditional influences * *Assessment activity*

Discuss the needs and wants of Aboriginal people traditionally - family, language, country, special places to camp, sacred sites, ceremonies and food sources. Discuss ways in which people's lifestyle now is still distinctively Aboriginal, eg: identification with country, responsibility for sites, bush trips and bush food, stories, music etc.

Aboriginal students do individual writing about the traditional influences they see in their own family. Non-Aboriginal students interview an Aboriginal student and do individual writing.

Watch videos

Show the students videos which depict traditional Aboriginal life or the influences on contemporary life: *Jukurrpa*, *A way of life* and *Women of the Sun*.

Guest speaker

Invite a guest speaker to talk about contemporary Aboriginal identities and living a bicultural life. Suggested speakers include: Paul AhChee, Donna AhChee, Debra Maidment and Lorraine Liddle.



Visits

Visit the Centre for Appropriate Technology. See how technological ideas have been adapted to meet the needs of Aboriginal communities.



Your Activity Ideas

Recommended Resources

Bropho, R. (1980) *Fringe dwellers*. Chippendale NSW: Alternative Publishing

Videos:

Jukurrpa. A way of life. IAD Library V. 845

Two Desert Families - The old days. IAD Library V 398

Women of the Sun (1981) Ronin Films. IAD Library V 014 A-





Arrernte

Unit 2 Self

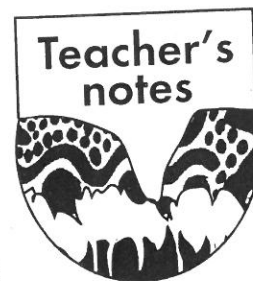
Year 8

Module 2a

Topic 2a.2

Culture

Aboriginal organisations



General Objectives

Learners will:

- understand that the services provided by the mainstream community have not always met Aboriginal people's needs
- learn about the history of Aboriginal organisations
- explore the range of services provided by the organisations for the Aboriginal community of Alice Springs

Suggested Activities

Profile of Alice Springs

Design a pamphlet which aims to give a profile of Aboriginal life in Alice Springs. Explain where and how people live in and around town. Make a map mural of Alice Springs showing landmarks of 'Aboriginal' Alice Springs. Many street names in Alice Springs are from Arrernte. Collect street names that are thought to be Arrernte and translate them.

Discussion

Invite a guest speaker to talk about the origin of the Aboriginal organisations and the reasons why they were formed.

Visits

Visit Aboriginal organisations that provide services for Aboriginal people in Alice Springs.

Services Directory

Students work in small groups to write a Directory of Aboriginal services and organisations. Name the organisation and write a brief description of the service provided.

Guest speaker

Ask a guest speaker from Tangentyere Council to talk about how people live in town, services required or offered at Tangentyere and the history of town camps.

Town Camps

Visit the town camps. Learn the names in English and Arrernte for the various town camps. Use the Tangentyere town camp map. Students could also use the Arrernte Dictionary to translate the names of town camps, eg *Anthepe*, *Ilpeye-Ilpeye* etc. Worksheet 2.1



Organisations Project * Assessment activity

Work in small groups. Each group select an Aboriginal organisation in Alice Springs. Write a report on the organisation. The report should cover the following: Name of organisation, history, main functions, who it serves, is it successful: why or why not?



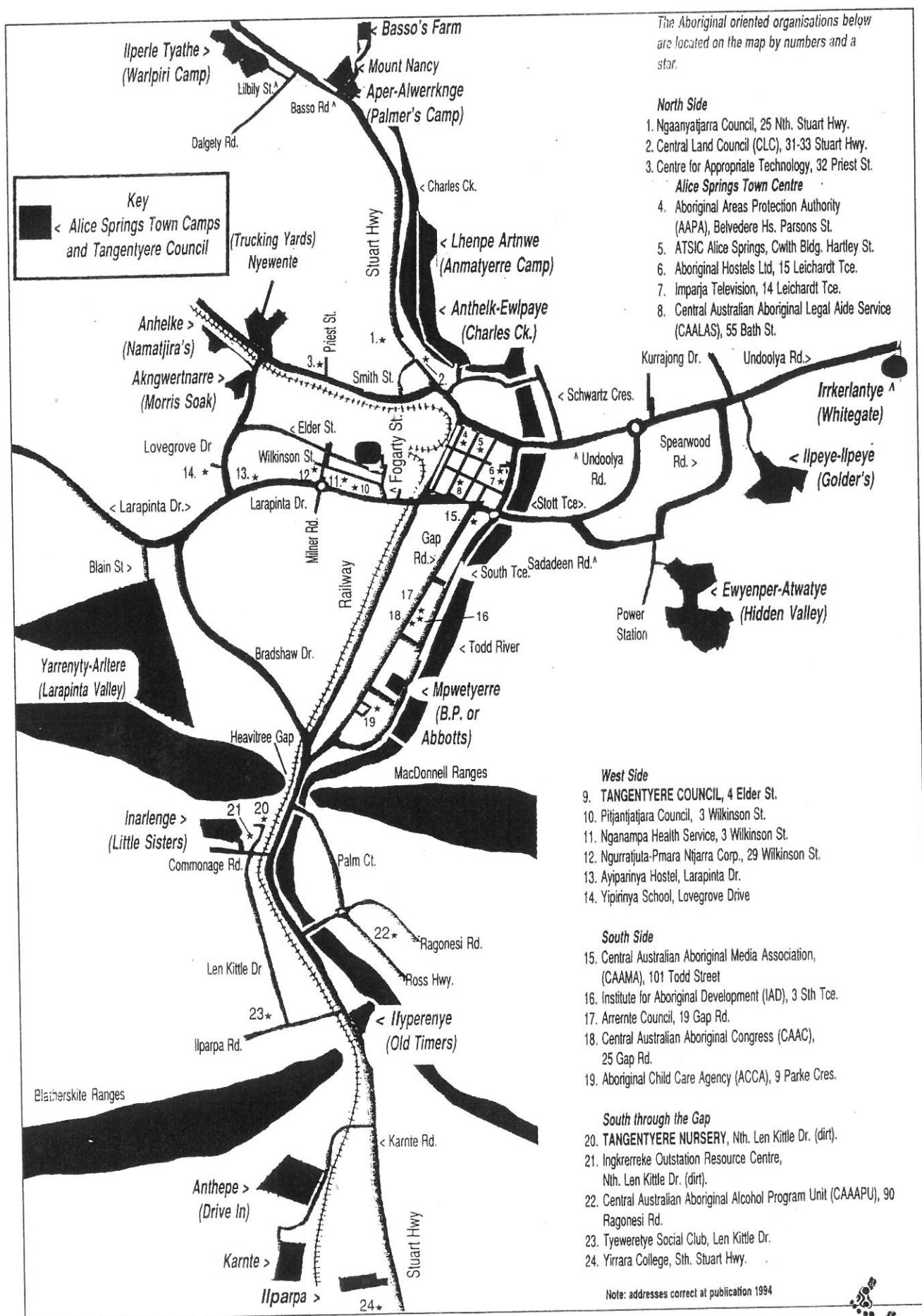
Your Activity Ideas

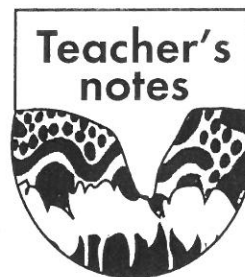
Recommended resources

Central Land Council (1994) *The Land is always alive. The story of the Central Land Council*. Alice Springs: Central Land Council.



Aboriginal organisations



**Module 2b****Language****Topic 2b****Arlte arrpe-anenhe****General Objectives**

Learners will be able to use Arrernte to:

- listen for information
- talk about needs and wants
- ask for and give information
- write personal information
- understand and carry out instructions
- classify
- skim read

Suggested Activities**Listening activity**

Listen to Tapescript 8. Do Worksheet 2.2

Game

- a) Photocopy and cut up picture cards - Worksheet 2.3. Give each student one picture each. Ask them to write a description of the object. Stick the picture cards on the wall. Mix up the descriptions and hand them out, making sure students do not receive their own description. Students find the picture to match their description.
- b) Use the same picture cards as above, students work in pairs taking it in turns to ask each other to get the picture cards. Introduce language for giving instructions, explaining and repeating.

List needs

Students list in Arrernte ten essential needs, wants or likes for everyday life.

For example: *apmere* - camp/home, *merne* - food, *kere* - meat, *kwatye* - water, *artweye* - family, *atyewe* - friends, *ure* - fire, *untyetye* - warmth, *mantere* - clothes.

Write a sentence for each. For example:

Ayenge kereke ahentye.
I want meat.

Ayenge merne inetyeke ahentye.
I need to get food.



Problem-solving activity

Students plan a day trip out bush. Role play talking about what they need to take with them. Write a list. Use Arrernte only.

Survey Worksheet 2.5

- Prepare vocabulary needed for the survey. Students find as many Arrernte words for food (*merne/kere/ngkwarle/ntange*) as they can in the Dictionary.
- Students can do the survey by themselves or ask a partner. The aim is to write a list of Arrernte names for food that they like (*ahentye*) or don't like (*ahentye kwenye*).

Classifying Game

Give the students sets of four words using the vocab in this unit, have one word in each set that doesn't fit. Students have to identify the word that doesn't fit with the others, eg:

aherre, atyunpe, alangkwe, artewe
alangkwe doesn't fit because it is *merne* not *kere*

yalke, arleye, atwakeye, arlatyeye
arleye doesn't fit because it is *kere* not *merne*

Write a diary

Practise language for daily routines.
Students write their own diary for a day.

Listen and match * Assessment activity

Students look at the cartoons on Worksheet 2.6 while they are listening to the dialogues on Tapescript 9. Match the texts to the pictures

Grammar Exercises

- Revise main grammar points from Year 7. Students who did Year 7 will need revision. There may also be students starting Arrernte in Year 8 who are doing Arrernte for the first time. These students will need more support.
- Introduce imperative endings on verbs.
- Introduce a new verb ending: verb stem +*tyeke*. Explain how it is used. Listen to Tapescript 8 and do Worksheet 2.4.

Cultural features

Discuss appropriate relationships. Which relative can you ask to do things or get things for you?





Your Activity Ideas

Vocab list

<i>akeme-irreme</i>	get up
<i>arlkweme</i>	eat
<i>antyweme</i>	drink
<i>iteme</i>	cook
<i>angkeme</i>	talk
<i>untheme</i>	hunt/walk round
<i>atweme</i>	kill/hit
<i>nthileme</i>	light a fire
<i>ahentye</i>	want/like
<i>tyampite</i>	tin/billycan
<i>tyape</i>	witchetty grub
<i>atherrkenye</i>	green/fresh
<i>-artaye</i>	suffix meaning 'where?' or 'how about?'



Worksheet 2.2

Arlte arrpe-anenhe

Activity 1

Listen to Tapescript 8. Listen for the meaning. How much do you understand?

Answer these questions in English to check your comprehension:

1. What are they doing?

2. When they go hunting what does the mother want to get?

3. What does the child want the *tyampite* for?

4. What does the older brother want to eat?

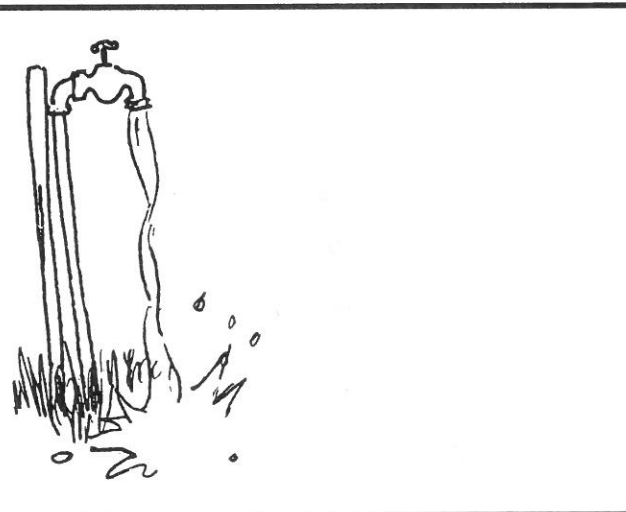
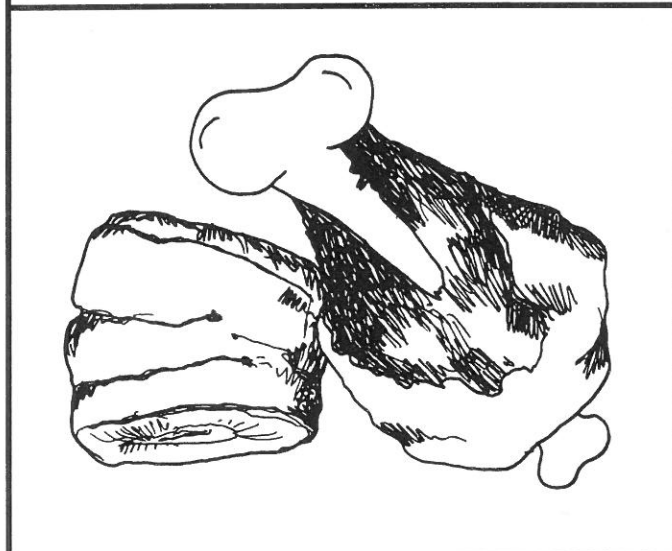
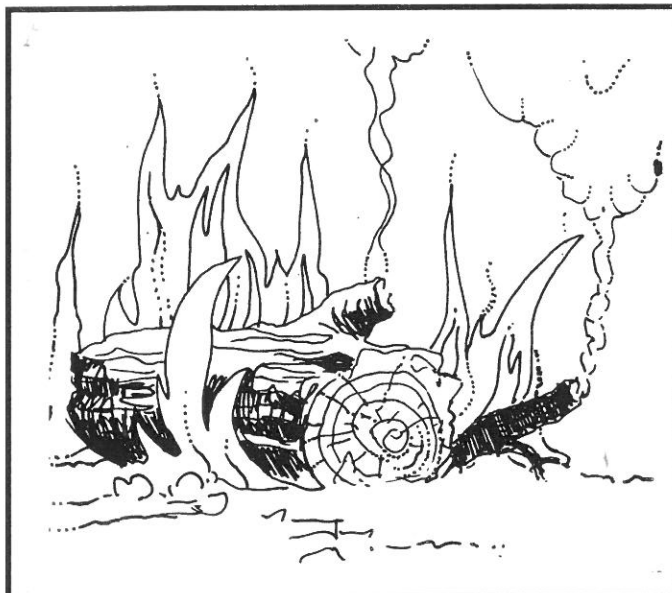
5. What does the mother think they might see?

Activity 2

Listen again and fill in the missing words:

- Meye: Akeme-irraye! Anwerne unthetyeke _____.
- Kake: _____ merne, kereke unthetyeke alheme.
- Meye: Ayenge ahentye _____ alewatyerre atherre atwetyeke.
- Kake: Kele, the _____ nthileme alewatyerre itetyeke.
- Ampe: Tyampite artaye!
- Meye: _____?
- Ampe: Tea mpwaretyeke!
- Kake: _____ alangkwe atherrkenye arlkwetyeke.
- Meye: Ye, anwerne _____ aretyeke apeke.





Verb ending tyeke

This ending on a verb stem shows that the verb action must, should or ought to happen. Sometimes it can be translated as to do something, have to do something or want to do something. In the case of sentences with two verbs, it shows that something is done in order to do something else or so that something else can happen.

Marle mpe! Anwerne kele alpetyeke!
Come on girl! We've got to go now!

Alpetyeke ayenge.
I must go back.

Ayenge lhere-werne alheme kwatye inetyeke.
I'm going to the river to get water.

Activity

Choose the verb ending **me** or **tyeke** to complete the following sentences.

1. antywe- *drink* The kwatye antyw**me**.
2. arlkwe- *eat* Ayenge ahentye merne arkw**etyeke**.
3. alhe- *go* Re alhe_____ town-werne.
4. ite- *cook* The merne alangkwe ite_____ ahentye.
5. mpware- *do* The ure mpware_____ kere itetyeke.
6. ite- *cook* Re kere aherre ite_____.
7. antywe- *drink* Ayenge alheme kwatye antywe_____.
8. arlkwe- *eat* The merne arlkwe_____.
9. mpware- *do/make* Re tea mpware_____!
10. alhe- *go* Iparrpaye! Alhe_____ apetyaye!



Worksheet 2.4

Arlte arrpe-anenhe

Activity 2

Now translate the sentences into English.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.



Worksheet 2.5

Arlte arrpe-anenhe

Merne iwenheke unte ahentye?
Kere iwenheke unte ahentye?

Ahentye	Ahentye kwenye
alangkwe kere aherre	awele-awele kere nanthe

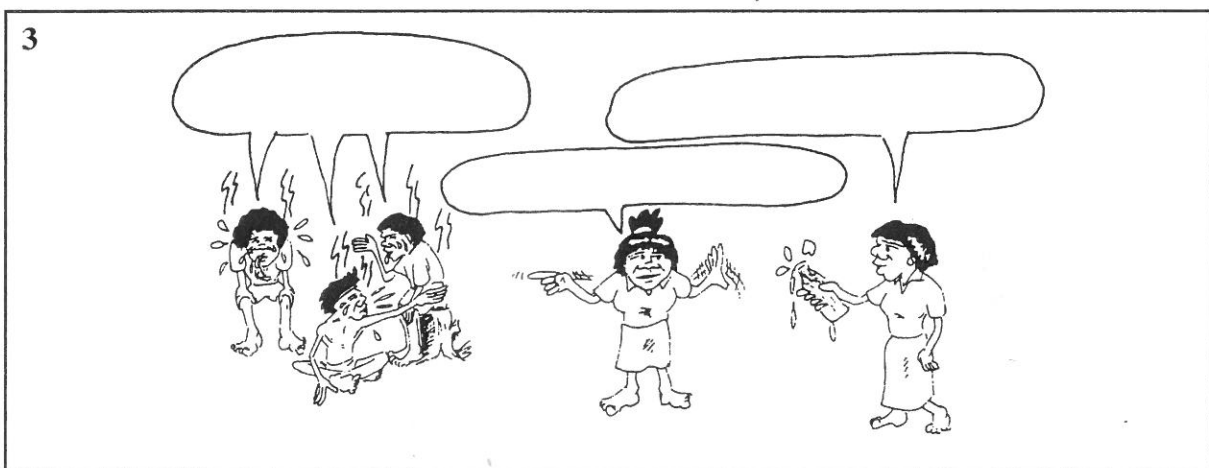
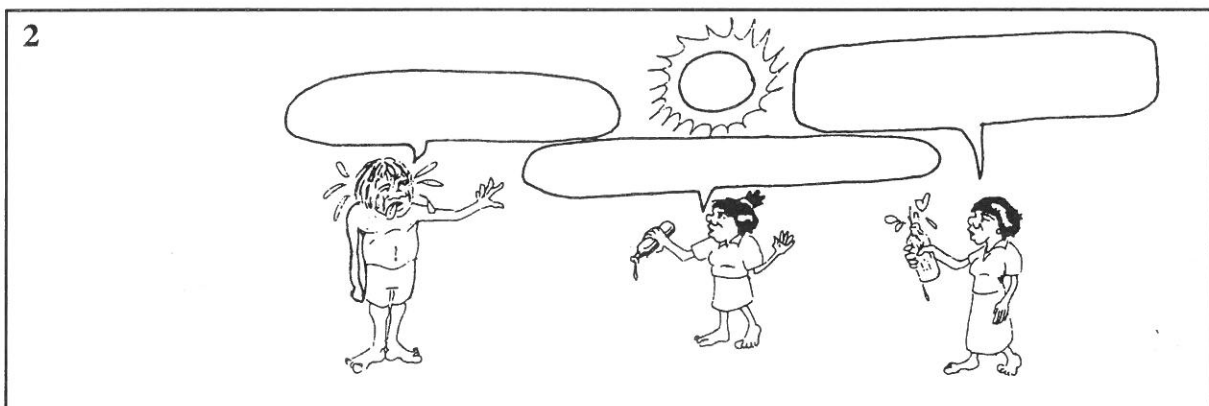
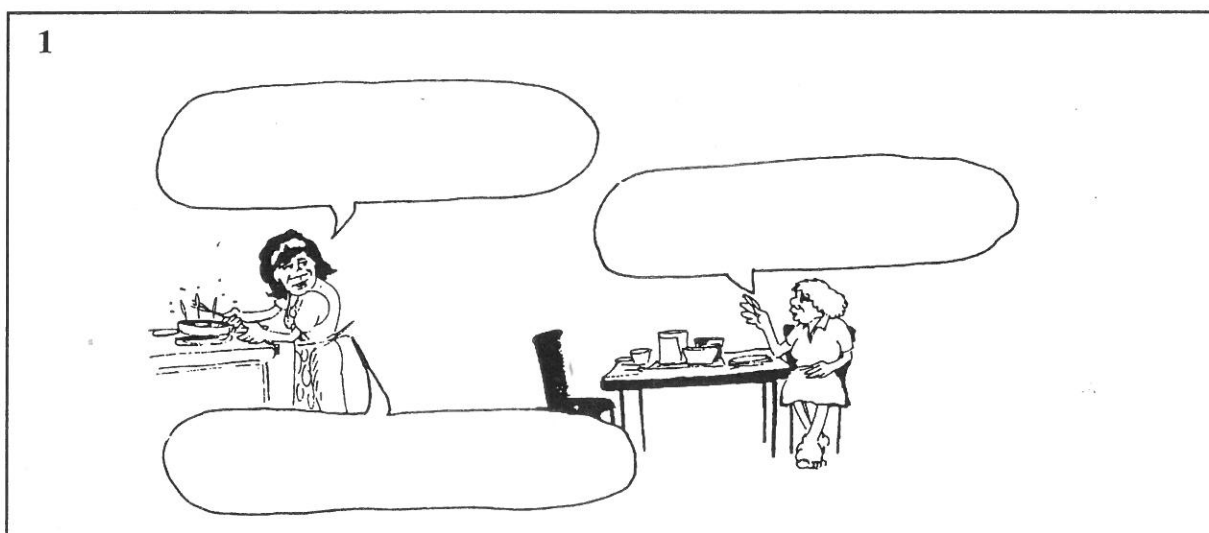


Worksheet 2.6

Arlte arrpe-anenhe

Activity 1

Look at the cartoons. Discuss each one with a partner in Arrernte.



Artwork: Frank McLeod



Worksheet 2.6

Arlte arrpe-anenhe

Activity 2

Listen to Tapescript 9

Match each Dialogue with the correct picture. Then write the sentences in the speech bubbles.

- a. Urinpe anthurre.
- b. Nhenhe areye angkethakwe, itne kwatye antywetyeke anthaye.
- c. Kwatye nhenhe inetyeke.

- a. Merne itaye!
- b. Urreke akarelhaye.
- b. The mpwareme.

- a. Ayekaye! Urinpe anthurre, ayenge angkethakwe.
- b. Kwatyeke arrangkwe.
- c. Me atyemeye, kwatye nhenhe antywe.



Module 3a

Culture

Topic 3a.1

Traditional health

General Objectives

Learners will:

- understand that Aboriginal society has a traditional system of healers and cures
- learn about the use of traditional Aboriginal medicines and healers today
- observe the collecting and making of bush medicines

Suggested Activities

Discussion

Students discuss the lifestyle led by Aboriginal people before contact with non-Aboriginal people. Was it healthy? Why? Has it changed? Why?

Bushwise cartoon

Read *Bushwise* cartoon, Worksheet 3.1. Discuss. This cartoon may be used in the Language module also: students could write an Arerrnte translation.

Bush trip

Take students on a trip to collect bush medicines with knowledgeable elders.

Guest speaker

- Find a knowledgeable elder to talk to today.

Write an opinion * *Assessment activity*

Choose an ailment. Students use English to discuss the most appropriate cure - bush medicine/*angankere* or western medicine. Students write a paragraph in English expressing their opinion and the simple reasons why.





Your Activity Ideas

Recommended Resources

Bourke, C. et. al. (1984) *Before the invasion: Aboriginal life to 1788*. Melbourne: Oxford University Press.

Kum-Sing, K. (Ed.) (1990) *Bushwize*. Sydney: Streetwize

Malcolm, C. ed. (1995) *What happens when you...?* Junior secondary science. Carlton VIC: Curriculum Corporation. (Includes a unit contrasting Aboriginal and non-Aboriginal medicine.)









Module 3a

Culture

Topic 3a.2

Contemporary health issues

General Objectives

Learners will:

- explore elements necessary for a family to stay strong and healthy
- understand contemporary Aboriginal health issues

Suggested Activities

Activities

Use the *Aboriginal Perspectives Across the Curriculum* kit for activity ideas on Aboriginal health. See pages 4.27- 4.28 for readings on 'Our well being, Domestic violence and Alcohol'.

Compare health statistics

Compare Aboriginal and non-Aboriginal health problems and statistics Worksheet 3.2. Why is there such a difference between Aboriginal and non-Aboriginal health statistics?

Case study * Assessment activity

Do a case study on own family health history. If there is ill-health what are the causes? Students draw a 'Health Family Tree'. Students identify the health patterns in their family. Are there major health issues in the family? What are the health habits in the family? Compare Aboriginal and non-Aboriginal health histories. If there is a difference why is this so? Write a short report on the findings.

Please note: family health issues are private. It is recommended that teachers send a note home to explain to families why the students are asking potentially sensitive questions.

Discussion

- Discuss the links between education and health. How could improved education raise health standards?
- Discuss the integration of traditional and contemporary health strategies. Is it possible? How? Find successful examples of the blending of both strategies.
- Sexual health information. Organise talks on sexual health; girls can talk with a female health worker from the Alukura Centre and boys can talk with a male health worker from Congress.





Your Activity Ideas

Recommended Resources

Davis, C. (1996) *Aboriginal Perspectives Across the Curriculum*. South Australia: DEETYA and DECS.

Devitt, J. and A. McMasters (1998) *On the machine. Aboriginal stories about kidney problems*. Alice Springs: IAD Press.

Kirke, K. et. al. (1993) *South Australian Health Statistics Chartbook: Supplement 4, Aboriginal health*. Public and Environmental Health Service, SA Health Commission.

Miller G. and J. Humphries (1988) *Gwen Miller's Aboriginal health course*. Aboriginal Studies and Teacher Education Centre.

NT Health Services (1996) *Aboriginal Health Policy 1996*
NT: Territory Health Services. pp 25- 28.

Video:

Fat Antere An Aboriginal perspective on animal fats. Desert Pictures, Alice Springs. 1991



A brief overview of NT Aboriginal health status

NT Aboriginal mortality rates are 3-4 times the non-Aboriginal mortality rates.

1990 Aboriginal Health Indicators (using age standardised mortality rates)

Deaths from cardiovascular diseases were over 3 times that of non-Aboriginal Territorians.

Deaths from respiratory diseases were almost 6 times that of non-Aboriginal Territorians.

Deaths from diabetes were almost 8 times that of non-Aboriginal Territorians.

Deaths from renal failure were almost 11 times that of non-Aboriginal Territorians.

Homicide and death from injury purposely inflicted by other persons were 6 times that of non-Aboriginal Territorians.

The death rates from infection in young Aboriginal children were 15 times that of non-Aboriginal Territorians.

Infant and Maternal Health

In the Northern Territory, the death rate of Aboriginal women increased by 20% between 1979-1991 (NT Department of Health and Community Services 1995) indicating a significant decline, especially in the health status of adult women.

In 1993, 12% of Aboriginal babies were of low birthweight compared to 6% of non-Aboriginal babies. Although there are several causes of low birthweight, maternal malnutrition and infection during pregnancy are regarded as strong factors.

Bacterial infections can quickly follow, giving rise to diarrhoea and respiratory infections which remain the main cause of hospitalisation for Aboriginal infants.

Aboriginal adults suffer from high rates of heart disease, kidney disease, disease and lung disease and it is suspected that there is a causal link between these conditions and the effects of malnutrition and bacterial infection in early childhood.

Source:

NT Health Services (1996) *Aboriginal Health Policy* 1996

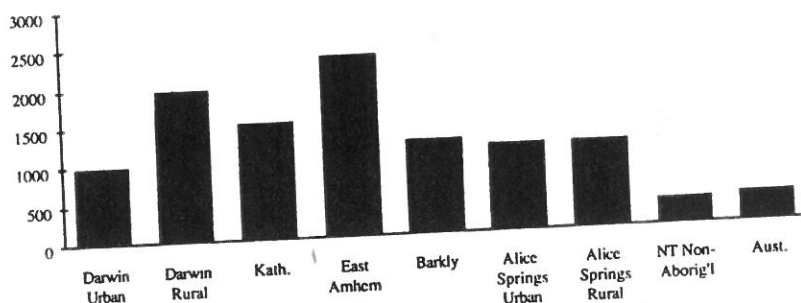
NT: Territory Health Services. pp 25-28



Worksheet 3.2

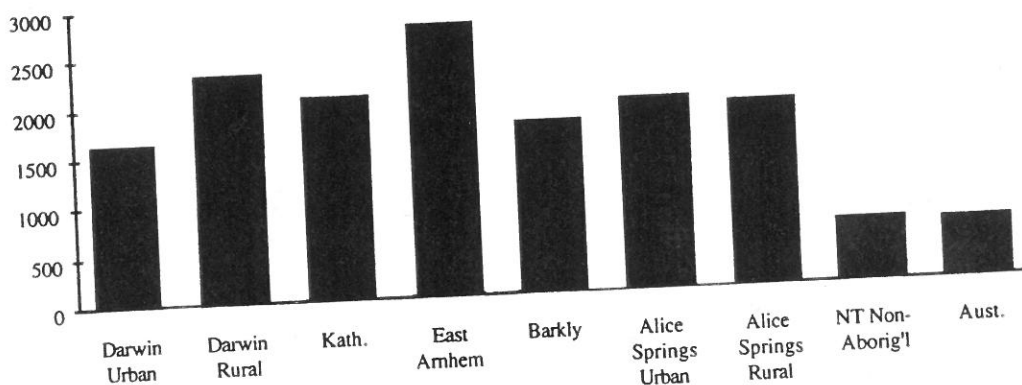
Contemporary health issues

All Causes
Age Standardised Mortality Rate, 1985-91
Male, Aboriginal by District, NT non Aboriginal & Australia



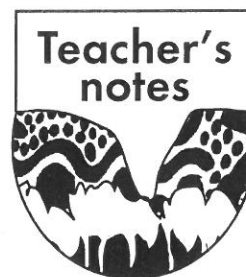
There are differences in Aboriginal mortality between the Top End and Central Australian regions with worse mortality in the Top End, particularly for women. Central Australian Aboriginal people are more often admitted to hospital than Top End Aboriginal people but many indicators confirm that the health problems of Top End (and particularly Arnhem Land) Aborigines are considerably worse than those of Central Australians. For example, the Top End has approximately double the rate of low birth weights of babies and a higher infant mortality rate.

All Causes
Age Standardised Mortality Rate, 1985-91
Male, Aboriginal by District, NT non Aboriginal & Australia



Source: Northern Territory Department of Health and Community Services (1995)
Northern Territory Health Outcomes, Morbidity and Mortality 1979-91, p.46, Darwin.





Module 3b

Language

Topic 3b

Awelye

General Objectives

Learners will be able to use Arrernte to:

- read, write and give oral descriptions of bush medicines
- read, write and give oral instructions for making bush medicine
- identify plant, medicine and body part names
- listen, note-take and summarise information on healing
- solve problems - match symptoms with cures
- create an information poster

Suggested Activities

Excursion

Visit areas where bush medicines may be found. Identify and collect medicines. Areas close to town include Telegraph Station, Annie Meyer Hill and Emily or Jessie Gap.

Make a bush medicine book

Students collect samples of bush medicines. Make a bush medicine book including English and Arrernte names and a description of usage. Use recommended resources for further information.

Bush medicine procedure

Watch the making of *arrethe* bush medicine and take photos of the procedure.

Arrethe bush medicine * Assessment activity

Read the description of *Arrethe*, translate and draw a picture. Worksheet 3.3.

Read instructions for how to make *arrethe* bush medicine. Worksheet 3.4.

Role play finding the *arrethe* plant and giving instructions for making the medicine.

Describe a bush medicine

Students work in small groups, choose a bush medicine for each group. Each group describe their medicine to the rest of the class, the class then has to guess which medicine it is.

Introduce the Arrernte terms for colour, shape, size, amount.

See Recommended Resources for further information.



Matching

Make a game or worksheet with a list of illnesses and traditional cures. Students have to match the medicine to the illness. Suggestions include:

<i>arrethe</i>	rock fuschia	leaves are used for colds, sores, aches and pains
<i>arlketyerre</i>	dead finish	leaves / roots are used for warts, sores and scabies
<i>untyeeye</i>	corkwood	bark is used for sore mouths, nappy rash, cuts, gravel rash and burns
<i>aherre-aherre</i>	lemon grass	grass is used for colds and flu

Learn body part names

Play vocab games with picture cards. Worksheet 3.5

Listening activity Tapescript 10

Listen to the dialogue about the sick child. Worksheet 3.6

Problem-solving activity

Establish role play scenarios in pairs. One student describes the illness and his/her partner explains what to do about it. This activity will need the preparation of cards labelled with a variety of illnesses and the cures. The language for describing the illnesses and explaining the cures will need to be introduced and practised.

Listening activity Tapescript 11

- Listen to Veronica Dobson talk about the role of the healer. Students listen a few times so they can understand. As they listen students should take notes. Then without the tape write a summary of what Veronica said.
- Discuss in English the role of the *angangkere* and the use of fat for healing. Have any of the students ever experienced this healing? Does it happen still today?

Make a poster

Make a poster advertising healthy living. Students write the text in Arrernte and draw the pictures.

Grammar exercises

Introduce future tense verb ending: verb stem + *tyenhe*. Worksheet 3.6

Introduce forming negative sentences: verb stem + *tye-akenhe*.

English translations

Arrethe bush medicine (Worksheet 3.3)

The fuschia is a small tree that grows on the side of hills. The leaves are long. The flowers are a smokey-grey colour. It is used as a medicine for healing the sick.

How to make Arrethe medicine. (Worksheet 3.4)

Pick the leaves.

Put them in water.

Boil the water.

When it boils bathe the sores or aches with the medicine.





Your Activity Ideas

Vocab list

<i>akaperte</i>	head
<i>irlpe</i>	ear
<i>ahentye</i>	throat
<i>alknge</i>	eye
<i>ingke</i>	foot
<i>atnerte</i>	stomach
<i>arrethe</i>	rock fuschia
<i>angangkere</i>	healer
<i>lyapeme</i>	grow (plants)
<i>arlpelhe</i>	leaf
<i>antethe</i>	flower
<i>ankwe inteme</i>	sleep
<i>apaye-uthneme</i>	ask about something
<i>ileme</i>	make something a certain way
<i>mwarre-ileme</i>	make well (heal)
<i>alyeme</i>	sing someone or something for healing
<i>aperneme</i>	rub
<i>-ntyete</i>	from



Recommended Resources

Aboriginal Communities of the Northern Territory (1993) *Traditional Aboriginal medicines in the Northern Territory of Australia*. Darwin: Conservation Commission of the Northern Territory of Australia.

Aboriginal Communities of the Northern Territory (1988) *Traditional bush medicines. An Aboriginal pharmacopoeia*. NT: Greenhouse Publications Pty Ltd.

Bryce, S. (1986) *Women's gathering and hunting in the Pitjantjatjara homelands* (slide kit). Alice Springs: IAD.

Bryce, S. (1991) *Women's gathering and hunting in the Pitjantjatjara homelands* (video). Alice Springs: IAD.

Bryce, S. (1992) *Women's gathering and hunting in the Pitjantjatjara homelands*. Alice Springs: IAD.

Goddard, C. (1988) *Punu: Yankunytjatjara plant use*. Alice Springs: IAD Press.

Latz, P. (1995) *Bushfires and Bushtucker. Aboriginal plant use in Central Australia*. Alice Springs: IAD Press.

Moseley, E. (1982) *Looking for bush medicine with Aboriginal health workers in Alice Springs*. Alice Springs: IAD Press.

Ngurrju-maninjakurlangu yapa nyurnukurlangu: Bush medicine. Warlpiri Literature Production Centre 1982.

Videos

Bush Medicine at Ernabella. IAD Library V 070B.

Intelyape-lyape Akalbye Video 1: Body parts.

Nganampa Anwernekenhe Series 2. Nora Wheeler talks to Bessie Liddle. IAD Library V 125C.

Yipirinya School has Arrernte bush medicine resources.



Worksheet 3.3

Awelye

Read the following text describing *arrethe* bush medicine and where it is located.

Arrethe

Arrethe arne akweke apwerte iterele lyapentye akngerre. Arlpelhe arlpentye-akerte. Antethe kwerte-kwerte. Nhenhe re rlkerte-kenhe.

Work with a partner to translate the description.

Now draw a picture to match the description:



Worksheet 3.4

Awelye

*The following sentences describe the procedure for making Arrethe bush medicine.
The sentences are in the wrong order. Read and understand each sentence.*

Urinpe-irrerlenge alhewaye.
Arrethe arlpelhe akaye.
Kwatye itaye.
Kwatyeke arrernaye.

Now put the sentences in what you think would be the correct order:

Arrethe

1.

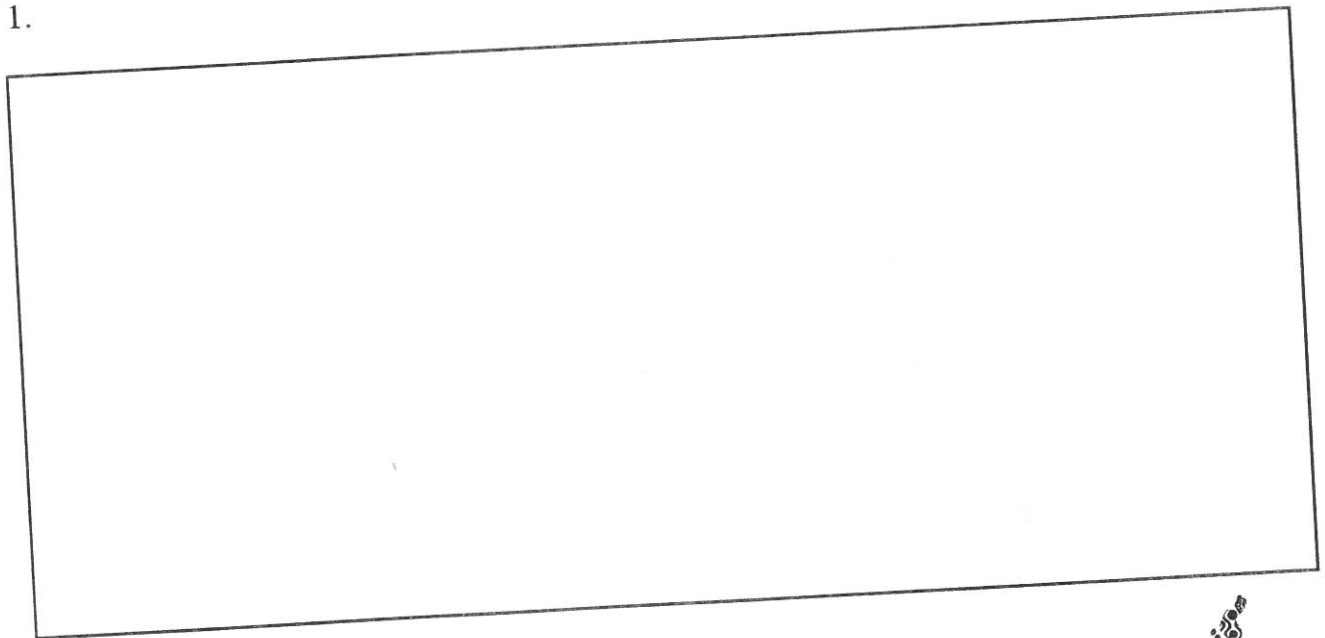
2.

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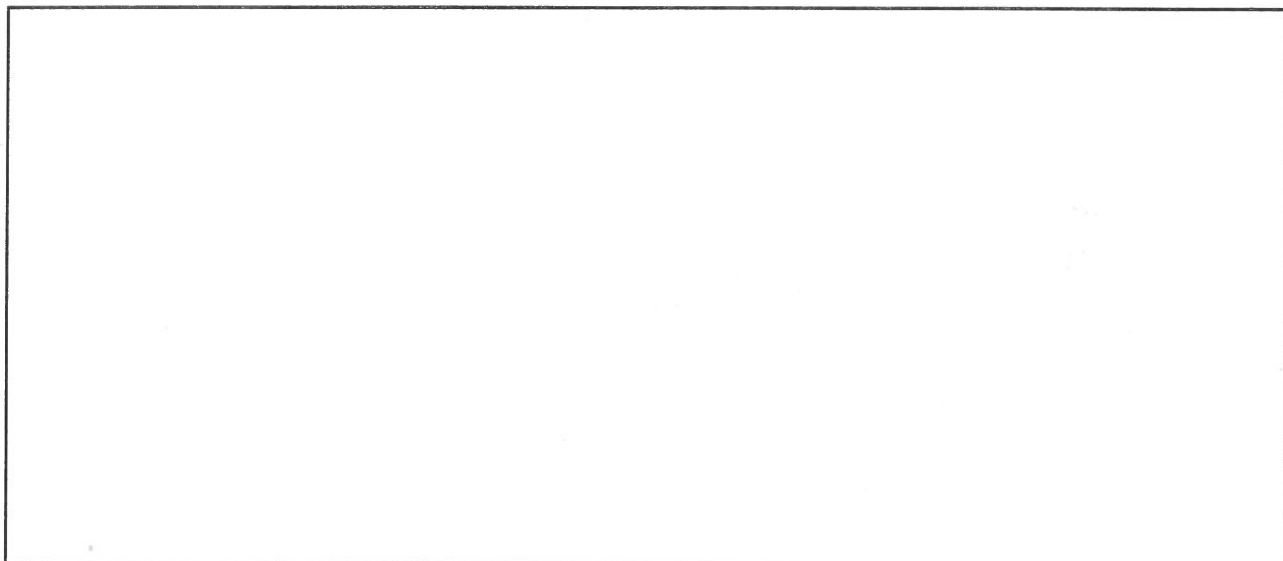
4.

Draw a picture to illustrate each step in the procedure:

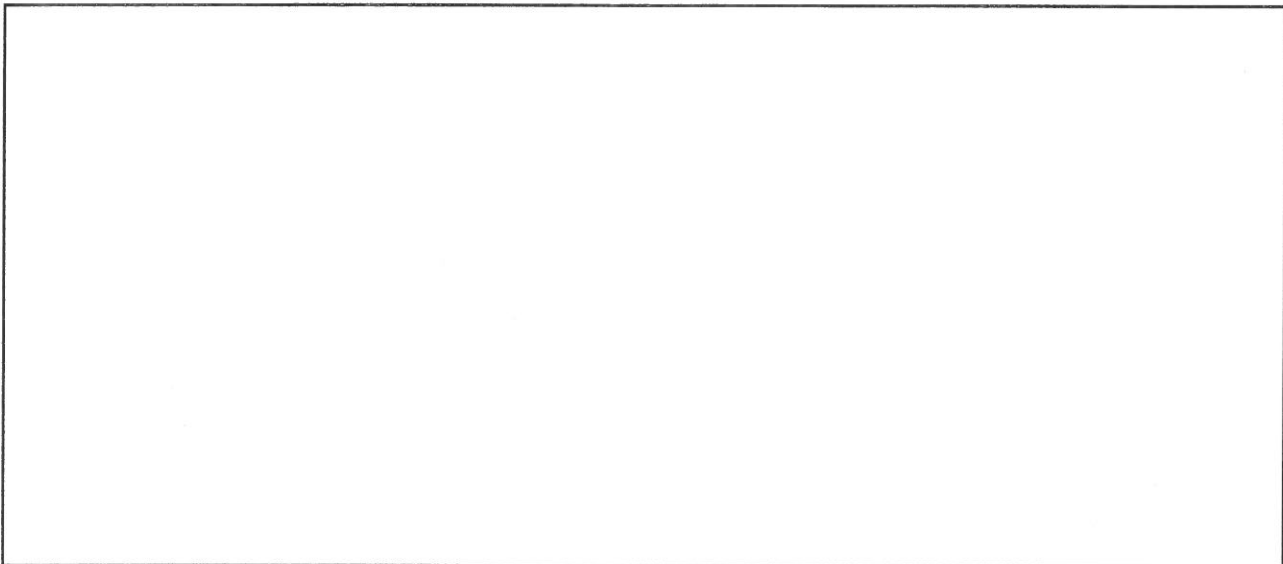
1.



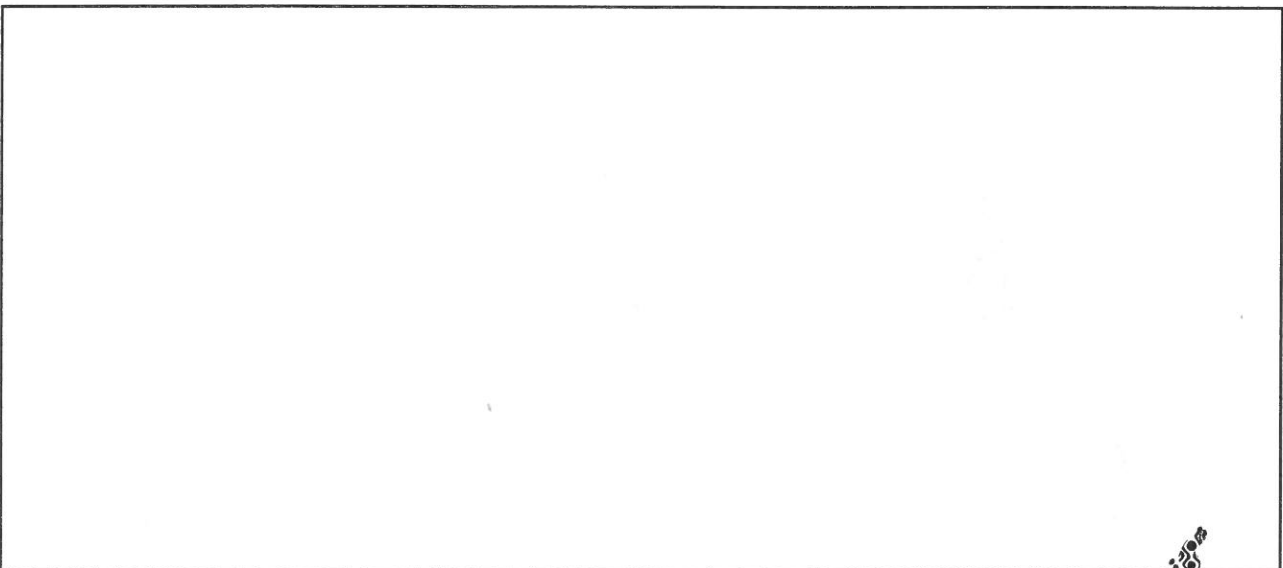
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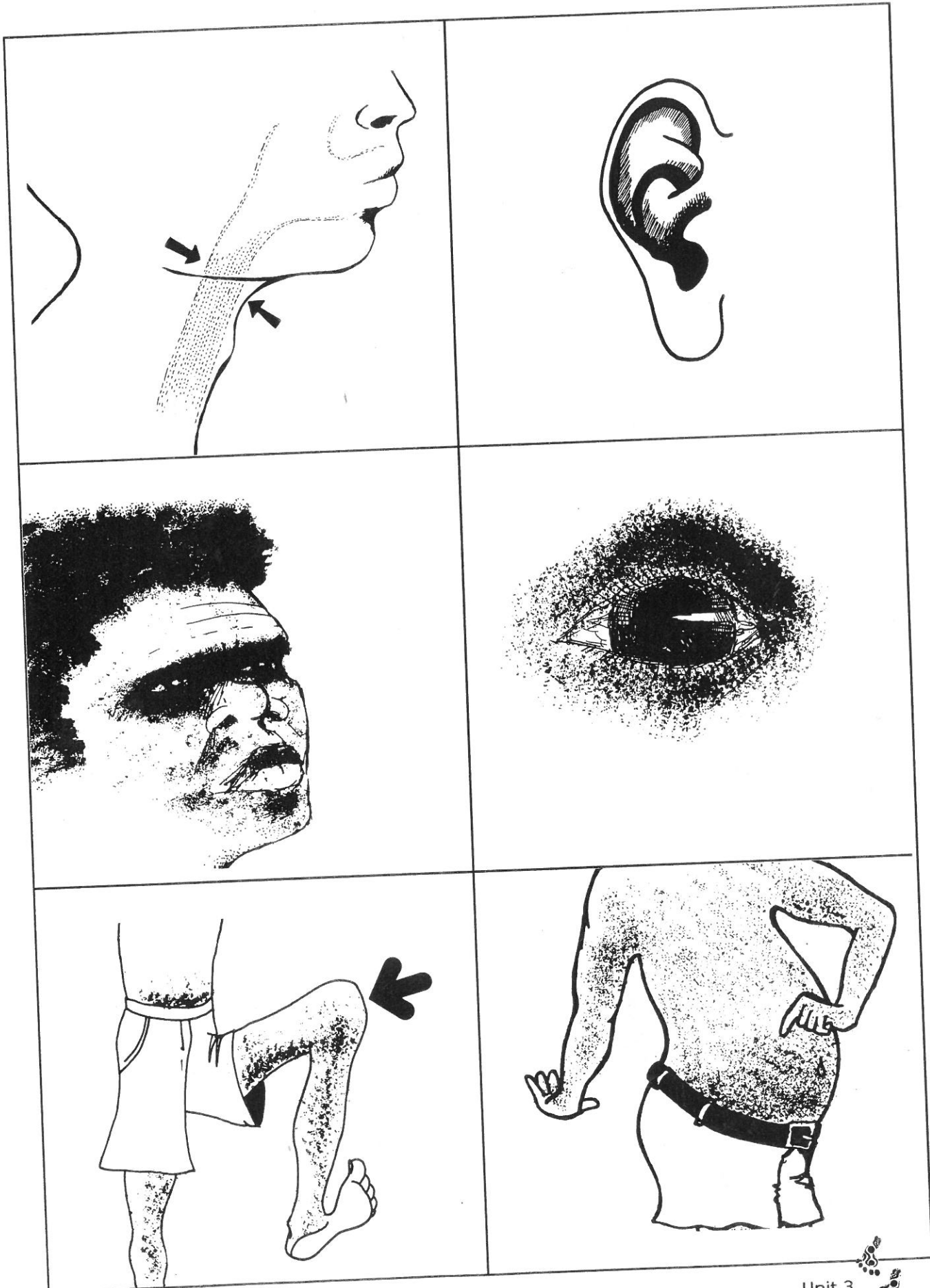


3.



4.





Worksheet 3.6

Awelye

Verbs

Remember

In Arrernte the verb stem is the main part of the verb. The verb *stem* stays the same and endings are added to change the meaning (the tense) of the verb.

You have already learnt the verb endings for the *present* tense and the *past* tense:

	Stem	Present	Past
go	alhe-	alheme	alheke
sit	ane-	aneme	aneke
eat	arlkwe-	arlkweme	arlkweke

If you are talking about something that will probably happen in the future use the *future* tense ending -tyenhe :

	Stem	Future
go	alhe-	alhetyenhe
sit	ane-	anetyenhe
eat	arlkwe-	arlkwetyenhe

Listen to Tapescript 10. As you listen fill in the missing words:

areme re mwarre ampe werte

Kake: Rose _____, iwenhe-aperte? The _____ unte ankwe
intetye-akenhe anerlenge.

Rose: _____ atyenhe rlkerte atnerte akurne. _____ artneke
ingwele atnerte-akerte.

Kake: Anwerne apaye-uthnetyenhe angangkerele _____ -iletyeke. Re
renhe atnerte anpetyenhe, antere alyemele.

Read the following sentences from the above text. Underline the verbs in the future tense.

Anwerne apaye-uthnetyenhe angangkerele mwarre iletyeke. Re renhe atnerte
anpetyenhe, antere alyemele.

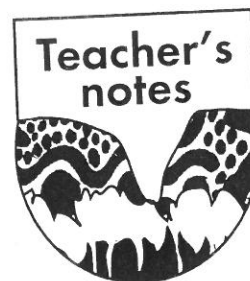
Now translate the sentences into English using the Dictionary.



Arnernte

Unit 4 Country

Year 8



Module 4a

Culture

Topic 4a.1

Looking after country

General Objectives

Learners will:

- understand the strength of the relationship that *Mparntwe Arnernte* mob have with country
- understand the impact that town life has had on the relationship with country
- observe what has happened to sites around town
- understand what it means to 'look after country' in the town situation

Suggested Activities

Visit sites

Only visit sites with appropriate elders as consultants.

Visit the Caterpillar and Wild Dog sites around town. Ask Thomas Stevens, Frankie Stevens, Bob Stuart, or Rosie Ferber to talk about the significance of the sites. Explore the sites that have been destroyed or built on, eg Barrett Drive for the tail of the caterpillars, and the various Wild Dog Dreaming sites.

Arnernte Landscape * Assessment activity

Read Thomas Stevens' *Damaging Our Dreaming* or David Brooks' *The Arnernte Landscape*. Visit the sites mentioned. Students mark five sites on a map of Alice Springs. Go to the top of Anzac Hill and find marked sites. Write a description of the condition of the five sites - have they been damaged or protected?

Use the Arnernte Dictionary to translate some of the site names, eg *Ntyarlke-arle tyaneme*, *Akngwelye aharle* and *Lhere Mparntwe*.

Site Seeing

Look at the catalogue from the 1994 Site Seeing Exhibition at the Araluen Centre in Alice Springs. This catalogue has photos and paintings of the sites around Alice. It highlights the significance of the sites and the changes in modern Alice Springs. The Araluen Centre also has a collection of slides from the exhibition. These are an invaluable teaching resource. Contact the Araluen Centre for permission to use them.



Guest speaker

Invite a guest speaker from the Central Land Council or Aboriginal Areas Protection Authority to talk about sacred sites protests in and around Alice Springs.

Research protests

Read old copies of *Land Rights News* and the *Centralian Advocate* to find articles on the site protests.

Talking History

Read the story of Wenten Rubuntja and his relationship with country. Worksheet 4.1

Owners and custodians for country

Learn about *kwertengerle* and *apmereke-artweye* for country. Learn about associated dances, songs and painting up.



Your Activity Ideas

Recommended Resources

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

Brooks, D., J. Rhodes and C. Ruff (1994) *Site Seeing*. Sydney: Jon Rhodes.

Sacred Sites newspaper clippings. Vertical files IAD Library VF 5881.

Stevens, T. (1985) *Damaging Our Dreaming*. Alice Springs: Yipirinya School Council.

Talking History: Wenten Rubuntja. *Land Rights News* May 1992 p. 22.

Videos:

Aboriginal Sacred Sites IAD Library V 173.

Nganampa Anwernekenhe Sacred Sites IAD Library V 145.

Sacred Sites IAD Library V 162.



Talking history

Wenten Rubuntja an Arrernte-Anmatyerre man who was born at Burt Creek, just north of Alice Springs, in 1926. He spent his early life in Central Australia as a ganger, timber cutter, construction contractor, stockman, drover and kitchen supervisor. He has played a major role in the fight for Aboriginal rights for over 20 years and was involved in the establishment of many of the major Aboriginal organisations in Central Australia including the Central Land Council. Mr Rubuntja led the fight to strengthen the Land Rights Act in 1976 and was Chairman of the CLC from 1976-80. He is the Deputy Chairman of the Aboriginal Areas Protection Authority and a custodian for sacred sites around the proposed Alice Springs dam. He has fought for many years to protect sacred sites in and around Alice Springs and has seen the Northern Territory Government repeatedly break its commitments to custodians in order to push through projects like Barrett Drive and the dam.

We been grow up there near Junction Waterhole and my little brother Don Rubuntja was born there. All around that area—from Bond Springs to Alice Springs to Bushy Park to Yambah. Around Undoolya, Snake Well, all Todd River, town and the Old Telegraph Station.

That was Atherreywere that one—Old Telegraph Station. It's Euro dreaming.

That was the Bungalow, old Bungalow. It was a place to live for Spencer and Gillen before, but then after World War II we had to live there.

On the other side's a place called Atnyere-Arrkelthe. Alhwarl Atertneme and Athirnte-Akerte this side — that's other side of the gap from the old Telegraph Station. Through the gap it's Athirnte-Akerte we call them floodwater and the other one creek around there call him Ngketyenye. We grew up on the other side then all go around between that one. Around Werlatye Atherre where the big camp used to be.

That camp used to be for old people. Old dead people. We had ceremonies all the time then. We never mess around there. That camp was where

that cave with the women. It's a sacred site and there has always been worship on men's side and kwekatye side.

Over the other side is Alhwarl Atertneme. Alhwarl Atertneme — he's a Euro sitting up there. A little rock. A round rock, there on the other side. From Wigley's Waterhole down, all them trees they're kwekatye mob (young men prior to initiation). Call them Aperangerlaneye. That's all them trees talking to each other. All them young man. All them kwekatye man and Euro on this side call him Alhwarl Atertneme—that's another waterhole. Another little waterhole there is Aperangerlaneye, and another around there is Lyalthe.

All those places are special and all through there is a blowfly dreaming. That's all sacred all the way along. All that sacred and kwekatye start from Heavitree Gap place called Ntaripe and then he comes to the junction where at that Mpwetyerre he is arlperenye.

Arlperenye is the green beetle and that's all the way right up to causeway from another side causeway and to Sadadeen

point and down to another causeway. That's all kwekatye. All the way along. And that two woman is all the way is Untyeyatwilye where the oval is. Where Anzac Oval is that's Corkwood Tree — Untyeyatwilye.

Those places have all got names. Right through Middle Park — Lhenpe Artne — right down to, what you call it? That place here — Lyalthe turn off — little corner where that trough hole is where that two woman been laying down.

When I was young man we were just living with ceremony: corroboree dance, women's dancing, women's traditional side and men's traditional side.

There was corroboree dance for men to see and woman to see. We'd all come to the creek dance, all to see them.

Other ones you can't see — it's confidential. Some are women's side or men's side. That's only the big ceremony for a worship. But after the worship comes—righto! Fun for the dance. Go for the hunting. All the way along Todd River. Right up to Bond Springs.

Some whitefella knew about that. Spencer and Gillen might



Worksheet 4.1

Looking after country

be see them. Some other people might be see them. Just like Mrs Pink - Olive Pink. That old woman who live along Atnyere Arrkelthe. Me know them.

They made a collection for a book. Photographs. Now today it's on record. Plenty should be in library. Library should have plenty of that. Who's been about with the Aboriginal travelling around or sitting around or getting news or having yarn. All things like that - working together. See.

The cattle station mob used to say "Rain's dry." What you call em? Drought.

When drought use to come, or some, plenty Aboriginal people might be think about "Ah, the rain".

The rainmakers just go to country like Yambah, Hayes Springs, Santa Teresa and all them and Aileron, and make rain. Or McDonald Downs the rain country. Then they used to make the rain. Then the big rain came make everyone happy. Grass for the cattle and for other stock you know. The pastoralists used to give them a killer for them to start off making the rain. They used to buy ration because when I was in, I used to see them from Bushy Park when old man old Jimmy Birthday. He was working. Me and my brother Sammy was working. Just two little boys cutting timber, carting them with wagon and little buggy, before truck. That where we used be.

I was Chairman for Land Council when Territory Government wanted to put that dam at the Old Telegraph Station.

We had family living there for a blockade camp to stop that dam. And then meeting after meeting with other old dead fellows. The old women and old men. We had to stop that dam because it right along the cave, and I showed them "These are two sisters sacred caves there and there's objects in the cave".

We had to fight all the way along. Everingham was the Chief Minister that time I think and he keep going ahead.

Now it's Marshall Perron - the man who never stops. He never listens for one bit. Barrett Drive and Henley-on-Todd and Billy Goat Hill and anywhere. he never takes notice a bit.

At Barrett Drive we put up a sign: "\$1000.00 fine" for somebody doing the wrong thing. That was a court action.

He never think one bit of it. He just cut off that caterpillar tail. I been go myself and look at the tail. I said 'He don't want a caterpillar's tail. He don't want a cat. He wants to kill them off.'

I asked the Minister, I said to him, he broke his promise.

I told him. "Look. You know, broken promise by Northern Territory Government the Minister for Land. That's not speaking like that respectful way as a Minister should do. That's not doing a good job for the territory! He's nothing!"

All those politicians know me. When I was chairman I keep going protesting up to Darwin and anywhere around

here or Tennant Creek, you know.

I don't think there's sacred site protection of Northern Territory Government protection in this country. I'm on the Sacred Sites leadership to tell them what to do. But I don't think they ever take notice. See?

When a problem come. Righto. Deal with you a good way up front, but bad way behind the back.

We tried to stop this new Sacred Sites law and then I said all I can for leadership but he never been listen yet. He just go and water it down and bring it up again for his side. But he doesn't ever listen to all the delegates on the Sacred Sites authority.

Now the Minister [for Lands and Housing, Max Ortmann] can overrule the Aboriginal members - but what he can speak for?

He says: "I'm the member for Northern Territory and I'm representing the Northern Territory."

Well why can't he present the Northern Territory and his government in a good way? See?

He's making holes everywhere I think. He might be representing himself or insiders or I don't know, but not the Aboriginals. He's going for himself seeing for what he can do for people around. I don't know where the people come from. But they never take notice just like the other governments, around Australia.





Arrernte

Module 4a

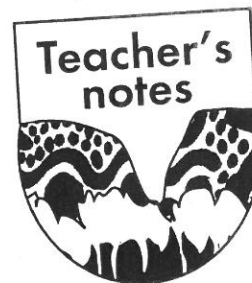
Topic 4a.2

Unit 4 Country

Year 8

Culture

Land and rights



Learners will:

- understand the historical context of Land Rights and Native Title issues
- understand the significance of the political battle for land ownership

Suggested Activities

Song

Listen to the song *From little things big things grow*.

Understand the significance of Vincent Lingiari and the Gurindji walk-off at Wave Hill Station. Read articles in *Land Rights News*: September 1996 p. 11; July 1996 p. 14. Watch video *Gurindji Freedom Day*.

Video

Watch video *How the West was Lost* to understand land issues in the Pilbara in WA.

Aboriginal flag

Understand the symbolism of the colours. Explain the origin of the flag and the significance of the Tent Embassy in Canberra.

Explanation of terms

Prepare a handout to explain the concepts: Terra Nullius, Land Rights, Mabo, Wik, Native Title.

Native Title

* Assessment activity

Ask a guest speaker from the Central Land Council to come and explain land and Native Title issues. Students take notes and write an individual report.

Read articles on Native Title in *Land Rights News*: July 1996 pp. 19-21, June 1997 pp. 13-15, September 1997 pp. 11-14.

Research activity

Name three pastoral leases in Central Australia. Name three freehold titles in Central Australia. Name the area in this region that has recently been under Native Title claim.





Your Activity Ideas

Recommended Resources

Land Rights News. Central Land Council newspaper. July 1996, September 1996, June 1997.

Song: From little things big things grow. Paul Kelly (Mushroom) and Kev Carmody (Larrikin).

Videos:

Gurindji Freedom Day Central Land Council. IAD Library V 77

How the West was Lost. The story of the 1946 Aboriginal pastoral workers' strike that never officially ended. David Noakes, Ronin Films. IAD Library V127

Mabo: Life of an Island Man (1997) Film Australia

Mabo Country Four Corners ABC TV 12/7/93

Mabo myths Lateline ABC TV 24/6/9

What does Mabo mean? Lateline ABC TV 28/4/93

Mabo myths Lateline ABC TV 16/8/93

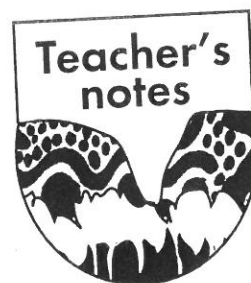




Arreente

Unit 4 Country

Year 8



Module 4b

Language

Topic 4b

Putye-arenye

General Objectives

Learners will be able to use Arreente to:

- identify names for bush foods, animals, birds, seasons and weather.
- classify and describe bush foods.
- express idea of location, colour, shape or condition in the natural environment.
- get things done - instructions and procedures for finding, cooking or eating bush foods.
- understand, respond to and give spoken and written invitations
- converse on a bush trip.
- write about past events in a diary.

Suggested Activities

Visit Alice Springs Desert Park

The Desert Park can be used for a range of excursions and activities with a different focus each time:

- Compile a list of five Arreente bird names from the signs at the aviaries. Look at the *onomatopoeic* quality of the names, i.e. in Aboriginal languages some bird names have a special quality in that the name sounds like the bird's call.
- Compile a list of Arreente names for plants by reading the signs next to plants throughout the Park. Classify the plants. Write a list of the bush medicine plants, food plants and plants for making other utensils needed in daily life.
- Find the sign for the *apere* (River Red Gum) Nature's Supermarket display. Students list four foods that the River Red Gum provides.
- Write a list of Arreente names for five animals seen in the Park.
- Choose one of the three desert habitats in the Park: *Apmere Lhere* (Desert Rivers), *Apmere Arlpe* (Sandhill Country) or *Apmere Arne Artne* (Woodland). Focus on this habitat, identify and learn the Arreente names for the animals and plants that belong in this environment and the seasons that they are available. Collect Junior Ranger information and accompanying worksheets from the Desert Park Education Officer, eg 'Woodlands: Places of Change', 'The Sand Country: An Arid Wilderness' and 'Desert Rivers: Corridors of Green'.



*** Assessment activity**

Use the pictures on Worksheet 4.2 for the three desert environments.

Students choose one location. Write a description in Arrernte of plants, animals and birds found in that location.

Instructions Tapescript 12

Listen to the instructions for how to hunt kangaroo. Worksheet 4.3.

Make sentence cards out of the text. Give each student one card. They must walk around the room and find the six cards needed to make one full text. Then put the cards in the correct order.

Written instructions

Write the instructions in Arrernte for how to do something out bush: eg find a bush food, cook or eat a bush food. Students have to follow the written instructions and do the procedure. Students use this as a model for writing their own instructions.

Descriptions

Write a description of a bush food by colour, shape or condition. Play 'What am I?' A student describes the food, other students have to guess what it is.

Classifying

Classify bush foods into the different categories identified in Arrernte Foods: *kere*, *merne*, *tyape*, *ngkwarle* and *ntange*.

Make a seasons chart

Collect information about the availability of bush foods during the year.

Plant use

Identify plants are used for making artefacts. Demonstrate how to find suitable plants for making coolamons, spears, boomerangs etc.

Song

Listen to *Kwatye* song in *Unte nthenharenye*, pp 14-15. Do vocab activities to learn weather vocabulary.

Invitations Tapescript 13

Listen to the dialogue inviting people to go on a bush trip. Teach the language for reacting to invitations: accepting or rejecting. Students role play offering, accepting or rejecting invitations. Worksheet 4.4.

Written invitations.

Students write and invite a classmate to go out bush for the day. Write a reply, accepting or rejecting another classmate's invitation.

Diary

Write a diary entry describing a day out bush, include information about location, weather etc.



School camp

Organise a camp at a bush location. Ensure that there are people available to teach about bush foods and the animals and plants in the environment.

Grammar Exercises

Accepting and rejecting invitations:

Use verb stem *tyeke ahentye*.

Revise and practise negative form: verb stem + *tye-akenhe*

eg. *Ayenge apetyetye-akenhe*.

Revise and practise main grammar points in previous units.

Cultural features

Discussion ideas:

The word *ahentye* can mean 'throat' or 'want'. The throat in Arrernte (like heart in English) is involved in expressions relating to wanting, thinking and some other feelings. There is also a hand sign for wanting that is associated with the throat.



Your Activity Ideas



Vocab list

<i>kere</i>	animal/meat
<i>merne</i>	plant food
<i>tyape</i>	edible grub
<i>ngkwarle</i>	sweet foods like honey/nectar
<i>ntange</i>	edible seeds
<i>aherre</i>	kangaroo
<i>yerrampe</i>	honey ant
<i>urinpe</i>	hot
<i>anthurre</i>	really, very
<i>atyerreme</i>	shoot
<i>atnineme</i>	gut something
<i>ntheke-iweme</i>	singe or burn off the fur

Recommended resources

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

Bryce, S. (1992) *Women's hunting and gathering in the Pitjantjatjara homelands*. Alice Springs: IAD Press.

Bush Food Poster Kit Aboriginal Education Resources Unit, WA.

Cherikoff, V. and J. Isaacs *The bush food handbook*. Balmain NSW: Ti Tree Press.

Davey, C. (1995) *Kimberley Landcare Teachers Resource Kit. Cross curriculum resources for upper primary and lower secondary students*. WA: Department of Agriculture.

Dobson V. (1997) *Aboriginal Seasons of Central Australia*. Colour poster. Alice Springs: IAD Press.

Isaacs, J. (1987) *Bush Food, Aboriginal Food and Herbal Medicine*. Weldon NSW.

Goddard, C. (1995) *Aboriginal Bird Names of the Yankunytjatjara people of Central Australia*. Alice Springs: IAD Press.

Junior Ranger. Magazine, NT Parks and Wildlife Commission.

Low, T. (1991) *Bush tucker: Australia's wild food harvest*. Angus and Robertson.

Ntyarlke Unit Students (1991) *Planting at Charles Creek. Anthelke Ulpayeke Ngkerneme*. Alice Springs: IAD Press.

Northern Territory Department of Education, Professional Services Branch (1982) *Northern Territory habitats*, (b) the centre. NT Department of Education.

Traynor, S. and Kessing, K. (1984) *Plants - a workbook for schools*. Conservation Commission of the NT.

Turner-Neale, Margaret-Mary (1994) *Bush Foods. Arrernte Foods from Central Australia*. Illustrated by Shawn Dobson. Alice Springs: IAD Press.

Videos:

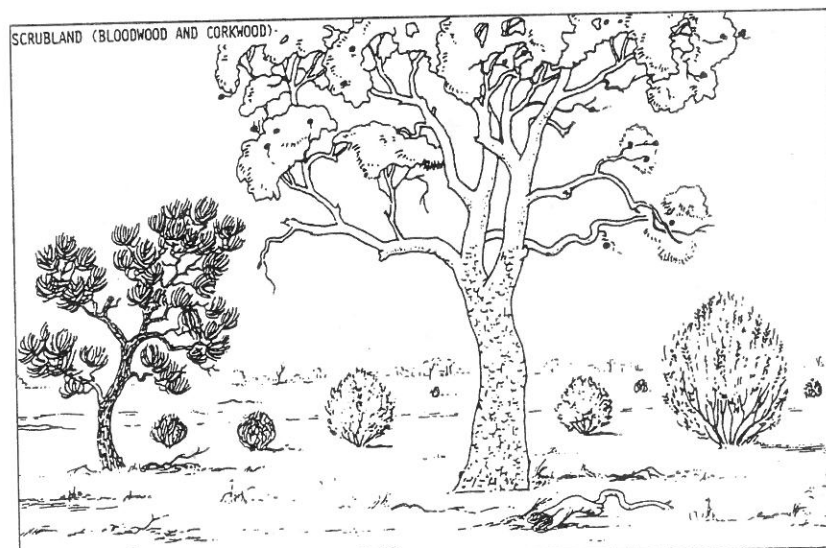
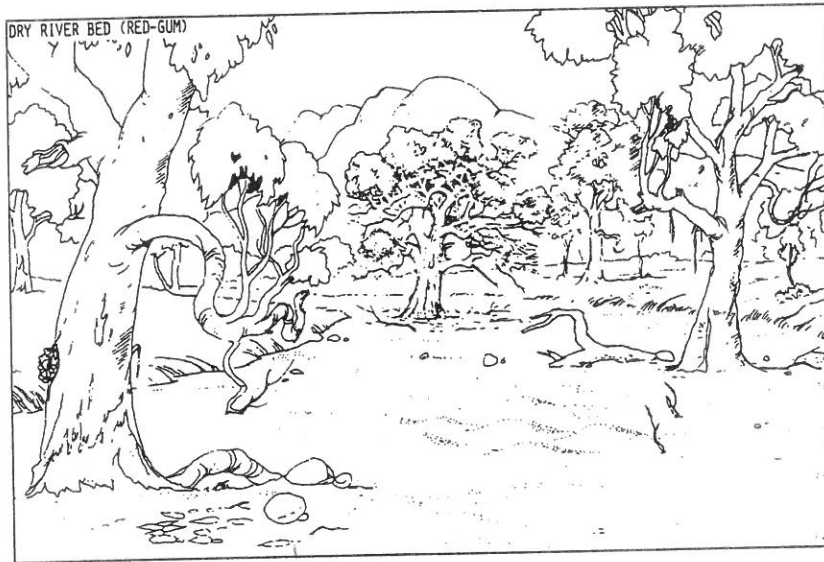
Bush tucker, healing plants and seafood. Video: VEA Koori Heritage Trust. IAD Library V 530.

Mayi Wiru - Great Food IAD Library V022

Nganampa Anwernekenhe 4/21 Bush tucker at Hatches Creek.



Worksheet 4.2 Putye-arenye



Illustrations courtesy NT Dept of Education

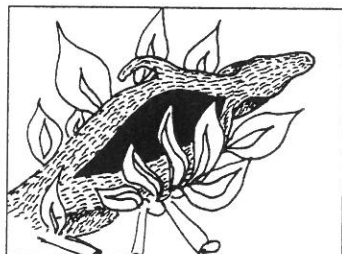
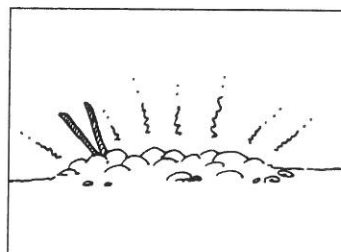
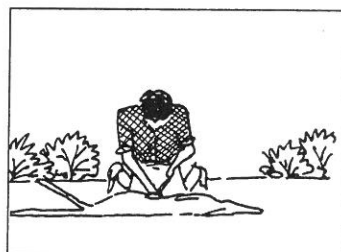
Worksheet 4.3

Putye-arenye

Read and understand the following instructions for how to hunt kangaroo.

Impatyeke araye.
Aherre atyerraye.
Kere atninaye.
Kere nthakaye.
Kere itaye.
Kere arlkwaye.

Find the picture that matches each sentence. Write the correct sentence under each corresponding picture.



The pictures are out of order. Now cut out the pictures with their matching sentences and put them in the correct order.



Worksheet 4.4

Putye-arenye

In the dialogue two people are invited to go to 16 Mile for honey ants:

Ayenge 16 Mile-werne alheme, yerrampeke. Arrantherre apetyeme?

I'm going to 16 Mile for honey ants. Are you two coming?

One person accepts the invitation:

Ye, ayenge apetyetyeke ahentye. Ayenge yerrampeke ahentye anthurre.

Yes, I want to go. I really like honey ants.

The other person rejects the invitation:

Arrangkwe. Ayenge apetyetyeke-akenhe. Urinpe anthurrenge.

No. I'm not coming. It's too hot.

Activity I

Accepting an invitation:

To simply answer Yes! say: Ye! or Yewe-yewe!

*To agree or to say that you want to do the verb action add **tyeke** to the **verb stem** + **ahentye**.*

eg Ayenye apetyetyeke ahentye.
I want to go.

Practise using the positive form

Answer the following questions, the first one is done for you:

1. Unte merne arlkwetyeke ahentye?

Ye, ayenge merne arlkwetyeke ahentye.

2. Re 16 Mile-werne alhetyeke ahentye?

3. Itne town-werne alhetyeke ahentye?



4. Arrantherre apetyetyeke ahentye?

5. Ayenge kwatye antywetyeke ahentye?

Activity 2

Rejecting an invitation:

To simply answer No! say: Arrangkwe!

To say no to the verb action, or to say the verb action is not happening use the verb stem + tye-akenhe.

eg: *Re alpetye-akenhe.*

He's not going back.

Practise using the negative form.

Answer the following questions, the first one is done for you:

1. Re alpeme?

Arrangkwe, re alpetye-akenhe.

2. Unte apetyeme?

3. Re 16 Mile-werne alheme?

4. Arrantherre town-werne alheme?

5. Re merne arkweme?



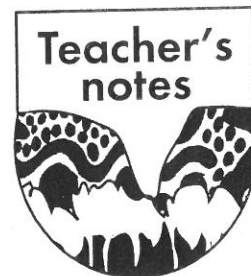


Module 5a

Topic 5a

Culture

**Contemporary
Aboriginal culture**



General Objectives

Learners will:

- gain an awareness of the breadth and vitality of contemporary Aboriginal culture: arts, politics, sport and media.

Suggested Activities

Guest speakers

Talks by successful role models in education, arts, music, sport, law or politics. Suggested people include: Donna Ah Chee, Paul Ah Chee, Debra Maidment, Lorraine Liddle, Frankie Ansell, Veronica Dobson, Rosalie Riley, Lizzie Ellis, Lorna Wilson, Adrian McAdam, Therese Ryder, Keringke artists, CAAMA or Imparja personalities and musicians.

Group project * *Assessment activity*

Students work in groups. Choose one area of Aboriginal contemporary society to research, eg arts, sport, politics or media. Who are the significant Aboriginal participants in this field? What have they done? How is their Aboriginality reflected in their work? Write and present a research project.

Videos

Watch a video that celebrates Aboriginal artists.

Play reading

Choose a play by an Aboriginal playwright. Do a class reading. Discuss the storyline and message of the play, the characters, the setting and the quality of the writing. Students write a review of the play.

Poetry

Read some poems by Aboriginal writers. Discuss the quality of writing, the images in the poems and how effective they are in giving a voice to Aboriginal issues.

Songs, songwriting and bands

Students meet and listen to songs by Central Australian musicians such as: Herbie Laughton, Bob Randall, Warren Williams, Daryl Kantawarra, Frankie Yama, Nokturnal or Amunda.



Songs

Choose a song by an Aboriginal artist. Listen to the lyrics and discuss the message in the song.

Visit CAAMA or Imparja

Watch the production of music, videos, or live television.

Visit artists

Students watch an artist doing a dot painting or a landscape. Talk with the artist.

Visit Jukurrpa Artists.

Visit Pertame Dancers rehearsing.

Art exhibitions

Visit exhibitions of Aboriginal art at Araluen Arts Centre, art galleries in town or at Keringke Arts at Santa Teresa.

Ceramics

Invite Barb Richards or another Aboriginal artist to teach the students how to paint ceramics.

Politics

Profile a successful Aboriginal politician such as Charlie Perkins, Lois O'Donohue or Noel Pearson.

Invite a guest speaker from ATSIC to explain the history and role of ATSIC.

Sport

Collect sports resource books for students to look at. Brainstorm a variety of sports and write a list of Aboriginal sports people in a variety of sports.

Guest speaker

Invite Gilbert McAdam (football) or James Swan (boxing) to talk about their sporting lives.



Your Activity Ideas

A large rectangular box for writing activity ideas, with a vertical line extending from the bottom of the 'Your Activity Ideas' header.



Recommended Resources

Plays:

Chi, J. and Kuckles (1991) *Bran nue dae: a musical journey*. Sydney: Currency Press and Broome: Magabala Books.

Davis, J. (1987) *Honeypot and Moorli and the Leprechaun*. Sydney: Currency Press.

Davis, J. (1992) *In our town*. Sydney: Currency Press.

Davis, J. (1982) *Kullark /The Dreamers*. Sydney: Currency Press.

Davis, J. (1986) *No sugar*. Sydney: Currency Press.

Davis, J. E. Johnson and R. Walley (1989) *Plays from black Australia*. Sydney: Currency Press.

Poetry:

Bennett, R. ed. (1995) *Voices from the heart*. Alice Springs: IAD Press.

Davis, J. (1992) *Black life: poems*. St. Lucia QLD: UQP.

Gilbert, K. ed. (1988) *Inside black Australia*. Vic: Penguin.

Gilbert K. (1992) *The Blackside. People are Legends and other poems*. Melbourne: Hyland House.

Gilbert K. (1994) *Black from the Edge*. Melbourne: Hyland House.

Reed-Gilbert, K. (1997) *Message Stick. Contemporary Aboriginal Writing*. Alice Springs: IAD Press.

Watson, M. (1982) *Black reflections*. Education Information Retrieval Service, The Orphanage Bookshop.

Art:

Aboriginal Art and the Dreaming. *Teaching about Aboriginal art, craft and design in secondary schools*. Aboriginal Studies 8 - 12 (1994). Department for Education and Children's Services, South Australia.

Barlow, A. and M. Hill (1997) *A closer look at Aboriginal art*. Melbourne: Macmillan.

Barlow, A. and M. Hill (1997) *Artists and their work*. Melbourne: Macmillan.

Barlow, A. and M. Hill (1997) *The many forms of Aboriginal art*. Melbourne: Macmillan.

Music:

<i>Big Name, No Blankets</i>	Warumpi Band
<i>From My Eyes</i>	No Fixed Address
<i>Brown Skin Baby</i>	Bob Randall
<i>Tribal Voice</i>	Yothu Yindi
<i>Freedom</i>	Yothu Yindu
<i>My Island Home</i>	Christine Anu
<i>Our Home, Our Land</i>	CAAMA Music



Sport:

Cadigan, N. et. al. (1989) *Blood, sweat and tears: Australians and sport*. Melbourne: Lothian Publishing Co.

Davis, C. (1996) *Aboriginal perspectives across the curriculum*. DEETYA and DECS. pp 4.47- 4.48.

Dolan, B. (1997) *Young Achievers*: Cathy Freeman. Heinemann.

Harris, B. (1989) *The proud champions: Australia's Aboriginal sporting heroes*. Little Hills Press.

Tatz, C. ((1987) *Aborigines in sport. The Australian Society for Sports History*.

Tatz, C. (1995) *Obstacle Race. Aborigines in Sport*. Sydney: University of NSW Press.

Tatz, C. and P. Tatz (1996) *Black Diamonds. The Aboriginal and Islander Sports Hall of Fame*. NSW: Allen and Unwin.

Film and media:

Davis, C. (1996) *Aboriginal perspectives across the curriculum*. DEETYA and DECS. p. 4.34

Thompson, L. (1990) *Aboriginal Voices: Contemporary Aboriginal Artists, Writers and Performers*. Simon and Schuster.

Videos:

A Matter of Identity: 4 Aboriginal Artists (1996) Melbourne: Video Classroom.

IAD Library V 842. Accompanying book: *A Matter of Identity: 4 Aboriginal Artists* (1994) Redfern NSW: Open Training and Education Network. Bronwyn Bancroft - visual artists, Kev Carmody - musician, Matthew Doyle - dancer, Tracey Moffatt - filmmaker.

Bran Nue Dae - video about the musical. Director Tom Zubrycki. IAD Library V 380.

First born: the life and times of Jack Davis (1991).

Mandawuy Yunupingu SBS video. 30 mins.

Marcom Projects Pty Ltd PO Box 4215, Loganholme DC 4129 Queensland.

Marn Grook A video about Aboriginal football.

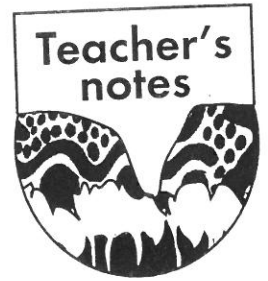
The quest of Jimmy Pike (1987).



Module 5b

Topic 5b

Unit 5 Law & Culture Year 8



Language

Anwerne-kenhe ayeye

General Objectives

Learners will be able to use Arrernte to:

- participate in spoken or written creative expression
- plan, write and present a project in Arrernte

Suggested Activities

1. Create and produce an Arrernte performance

** Assessment activity*

Work in small groups. Choose one of the following projects:

- a) Write and perform a play in Arrernte.
- b) Write and perform a song in Arrernte.
- c) Write and perform a poem in Arrernte.

Organise to have the project produced at CAAMA or Imparja.

2. Choose an Arrernte story

For example: *Ampe Urreye Artnerrentye Akweke Akerte* (The Crawling Baby Boy Story) by Margaret Heffernan (1989) Alice Springs: Yipirinya School Council.

- Read, listen and react to the story.
- Extract key details.
- Describe the characters.
- Retell and mime.
- Create a script from the story.
- Present as a play.

Other resources:

Arernte Ayeye Arernte Stories (1986). Alice Springs: Yipirinya School Council and IAD.
Heffernan, M. (1990) *Apmwe-kenhe arne*. Alice Springs: Yipirinya School.



3. Write a short story in Arrernte.

**Assessment activity*

Compose and draft the text in Arrernte.
Model and explore a variety of genres.



Your Activity Ideas

