Language Journeys:
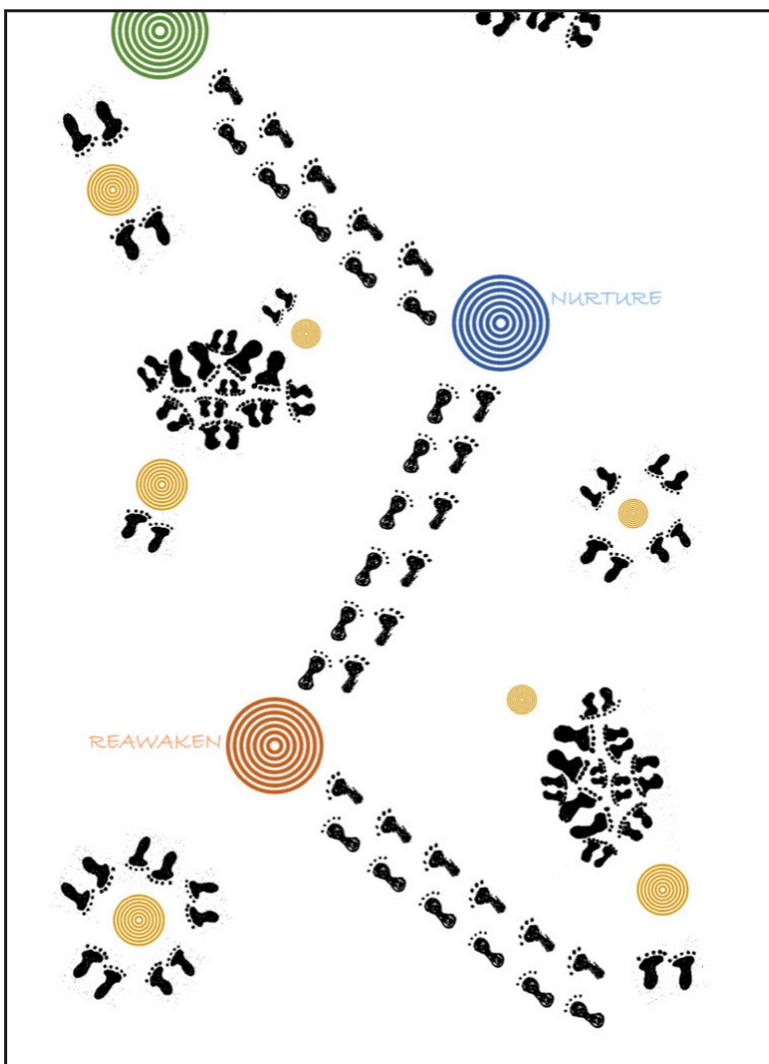
A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

Aboriginal Languages Trust

NSW GOVERNMENT

THE UNIVERSITY OF SYDNEY

Language Journeys, **Lynette Riley 2021.** This image depicts the multiple pathways Aboriginal people are taking as we reawaken, nurture and grow our languages, which have suffered different degrees of destruction by previous government policies and practices. Each individual, group and community is travelling a unique journey, taking the time needed to recover from the damage, to decolonise and to strengthen their languages, cultures and identities. The journeys include at times difficult community discussions and decisions on pronouncing, rebuilding, relearning and teaching languages. The steps may be different for each individual, group and community, but at all stages the path requires respecting and honouring those who preceded them, and providing encouragement and inspiration for others to forge their own language journey into the future.

Through this literature review and guide, prepared for the Aboriginal Languages Trust, the authors acknowledge communities' innovative language revival work, and recognise that communities are, always have been and always will be the custodians of their languages and cultures.

Suggested citation: Angelo, Denise, Cameron, Tracey, Poetsch, Susan, & Riley, Lynette. (2022). *Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW.* Sydney, NSW: Aboriginal Languages Trust.

Cover art, design and layout by Jessica Johnson for Nungala Creative.

Contents

Language Journeys: A Literature Review and Guide for Communities
Researching, Learning and Teaching Aboriginal Languages in NSW

3

1. Up-front Summary: Things to Consider for Language Work

This literature review and guide is a tribute to communities' work for their languages. It draws attention to the many effective strategies found in the wide range of activities, events, networking and funding that underpin their language revival work. As the name states, this document, prepared for the Aboriginal Languages Trust, is part literature review and part guide. The initial research for the literature review highlighted the wealth of experience in communities in many areas – as well as a need to expand the project into a guide in some other areas. Since this field of work is constantly growing, the information in this document can be thought of as current at the time of publication.

There is a vast amount of work by communities which relate to the revitalisation and continuation of a wide range of cultural practices (e.g. dance, art) and scientific and cultural knowledge of Country (e.g. ecological knowledge, astronomy). While aware of those bodies of work, we wish to clarify at the outset that this document has a specific focus. It concentrates on language learning and use. It will be of most interest to people who want to speak more of their language than they currently do, and more often. If you are instead or also interested in information on the benefits of language use for Aboriginal communities and the wider public, see *The benefits of Aboriginal language use and revival in New South Wales – Literature Review* available on the Aboriginal Languages Trust website.

> This literature review and guide is a tribute to communities' work for their languages. It draws attention to the many effective strategies found in the wide range of activities, events, networking and funding that underpin their language revival work.

We begin with the following map of the document and checklist as a practical way of summarising some of the main points that might be useful for communities reflecting on where their languages are at and what else they might do for them. These ideas might open up new possibilities that might inspire you, different ways of thinking about activities you might have already tried, and fresh ideas for building on the resource pool you already have. Each of these items is discussed in more detail, further into this document.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

4

Section 2 Having a clear understanding of the **background and context** of the historical damages done through past government policies and practices, forms an understanding for the many layers and approaches required and undertaken by different Aboriginal communities in their work to reawaken, nurture or grow their languages.

Section 3 The **methodology** used in this literature review and guide is a strengths-based approach, collecting a wide variety of sources, focusing on Aboriginal authors and voices. The sources could be grouped into three main themes: (A) Our Languages, Our Way (B) Foundational Research and Language Building (C) Learning, Teaching and Using Languages.

Section 4.1 If you are establishing a language project, think about **Elders** who you could invite to formally meet with, regularly touch base with, and who could work alongside you and publicly advocate for the project.

Section 4.2 **Cultural and Intellectual Property Rights** and a **protocols** guide are important underpinnings. You could use an existing protocols guide or write a new one based on existing models. The purpose of your guide could be to direct intra-community participation in language work, or to advise non-Indigenous project partners on how to best work with you.

Section 4.3 In the process of planning a project, you could consider how you would like to connect your language research, learning and use to **cultural practices and knowledge of Country.**

Section 4.4 There are so many opportunities for including your **language in performances and celebrations,** in smaller or larger ways. You might be able to connect a language learning or research project with an **upcoming event.**

Section 5.1 Your language group could look into getting a researcher to explore if they can uncover more **historical archival material** on your language. Or you might partner with a linguist, perhaps through a university, to do a **linguistic analysis** of archival materials to help you access more aspects of your language.

Section 5.2 You could consider getting assistance with developing a practical **spelling** system for your language, as this has a beneficial flow-on for making **written resources** – anything from dictionaries through to signage. If your language has a spelling system, for example in a dictionary, consider community members' confidence levels. A fun **spelling and pronunciation** workshop might be useful.

Section 5.3 Language revival relies on community having access to plentiful language resources, including reference **dictionaries and grammars** (like encyclopaedias of your language) and versions of this material that are more accessible to different reading audiences, such as beginner learners. What **dictionary and grammar materials** does your language already have and what might be useful going forwards?

Section 5.4 Resources for Aboriginal languages programs are scarce, so consider if you can **connect across towns and communities.** A **network** can dramatically increase the language resources available to everybody and strengthen revival efforts for your language.

Section 5.5 If your language program has already explored **filling gaps,** you could make a list of contemporary uses and set out your principles, transparent for everybody going forwards, perhaps with the help of a linguist. Otherwise, you could explore gap filling possibilities for your language. Consider organising a workshop with an experienced linguist and with other groups where ideas could be shared on how you might go about **filling lexical and grammatical gaps.**

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

5

Section 6.1 Consider how you can increase **language learning opportunities** for yourself and the members of your community. You might find that you can have an impact on some of the **second language learning.**

Sections 6.2 and 7 If you need to build a **community of adults** who can **learn to use the language and converse with each other,** consider setting up a regular informal get together time for practising together and/or doing a training course together.

Section 6.3 Are you and other community members **using your language every day?** Perhaps you could plan to do this more often? Maybe you could expand the length of what you say, building up from single words to phrases and sentences?

Section 6.4 Who is in your **team for your language project?** What is your **dream team?** Consider any extra skills that would be really useful at this point and think about reaching out and **building partnerships.**

Section 6.5 and Appendix B Consider where things are currently at for your language, and where you would like it to be in future. There never seem to be sufficient people and resources, so take time for **planning and prioritising your efforts.** Celebrate what you have achieved so far too.

Section 6.6 If your community hasn't yet done so, you could consider the potential of **online learning.**

Section 6.7 and Appendix C Consider a focus on **developing teaching resources** for your language. Units on interesting topics, lists of everyday expressions for everyday occasions, suites of lessons, teaching workbooks and learning activities. Language teachers in revival settings need resources and strategies that suit where they at in their language learning and teaching journey.

Section 6.8 Consider how your language is placed for offering language experiences or more formal programs in **schools and preschools.**

Section 7 presents some of the currently available study, **training and professional learning** options you might be interested in exploring.

Section 8 and Appendix D Language revival is complex and it always seems that there is never enough **funding** to do it all. While this is true enough, there might be some possibilities that you hadn't considered.

Section 9 of this document is the conclusion. It offers some reflections on key issues.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

6

2. Background and Context

After the long and damaging impacts of invasion, colonisation and harmful policy environments, from the 1970s-1980s Aboriginal communities have been more able to work towards strengthening their languages and cultures. From this period onwards, documentation of languages and descriptions of language revitalisation efforts began to multiply. Ongoing community activism has led to more favourable government responses and a growth in general public support for Aboriginal languages.[1]

NSW was the first state/territory government in Australia to introduce an Aboriginal languages policy, supported by an multi-departmental strategic plan, both based on extensive community consultation and steered by Aboriginal leaders, committees and grass-roots community members (Hosking, Lonsdale, Troy, & Walsh, 2000; NSW Board of Studies, 2003a, 2003b, 2003c, 2004; NSW Department of Aboriginal Affairs, 2004, 2005; NSW Department of Education and Training, 2005, 2007; NSW Geographical Names Board, 2001).

Fast forward to the present day, and many of the same community leaders are building on these efforts and are involved in the current NSW Government support for Aboriginal languages, driven by the *Opportunity, choice, healing, responsibility, empowerment (OCHRE) plan.* Through OCHRE, since 2011 Aboriginal Affairs NSW, the NSW Department of Education and the NSW Aboriginal Education Consultative Group have been collaborating to: preserve and protect Aboriginal languages through legislation; increase the use of Aboriginal languages in people's daily lives through the Language and Culture Nests initiative; and financially support communities' work for their languages (Figure 1).

Aboriginal Languages
Act NSW 2017

Aboriginal Language
and Culture Nests iniative

Aboriginal Language
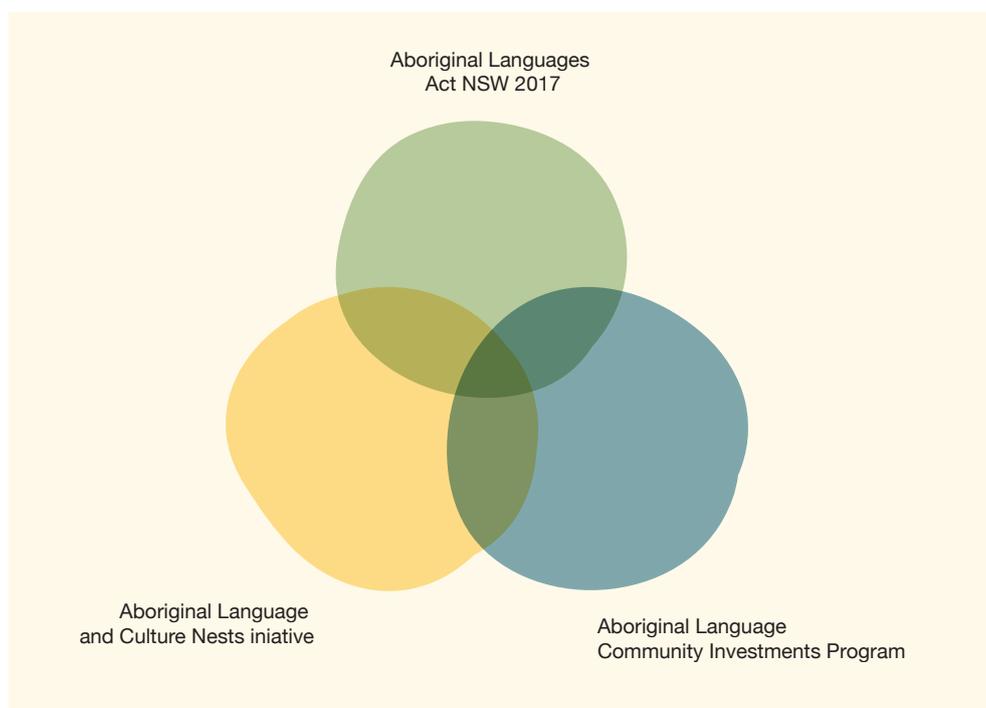Community Investments Program

Figure 1. Initiatives in the current NSW policy environment

---

1   For example, see the timeline of activism for Aboriginal and Torres Strait Islander languages at https://jarrak.com.au

The *Aboriginal Languages Act 2017* became law on 24 October 2017. It has three parts: (a) acknowledging the importance of reawakening, nurturing and growing Aboriginal languages and Aboriginal custodianship of languages (b) establishing the Aboriginal Languages Trust to resource local language activities and (c) a 5-year strategic plan (NSW Government, 2017).

The Aboriginal Language and Culture Nests (and the associated Satellite Nests) initiative is working to increase the number of language learners, educators and speakers for Bundjalung, Gamilaraay/Yuwaalaraay/Yuwaalayaay, Gumbaynggirr, Wiradjuri, Paakantyi/Bargandji, Dhungutti and Gomeroi. A 'Nest' is a network of communities bound together by their connection through an Aboriginal Language. Each Nest has a 'footprint' area. In each area, the Nest aims to link communities, preschools, schools, TAFE campuses and universities to create learning pathways for people working to strengthen their language. The number of communities involved in any given Nest, and the number of Nests supported, is increasing all the time, in response to community need and request, and according to funding availability. (Aboriginal Affairs NSW, 2013; NSW Aboriginal Education Consultative Group, 2013a; NSW Department of Education, 2013).[2]

The Nests initiative has broadly received very positive responses from communities (Katz, Barnes, et al., 2018, pp. 21-27). Two of the main calls for improvement are: (a) that the Nests infrastructure expand to include more languages and (b) that Aboriginal children, youth and adults should have priority access over non-Indigenous people to language learning and teaching opportunities. These are among the key requests that came from community members' input into reviews of the Gumbaynggirr and North West Wiradjuri Nest (Katz, Idle, Bates, Jopson, & Barnes, 2018a, 2018b, 2018c, 2018d).

The Aboriginal Language Trust's *Aboriginal Languages Community Investments Program* has been running since the early developmental stages of the Trust (two years at the time of writing). It has provided one-off funding to Aboriginal community organisations and groups consistent with the objectives of the *NSW Aboriginal Languages Act*.[3] This grant, has enabled recipients to develop and deliver a language project in their local community. Prior to the *Aboriginal Languages Community Investments Program,* in 2015 and 2016 Aboriginal Affairs NSW ran a smaller grants program called *Our Languages, Our Way.*

Ongoing community activism has led to more favourable government responses and a growth in general public support for Aboriginal languages.

---

2   Thus the term 'language nest' is used in NSW very differently from how it is used by revitalisers of their languages in other parts of the world, especially Hawai'i and Aotearoa NZ where the language nest strategy was originally developed (e.g. King, 2001; McIvor, 2006; Wilson & Kamana, 2001). In NSW 'language nest' does not refer to an immersion crèche/community centre where old people who are full speakers spend time with infants, toddlers and young children.

3   https://www.aboriginalaffairs.nsw.gov.au/grants/aboriginal-languages-community-investments-grants-2021/

Language Journeys: A Literature Review and Guide for Communities
Researching, Learning and Teaching Aboriginal Languages in NSW

8

While all communities across the state benefit from the *Aboriginal Languages Act 2017,* many local language and culture projects and initiatives operate outside of the *Nests* initiative and without funding from the *Community Investments Program* (Figure 1). Yet they continue to work for their languages. Some have access to alternative small and occasional grants and sources of support. Many thrive on community volunteer input. Their voices and actions are also included in this literature review and guide.

People use a variety of words to describe the kind of language work undertaken in NSW. Many begin with re-, e.g. revitalise, revive, renew, reclaim, restore, re-introduce, relearn, recover, reconstruct, revoice, repractise, restore, retrieve, re-activate, re-instate, rejuvenate, regenerate, re-ignite, rekindle, rediscover, re-awaken, nurture, grow, maintain, or simply my/our language and culture work. This guide accepts all terms, and uses them as each author does.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

9
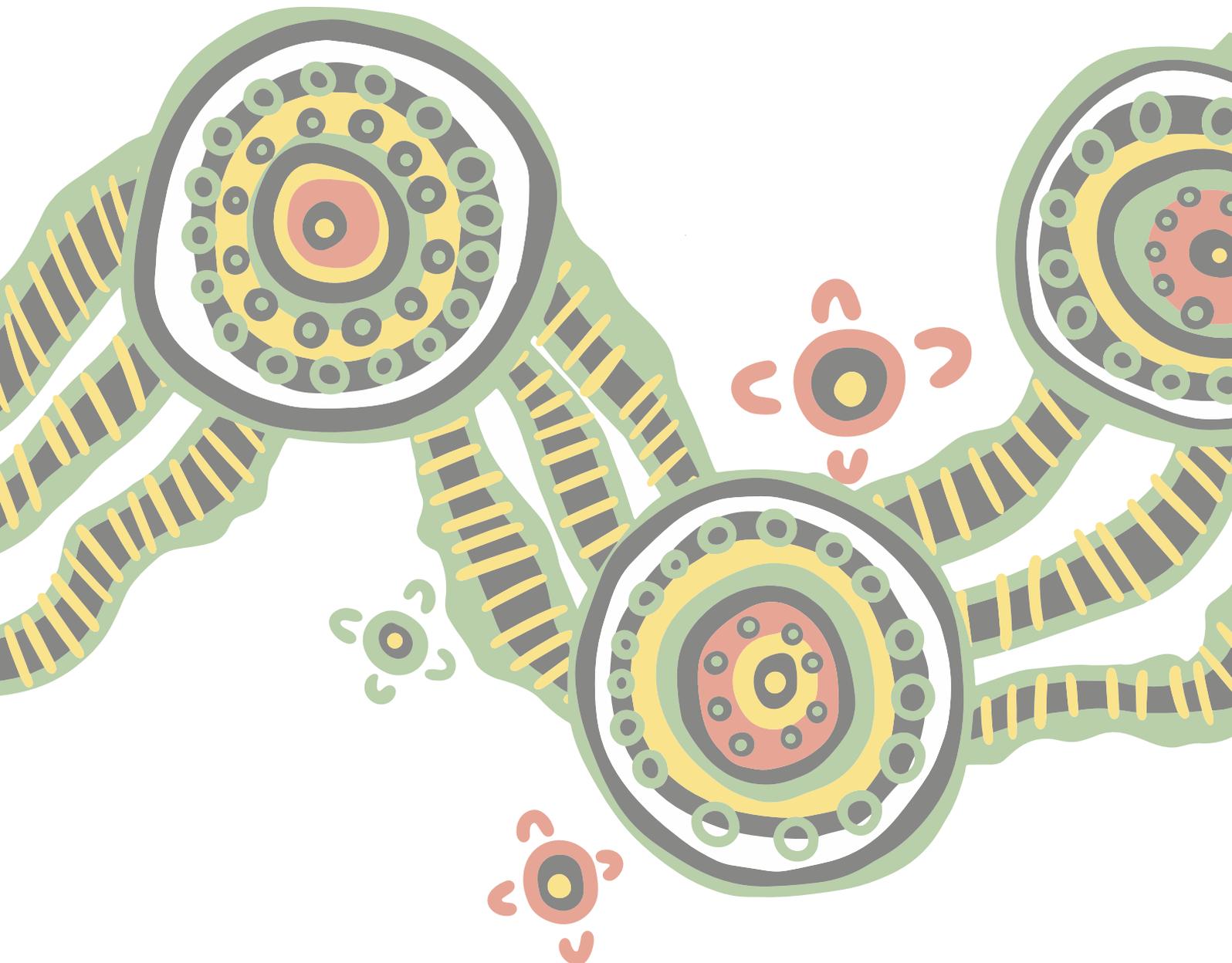
3. Methodology

This literature review and guide takes a *strengths-based approach* i.e. a conceptual framework for approaching community development and intervention which recognises communities' *rights, diversity, resilience* and *creativity,* and is built on *characteristics of successful programs and initiatives* (Fogarty, Lovell, Langenberg, & Heron, 2018, p. viii). Through this approach we acknowledge that each community has its own unique circumstances and resource pool for language work, and at the same time recognise that communities can learn from each other's efforts. By highlighting strategies that different communities have been using locally, this guide aims to spread valuable knowledge and experience further, to assist communities to plan their future steps.

The ideas and strategies that have been prioritised in this literature review and guide are ones through which communities are effectively transitioning towards active, interactional, conversational, daily use of their languages, and which enhance language learning and teaching confidence. These are the practicalities of language revival.

The sources and advice foregrounded in this document recognise that, due a history of cruel policies and treatment, people have not been able to grow up with the communicative skills in an Aboriginal language that would come from speaking it all day, every day. In NSW, the main languages used by Aboriginal people for talking with everyone around them for the majority of every day are varieties of English, perhaps including Aboriginal English(es). Thus, we have sought to emphasise literature and advice on language revival and how languages are learned, taught and used, drawing on the fields of linguistics of Aboriginal languages, applied linguistics, educational linguistics, and second/additional language acquisition and pedagogy.

This literature review and guide is the result of wide-ranging desktop research. It reveals and draws on a diverse range of sources, combining academic literature and an extensive amount of grey literature, e.g. Aboriginal community organisations' websites, social media, unpublished manuscripts, reports, newsletters, curriculum materials, as well as documentary films, video clips and news media. As is evident in the reference list at the end of this document, and in the spirit of a strengths-based approach, this guide prioritises Aboriginal people's viewpoints, their aspirations and needs for progressing their language activities. It is informed by sources that have been developed by, or in partnership with, Aboriginal individuals, communities and Aboriginal-led organisations. It draws information from published and unpublished materials. It values academic and experiential knowledge equally. It values oral sources as much as it does written sources.

This body of literature was analysed for recurring concepts and strategies. Three broad themes emerged from the investigation, which we have labelled:

A. **Our Languages, Our Way (see Section 4)**

B. **Foundational Research and Language Building (see Section 5)**

C. **Learning, Teaching and Using Language (see Section 6).**

Each has several sub-themes. Many items in the literature belong to more than one of the themes. We discuss them in relation to the theme they fit most closely and/or we discuss them under more than one of the theme headings. After addressing each of these themes, this guide highlights training, networking and conferencing opportunities that community members could consider (Section 7) and possible funding sources for their language plans and projects (Section 8).

4. Theme A. Our Languages, Our Way

This theme includes:

4.1 The Supportive Role of Elders

4.2 Indigenous Cultural Intellectual Property (ICIP) and Protocols

4.3 Language for Culture, Country and Community

4.4 Performing, Celebrating and Advocating for Language and Culture.

4.1 The Supportive Role of Elders

Elders' support, input and leadership underpin successful language projects (e.g. Anderson, 2010, pp. 67-68; Freeburn & Caldwell, 2017). Some Elders have knowledge of the language. Some are among the generations who were prevented from learning or using their language. In any case, their presence and guidance give credibility to any language project. Language projects benefit when Elders' wisdom is there to support them.

Elders support for language programs happens in all kinds of ways, through the constant behind the scenes work that they do ceaselessly for the community, advocating for the language program, encouraging the younger generation to step up for language learning and training. As well as these informal activities, Elders might take on more formal roles in organisations and on boards to lend their support and guidance to language work.

The Wiradjuri Council of Elders is one example of an established formal advisory group. It has members from all over Wiradjuri Country and first met in 1989. It has guided the pioneering Wiradjuri language restoration work of Stan Grant Senior and John Rudder since it began in 1992.[4] More recently it has guided the Wiradjuri Language and Cultural Heritage Recovery Project at Charles Sturt University, including development and delivery of the Graduate Certificate in Wiradjuri Language, Culture and Heritage.

4.2 Indigenous Cultural Intellectual Property (ICIP) and Protocols

Upholding their ICIP rights is a concern of many communities in the course of their language work. These rights relate to control, protection, ownership, custodianship and development of their living heritage, including objects, sites, scientific and cultural knowledge and practices, oral traditions, language, literary, musical, dramatic, visual and performing art created and transmitted from generation to generation. Although recognised in the United Nations international declaration on the rights of Indigenous peoples, ICIP rights are not formally protected in Australian law. Therefore, they need to be enacted and respected through ethical standards and practices when communities share their heritage and partner with external individuals and organisations. Protocol guides are an increasingly common way to do this; formal agreements are another. See the *Aboriginal Cultural and Intellectual Property Community* Guidelines available on the Aboriginal Languages Trust website.

---

4   https://en.wikipedia.org/wiki/Stan_Grant_(Wiradjuri_elder)/

Numerous national as well state-based protocols have been published, to guide the work of non-Indigenous researchers, educators, technology specialists and others who want to partner with communities (e.g. Australian Institute of Aboriginal and Torres Strait Islander Studies, 2012; Federation of Aboriginal and Torres Strait Islander Languages, 2004). Similarly, there are cultural protocols and advice for schools that wish to partner with communities for Aboriginal languages Kindergarten – Year 6 and Years 7-12 programs (Australian Curriculum Assessment and Reporting Authority, 2015; NSW Aboriginal Education Consultative Group, 2013a, 2013b; Williams, 2013). Further, some communities have written their own local protocols (a) to guide community members' participation in meetings and projects in positive and collaborative ways and (b) to advise non-Indigenous people on local community expectations on use of their language. See the *Aboriginal Cultural and Intellectual Property Guidelines for ethical and respectful collaborations with language custodians* available on the Aboriginal Languages Trust website.

4.3 Language for Culture, Country and Community

Aboriginal languages signify much more than vocabulary and grammar. People's work on their languages is typically accompanied by revitalisation of cultural practices. As Glenn Rhodes (2017) says: *Authentic language learning happens on Country and in community.* Examples of cultural practices and expression include art, dance, song, story, poetry writing, weaving and fibre art, kangaroo and possum skin cloak making, ceremonial head-dress and belt making, possum-skin drumming (e.g. Bailey, 2019; Blacklock, 2015; Riley, 2016, 2021; Saunders & Edwards, 2017).

Similarly, language work is often deeply connected to knowing and caring for Country. This is evident in numerous contexts, e.g. the work of Indigenous Rangers in National Parks; cultural/ cool burning; visiting and maintaining significant sites; investigating and promoting placename meanings; learning stories that give important information about local geographical features, ancestral beings and the creation of landscapes, astronomy and constellations; researching and producing seasonal calendars with information about food and water sources and bush

> Elders' support, input and leadership underpin successful language projects (e.g. Anderson, 2010, pp. 67-68; Freeburn & Caldwell, 2017). Some Elders have knowledge of the language. Some are among the generations who were prevented from learning or using their language. In any case, their presence and guidance give credibility to any language project. Language projects benefit when Elders' wisdom is there to support them.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

13

medicines (e.g. Chester, 2020; Dadd et al., 2021; Dharawal Traditional Knowledgeholders and Descendents Circle, 2002; Fuller, Norris, & Trudgett, 2014; Gumbaynggirr Language and Culture Group, 1992; Jarrett, 2018a; Lovett, 2019; Ngurra et al., 2019; Radley, 2018; B. Smith, 2018; Teece-Johnson, 2015; Whyman, 2019).

Knowledge and practices such as these, unique in each community, are rich contexts in which people are striving to research and use their language.

4.4 Performing, Celebrating and Advocating for Language and Culture

Aboriginal languages are represented in a very wide range of events. As the language revival movement in NSW gains more and more momentum, such events are becoming so numerous and occur so frequently that it isn't possible to include all of them here. The range includes speeches and performances at openings of civic and community activities, theatre and dance, music, art and cultural festivals and exhibitions, Welcome to Country signs, public murals, commemorative trails, interpretive signage for bush walks, truth-telling plaques with information about local Aboriginal history and culture or traditional stories.

Each and every public use of an Aboriginal language is an act of reclamation. In the first instance, it celebrates Aboriginal languages, pushing back on historical silencing. It also raises language awareness for the audience, often for a wide cross-section of the population who will each reflect on the experience, maybe hearing the name of the language or a word in that language for the first time, maybe inspiring somebody to actively seek out more language learning opportunities. Even if an Aboriginal language is used in a small, relatively incidental way, for example in the title of an event, the name of an artwork, in a logo of an organisation, this can sow seeds that grow.

For a review of this kind, it is not always possible to know exactly how or to what extent an Aboriginal language might have been part of an event or activity. With that proviso, we list here just a sample to illustrate the rich and abundant ways Aboriginal languages are being performed, shared and celebrated in communities and in the public domain. See Appendix A for a more comprehensive list.

- Brewarrina Aboriginal Culture Museum & Moogahlin Performing Arts: Baiame's Ngunnhu Festival Fish Feast and Concert, a celebration of connection for the local nations (https://www.moogahlin.org/baiamesngunnhufestival).

- Narjong Water Healing Ceremony, involving traditional owners from four interconnected waterways – the Lachlan, Darling, Murrumbidgee and Murray Rivers (https://www.abc.net.au/radionational/programs/awaye/healing-our-rivers/11774162).

- The Gomeroi Dance Company, based in Tamworth, design and deliver a range of cultural programs founded on traditional cultural values, practice and lore (https://www.youtube.com/watch?v=U-5mCnAtNXw).

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

14

- The Gujaga Foundation at La Perouse runs cultural workshops for non-Indigenous people/organisations, and Dharawal language programs in early childhood and adult learning settings in the community (https://www.gujaga.org.au/community-activities).

- The *Word Up* segment of the ABC Radio National *AWAYE!* program showcases three words in a different language in each episode (https://www.abc.net.au/radionational/programs/wordup/).

Language advocacy is another area that is very strongly represented in the many sources consulted for this document. Aboriginal people who are working for their languages are frequently interviewed about it and appear in news articles, radio and TV interviews and in video clips on websites and in social media. They make powerful statements about the importance of their language work, their passion for it, and what motivates them to do it. Examples include:

- The Gambay map created by First Languages Australia (https://gambay.com.au), with the interviews also available on Vimeo (https://vimeopro.com/firstlanguagesaustralia/language-legends/).

- The Mother Tongue Project complied by ABC Open (https://iview.abc.net.au/show/abc-open-mother-tongue/), now available on YouTube (https://www.youtube.com/playlist?list=PLmWe-V9tacwHqIfIBPvZMThlaYH6gH2u0/).

- The Aboriginal Affairs NSW, Aboriginal languages watch and listen series (https://www.aboriginalaffairs.nsw.gov.au/research-and-publications/watch-and-listen/aboriginal-languages/).

- The This Place collection on ABC iView in which community members share the language connections to places in their Country (https://iview.abc.net.au/show/this-place/).

Together these examples alone amount to literally hundreds of video clips. They are rich examples, not of language use, but of talking in English about the importance of Aboriginal languages for all Australians and the future of the nation.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

15

5. Theme B. Foundational Research and Language Building

Compared with Theme A, less is written or spoken about the many aspects of the essential work involved in compiling, analysing and expanding the knowledge base for a language. This theme includes:

5.1 Historical Research and Linguistic Analysis
5.2 Oral Languages, Also Written
5.3 Dictionary and Grammar Work
5.4 Connecting Across Towns and Communities
5.5 Filling Gaps

5.1 Historical Research and Linguistic Analysis

Some communities want to build on and expand the current community-held orally-transmitted knowledge of their language, so that they can begin to say more in it. A search of institutions such as libraries, museums, the Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS) and other archives can give access to older records of a language. These historical documents will need considerable linguistic work before they become really useful.

Archival research is very time-consuming. Records of a language from the 1700s, 1800s or 1900s could be located in many different institutions, sometimes overseas. Further, those records could be handwritten and difficult to read. Typically, each word has been spelt in multiple different ways by several different people who documented the language over time. Many of those people are unlikely to have had any training in linguistics, as it is quite a recent field of study. A linguistic analysis helps to demystify all the different spellings, and work out the sound system, the words and grammatical patterns of the language. This process can take several years. In fact, it is often on-going as communities find previously undiscovered historical/archival records that add to their current understanding of their language. For example, as Ray Kelly explains (cited in Milsom, 2021):

> People said that there were recordings of our old people talking so I got hold of these tapes. And to have the ability to push a button and to hear their voices – it woke something in me. It was like a gift from the past. I didn't just want to know who they were or what they were saying. I knew I had to understand it fully. I had to get somewhere where I felt I could connect to it. In some ways I went back to the fire, to listen to my grandfathers, and to make sense of those sounds I could hear in between words. That's what I heard, that's what was drawing me back into that place. And so what I've been able to do with those tapes is go ok, so these old people held onto this language and story and culture and it's important because they continue to hold the DNA that connects us. And to have these historical accounts now at my hands, I've been able to reconstruct my language and broaden my cultural knowledge. I now have the opportunity to share the gift of language with the next generation of my people.

The 'house already lived in' is a principle of language reconstruction to keep in mind (Eira & Solomon-Dent, 2010). In this principle, rememberers' knowledge, Elders' voices and contemporary community usages can all be foregrounded. Written historical sources are not considered the only point of reference. What has come to be is equally valued. For example, key community members may remember and use a word that is different from the way it appears in archival records. It is their memory and use of any particular word that is favoured as the linguistic analysis is done. This acknowledges the reality of language continuity for the community, a particularly impressive feat given all the pressures that have worked against it.

Archival/historic records usually written, sometimes audio

Community held and remembered, orally-transmitted knowledge

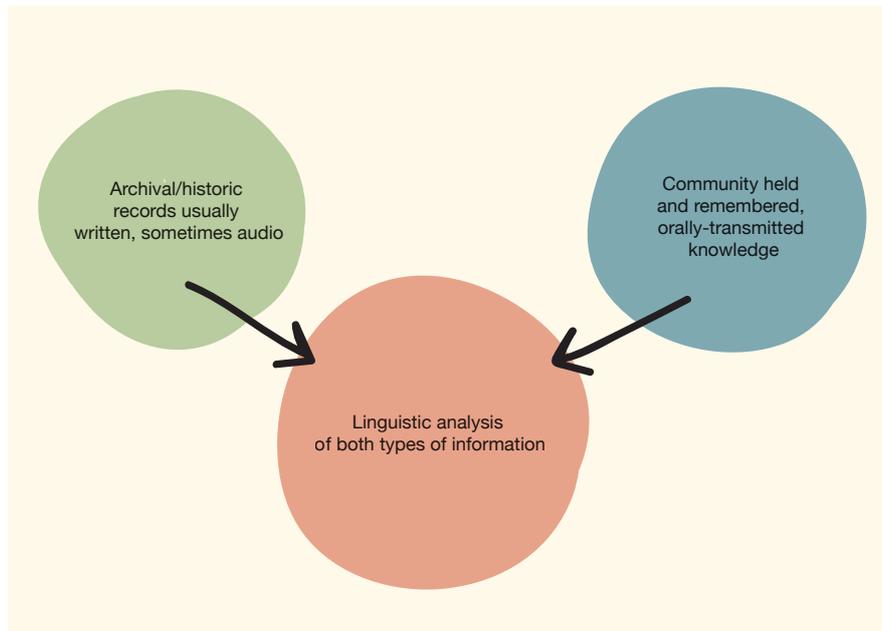Linguistic analysis of both types of information

Figure 2. Foundations for reconstructing a language

Such analyses of written and oral sources give communities foundational knowledge of key components of their language:

- the sound system, from which an agreed spelling system (also called an orthography) can be developed

- the lexicon, also called vocabulary (words like those recorded in a dictionary)

- the grammatical patterns (how words make sentences in your language).

Partnering with a linguist is the most efficient way to bring the technical skills needed into this process. Combining the efforts of the community and a language researcher can make a productive and long term partnership.

A linguistics Honours, Masters or PhD student who wants to work on an Aboriginal language in partnership with a community is another way to get some of this work done. For example, foundational research and analysis for five languages of the NSW south coast was completed through a linguistics PhD project (Besold, 2013). In another example, Masters research for Paakantyi compiled several earlier sources (Andersen, 2015). Another point to note is that research students are overseen by supervisors. If the student's supervisor has an extensive

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

17

track record of working with Aboriginal languages, the community benefits from the experience of a senior researcher in addition.

There is a vast and growing body of literature (in Australia and internationally) on the responsibilities that linguists and educators have to communities, balancing this with the expectations of their academic work environments. This literature covers diverse topics, including the process of decolonising linguistics; making linguistic materials accessible to communities; fostering linguistic justice; community linguistic rights; ensuring that the research process and products are driven by and beneficial to the community; researcher-community sharing of knowledge and skills; and the increasing number of Indigenous people with linguistic training and expertise. Discussion of these topics is beginning to go some way towards addressing communities' reservations, given their negative historical experiences of research and researchers (e.g. Austin, 2010; Australian Linguistic Society, 1984, 1990; Bell, 2007; Czaykowska-Higgins, 2009; Gaby & Woods, 2020; Leonard & De Korne, 2017; Leonard & Haynes, 2010; Martin & Mirraboopa, 2003; Radley, 2021; Rice, 2011; Rigney, 2006; L. T. Smith, 2012; Stebbins, Eira, & Couzens, 2018; Wilkins, 1992; Woods, 2009; Woods & Troy, 2021).

5.2 Oral Languages, Also Written

As communities emphasise, their languages fundamentally always were and always will be languages with rich oral traditions and practices. However, communities also have various reasons for writing their languages. The written mode can enhance the visibility of Aboriginal languages, like in public signage, as well as increase learning opportunities, such as through learner guides, searchable dictionaries or apps.

Most communities encounter multiple spellings of their words, historical and contemporary, often influenced by the dominance of English and – let's be honest here – its rather kooky spelling that we all learned at school. *Don't get Englished* (Seymour & Norman, 2021) is good advice because Aboriginal languages have different sets of sounds compared to English and need different solutions for their spelling systems.

How to spell your language will be something to tackle as your community starts producing written language resources. A spelling system provides a common point of reference for a language community's written materials. It consists of a set of agreed letters and letter combinations to represent each significant sound in your language's sound set. In a best-case scenario, a spelling system is based on a solid understanding of all the sounds that make words in your language, and there will be just one way to write each sound that distinguishes words from each other. Deciding on a spelling system should involve the community, perhaps via information workshops, lessons and/or discussions.

Generally, communities choose to use the letters that would clearly have (almost) the same value in their language as in English, like m, n, ng, w, r, l. Then they work on the other sounds, such as those sounds that are different. Communities often look at the range of spellings used by other Aboriginal languages to inform their choices. Sites of potential spelling confusions and differences of opinion have been vowels and voiced/unvoiced sounds. Ultimately it comes down to *Don't get Englished!* and having enough opportunities to understand your language sound system, access to transparent explanations for the spelling system, and many opportunities to get really familiar with it.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

18

A stable spelling system can be very useful across all stages of language revival, but everybody has to have lots of learning opportunities to become familiar with it, so they do not just assume that it works exactly like English *(Don't get Englished!)*. A stable spelling system is immensely helpful, once learned, because it gives clear guidance on how to pronounce unfamiliar written words. In language revival settings, becoming familiar with the written form of your language can really increase your learning opportunities by increasing how often you get exposed to your language.

Pronunciation is important to communities. They often emphasise the importance of getting it right. There is a lot more to pronouncing something than spelling. Hearing old and modern recordings and repeating these words and sentences out loud is a pivotal part of increasing community confidence. Audio-visual materials are an important support for developing language learners' pronunciation skills (whether they are archival recordings of speakers who have now passed away, or recordings that are recently made by language revitaliser speakers). Good language teaching can impart 'how to' hints about getting better with tricky sounds (like saying 'ng' at the start of words, trilled 'rr' etc), where to put the stress/weight on words, and the intonation/music accompanying sentences. (Uncle Charles Moran, cited in Ash, Hooler, Williams, & Walker, 2010, p. 111).

5.3 Dictionary and Grammar Work

A dictionary and grammar can be a *valuable user-friendly resource*, and include *informant and recorder details as validation of authenticity* (Ellis, Boyenga, & Donovan, 2020). In some cases, the dictionary and grammar of a language are produced separately; in others they are combined in one publication.

There are different types of dictionaries for different reading audiences. A comprehensive dictionary may contain lots of detail, including meanings, some technical linguistic information about each word, an example sentence, the source of the word, dialect etc. A learner's dictionary may contain less information for each word so that it is less overwhelming for people who are just starting to learn their language. A picture dictionary can be helpful not only for children but also learners of all ages. Specially designed linguistic software is available to gather all information about each word into a single database, including images and example sentences. This can then be used as the basis for producing dictionaries of different levels of detail and complexity. Another advantage is that new information about each word can be added to the database as the research on the language expands over the years. Then updated editions of the dictionary can be produced.

A grammar describes how a language works but just as there are different types of dictionaries, there are different types of grammars for different reading audiences. A technical grammar is useful to people who have received the training to unpack the information that is worded with specialised terms. A learner's grammar breaks down information about the structure of the language and expresses it plainly. A sketch grammar gives a short overview or describes a language that is beginning the revival journey with limited information available.

Technical grammars and comprehensive dictionaries are important repositories for full and complete information about a language. However, they can be very dense and difficult to read. One type of product will not be suitable for everyone. Early in a language learning journey, people are satisfied with plain wordlists. As they progress, learners ask for more information about how the words work in sentences. Advanced learners tend to want extensive examples of how the

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

19

words and sentences build together into longer texts (both spoken and written texts). They are ready for increasingly complex detail about the formal structures of their language.

Communities in NSW have worked with linguists to produce these various types of dictionaries and grammars, e.g. Bundjalung (Crowley, 1978; Sharpe, 1988, 1996, 2015, 2020, 2013), Darkinyung (Jones, 2008), Dhanggati (Lissarrague, 2007; Lissarrague & Kelly, 2011), Dhurga (Eades, 1976; Ellis et al., 2020), Gamilaraay/Yuwaalaraay (Ash, Lissarrague, & Giacon, 2003; Austin, 1993; Giacon, 2002, 2006), Gattang (Lissarrague, 2010), Gumbaynggirr (Morelli, 2015), Ngiyampaa (Donaldson, 1980, 1997), Ngunawal (Baird, 2019), Paakantyi/Bargandji (Hercus, 1982, 1993), Wanarruwa (Edgar-Jones & Burgman, 2020), Wemba Wemba (Hercus, 1992), Wiradjuri (Grant & Rudder, 2005), Yaygirr (Morelli, 2012). Some are available online, e.g. Wemba Wemba[5] and Bundjalung.[6] Some are available in apps.[7]

Having a language in a book or an app isn't giving it life. A dictionary and grammar do not automatically ensure that the language is spoken. However, there are advantages to producing them. They can be inclusive of all details remembered by all community members, and provide a record of all community members' relatives from earlier generations. This acknowledges the importance of language over generations, a record of intergenerational efforts. The content of dictionaries and grammars can build up over the years as people become more and more familiar with their language and as new research adds to previous knowledge. A few communities have produced first, second and even third editions of their dictionary and/or grammar (Ash et al., 2003; Grant & Rudder, 2005; Morelli, 2015).

Another advantage is that a dictionary and grammar can be a shared point of reference. They can build connections and help the language community as a whole, uniting people in different towns who are working on the same language. Importantly, once a dictionary and grammar are in place with wide community agreement, they provide foundations for developing materials for learning, teaching and speaking language (see Section 6).

Traditional narratives – if recorded in the language – are an important information base for a dictionary and grammar. They are a significant inclusion in the research and language reconstruction process (Figure 2). The stories not only connect the language and culture, but can also be analysed for structural features of the language: its sound system, lexicon, grammatical patterns and how the language is used in a longer text.

Traditional narratives are sometimes included as texts in grammar-dictionary works, e.g. stories are included in the Ngiyampaa dictionary-grammar (Donaldson, 1980) and the Paakantyi dictionary-grammar (Hercus, 1982). Sometimes the narratives are published separately from the dictionary-grammar, e.g. Gumbaynggirr (Gumbaynggirr Language and Culture Group, 1992; Morelli, Williams, & Walker, 2016; Shannon & Muurrbay Aboriginal Language and Culture Cooperative, 2006), Dhanggati (Dhanggati Language Group, 2018), Gathang (Gathang Language Group, 2014), Gamilaraay (Yuwaalaraay Language Program, c. 2005).

---

5   https://culture.yarkuwa.org.au/pages/about/

6   https://www.bundjalung.dalang.com.au

7   For example, REGENR8, based in Wagga Wagga, has worked with several communities in NSW to develop Apps for their languages. It also lends recording equipment. https://regenr8.org/#home

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

20

5.4 Connecting Across Towns and Communities

When foundational understandings of the sounds and writing, words and grammar of the language are developed and agreed by people living in different locations, there is a united base from which to begin to rebuild the speech community (starting with the adult learners). Language projects are stronger and more sustainable when people who are all working on the same language or closely related languages collaborate, even though they may live many kilometres apart. On the other hand, if each town/community works separately on the same language, the benefits of sharing are lessened.

It can be very helpful to recognise the similarities and commonalities in the words/grammar of different language varieties. For example Gamilaraay, Yuwaalaraay and Yuwaalayaay have much in common. Combining them in one dictionary and grammar has proven to be a strength, as knowledge can be shared by language revitalisers across the whole region. Information about who/where each word came from, and which of the three varieties it is associated with, is included in the dictionary-grammar. So both shared and unique features of each variety can be seen (Giacon, 2010).

In the case of Gumbaynggirr, the analysis of the northern, southern and western/tableland varieties of the language resulted in including them together in the one dictionary-grammar resource, even though they were spoken by different clans/peoples including the Gambalamam, Wambuung/Maruung, Garrbuung/Wiruung, Mirlagalgi/Wiigulgabari, Budaabangbari, Baga-baga, Jaambiny and Baanbay (Morelli, 2015). As Ken Walker explained: *There are differences, but they are so minute. Everybody knew what everyone else was saying* (in an interview in NSW Board of Adult and Community Education, 2006). Similarly, the dictionary and grammar of Gathang unites the Birrbay, Guringay and Warrimay peoples/clans (Lissarrague, 2010).

As communities work to regain their languages, differences between groups can sometimes become a focus, maybe differences that reflect usages in a family or clan grouping or that mark a particular locality. It is important to note that sharing does not exclude recognising any of these different identity markers. However, recognising commonalities is mutually beneficial, widening the potential of shared language resources and broadening the language community who have shared knowledge of the language in them.
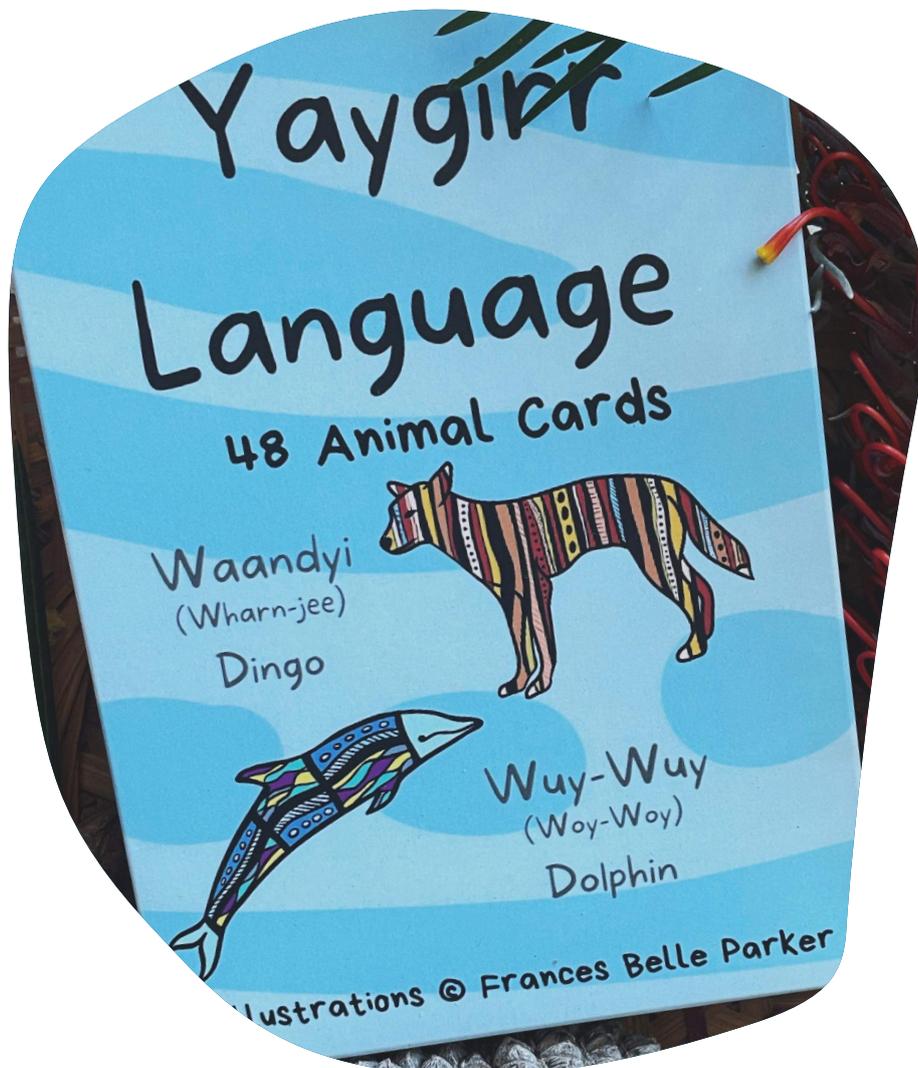
5.5 Filling Gaps

When there are words missing from the written and oral historical record, and when new words for new things need to be created, communities make choices about filling these gaps. One possibility is to borrow from a related language variety. For example, Yuwaalaraay language revitalisers in Walgett and Lightning Ridge can use Gamilaraay words from the shared dictionary-grammar; and Gamilaraay language revitalisers in Coonabarabran can use Yuwaalaraay words when needed (Ash et al., 2003).

Another possibility is to create words based on knowledge of how the language is structured (Hobson, 2013, 2014a). If working with a linguist, communities can choose from several different strategies for extending the known bank of words and/or creating new words for items and concepts that are foreign to the language. For example, the most recent edition of the Gumbaynggirr dictionary has a large new section called Coinages, i.e. all of the words created

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

21

by a committee of community members with linguistic expertise, in partnership with the compiler of their dictionary (Morelli, 2015).

To coin new words, existing word building patterns known from the language are employed. These might be word building endings, or making compound words. Another source of new words is extending the meaning of an existing word (e.g. paperbark for paper, book) or borrowing an English word but making it fit in with the sound system of your language. You can get ideas for your language from other language groups, including from speakers of traditional languages that are used as everyday languages. How do they refer to car, keycard, TV, vaccination?

Alternatively, some communities choose to keep looking in the archives in case they find more materials about their language. Still others prefer to leave some gaps empty, e.g. they don't want to be able to count to 50 or say *phone, washing machine, or table* in their language. They prefer instead to concentrate on topics that suit their language as it currently stands.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

22

6. Theme C. Learning, Teaching and Using Languages

Compared with Themes A and B, even less is written or spoken about details of the processes of learning, teaching and using Aboriginal languages in NSW. Yet this is what can enable them to be more actively used in day-to-day life, and learned and taught more widely. This theme includes:

6.1 Understanding Second Language Learning

6.2 Adult Language Learning

6.3 Language Every Day

6.4 Taking a Team Approach and Building Partnerships

6.5 Language Planning

6.6 Learning Online

6.7 Developing Teaching Strategies and Resources

6.8 Preschool and School Programs

Most of what is written and spoken about NSW Aboriginal languages reflects heartfelt advocacy and community members' passion for their languages. Much less is written and spoken about the other side of the equation, the processes of researching and building languages (as outlined in Theme B), and learning and using a language especially in adult years (which is the focus of Theme C). This is understandable, perhaps, as it might not make your heart soar to hear about mundane strategies like making lists to read when cleaning your teeth every morning and night, practising and practising to make a sentence flow, recording and listening to yourself, or using your one or two sentences with your baby.

Language learning is the stuff that turns advocacy into practice. It progresses communities from talking **about** language to talking **in** language. It moves to the how to, and the long journey of being able to use and interact in a language, the *long road to hoe* as Ken Walker called it (in an interview in NSW Board of Adult and Community Education, 2006). There is no short-cut, accelerated pathway to second language acquisition. Training and assistance, sharing and professional learning opportunities, persistence and time are required.

Inspirational Aboriginal languages learner-teachers who are achieving a high level of proficiency can share how they go about breaking down their languages into learnable and teachable chunks, and practising them. There are catchy ways to explain the structures and patterns of a language. Ideas for understanding how a language works and developing skills for using a language are highly informative for people setting out on their language learning journey. Knowledge and guidance is available from *people who work really hard to give their language back* (McNaboe, 2018).

Increasing language use involves growing a community of learners, building up a toolkit of learning and teaching strategies, and developing a network of partnerships and allies who have particular skills to assist in this complex work over many years.

6.1 Understanding Second Language Learning

The general process of building knowledge and skills in using a language that is additional to the main language you already speak is called 'second language learning', usually abbreviated to L2 learning in the Second Language Acquisition (SLA) literature. (The term 'additional language' is also sometimes used). It is important to note that L2 is not describing the place Aboriginal languages have in people's heart or identity but distinguishing the order languages are learned.

Learning a second language (L2) is different from learning a first language (L1) which is spoken from babyhood as a main language. L1s are acquired automatically, but acquiring L2s in a revival setting often requires particular effort to undertake planned and conscious learning opportunities. Learning a NSW Aboriginal language today is different from how this once took place, as Dhanggati Elder, Mrs Page (interviewed in NSW DET 2005), explains:

> *Nobody taught it, you know. We just wandered around, and Mum and Dad just talked the language and we caught onto them. They didn't have to make us sit down like they need to today. You see, today I've got to go to the school and teach them and they've got to sit down. But we didn't have to. We just caught on.*

In NSW today, not only children, but also adults, and even many Elders, are L2 learners of their heritage language. It requires deliberate effort, as Michael Jarrett (2018b) explains:

> *… the majority of my adult life was spent on the [Bellwood] Reserve. There were old people who spoke Gumbaynggirr language but did not speak it to the children, only certain words. My language was non-existent to me through most of my life until in 1997 I decided to attend Gumbaynggirr language classes at Muurrbay Language Centre. At that time, I was an Early Childhood Teacher, and it was so hard learning my mother's language. The sounds were unfamiliar to my ears and trying to make the sounds with my mouth was even harder. I practised by myself. I asked the teachers "How do I say that?" "What does this mean?" and taught what I learned to students at pre-school. … Grammar was like a different language, but it made me think of how Gumbaynggirr worked and I loved it. … I [became] confident about working on my language and using it in everyday situations.*

Amy Davies describes how making progress with learning Gathang as L2 is made possible through a teacher and mentor, and participating regularly in learning and performing and being involved in passing on language to the younger generation. Repeated practice with the supportive social group Djiyagan Dhanbaan, fosters language growth collectively.

> *My language mentors are really family-based, so my grandmother has taught me a few Gathang words from a really young age and now my Aunty Rhonda Radley is the main person who teaches me. The most inspiring project I've been involved with is the Djiyagan Dhanbaan group, it's our local Indigenous women's group. We get to share language and we get to encourage other people with the performances that we do and we're now taking language into local preschools, primary schools and high schools and being able to teach that younger generation. (Davies, 2017)*

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

24

The development of a rich language resource to support the Anaiwan language revival program has been an important focus for Callum Clayton-Dixon, as was a community hub for language workshops. From an L2 learning perspective, a revival setting means that the language needs to be rebuilt with and for learners. This involves a process of research with community rememberers and archives and developing formats for this material that serve community purposes, such as the Language Knowledge book. Likewise, L2 learning in a revival setting involves growing a community of learners, hence the benefits of a dedicated meeting place.

We're working on at the moment putting together the first comprehensive dictionary and grammar - we're calling it an Anaiwan Language Knowledge Book, so it's not just going to be words and grammar, it's going to be writing the context back into the language, reconnecting words with story and place and country, culture and traditional knowledge. So it's been amazing to see the traditional language program grow to where it is now. Soon we'll be launching the Anaiwan Language Hub which will be a great community base where we can meet, we can hold workshops. It's really exciting. (Clayton-Dixon, 2017)

L2 learning is promoted by increasing language learning opportunities, which can be summarised as:

- **amount** (What is your 'on time' using your language? Often throughout the day? daily? weekly? with family? in class? often via an online community? regular hub or language centre activities?)

- **access** (Who can you learn from? family or community members? language courses? online learning network?)

- **resources** (What language resources are available? learners guide? grammatical description? dictionary? vocabulary apps? recordings? songs? readers?)

- **types** (What forms of language do you find your language in? spoken? written? words? or sentences too? words: from word lists? on apps? included in casual conversations or stories? sentences: taught in formal lessons? used in interactions?)

- **attitude** (What keeps you motivated? other keen, committed learners? encouragement from Elders? positive, active community? for the children? for those who have passed?)

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

25

6.2 Adult Language Learning

In language revival contexts, adult language learning is always crucial. Often school programs are the first action that springs to mind – these are important for many reasons, but growing a pool of adult learner-speakers is essential for their sustainability. Adults will staff these school language programs and adults are a major part of children's daily networks and adults will support children to use the language.

One way for communities in NSW to support adult learners is through existing adult education facilities, such as the TAFE Aboriginal Languages Certificates 1-3 (Cipollone, 2010). The certificate courses are designed to develop skills in listening, speaking and communicating in the local language of the Land. They are offered where a suitable Aboriginal language teacher is available and there are enough people interested to form a class. See Section 7 for more details on courses and training.

Community organisations can also be a host for formal and informal learning. Muurrbay Aboriginal Language and Culture Cooperative has developed and delivered accredited (non-TAFE) Certificates I-III in Gumbaynggirr and Gathang. It also supports adult learning in many other forms and assists with development of language learning materials for workshops. Another initiative has gathered people together for 'Table Talk', i.e. classes for learning and practising phrases to use at home with family members (rather than for gaining Certificates or other qualifications).

In some communities, people might have language get togethers in a community hall or someone's home once a week, e.g. everyone brings a language word or activity and some food to share. Some communities get together for occasional weekend camps to practise language, or for other cultural activities that incorporate language, such as art, weaving, dance etc. These might be multi-age gatherings of extended family and community members of all generations, which ensures everybody has the chance to share in fostering the language. These can be times when people are using just their usual way of talking in the Aboriginal English of the area. However, they can potentially also be quite purposeful, with a view to consciously using (more) Aboriginal language words.

> "
> I decided to attend Gumbaynggirr language classes at Muurrbay Language Centre. ...The sounds were unfamiliar to my ears and trying to make the sounds with my mouth was even harder. … Grammar was like a different language, but it made me think of how Gumbaynggirr worked… I [became] confident about working on my language and using it in everyday situations.

Social media is also a way for adult language learners to support and encourage each other. Most people find it an easy method for keeping up regular contact and use of the language

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

26

with like-minded learners (see Section 6.6 below for examples of Facebook pages and websites for language learning). These can be informal – a place to meet and share – or they can be more purposefully presenting language content to practise. For instance, the Gamilaraay Facebook group discusses newly created or less familiar words, phrases for special occasions – like happy Fathers Day etc. Learning can also be gamified, e.g. the use of Memrise for the Garaay Yaadhagu (Gamilaraay word of the day) with lots of useful everyday words and expressions https://app.memrise.com/course/1177760/garay-yaadhagu-gamilaraay-word-of-the-day/

6.3 Language Every Day

Learners can productively build their language into their everyday life, to whatever extent they are able. At first they can start with simple words and basic phrases, as advised by Geoff Anderson (2010, p. 70):

> … keep learning your language – just a few words to start with – then work those words into a small phrase. You will make mistakes. Learn from them, but have a go and don't worry. You must teach yourself the language and improve your fluency because no-one else can. You need to commit to the learning, the language. Most of all I personally have a commitment to the Elders of the past who have had the language taken from them.

This section makes suggestions for starting with words that are commonly used each day, saying them in your language rather than English. Greetings and farewells are the most obvious ones but there are many more possibilities discussed below. Next there are suggestions for bringing wordlists to life in sentences, and for using rote-learned rehearsed language chunks to build confidence towards using modelled sentences and making your own.

High Frequency Words

For many learners, the starting point for using their language frequently begins simply with in-person greetings, greetings in emails, relationship terms, kids' names, pets' names, Country name on Australia Post addressed envelopes, placenames, naming buildings/places in schools or in the community. These are a great start! Don't forget that single word exclamations and utterances are also very expressive, e.g. surprise/shock, yes, no, don't!, aaw/cute, silly, crazy, good/well done, lots/more (think ice-cream!), now (very useful for parents!), not now/later (very useful for teenagers to parents!) and commands (also very useful for parents!) such as stop, sit, stand, eat.

Using high frequency words or phrases (i.e. there are frequent opportunities to use them) is a tried and true method of bringing a language into daily use. In a revival language context, community members can build confidence with pronunciation, listening comprehension and spelling (in texts, on social media etc). Using them in everyday interactions pushes back on the historical marginalisation of Aboriginal languages, and starts re-claiming domains where we expect to hear and use language.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

27

Hi and Bye

We open and close interactions with people all the time. Email openers and closers (where English would use hello and goodbye) or in-person greetings are a constant feature of our lives. Contemporary expressions have developed in many Aboriginal languages to fill these niches (Table 1). They are not direct translation equivalents for their English counterparts, but perform a similar function. Openers could refer to seeing someone, closers might make reference to someone going. As these words and phrases become conventionalised for this particular purpose, their original meaning isn't hugely important (e.g. where does hello in English actually come from and what does it actually mean?!).

Language	Opener	Closer
Bundjalung	Jinggiwahla	Wayma
Dharawal	Nagangbi	Nandawanjang
Dharug	Warami	Yanu
Dhurga	Walawaani	Walawaani
Gamilaraay	Yaama	Yaluu; Baayandhu
Gathang	Wiyabu	Gapu
Gumbaynggirr	Giinagay	Yaarri yarraang
Ngun(n)awal	Yuma	Yara
Paakantyi	Ngayi	Pamatuma kalypu
Wiradjuri	Yiradhu marang	Yanhanhadhu

Table 1. Examples commonly used by community members

Note: In language revival contexts, these usages are still developing so everybody might not use the same ones (because they are not yet standardised, individuals are at different stages of learning etc). For such reasons, their forms might change from time to time and community expectations about their use might change too.

Making Sentences

To progress beyond single words and simple phrases, learners can take their daily language use to the next level by bringing wordlists to life, and turning words into sentences. In language revival work, many people have a vision of bringing back their language to the extent that it can be used in full sentences and even longer interactions, as explained here by Bianca Monaghan (in Donnelly, Loadsman, Monaghan, & Monaghan, 2019):

I grew up in Grafton, my father, my grandmother and aunts they all lived out at Baryulgil. And we grew up with culture, the stories, the language, the language in terms of animals, places. Now our goal is to bring it back for full conversations and sentences.

This usually involves both building up information and resources on how the language works (through archival research and language analysis, learners guides, dictionaries, grammars etc as outlined in Section 5), as well as building up the confidence of the community to learn and speak.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

28

Rehearsed Language

This strategy provides learners with ready-made sentences so they don't have to know how to assemble them all by themselves. Sometimes this is called rote-learned or formulaic language (Amery, 2016) or chunking (Richards & Lardy, 2019). This is incredibly useful wherever people are learning a language but do not hear sentences in that language on a regular basis. (Think of why people buy travel guide phrasebooks when going overseas: they don't yet know enough to make their own sentences, but could learn some off by heart to use in particular situations). Likewise, in language revival contexts, learning useful ready-made sentences means even beginners can produce fluent sentences if they practise, which gives them a real confidence and communicative boost. Sentences that apply to everyday activities are great, like asking if people are OK, where they're going, if they want something to eat or a cuppa etc. You don't need to have learned all the grammar – with a bank of ready-made sentences you can start communicating straight away.

In Aboriginal languages contexts, a Welcome to Country or Acknowledgement of Country speech is an example of rehearsed language. That is, the speeches can be carefully assembled and prepared (to ensure that the grammar is true to the language). A more advanced learner-speaker is able to deviate from the script and be more spontaneous with some of the phrases, but early in the learning process a rote-learned script is needed. The script and repeated performances both help the learner absorb the specific vocabulary and the specific grammatical structures that happen to be contained in the particular version of the speech being learned. It is not the whole complexity of the language but it is a good start. Speeches have another advantage – they are monologues. The speaker is talking uninterrupted, and so does not have to worry about the challenges of participating in a free-flowing dialogue or conversation.

Qualified, experienced, specialist teachers of all languages (Aboriginal languages, migrant community languages, English as a second language) have a tool kit of methods that give L2 learners multiple opportunities to hear and say whole sentences to memorise them. Songs, chants, drills, dialogues, stories, games etc are all ways of memorising and performing rote-learned or formulaic language. These methods are not confined to language teaching in the classroom. Once your language group has developed a list of useful sentences, you can practise using them at home, with a language buddy or by singing/reciting/saying them to yourself, e.g. when you're in the shower or alone in the car.

Dean Loadsman and Bianca Monahan model a dialogue in a video clip (https://gambay.com.au/languages/Bundjalung/519), a formulaic exchange in which they ask each other questions and give personal information in Bundjalung, including their names, where they're from, their children etc, which can be viewed online (Loadsman & Monaghan, 2019).

Rehearsed language can also bolster Aboriginal languages teachers' repertoire. For example, the Gumbaynggirr story workshop series was purposefully designed around story to support all levels of language proficiency amongst teachers/educators. Those less confident could learn stories off by heart – with both print and audio versions available to support them. The workshops were held each term over a school year, and the stories were also the basis for increasing the Gumbaynggirr teachers' language teaching resources and strategies (Poetsch, Jarrett & Angelo 2019).

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

29

Model Sentences

The next step up from fully rehearsed, ready-made sentences is to use one as a model and just replace one of its elements. The model sentence is sometimes called a 'template' or a 'sentence stem'; swapping an element or treating it as a blank to be filled is called a 'cloze' or 'gap' activity. No matter what we call it, it is a tried and true language learning strategy and very suited to language revival contexts. It scaffolds what you can say in your language. A model sentence, or sentence template, reduces the load on learners who already know, holistically, how to say this kind of sentence because they have learned it off-by-heart. So, they can concentrate on the replacement word.

The idea with model sentences is to keep the swap as simple as possible. This is a great ideal, but NSW Aboriginal languages are complex and they use a lot of word endings (also called suffixes or 'tags'). If there are any endings involved, learners need to recognise them and to know if the ending still suits the new word or if things need to be tweaked a little. Figure 1 illustrates how to work with a sentence template:

The following is a sentence from the story in a Gumbaynggirr story workshop (Poetsch, Jarrett, & Angelo, 2019, p. 244). Each item is colour-coded. This is a teaching idea long employed by Steve Morelli (2007) at Muurrbay to show different sentence components. To use this as a sentence template you just need to know how to replace one item for a different one.

Take the red item for instance. The form of this word shows that its job in the sentence is the "doer to", somebody who does something to somebody/something else.

Ngaaja	ngiina	jurraang	guungguwaygu.
I (doer to)	you (done to)	told	to sleep

I told you to sleep.

The red item can be swapped for any other red item - which will be a word that also has "doer to" marking. Green, purple or blue items don't fit in a red slot because they aren't the right type of word or don't have the right marking.

ngiyalagay me and them (doer to)

ngujalinya you mob (done to)

ngiimbang asked (past action)

wanangiyaygu to stop, stay (to action)

	ngiina	jurraang	guungguwaygu.
	...you (done to)	told	to sleep.
Ngiyalagay	ngiina	jurraang	guungguwaygu.

Me and them told you to sleep.

Or you could do the same thing for the green ("done to"), the purple ("past action") and/or the blue ("to action") items.

And remember that everyday language is still key here: If you're a mum or dad (or nan, pop, aunty, uncle, teacher), just imagine how often you could say "I told you to … …" or a sentence modelled on it!

3. Example of how to work with a sentence template

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

30

Making Your Own Sentences

Language learning takes time. But if you have the resources to help you, and the time, you can get to the underlying patterns of your language and learn how to use them to make your own sentences to bring your language into your everyday life. If your language has a learner's guide or there are courses available, these will provide you with a sequence of lessons to work through, starting with easier material and building up progressively to more complex language. These learning materials often include learning some grammar because this explains how your language works. This can feel like a bit of hurdle, just something extra to learn when really you just want to learn your language.

The real advantage to understanding some grammar is that it unlocks the lovely patterns and rules of your language for you. Then, rather than using just words by themselves, or having to learn every single sentence by rote, or being limited to adapting model sentences, you will know how to make your own sentences. The more grammar you learn over time, the more sentences you can make independently and confidently. Consider the everyday contexts to use your increasing language skills: Plan ahead what you can say to who, as your conversation partner has to feel confident too.

If your language doesn't yet have a learner's guide or language courses, you won't have a ready-made lesson sequence. If you do have a dictionary or a grammar you can start with these. You could start with some ready-made sentences that appear as examples in your resource – find ones you can imagine yourself using in some everyday situations. Then you could be a language detective. Do some of the words in your sentences have endings? Can you find an explanation for when your language uses these endings? Then you could treat each ready-made sentence as a model sentence and slot in words that really fit the slot. Some strategies that would help you in this context would be:

Get yourself a supportive team! A language learning 'travel buddy' to practise using your language with – they're on the journey with you. A language mentor, somebody who's been learning your language for a while and can share their knowledge. A linguistic/language teaching tutor has a technical skillset, like a knowledge of grammatical terminology, experience of other Aboriginal languages, second language teaching etc that you can call on for these skills.

Tip: Keep a diary of useful sentences that you come across, everyday sentences organised by context – ready-made, model, or self-made based on your language learning. Keep track of where each of your useful sentences comes from (e.g. page number in a dictionary, or your initials and date if you made it – as learners we learn more). Think of opportunities when you could say it – write this down too (e.g. getting ready for work/school, having a cuppa, meeting friends, training the dog). By visualising a context, you're more likely to seize the opportunity when it comes. Revisit this diary regularly and consider how often you have used these sentences and why? Can you bump up your usage? How?

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

31

6.4 Taking a Team Approach and Building Partnerships

Language revival is very complex. A single person can't have all the skills needed, including historical/archival research, recording Elders and rememberers of language, linguistic reconstruction, language building options, second language teaching methods, learner/speaker networking, resource making, curriculum development etc. Successful projects take a team approach and draw in a range of people to collaborate on the many different tasks in this multi-faceted endeavour (First Languages Australia, 2015b). This section suggests ways of working with linguists and experienced teachers of many languages (and not only teachers of Aboriginal languages).

Community is the Core

Community members are at the heart of all language revival work. A network of learner-speakers who are sharing their (expanding) language practices is key across all stages of reawakening, nurturing and growing languages. Some community members will have particular knowledge of the language because their family has maintained the use of some original language words to this day, or because they remember hearing the language spoken in their childhoods, or because they have been researching and learning the language for a longer time. It is important to acknowledge these particular knowledge holders and their efforts and encourage their contribution for the collective benefit, while also acknowledging that it takes a community of learner-speakers to revive a language. Community members bring a multitude of strengths (e.g. artistic, organising, ICT, musical, teaching, linguistic etc) that can be utilised to foster language learning.

Linguists

Linguists are language scientists, they study how languages work, how they are used etc. Linguistics is a very broad field, like science or medicine. You don't want a foot doctor operating on your brain! Likewise, if you want a linguist to help build up a picture of how your language works, you need them to have **that** kind of knowledge. If gaining more grammatical knowledge of your language is your aim, then you need a linguist with expertise in analysing sentence patterns, words, word building and endings, sound sets, meanings etc, especially as these relate to Aboriginal languages, rather than expertise in cross-cultural communication for example.

There is no one size fits all service that linguists perform for language revival efforts. At some stage, language communities often seek the services of a linguist to go back to the sources (oral sources and archival materials) to develop a dictionary and grammar (see Section 5). Across NSW, Aboriginal languages have varying amounts of historical records (written or recordings) and access to language rememberers differs in each language too. These factors influence the linguistic research and its outputs.

Different communities will have different ideas of what they want to result from linguistic research and how they want this work done. Transparency for community members is at the heart of successful community-linguist partnerships. You might form a language group of core community members who meet regularly with the linguist to get updates. For example, it's a good idea to get to know all the material your linguist is working from. Many language groups like to find out how linguists go about building up a picture of their language, through meetings or workshops.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

32

It can be very helpful to look at various grammars and dictionaries that are available for other Aboriginal languages. You could pick the ones that seem to be most useful and appealing from your point of view and discuss them with your linguist. This gives the linguist some tangible examples to work towards, and also opportunity to discuss any problems they might see on account of the language material, or their own skill set. Linguistics is a very broad field, so most linguists know more about some areas than others. It's a good idea to ask them what experience and knowledge they have for the work you'd like them to do.

One point to be aware of is that linguistics, like any science, involves specialist, technical knowledge. From the community point of view this can be a bit off-putting. It's a real shame that many people in Australia have been put off language science by bad experiences at school. It is our honest assessment that so many Aboriginal people are really keyed in to patterns of how languages work. Our advice is: do not get spooked by fancy words – throw it back to the linguist or specialist and ask them for a plain English explanation. In our opinion it is a mark of a real expert if they can turn specialist jargon into an accessible explanation. (Maybe we should also warn you that like many scientists, linguists can get pretty excited about how languages work – so you might need to ask for a *short* explanation in *plain* English).

Some linguists are better than others at conveying complex linguistic research in plain English. (Just think about some of the scientists you have seen on TV: some are great communicators, some aren't, or haven't had much practice, but this doesn't make them poor scientists). Be open with your linguist if you want to understand more of their research but are finding their communication style difficult. Perhaps your linguist needs to partner with a language teacher and do more workshops for optimal communications with the community about the language research?

A potential tension is that the language research and analysis process and outputs might be a bit disappointing for community members. Language research and analysis is a slow and painstaking process. Archival materials are not easy – from deciphering handwriting and spellings through to carefully weighing the evidence for each and every element. Plus, it's like building the plane and flying the plane at the same time. Everyone wants the language to fly! Actually building it up is not quite so alluring. For everyone who wants to be learning and using their language, it can be difficult to hear that your linguist is still working out the patterns of endings on verbs (doing words) or sorting out the pronouns (I-we-you words).

Finally, linguistic research involves finding out the general fundamental facts about your language. This is the raw material from which multiple practical learning and teaching resources can be made that suit different audiences and purposes. The whole collection of general facts about your language (what are the sounds, what kinds of words do you have, what are their meanings, what endings do they take, how do you make different kinds of sentences and questions) is not the kind of resource that you recommend for learners. Language teachers don't just give their learners a dictionary or grammar and tell them to read it! Of course, there are many different ways of presenting the fundamental facts about your language, more or less detail, more or less plain English, more or less examples etc. But overall, it is probably best to think about detailed reference resources on the one hand (based on linguistic research) and more practical guides cum lessons on the other (informed by second language teaching).

Language Journeys: A Literature Review and Guide for Communities
Researching, Learning and Teaching Aboriginal Languages in NSW

33

Teachers of Other Languages

Aboriginal languages teachers often find that they can pick up a lot of handy knowledge and skills from other experienced language teachers. In NSW, there are quite large numbers of teachers of overseas languages and TESOL (Teaching English to Speakers of Other Languages) in addition to teachers of other Aboriginal languages.

These language teachers can potentially be of assistance with:

- ideas for breaking language down into teachable chunks – like how they teach children the language of a story, for doing a recount etc

- accessible explanations about how languages work – such as teaching how to use different endings

- tips for language learning – how to pronounce tricky sounds, memorise words and practise sentences etc

- lots of fun activities for groups/classes, e.g. vocab games, barrier games

- picking activities that focus on the spoken mode as well as the written; and work with productive (speaking, writing) and receptive skills (listening, reading)

- developing teaching plans and lesson sequences for a term/semester.

However, teachers of other languages have no experience of some of the challenges associated with language revival. So they can be of less assistance with:

- Aboriginal community knowledge

- responding to the context of revival languages (few resources, speakers, tailored curriculum)

- how Aboriginal languages work.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

34

6.5 Language Planning

There are many components to language revival but mostly people, language resources and funding are limited. For this reason, it is advisable to do some planning. It helps you make the most of what you have and it assists you with achieving community aspirations for your language.

Strengths-based Map – Present Strengths, Future Position

A useful way of progressing the revival of your language is to consider what you currently have access to. These resources are your present strengths and provide the foundation for your language revival work and could include:

- the **skills and experiences** in your community and their **networks** that can be harnessed for language revival

- **language knowledge** you can draw on, such as rememberers, researchers, language teachers and linguists

- **language resources,** such as word lists, dictionary, grammatical descriptions and guides

- **teaching and learning** opportunities and **supporting materials,** such as courses and workshops, units of work, sets of lessons, learning activities and worksheets.

Now consider 5-10 years into the future and where you think your language could be. Be realistic but don't worry too much about the details. The main purpose of this kind of planning exercise is to settle on some goals that chime with community aspirations and are relatively doable so that you can channel your efforts. Now consider what the next 1-2 years would look like if you are working to achieve your future goals.

For example, your current strengths might be a core group of keen community members which include some teachers, artists, singers and people who work in the community. Between them they have collected words and oral histories from family members, some archival materials and the word lists from a grammatical description. You know Aboriginal people from another language group who have done language studies and others who have worked with a linguist on their language. Some language work has been done in a couple of schools over the years, and you have at least some of these materials. You might then decide that, on balance, developing a pool of confident adult learners is your major 5-10 year goal. This would bolster the number of potential language teachers for school programs, enable wider community usage for performances and celebrations, and foster in-family everyday social usages. With this in mind you can consider what this goal would entail, you might decide that the most pressing need for years 1-2 is to unpack the grammatical description into a learner's guide by a series of workshops with the core language group, a linguist and one of the language teachers from school. The workshops can be written up into the learner's guide and can serve as a dry run for material for NSW TAFE certificate courses (that's for years 3-4).

Once you get started your timelines will vary because you will have to accommodate all kinds of disruptions that life throws up. The important thing is get started with your plan, and to take the time to reflect on what you have achieved and celebrate this, and what you haven't and try to learn from any setbacks and work around them. See **Appendix B: Strengths-based Planner** for a template you could use.

Language Journeys: A Literature Review and Guide for Communities
Researching, Learning and Teaching Aboriginal Languages in NSW

35

6.6 Learning Online

Many communities feel strongly that the best way to learn language is in-person, in company and on Country. But they are also making the most of technologies that enable learning online. Online learning can take the form of real-time, interactive workshops/lessons, and may also be recorded so lesson material can be revisited or viewed by learners who are not able to make the sessions on some occasions. Or online learning can take the form of standalone web-based modules that learners can access at convenient times. Online learning can be limited to registered users, but most forms can be fully accessible to the public too.

Online learning can cater for people who live off-Country. It also provides extra language practice for people who live on-Country and would like extra language practice just at home on their own sometimes.

One great benefit that online learning offers adult language learners is its accessibility. Another positive is that language revival depends on growing a language community who share the same language repertoire. An online portal or hub where keen language learners stay up to date with events and new language resources, and use and practise language with each other is a big plus.

For these reasons, some communities have made language learning resources available online. Audio-visual clips are one of the perks of online learning, as they help people learn and practise pronunciation, new vocabulary, songs, short conversations, stories.

A point to note is that many web-based learning resources, such as websites and online learning modules etc, require ongoing maintenance and updating. Otherwise, due to ceaseless software updates, at a certain point they may become unusable due to incompatibilities.

Here are some examples of online learning:

Gamilaraay YouTube Channel

This has songs, questions and answers for conversations, word of the week, living things in the bush, words for school, words for home, and talking about topical issues, e.g. *wash your hands!* https://www.youtube.com/c/SpeakGamilaraay/videos

Wiradjuri Website

This one-stop website includes how to make the sounds of the language, some grammatical features, how and where to participate in classes, a link to the online dictionary, teaching and learning materials to purchase or download for free, crosswords, find-a-words, key vocabulary with pictures, memory card game, charts, story books, links to songs and poems in Wiradjuri on YouTube. Community members can also join the network list to receive information and updates by email https://www.wiradjuri-language.com/430184957

Kaurna Language Hub

To take an example from another state, the Kaurna Language Hub on YouTube is also inspiring. It has clips suited to children, youth and adult learners of Kaurna. It has been developed for and by Kaurna Warra Pintyanthi (https://www.adelaide.edu.au/kwp/) a group of Kaurna people,

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

36

teachers, linguists and language enthusiasts who are engaged in the reclamation of the Kaurna language of Adelaide and the Adelaide Plains area. This language hub includes short clips on grammar points, phrases and expressions that families can use in the kitchen/dining room etc, welcoming visitors, words to use when playing/watching football and golf, talking puppets, animal names and counting games, language for parents talking with kids, e.g. bedtime phrases, brushing your teeth https://www.youtube.com/channel/UChOOYOnJuEeydJK0QjN_Fpw

Several communities in NSW have Facebook groups for Language learning and resource sharing, e.g.:

- Barkandji Barlku https://www.facebook.com/BarkandjiBarlku

- Gumbaynggirr For All (music and language to support the Gumbaynggirr classes at Bellingen) https://www.facebook.com/gumbaynggirrforall/?ref=page_internal

- Gumbaynggirr Language Group https://www.facebook.com/groups/1887617194887467/

- Darug Custodian Aboriginal Corporation https://www.facebook.com/mulgokiwi

- N☐wara Aboriginal Corporation in Armidale, for Anaiwan language and culture https://www.facebook.com/RevivingAnaiwan/ and the associated podcast page Nyaka Uyitika – Let's All Speak (Language Learning) https://www.facebook.com/groups/762537407698443/

6.7 Developing Teaching Strategies and Resources

Experienced language teachers have developed a toolkit of language teaching strategies, whether it is for school or TAFE classrooms or other settings where they do their teaching, such as giving on-Country tours, working with choirs or doing cultural arts and performances. All new language teachers can benefit from work-shadowing an experienced language teacher to learn their language teaching crafts.

Even though these teaching strategies give beginning language teachers a great head start, everybody still needs to make them their own. Teachers need to rework or reimagine some strategies so that they suit our personal styles and confidence levels. For example, more proficient language teachers might tell a story to their audience, in person. A less confident language teacher might record each sentence beforehand and use that as a springboard for the audience to hear first, then the teacher might repeat it following this prompt.

Team teaching with a languages teacher and/or a linguist, depending on the context, is a commonly used approach, by both more and less experience Aboriginal languages teachers (e.g. McBride, 2017; McLean, 2017; NSW DET, 2007).

The takeaway here is that language teaching expertise develops over time. Language teachers can be supported with productive language teaching strategies from the outset.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

37

Movement and Action

A number of strategies use movement and actions. Many Aboriginal language teachers are dynamic story tellers. They might dramatise their story telling by acting out components themselves, thus enhancing the language learning experience. They might use drama and action to get their learners up and acting out parts of the story individually taking on roles, perhaps speaking roles. In any of these scenarios, learners are experiencing meaningful language a number of times, increasing their learning opportunities. Learners' nervousness can be reduced when movement and action accompanies speaking – it can distract from their worries about whether they are saying things perfectly correctly. Movement and action is not always embedded in stories and plays. Learners can act out teachers' commands and instructions to show their understanding, and they can boss each other around too.

Gesture and Song

Gesture is a teaching strategy that harnesses a cultural continuity and strength. All Aboriginal people have a keen cultural awareness of body language. Various Aboriginal educators have used gestures to engage learners and to positively influence their learning. Aboriginal language teachers have used gesture across all age groups, from preschool to adults, and with slightly different twists. With some groups the language teacher might pre-plan the actions to accompany vocabulary items, with other groups learners might co-design them with each other or with the teacher. Some teachers have also made good use of "hand signs" for teaching the tags/endings on words that are needed in NSW Aboriginal languages. Gestures are another channel for associating meaning with words or endings, and the movement component helps memory too (Day et al., 2021; Radley, Jones, Hanham, & Richards, 2021; Seymour & Norman, 2021).

Diane McNaboe has been teaching Wiradjuri for over 20 years. She performs an example of one of the songs she has written, in a video clip online (https://gambay.com.au/languages/Wiradjuri/99) (McNaboe, 2018). Songs with connected language (i.e. sentences, not isolated words) are a great way for L2 learners who can hear and learn these chunks of preassembled language and perform it together for others – we all know the power of the song that stays in your head. For this reason, several language programs have created song books and audio files for language learning (Grant & Rudder, 2001e; Ray Kelly & Jesse Hope-Hodgetts, in Milsom, 2021; Muurrbay Language Centre, 2009; see also Yuawaalaraay Language Program, 2003). Diane also gestures so L2 learners can attach meaning to all the elements – the words and suffixes/endings – and so learn the vocabulary and grammar in the song more effectively (see also Day et al., 2021; Radley et al., 2021). This acknowledges how L2 learning goes well beyond vocabulary items because sentences in NSW Aboriginal languages need suffixes in the right places.

Making and/or Publishing Resources

On top of a toolkit of language teaching strategies, teachers also need a load resources. These take many forms and include workbook style materials through to picture books and stories, which cater for different ages and stages of learning. Most often, teachers make their own resources. Some languages have formally published teaching materials, e.g:

- Gamilaraay-Yuwaalaraay introductory books and teacher resources (Chandler & Giacon, 2006; Giacon, 2020; Giacon & Betts, 1999; Giacon & Nathan, 2009; Yuawaalaraay Language Program, 2003)

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

38

- Paakantyi teacher and learner resources (Hercus & Nathan, 2002), (Thieberger, 1982), Lindsay (2010)

- Gumbaynggirr student workbook and user's guide (Long, 2007; Muurrbay Aboriginal Language and Culture Cooperative, 2012)

- Wiradjuri introductory learner's books and resources (Grant & Rudder, 2001a, 2001b, 2001c, 2001d, 2001e)

- Dhanggati introductory book (Lissarrague & Kelly, 2011)

- *My Weekend with Pop* is an illustrated story told in five NSW Aboriginal languages, with teacher notes (http://www.sl.nsw.gov.au/my-weekend-pop)

- Wemba Wemba web resources (https://culture.yarkuwa.org.au/documents and http://www.yarkuwa.org.au/deniliquin-indigenous-language-project.html)

- Yarkuwa Indigenous Knowledge Centre. Wamba Wamba and Perrepa Perrepa (http://www.yarkuwa.org.au/wurrekangurrak.html)

Several authors of stories in NSW Aboriginal languages have found willing publishers, e.g:

- Coolabah publishing (Gayford & Gayford-McLaren, 2013; Tighe & Bruderlin, 2012a, 2012b, 2012c)

- Magabala books (Seymour & Watson, 2019)

- Trafford Publishing (Shannon & Muurrbay Aboriginal Language and Culture Cooperative, 2006)

- Muurrbay (Dhanggati Language Group, 2018; Gathang Language Group, 2014).

For advice on how to find and approach publishers, and issues to consider when planning to professionally publish your language materials, see Appendix C – Advice on publishing.

6.8 Preschool and School Programs

In revival settings, preschool and school programs provide impetus for adult language learning. Everybody thinks it is a valuable goal for children to be learning their language/the language of Country. Many adults have been inspired to learn their language and become language teachers for the sake of children, a motivation described by Dean Loadsman (in Donnelly et al., 2019).

> I grew up in Grafton. It wasn't until I got older, when my kids started school, they started coming home […] and talking a bit of lingo and saying the different animals. It really sort of got that interest going with me. I thought I've really got to do something so that I can pass something on to my kids.

It is adults, who are learner-speakers themselves, who teach their languages. In order to perform the task of regularly standing in front of children and delivering a language lesson, they

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

39

need to be able to produce the language they are teaching. This takes a lot of language learning, practice and hard work, particularly at first, but is nonetheless rewarding and exciting, and very effective for building language proficiency and confidence over the years. A trajectory of L2 language growth and development fostered through language teaching has been described for the Gumbaynggirr language teacher, Michael Jarrett (Poetsch et al., 2019, p. 238).

At earlier stages of his language learning journey, and at the beginning of his language teaching career, he would tell stories in English, peppered with a few Gumbaynggirr words. These days he is able to invent short stories for learners and tell them completely in Gumbaynggirr.

Preschools

Many early childhood education and care settings, including preschools, have programs that give young children the experience of learning an Aboriginal language. This sector comes under the NSW Department of Education, although there are community preschools as well as government preschools.

Incorporating the local Aboriginal language into young children's learning programs is a way to foster relationships with Aboriginal community members and to build up young children's sense of identity. Depending on the local language situation, Aboriginal languages might be taught informally through people and resources recommended by the local community, or they may be more formally embedded through staffing or partnerships.

Schools

Aboriginal language programs run in primary and high schools in public, Catholic and independent schools. These programs may run as timetabled school subjects or be taught in other ways, e.g. when celebrating special events such as NAIDOC, or as part of embedding Aboriginal perspectives in a unit of work in a particular subject, e.g. History, Geography, Science.

From 2022 The Gumbaynggirr Giingana Freedom School in Coffs Harbour will be the first dual language and culture school for any Aboriginal language in NSW. Run by the Bularri Muurlay Nyanggan Aboriginal Corporation (BMNAC), the new school builds on BMNAC's many years of experience and innovation in developing and delivering educational and cultural programs and social enterprises (Webb, 2014, 2015, 2016, 2017, 2019, 2020, 2021a). The school will enriching students' learning experience through Gumbaynggirr worldview, language and pedagogy (Webb, 2021b).

BMNAC CEO Clark Webb said the school is important on a number of levels. "Firstly it is key to the revitalisation of the Gumbaynggirr language and culture," he said. "And Secondly, it is of the utmost importance that our children can attend a school that holds their culture in the highest regard." … "For our children to express who they are as Goori people and be really proud of that is important to their self-esteem and also their educational outcomes." (interviewed in Cloos, 2021)

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

40

What is Curriculum?

Curriculum refers to what's taught, the content. A syllabus is a document that states the kind and level of content to be taught. In NSW there is a Kindergarten – Year 10 and a Year 11-12 syllabus for Aboriginal languages (NSW Board of Studies, 2003b; NSW Board of Studies Teaching and Educational Standards, 2015; NSW Education Standards Authority, forthcoming 2022). These are generic frameworks. That is, they do not give guidance for teaching specific languages, but guide teaching through learning outcomes that are expressed in general ways, e.g. *uses familiar language to share information in Aboriginal languages;* and *identifies ways in which meaning is conveyed by the sounds and symbols of Aboriginal languages.* Therefore, teachers need to develop their own language-specific lesson sequences in a teaching program to develop these skills in their students. To do so, they take into consideration the language available, any existing teaching and learning resources, their Country and culture and students' interests as well as their own language strengths and teaching styles. How they teach the language is called pedagogy.

Teaching and Learning Resources

A bank of teaching resources is a huge support to Aboriginal language programs. Teachers of mainstream school subjects and large international languages can select from shelves and shelves of textbooks, readymade programs, student activity books and online lesson plans and teaching ideas. In contrast, teachers of Aboriginal languages generally have to make their own curriculum plans, research the language to teach, write sets of lessons plans, develop learning resources such as stories or fact texts in their language, and produce their own worksheets and activities for their language. This puts significant pressure on Aboriginal languages teachers, who are often in the process of developing their own confidence and proficiency in their language too. Developing language specific materials with Aboriginal language teachers to support their language teaching is a real and positive step for sustaining school language programs (Angelo & Poetsch, 2019; Poetsch et al., 2019).

People – Language Teachers are Hard to Find!

Language revival programs depend on Aboriginal language teachers. In the revival context, Aboriginal people are growing both their language skills as well as their teaching skills. Both endeavours require dedication, time and support. The demand for Aboriginal languages programs in schools often outstrips the supply of teachers, as not all adult learners are prepared to take up teaching work.

Deciding who can teach and learn is not straightforward and these are decisions that different communities make differently at different points in their journeys (Katz, Barnes, et al., 2018). This is a community decision. A language program might necessarily start from a very small pool of Aboriginal people working on their own language who then start doing some teaching at a school. Over time, their work might inspire others with the same language affiliation to get involved too. If language learning and teaching opportunities expand maybe other Aboriginal people might be drawn into supporting the language program next. Another step might be that non-Aboriginal people might assist or team teach with Aboriginal people. In some communities, non-Aboriginal people have been given permission to teach aspects of a language program by themselves.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

41

7. Training, Networking and Conferencing

Formal post-secondary education and other informal professional learning opportunities for adult community members have been gradually growing over the past 20 years, and continue to slowly evolve. Community members have been involved in creating them, and have taken them up wherever possible (e.g. Cipollone, 2010; Dolan, Hill, Harris, Lewis, & Stenlake, 2020; First Languages Australia, 2020; Hobson, 2014b; Hobson, Oakley, Jarrett, Jackson, & Wilcock, 2018). Currently there is a patchwork of training, networking and conferencing possibilities in the areas of language learning, language teaching, linguistics, language advocacy and accessing archives.

7.1 Formal Training

NSW TAFE / Vocational Education and Training (VET)

The NSW TAFE Aboriginal Languages Certificates 1-3 are having a significant and positive impact on adult language learning for several communities in NSW (Cipollone, 2010). Where there are enough people interested to form a class, and a suitable teacher available, these classes are described as taking students *on a journey of discovery and personal growth, [to] be part of preserving and rejuvenating Aboriginal languages, as you strengthen Aboriginal culture and identity for current and future generations.* Like the school syllabuses, the Certificate courses are generic frameworks. Thus, the teacher needs to work out all of the content and create the teaching resources for the specific language of the local community.

An incorporated Aboriginal organisation can become a Registered Training Organisation (RTO) if it wants to develop its own Vocational Education and Training (VET) courses for language learning, or use courses other than the NSW TAFE Certificates. For example, as a registered RTO Muurrbay developed its own Gumbaynggirr-specific certificates. At the same time Gumbaynggirr has been taught through the NSW TAFE Certificates at three local TAFE Institutes and campuses. Muurrbay also used the Certificate 3 in Learning an Endangered Language and Certificate 4 in Teaching an Endangered Language (which were developed in South Australia and made available nationally).[8]

Universities

The University Languages Portal Australia (ULPA) maintains an online register of Indigenous languages taught in university courses nation-wide.[9] Currently there are seven. Some are designed for speakers of an Indigenous language, e.g. for gaining more formal understanding of their language, developing literacy skills in it, becoming accredited interpreters. Others are designed for second language learner-speakers (Giacon & Simpson, 2011). Three languages in NSW are supported at four universities:

---

8   https://training.gov.au/training/details/10190NAT and https://training.gov.au/Training/Details/10191NAT
9   https://ulpa.edu.au/where-can-study-indigenous-languages

- Graduate Certificate in Wiradjuri Language, Culture & Heritage at Charles Sturt University. "This unique course aims to help Wiradjuri and non-Wiradjuri people preserve the community's language and culture for generations to come. It provides skills in using and sharing knowledge of the Wiradjuri language in community and educational settings, and empowers you to work with the Wiradjuri community in culturally appropriate and sensitive ways."[10]

- *Muuya Barrigi community classes* connecting Dhanggatti language and culture at the University of Newcastle. The teacher, Dr Ray Kelly, is now focused on how to make the language program accessible more widely. "My dream would be to have an Indigenous-led linguistics recovery program across Australia."[11]

- Gamilaraay at the University of Sydney (one introductory unit of study)[12]

- Gamilaraay at the Australian National University (two units of study, an introduction and a continuing).[13] It is also offered in the continuing education program.[14]

The Master of Indigenous Languages Education (MILE) program at the University of Sydney is for Aboriginal people of any language background who already have a teaching qualification and a minimum of one year's full-time classroom experience. You can read about the experience of the course described by some graduates in Hobson et al. (2018), and course details are available online (https://www.sydney.edu.au/courses/courses/pc/master-of-indigenous-languages-education.html/)

There is currently no dedicated undergraduate degree for becoming a teacher of an Aboriginal language. However, there are many examples of programs across NSW taught by Aboriginal people who are Early Years, Primary or Secondary trained teachers. Ideally, in addition to all of their education degree subjects, they learn their language through whichever courses or means are available to them. So gaining an education degree, learning your language locally, and working in a preschool or school is certainly one way to start and build up a program.

Linguistics

Not all universities in Australia have a linguistics department, and not all have staff who specialise in Aboriginal languages. So if you are considering doing a linguistics degree, keep those things in mind when choosing where to study. Possibilities are:

- The University of New England https://my.une.edu.au/courses/2018/courses/MAAL/

- The Australian National University https://programsandcourses.anu.edu.au/2018/program/MLING/

- Charles Darwin University / Batchelor Institute of Indigenous Tertiary Education https://www.batchelor.edu.au/languages-and-linguistics/

---

10 https://study.csu.edu.au/courses/teaching-education/graduate-certificate-wiradjuri-language-culture-heritage
11 https://www.newcastle.edu.au/hippocampus/story/2021/reviving-indigenous-languages
12 https://www.sydney.edu.au/units/INDG2005/
13 https://programsandcourses.anu.edu.au/2020/course/INDG2003/ and https://programsandcourses.anu.edu.au/2021/course/INDG6004/
14 https://cce.anu.edu.au/our-courses/languages/gamilaraay.aspx

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

43

Research Degrees

Aboriginal people are increasingly seeing Masters and PhD research as ways of contributing to strengthening their languages and cultures for their communities (e.g. Clayton-Dixon, 2019; Dolan, forthcoming; Edwards, 2021; Kelly, 2015; Radley, forthcoming). Briefly, this kind of study involves finding a supervisor, a university, a topic and a scholarship that suit you. Your language interests may fall within the discipline of Linguistics, Applied Linguistics, Languages Education, History, Indigenous Studies or Cultural Studies etc. Inter-disciplinary studies are also possible. The discipline(s) you choose will steer the outcomes of your research. Keep in mind the kinds of knowledge and skills you are hoping to gain for working on your language and ask whether the course of study or the supervisor will provide this for you.

7.2 Workshops, Conferences and Other Training Opportunities

Miromaa Aboriginal Language and Technology Centre

Miromaa Aboriginal Language and Technology Centre (MALTC) is an Aboriginal-run organisation based in Newcastle. It created the Miromaa software platform, a user-friendly database designed to help community members gather, organise, analyse and produce resources for their language work. MALTC customises training workshops on using this Miromaa database to suit individual community needs. MALTC can come to you, or your group can attend training at the MALTC in Newcastle. https://www.miromaa.org.au/miromaa-software

Puliima

MALTC also hosts a conference called *Puliima* every second year, held in a different city in Australia. It is the biggest national gathering of Aboriginal languages programs, workers, centre, teachers and linguists. It is a wonderful opportunity to share with and learn from other communities. Subscribe to the *Puliima* newsletter for updates in the lead up to the conference. https://www.puliima.com

Living Languages

Living Languages is an organisation based in Melbourne that supports the maintenance and sustainability of Indigenous languages in Australia. Living Languages offers flexible training, accredited training and professional development in documenting and revitalising languages. Communities can request one of several different workshops that can be delivered locally for you. https://www.livinglanguages.org.au/training

Join the Living Languages mailing list to receive three newsletters per year by email with information about training workshops, volunteer and internship programs, and other activities https://www.livinglanguages.org.au/newsletters

First Languages Australia

First Languages Australia is a community-run organisation guided by a committee of volunteers representing each state/territory. It advocates for languages, lobbying government departments and ministers. It distributes an e-newsletter with information and events that are

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

44

of interest to communities who are working to revitalise their languages locally. Click on the '*get involved*' link on the website to join the mailing list (https://www.firstlanguages.org.au/). First Languages Australia has also produced a suite of booklets with advice for communities on training, team building, developing education programs and digital resources, all available as free PDF downloads (First Languages Australia, 2014, 2015a, 2015b, 2018, 2020, 2021).

International Conference on Language Documentation & Conservation

The International Conference on Language Documentation & Conservation (ICLDC) is held every two years at the University of Hawai'i at Mānoa. It brings together linguists, students, and community activists to share resources and research and discuss issues of importance in documenting and revitalising the world's endangered languages. Details of previous conferences (including links to presentation recording and pdf files) are available here: http://ling.lll.hawaii.edu/sites/icldc/about/ Many Aboriginal people from NSW have participated in this conference in recent years, often in joint presentations with linguists.

Foundation for Endangered Languages

The Foundation for Endangered Languages (FEL) based in Bath in England holds an annual conference, in different locations around the world, and with up-to-date themes reflecting the latest issues affecting the world's endangered languages. You can read about past FEL conferences and the upcoming FEL conference here: http://www.ogmios.org/conferences/index.php . You can also become a member of FEL here http://www.ogmios.org/membership/index.php and receive the FEL newsletter by email three times a year http://www.ogmios.org/ogmios/index.php

Accessing Archives

The Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS) in Canberra occasionally runs *Paper and Talk* workshops that connect community members with the materials in its vast collection, including published and unpublished contemporary and historical materials in a range of formats and types, e.g. print, manuscript, audio, audio-visual, posters, maps, serials, works that are 'born digital', grammatical descriptions, dictionaries, transcriptions of spoken texts, language and literacy learning resources, religious texts and other literature. *Paper and Talk* workshop participants learn practical skills in linguistics and exploring archives which they can use to strengthen and revitalise their languages. You can read more about it here: https://aiatsis.gov.au/languages-aiatsis

Similarly, the NSW State Library has a strong track record of supporting communities' language and culture research (Sentance, 2015; Thorpe & Galassi, 2014, 2015). Its *Rediscovering Indigenous Languages Project* makes archival materials in its collection accessible to communities, e.g. historic word lists and other records.

The archival materials in AIATSIS and the NSW State Library are suitable for foundational research (as discussed in Section 5), but are not immediately useful for learning and teaching the language (which requires the kind of processing and development discussed in Section 6). Another thing to keep in mind is that the suite of dictionary-grammar and traditional story publications that have been recently published for NSW Aboriginal languages – such as those referred to in Section 5.3 – are based on these archival records. The front sections of these publications will state which archival materials have been considered and included. This analysis process would not need to be repeated.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

45

8. Funding

Funding for Aboriginal languages is often not readily accessible. Many Aboriginal people who are working with their languages will tell you that it is often a labour of love because there are few funding streams that are straightforwardly dedicated to Aboriginal languages. The Australian Government's Indigenous Languages and Arts Support program is the national flagship source of funding for Aboriginal languages. However, the funding process is competitive, and all worthy applications are not successful. In NSW the main funding sources is the Aboriginal Languages Trust Community Investments Program.

Otherwise, Aboriginal language groups seek funding wherever they can find it, often from small grants, and often in areas that overlap with language, such as education, arts, culture, environment, health, local area, history etc. For example, an arts grant might fund sets of illustrations for a story that would enhance meaning making for learners, and could be used for teaching resources too, e.g. sets of cards, a learners work book. An environmental grant might fund the language research for signage or an identikit booklet about local flora in language. A partnership with a university might also give access to funding for research that is beneficial to the community. See Appendix D for details of potential funding sources.

Language Journeys: A Literature Review and Guide for Communities Researching, Learning and Teaching Aboriginal Languages in NSW

46

9. Conclusion and Reflections

This guide has reviewed the literature for information about strategies that communities in NSW, and their non-Indigenous supporters, have been implementing. Researching, learning to speak, and creating resources for any language take a lot of time and benefit from careful planning. Some communities have been working for decades, and they are still going and growing. New people are joining the language revival movement all the time. There's always someone new to teach and include in the journey. More experienced people are sharing the basics with the new people, to bring them along.

The research for this literature review and guide found a wealth of material from Aboriginal people in NSW expressing their passion for their languages. They aspire for their languages to be increasingly learned and used. They advocate strongly about the significance of Aboriginal languages for historical redress, community healing, expressing identity, maintaining and transmitting culture, raising future generations with their traditional language as an integral part of their lives, teaching on Country, with a rightful place at the heart of education, and in meaningful recognition and reconciliation.

However, it is also clear from this research that the details and the practical side of how to go about achieving these aspirations is not nearly so well documented nor supported. On this basis we offer some reflections that we hope will support the ongoing efforts of language revival in NSW.

The authors of this literature review and guide believe that the NSW Aboriginal Languages Trust is well-positioned to play a coordinating role in designing and making available a smorgasbord of opportunities that recognise and build on the existing strengths of community members' actions to date. Community members could choose if/when to participate and which of the opportunities might inform their current needs and interests. These opportunities could be offered in a mixture of face-to-face and online forms, e.g. meet and share webinars, workshops, demonstrations, walk-throughs, showcases, modelled activities/strategies, learning cafes, make and take days; as well as downloadable resources such as short videoclips, booklets, factsheets and FAQs. The focus would need to be entirely on practical, hands-on, how to, day-to-day logistics and tricks-of-the-trade for language revival and second language learning.

This range of opportunities would feature people who have been achieving higher levels of proficiency in their languages, and unpack the many aspects of these achievements into bite-sized examples and strategies. Such a wide-ranging collection of opportunities would facilitate intra- and inter- community/language group networks. Further, the opportunities could also draw in and encourage productive partnerships with archive institutions and universities, and specialists such as linguists, teachers of non-Aboriginal languages, ICT experts and others.

Designing these various opportunities would be a long-term project. However, given the knowledge and experience already available, it could start immediately. Also, given the strong motivations for language learning and use in communities – a finding that has been documented since at least the 1980s – this project could support those aspirations in a practical way now. It could continue to build up, as the level of expertise and the number of individuals and communities involved in researching, learning and teaching their languages continue to grow into the future.

10. References

1. Aboriginal Affairs NSW. (2013). *Opportunity, choice, healing, responsibility, empowerment (OCHRE). New South Wales Government plan for Aboriginal affairs: education, employment, accountability.* Sydney, NSW: Aboriginal Affairs, Office of Communities, NSW Department of Education and Communities https://www.aboriginalaffairs.nsw.gov.au/conversations/ochre/.

2. Amery, R. (2016). *Warraparna Kaurna! Reclaiming an Australian language* (2nd ed.). Adelaide, SA: University of Adelaide Press https://www.adelaide.edu.au/press/titles/kaurna.

3. Andersen, E. (2015). *Development of a learner's grammar for Paakantyi.* (Master of Arts). Department of Linguistics, University of Sydney https://ses.library.usyd.edu.au/handle/2123/14542,

4. Anderson, G. (2010). Introducing Wiradjuri language in Parkes. In J. Hobson, K. Lowe, S. Poetsch, & M. Walsh (Eds.), *Re-awakening languages: Theory and practice in the revitalisation of Australia's Indigenous languages* (pp. 68-74). Sydney, NSW: Sydney University Press https://open.sydneyuniversitypress.com.au/9781920899554.

5. Angelo, D., & Poetsch, S. (2019). From the ground up: How Aboriginal languages teachers design school-based programs in their local language ecology, with Carmel Ryan, Marmingee Hand, Nathan Schrieber and Michael Jarrett. *Babel, Journal of the Australian Federation of Modern Languages Teachers Associations, 54*(1&2), 11-20 https://afmlta.asn.au/babel/.

6. Ash, A., Hooler, P., Williams, G., & Walker, K. (2010). Maam ngawaala: Biindu ngaawa nyanggan bindaayili (Language centres: Keeping language strong). In J. Hobson, K. Lowe, S. Poetsch, & M. Walsh (Eds.), *Re-awakening languages: Theory and practice in the revitalisation of Australia's Indigenous languages* (pp. 106-118). Sydney, NSW: Sydney University Press https://open.sydneyuniversitypress.com.au/9781920899554.html/.

7. Ash, A., Lissarrague, A., & Giacon, J. (2003). *Gamilaraay, Yuwaalaraay and Yuwaalayaay dictionary.* Alice Springs, NT: Institute for Aboriginal Development Press.

8. Austin, P. (1993). *A reference dictionary of Gamilaraay, northern NSW.* Bundoora, Vic: La Trobe University, Dept. of Linguistics.

9. Austin, P. (2010). Communities, ethics and rights in language documentation. In P. Austin (Ed.), *Language documentation and description* (Vol. 7, pp. 34-54). London: The Hans Rausing Endangered Languages Project.

10. Australian Curriculum Assessment and Reporting Authority. (2015). *Guiding principles and protocols for the F-10 Framework for Aboriginal languages* and Torres Strait Islander Languages. Sydney, NSW: ACARA https://www.australiancurriculum.edu.au/f-10-curriculum/languages/framework-for-aboriginal-languages-and-torres-strait-islander-languages/guiding-principles/.

11. Australian Institute of Aboriginal and Torres Strait Islander Studies. (2012). *Guidelines for ethical research in Australian Indigenous studies.* Canberra, ACT AIATSIS https://aiatsis.gov.au/research/ethical-research

12. Australian Linguistic Society. (1984). Linguistic rights of Aboriginal and Torres Strait Islander communities. *Australian linguistic society newsletter, 84*(4).

13. Australian Linguistic Society. (1990). Statement of ethics. *Australian linguistic society newsletter, 90*(4).

14. Bailey, J. (2019). *Report on Poetry in First Languages program*. NSW, Vic: BYP group and Red Room Poetry https://redroompoetry.org/projects/poetry-first-languages/.

15. Baird, L. (2019). *A sketch grammar of /ᵑunawal/: A language of the Canberra region.* Canberra, ACT: Ngunnawal Language Revival Project in partnership with Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), unpublished manuscript.

16. Bell, J. (2007). Why we do what we do! Reflections of an Aboriginal linguist working on the maintenance and revival of ancestral languages. *Ngoonjook, 30,* 12-18.

17. Besold, J. (2013). *Language recovery of the New South Wales south coast Aboriginal languages.* (PhD thesis). School of Language Studies, Australian National University, Canberra https://openresearch-repository.anu.edu.au/handle/,

18. Blacklock, F. (2015). Art: Connecting cultures. In K. Price (Ed.), *Knowledge of life: Aboriginal and Torres Strait Islander Australia* (pp. 77-97). Port Melbourne, Vic: Cambridge University Press.

19. Chandler, K., & Giacon, J. (2006). *Dhiirrala Gamilaraay! Teach Gamilaraay:* A resource book for teachers of Gamilaraay. Tamworth, NSW: Coolabah Publishing.

20. Chester, J. (2020). Wiradjuri: Why we see shooting stars (1min 54secs). In ABC Indigenous (Ed.), *This Place*. On ABC iView and YouTube: Australian Broadcasting Commission https://iview.abc.net.au/video/RA1908H036S00.

21. Cipollone, J. (2010). Aboriginal languages programs in TAFE NSW: delivery initiatives and strategies. In J. Hobson, K. Lowe, S. Poetsch, & M. Walsh (Eds.), *Re-awakening languages: Theory and practice in the revitalisation of Australia's Indigenous languages* (pp. 170-180). Sydney, NSW: Sydney University Press https://open.sydneyuniversitypress.com.au/9781920899554.html/.

22. Clayton-Dixon, C. (2017). *Callum Clayton-Dixon - Anaywan.* Gambay Map: First Languages Australia, https://gambay.com.au/languages/Anaiwan/67 or https://vimeopro.com/firstlanguagesaustralia/language-legends/video/240493602.

23. Clayton-Dixon, C. (2019). *Surviving New England : a history of Aboriginal resistance & resilience through the first forty years of the colonial apocalypse.* Armidale, NSW: Anaiwan Language Revival Program.

24. Cloos, T. (2021). Gumbaynggirr Giingana Freedom School set to open 2022. *National Indigenous Times* https://nit.com.au/gumbaynggirr-giingana-freedom-school-set-to-open-2022/.

25. Crowley, T. (1978). *The middle Clarence dialects of Bandjalang.* Canberra, ACT: Australian Institute of Aboriginal Studies.

26. Czaykowska-Higgins, E. (2009). Research models, community engagement, and linguistic fieldwork: reflections on working within Canadian Indigenous communities. *Language documentation and conservation, 3*(1), 15-50.

27. Dadd, L., Norman-Dadd, C., Graham, M., Suchet-Pearson, S., Glass, P., Scott, R., . . . Lemire, J. (2021). Buran Nalgarra: An Indigenous-led model for walking with good spirit and learning together on Darug Ngurra. *AlterNative. International Journal of Indigenous Peoples.* doi:10.1177/11771801211023210

28. Davies, A. (2017). *Amy Davies - Gathang*. Gambay Map: First Languages Australia, https://gambay.com.au/languages/Gathang/14 or https://vimeopro.com/firstlanguagesaustralia/language-legends/video/240482427.

29. Day, C., Jarrett, M., Radley, R. A., Seymour, J., Angelo, D., & Poetsch, S. (2021). *Co-constructed, co-signed gestures (CoCos). A culturally continuative strategy for engaging language learners with unpacking and internalising lexical and grammatical meanings.* Paper presented at the 7th International Conference on Language Documentation and Conservation. Recognizing Relationships, University of Hawai'i at M□noa (online), 4-7 March https://scholarspace.manoa.hawaii.edu/handle/10125/74509.

30. Dhanggati Language Group. (2018). Dhanggati Dreaming Stories. *Dhanggati Barrunbatayi Wiriiyn. Volumes 1 and 2 (books and DVD animations).* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Cooperative.

31. Dharawal Traditional Knowledgeholders and Descendents Circle. (2002). Dharawal calendar. In Australian Bureau of Meteorology & Monash University Centre for Australian Indigenous Studies (Eds.), *Indigenous weather, season and environment knowledge across Australia.* Canberra, ACT: Australian Bureau of Meteorology http://www.bom.gov.au/iwk/calendars/dharawal.shtml.

32. Dolan, L. (forthcoming). D*eveloping a new Wiradjuri language andragogy for teaching speaking in a culturally appropriate context.* (PhD). University of Wollongong.

33. Dolan, L., Hill, B., Harris, J., Lewis, M., & Stenlake, B. (2020). The benefits of in Country experiences at the tertiary level. In B. Hill, J. Harris, & R. Bacchus (Eds.), T*eaching Aboriginal Cultural Competence: Authentic approaches* (pp. 37-48). Singapore: Springer.

34. Donaldson, T. (1980). *Ngiyambaa, the language of the Wangaaybuwan.* Cambridge, UK: Cambridge University Press.

35. Donaldson, T. (1997). *Ngiyampaa wordworld 1: Thipingku yuwi, maka ngiya, names of birds and other words.* Canberra, ACT: Australian Institute of Aboriginal and Torres Strait Islander Studies.

36. Donnelly, L., Loadsman, D., Monaghan, B., & Monaghan, H. (2019). Bundjalung language detectives. In ABC Indigenous (Ed.), *Mother Tongue project:* https://youtu.be/Q9wxLbII24U.

37. Eades, D. (1976). *The Dharawal and Dhurga languages of the New South Wales South Coast.* Canberra: Institute of Aboriginal Studies.

38. Edgar-Jones, S., & Burgman, A. (2020). *Wanarruwa beginner's guide.* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-operative.

39. Edwards, J.-A. (2021). *Weaving the past into the future: The continuity of Aboriginal cultural practices in the Dharawal and Yuin nations.* (PhD). Department of Indigenous Studies, Faculty of Arts, Macquarie University, Sydney,

40. Eira, C., & Solomon-Dent, L. (2010). A house already lived in. In J. Hobson, K. Lowe, S. Poetsch, & M. Walsh (Eds.), *Re-awakening languages: Theory and practice in the revitalisation of Australia's Indigenous languages* (pp. 372-386). Sydney, NSW: Sydney University Press https://open.sydneyuniversitypress.com.au/9781920899554.html/.

41. Ellis, P., Boyenga, K., & Donovan, W. (2020). *Dhurga dictionary and learners grammar.* Canberra, ACT: Australian Institute for Aboriginal and Torres Strait Islander Studies.

42. Federation of Aboriginal and Torres Strait Islander Languages. (2004). *Guide to community protocols for Indigenous language projects.* Melbourne, Vic: FATSIL https://www.wipo.int/tk/en/databases/creative_heritage/indigenous/link0014.html/.

43. First Languages Australia. (2014). *Angkety map. Digital resource report and checklist.* Canberra, ACT: Australian Government Indigenous Languages Support http://www.firstlanguages.org.au/.

44. First Languages Australia. (2015a). *Junyirri: A framework for planning community language projects.* Canberra, ACT: Australian Government Indigenous Languages Support http://www.firstlanguages.org.au/.

45. First Languages Australia. (2015b). *Warra: Building teams, building resources.* Canberra, ACT: Australian Government Indigenous Languages Support http://www.firstlanguages.org.au/.

46. First Languages Australia. (2018). *Nintiringanyi: National Aboriginal and Torres Strait Islander Languages Teaching and Employment Strategy.* Canberra, ACT: Australian Government Department of Communication and the Arts http://www.firstlanguages.org.au/.

47. First Languages Australia. (2020). *Yakilla: Training tracks.* Canberra, ACT: Australian Government Indigenous Languages Support https://yakilla.com.au/.

48. First Languages Australia. (2021). *Report on best practice implementation of the Framework for Aboriginal Languages and Torres Strait Islander Languages.* Canberra, ACT: Australian Government Indigenous Languages Support http://www.firstlanguages.org.au.

49. Fogarty, W., Lovell, M., Langenberg, J., & Heron, M.-J. (2018). *Deficit discourse and strengths-based approaches: Changing the narrative of Aboriginal and Torres Strait Islander health and wellbeing.* Melbourne, Vic: The Lowitja Institute & Australian National University Centre for Indigenous Studies https://www.lowitja.org.au/page/services/resources/Cultural-and-social-determinants/racism/deficit-discourse-strengths-based.

50. Freeburn, S., & Caldwell, S. (2017).

Without the Elders we wouldn't know where our language came from (27-minute interview). In Aboriginal Affairs New South Wales (Ed.), *Aboriginal languages watch and listen series.* Sydney, NSW: AANSW https://www.aboriginalaffairs.nsw.gov.au/research-and-publications/watch-and-listen/aboriginal-languages/.

51. Fuller, R., Norris, R., & Trudgett, M. (2014). The astronomy of the Kamilaroi and Euahlayi peoples and their neighbours. *Australian Aboriginal Studies, 2014*(2), 3-27 http://www.aboriginalastronomy.com.au/content/community/kamilaroi/.

52. Gaby, A., & Woods, L. (2020). Toward linguistic justice for Indigenous people: A response to Charity Hudley, Mallinson, and Bucholtz. *Language, 96*(4), e268-e280.

53. Gathang Language Group. (2014). Gathang djuyal: *Gathang stories (five animations on DVD).* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Cooperative.

54. Gayford, L., & Gayford-McLaren, D. (2013). *Dhural buluuydha. A noise in the dark.* Tamworth, NSW: Coolabah Publishing.

55. Giacon, J. (2002). *Gamilaraay, Yuwaalaraay, guwaaldanha ngiyani: We are speaking Gamilaraay and Yuwaalaraay.* Tamworth, NSW: Coolabah Publishing.

56. Giacon, J. (2006). *Gaay garay dhadhin: Gamilaraay and Yuwaalaraay picture dictionary.* Alice Springs, NT: Institute for Aboriginal Development Press.

57. Giacon, J. (2010). The development of the Gamilaraay, Yuwaalaraay & Yuwaalayaay Dictionary. In J. Hobson, K. Lowe, S. Poetsch, & M. Walsh (Eds.), (pp. 402-417). Sydney, NSW: Sydney University Press https://ses.library.usyd.edu.au/handle/2123/7888.

58. Giacon, J. (2020). *Wiidhaa: An introduction to Gamilaraay.* Canberra, ACT: Australian National University Press https://press.anu.edu.au/publications/textbooks/wiidhaa#pdf.

59. Giacon, J., & Betts, M. (1999). *Yaama maliyaa. An Aboriginal languages textbook.* Walgett, NSW: Walgett High School, Yuwaalaraay Gamilaraay Program.

60. Giacon, J., & Nathan, D. (2009). *Gayarragi winangali (find and hear): An interactive multimedia resource for Gamilaraay and Yuwaalaraay [CD-ROM]:* Catholic Schools Office, Armidale, NSW & The Hans Rausing Endangered Languages Project. Available http://lah.soas.ac.uk/projects/gw/ and https://www.dnathan.com/projects/gw/.

61. Giacon, J., & Simpson, J. (2011). Teaching Indigenous languages at universities. In J. Hajek, C. Nettelbeck, & A. Woods (Eds.), *Next Step: Introducing the Languages and Cultures Network for Australian Universities, Inaugural Colloquium, The University of Melbourne, September 26-28* (pp. 61-73). Melbourne: LCNAU http://www.lcnau.org/2011-proceedings/

62. Grant, S., & Rudder, J. (2001a). *Introducing Wiradjuri sentences.* Canberra, ACT: Restoration House.

63. Grant, S., & Rudder, J. (2001b). *Learning Wiradjuri book 1 (place and direction) and book 2 (about actions) [with audio CD].* Canberra, ACT: Restoration House.

64. Grant, S., & Rudder, J. (2001c). *Wiradjuri language – how it works.* Canberra, ACT: Restoration House.

65. Grant, S., & Rudder, J. (2001d). *Wiradjuri language colouring-in book 2.* Canberra, ACT: Restoration House.

66. Grant, S., & Rudder, J. (2001e). *Wiradjuri language song book 1 and book 2 [with audio CD].* Canberra, ACT: Restoration House.

67. Grant, S., & Rudder, J. (2005). *Wiradjuri dictionary* (2nd ed.). Canberra, ACT: Restoration House.

68. Gumbaynggirr Language and Culture Group. (1992). *Gumbaynggirr Dreaming volume 1: The stories of Uncle Harry Buchanan.* Nambucca Heads, NSW: Muurrbay Language and Culture Cooperative.

69. Hercus, L. (1982). *The B☐gandji language. Pacific Linguistics Series B, No. 67.* Canberra: Research School of Pacific Studies, Australian National University.

70. Hercus, L. (1992). *Wembawemba dictionary.* Canberra, ACT: Australian Institute of Aboriginal Torres Strait Islander Studies.

71. Hercus, L. (1993). *Paakantyi dictionary.* Canberra, ACT: Australian Institute of Aboriginal and Torres Strait Islander Studies.

72. Hercus, L., & Nathan, D. (2002). Paakantyi [CD-ROM of texts, stories, songs, grammar, dictionary, games]. Canberra: Australian Institute of Aboriginal and Torres Strait Islander Studies & Aboriginal and Torres Strait Islander Commission.

73. Hobson, J. (2013). Filling gaps. In J. Hobson & S. Poetsch (Eds.), *Patyegarang, the Indigenous Australian languages education website. A resource for communities and schools.* Web resource online at: http://www.indigoz.com.au/language/gaps.html.

74. Hobson, J. (2014a). How do you fill all the gaps in the dictionary? Identifying lexical development strategies for re-awakening Australian languages. In Zuckermann, Ghil'ad, J. Miller, & J. Morley (Eds.), *Endangered Words, Signs of Revival. Proceedings of the Australex conference, at the University of Adelaide, Australia, July 25-28.* Adelaide, SA: Australex. Available http://www.adelaide.edu.au/australex/conferences/2013/.

75. Hobson, J. (2014b). Potholes in the road to an initial teacher training degree for Australian revival languages. In C. Travis, J. Hajek, C. Nettelbeck, E. Beckmann, & A. Lloyd-Smith (Eds.), *Policies, practices and research in university language and culture programs. Selected proceedings of the Languages and Cultures Network for Australian Universities Colloquium* (pp. 193-206). Australian National University, July 3-5, 2013. Available http://www.lcnau.org/proceedings/

76. Hobson, J., Oakley, K., Jarrett, M., Jackson, M., & Wilcock, N. (2018). Bridging the gap in Indigenous Australian languages teacher education. In P. Whitinui, C. Rodríguez de France, & O. McIvor (Eds.), *Promising practices in Indigenous teacher education* (pp. 105-118). Singapore: Springer.

77. Hosking, D., Lonsdale, T., Troy, J., & Walsh, M. (2000). *Strong language, strong culture. New South Wales strategic language study. Final report and strategic action plan.* Sydney, NSW: Aboriginal and Torres Strait

Islander Commission NSW.

78. Janke, T. (forthcoming). *Aboriginal Cultural and Intellectual Property Protocol, for the NSW Aboriginal Languages Trust.* Sydney, NSW: NSW ALT.

79. Jarrett, M. (2018a). Baga Baga, the bend in the Nambucca River (1min 40secs). In ABC Indigenous (Ed.), *This Place.* On ABC iView and YouTube: Australian Broadcasting Commission https://iview.abc.net.au/video/RA1908H005S00.

80. Jarrett, M. (2018b). *Workshop facilitator profile.* Bellingen, NSW: Centre for Ecological Learning http://www.cel.org.au/uncle-michael-jarrett/.

81. Jones, C. (2008). *Darkinyung grammar and dictionary: revitalising a language from historical sources.* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-operative.

82. Katz, I., Barnes, M., Bates, S., Idle, J., Jopson, W., & Newton, B. J. (2018). *Opportunity, choice, healing, responsibility and empowerment (OCHRE) evaluation synthesis report.* Sydney, NSW: Social Policy Research Centre University of New South Wales https://www.unsw.edu.au/arts-design-architecture/our-research/research-centres-institutes/social-policy-research-centre/our-projects/ochre-initiatives-evaluation.

83. Katz, I., Idle, J., Bates, S., Jopson, W., & Barnes, M. (2018a). *Gumbaynggirr language and culture nest evaluation full report.* Sydney, NSW: Social Policy Research Centre University of New South Wales https://www.unsw.edu.au/arts-design-architecture/our-research/research-centres-institutes/social-policy-research-centre/our-projects/ochre-initiatives-evaluation.

84. Katz, I., Idle, J., Bates, S., Jopson, W., & Barnes, M. (2018b). *Gumbaynggirr language and culture nest evaluation summary report.* Sydney, NSW: Social Policy Research Centre University of New South Wales https://www.unsw.edu.au/arts-design-architecture/our-research/research-centres-institutes/social-policy-research-centre/our-projects/ochre-initiatives-evaluation.

85. Katz, I., Idle, J., Bates, S., Jopson, W., & Barnes, M. (2018c). *Wiradjuri language and culture nest evaluation full report.* Sydney, NSW: Social Policy Research Centre University of New South Wales https://www.unsw.edu.au/arts-design-architecture/our-research/research-centres-institutes/social-policy-research-centre/our-projects/ochre-initiatives-evaluation.

86. Katz, I., Idle, J., Bates, S., Jopson, W., & Barnes, M. (2018d). *Wiradjuri language and culture nest evaluation summary report.* Sydney, NSW: Social Policy Research Centre University of New South Wales https://www.unsw.edu.au/arts-design-architecture/our-research/research-centres-institutes/social-policy-research-centre/our-projects/ochre-initiatives-evaluation.

87. Kelly, R. (2015). *Dreaming the Keepara: New South Wales Indigenous Cultural Perspectives, 1808-2007. (PhD).* Wollotuka Institute of Aboriginal Studies, The University of Newcastle, Australia.

88. King, J. (2001). Te kohanga reo: Maori language revitalization. In L. Hinton & K. Hale (Eds.), *The green book of language revitalization in practice (pp. 119-128).* San Diego, CA: Academic Press.

89. Leonard, W. Y., & De Korne, H. (2017). Reclaiming languages: Contesting and decolonising 'language endangerment' from the ground up. In W. Y. Leonard & H. De Korne (Eds.), Language documentation and description, vol 14 (pp. 5-14). London, UK: Endangered Languages Publishing.

90. Leonard, W. Y., & Haynes, E. (2010). Making "collaboration" collaborative: An examination of perspectives that frame linguistic field research. *Language documentation and conservation, 4*, 269-293.

91. Lindsay, R. (2010). L*earning Paakantyi. For the Paakantyi language sharing circle* (13 lessons, 30 pages). Menindee, NSW: Unpublished manuscript.

92. Lissarrague, A. (2007). *Dhanggati grammar and dictionary with Dhanggati stories.* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-operative.

93. Lissarrague, A. (2010). *A grammar and dictionary of Gathang: The language of the Birrbay, Guringay and Warrimay.* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-operative.

94. Lissarrague, A., & Kelly, R. (2011). *Nganhima dhitiyn! Wanha nga'ang nganhimakayi: A Dhanggati language book.* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-operative.

95. Loadsman, D., & Monaghan, B. (2019). A conversation in Bundjalung. In ABC Indigenous (Ed.), *Mother Tongue project:* https://youtu.be/QZ91ltwvLt0 and also available on the First Languages Australia Gambay map https://gambay.com.au/languages/Bundjalung/519.

96. Long, J. (2007). *Barriyala: Let's work – Gumbaynggirr language student workbook 1, 2, 3.* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-operative.

97. Lovett, L. (2019). Mugincoble: An ancient gathering place (3mins45secs). In ABC Indigenous (Ed.), *This Place.* On ABC iView and YouTube: Australian Broadcasting Commission https://iview.abc.net.au/video/RA1908H016S00.

98. Martin, K., & Mirraboopa, B. (2003). Ways of knowing, being and doing: A theoretical framework and methods for Indigenous and Indigenist re-search. *Journal of Australian Studies, 27*(76), 203-214. doi:10.1080/14443050309387838

99. McBride, B. (2017). We've got to keep our language alive (6 minute interview). In Aboriginal Affairs New South Wales (Ed.), *Aboriginal languages watch and listen series.* Sydney, NSW: AANSW https://www.aboriginalaffairs.nsw.gov.au/research-and-publications/watch-and-listen/aboriginal-languages/.

100. McIvor, O. (2006). L*anguage nest programs in British Columbia. Early childhood immersion in two First Nations communities. Practical questions answered and guidelines offered.* Brentwood Bay, BC, Canada: First Peoples' Heritage, Language and Culture Council Language Program https://fpcc.ca/resource/.

101. McLean, M. (2017). The students have embraced it with an open heart and mind (23 minute interview). In Aboriginal Affairs New South Wales (Ed.), *Aboriginal languages watch and listen series.* Sydney, NSW: AANSW https://www.aboriginalaffairs.nsw.gov.au/research-and-publications/watch-and-listen/aboriginal-languages/.

102. McNaboe, D. (2018). *Diane McNaboe - North-West Wiradjuri.* Gambay Map: First Languages Australia, https://gambay.com.au/languages/Wiradjuri/99 or https://vimeopro.com/firstlanguagesaustralia/language-legends/video/143704788.

103. Milsom, R. (2021). *Mother Tongue: People in the Hunter and around the country are using a unique community program to keep Indigenous languages alive.* Newcastle, NSW: Hippocampus, online news from the University of Newcastle, May 3, 2021 https://www.newcastle.edu.au/hippocampus/story/2021/reviving-indigenous-languages.

104. Morelli, S. (2007). Teaching the two kinds of Aboriginal sentences in colour. In New South Wales Aboriginal Languages Research and Resource Centre (Ed.), T*he Aboriginal languages of New South Wales. An introduction for schools and communities [CD-ROM].* Sydney, NSW: Department of Aboriginal Affairs and Board of Studies NSW. Available https://ab-ed.nesa.nsw.edu.au/files/teaching-the-two-kinds-of-aboriginal-sentences-in-colour.pdf or https://fliphtml5.com/znhu/acdm.

105. Morelli, S. (2012). *Yaygirr dictionary and grammar.* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-operative.

106. Morelli, S. (2015). *Gumbaynggir dictionary and learner's grammar. Bijaarr jandaygam, ngawa gugaarrigam* (3rd ed.). Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-operative.

107. Morelli, S., Williams, G., & Walker, D. (Eds.). (2016). *Gumbaynggirr Yuludarla Jandaygam. Gumbaynggirr dreaming story collection.* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-operative.

108. Muurrbay Aboriginal Language and Culture Cooperative. (2012). *Mayalambala. Let's move it. A user's guide.* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Cooperative and Many Rivers Aboriginal Language Centre http://www.muurrbay.org.au/mayalambala-teaching-resource-available-online/.

109. Muurrbay Language Centre. (2009). *Gumbaynggirr song book (with CD).* Nambucca Heads, NSW: Muurrbay Aboriginal Language and Culture Co-Operative.

110. Ngurra, D., Dadd, L., Glass, P., Scott, R., Graham, M., Judge, S., . . . Suchet-Pearson, S. (2019). Yanama budyari gumada: reframing the urban to care as Darug Country in western Sydney. *Australian geographer, 50*(3), 279-293. doi:10.1080/00049182.2019.1601150

111. NSW Aboriginal Education Consultative Group. (2013a). *Aboriginal language and culture nests Q&A fact sheet.* Stanmore, NSW: NSW AECG https://aecgservices.com.au/languages/.

112. NSW Aboriginal Education Consultative Group. (2013b). *Cultural protocols for teaching Aboriginal languages and cultures.* Stanmore, NSW: NSW AECG https://aecgservices.com.au/languages/protocols/.

113. NSW Board of Adult and Community Education. (2006). *It's a hard road to hoe but you gotta start somewhere: Designing a community language project [handbook and DVD].* Sydney, NSW: New South Wales Board of Adult and Community Education.

114. NSW Board of Studies. (2003a). *Aboriginal languages K-10 assessment*

for learning in a standards referenced framework [CD ROM]. Sydney, NSW: Board of Studies New South Wales.

115. NSW Board of Studies. (2003b). *Aboriginal languages K-10 syllabus.* Sydney, NSW: Board of Studies New South Wales http://educationstandards.nsw.edu.au/wps/portal/nesa/k-10/learning-areas/languages/.

116. NSW Board of Studies. (2003c). *Aboriginal Languages: advice on programming and assessment for stages 4 and 5.* Sydney: Board of Studies New South Wales http://www.boardofstudies.nsw.edu.au/syllabus_sc/languages.html.

117. NSW Board of Studies. (2004). *Winangaylanha dhayn-gu gaay: understanding Aboriginal languages [CD ROM].* Sydney: Board of Studies New South Wales.

118. NSW Board of Studies Teaching and Educational Standards. (2015). *Aboriginal languages stage 6 content endorsed course syllabus.* Sydney, NSW: BOSTES NSW. Available http://www.boardofstudies.nsw.edu.au/syllabus_hsc/aboriginal-languages

119. NSW Department of Aboriginal Affairs. (2004). New South Wales Aboriginal languages policy. Sydney: DAA NSW.

120. NSW Department of Aboriginal Affairs. (2005). *Two ways together: New South Wales Aboriginal languages policy strategic plan 2006-2010.* Sydney: DAA NSW.

121. NSW Department of Education. (2013). *Aboriginal Language and Culture Nests Guidelines.* Sydney, NSW: NSW DoE Aboriginal Education and Communities Directorate https://education.nsw.gov.au/teaching-and-learning/aec/language-culture-and-communities.

122. NSW Department of Education and Training. (2005). Teaching methodology for Aboriginal languages [guidebook and 13-min DVD]. Sydney, NSW: NSW DET.

123. NSW Department of Education and Training. (2007). *My language, my country. Teaching Aboriginal languages in NSW [30 min DVD documentary].* Sydney, NSW: NSW DET.

124. NSW Education Standards Authority. (forthcoming 2022). *Aboriginal languages K-10 syllabus.* Sydney, NSW: NESA https://educationstandards.nsw.edu.au.

125. NSW Geographical Names Board. (2001). *Dual naming policy.* Bathurst, NSW: Geographical Names Board of NSW https://www.gnb.nsw.gov.au/aboriginal_place_naming/dual_naming.

126. NSW Government. (2017). *Aboriginal Languages Act 2017 No. 51. (Assented to 24 October 2017).* Sydney, NSW: NSW State Parliament https://www.legislation.nsw.gov.au/acts/2017-51.pdf.

127. Poetsch, S., Jarrett, M., & Angelo, D. (2019). Learning and teaching Gumbaynggirr through story: Behind the scenes of professional learning workshops for teachers of an Aboriginal language. *Language documentation and conservation, 13*, 231–252 http://nflrc.hawaii.edu/ldc/vol-213-2019/.

128. Radley, R. A. (2018). Your guide to Gathang (1min 45secs). In ABC Indigenous (Ed.), *This Place.* On ABC iView and YouTube: Australian Broadcasting Commission https://www.youtube.com/watch?v=JyzyhJPj2gA&list=PLmWe-V9tacwEPDUHggQgzE8YPRMaInQyA&index=42.

129. Radley, R. A. (2021). Ganggali garral djuyalgu (Weaving story): Indigenous language research, the insider-outsider experience and weaving Aboriginal ways of knowing, being and doing into academia. *World Indigenous Nations Higher Education Consortium (WINHEC) International Journal of Indigenous Education Scholarship. Special issue on Indigenous language revitalisation: Innovation, reflection and future directions, 16(*1), 411-448 https://journals.uvic.ca/index.php/winhec/article/view/20293.

130. Radley, R. A. (forthcoming). *Matjarr djuyal (Hand talk): Using gestures in teaching Gathang to preschoolers* (PhD). Western Sydney University.

131. Radley, R. A., Jones, C., Hanham, J., & Richards, M. (2021). Matjarr djuyal (Hand talk): How using gestures in teaching Gathang helps preschoolers learn nouns. *Languages, 6(*2). doi:https://doi.org/10.3390/languages6020103

132. Rhodes, G. (2017). Authentic language learning happens on Country and in community (22-minute interview). In Aboriginal Affairs New South Wales (Ed.), *Aboriginal languages watch and listen series.* Sydney, NSW: AANSW https://www.aboriginalaffairs.nsw.gov.au/research-and-publications/watch-and-listen/aboriginal-languages/.

133. Rice, K. (2011). Documentary linguistics and community relations. *Language documentation and conservation, 5,* 187-207.

134. Richards, M., & Lardy, J. (2019). Repurposing archival audio materials for language revitalisation in an Aboriginal community. *Babel, Journal of the Australian Federation of Modern Languages Teachers Associations, 54(*1&2), 41-45 https://afmlta.asn.au/babel/.

135. Rigney, L. I. (2006). Indigenist research and Aboriginal Australia. In J. Kunnie & N. Goduka (Eds.), *Indigenous peoples' wisdom and power: affirming our knowledge through narratives* (pp. 32-48). Aldershot UK; Burlington VT: Ashgate Publishing.

136. Riley, L. (2016). Reclaiming tradition and re-affirming cultural identity through creating kangaroo skin cloaks and possum skin cloaks. *Journal of Indigenous Wellbeing: Te Mauri – Pimatisiwin, 1*(1), 5-22 https://journalindigenouswellbeing.com/.

137. Riley, L. (2021). The use of Aboriginal cultural traditions in art. *Curriculum Perspectives, 41*(1), 85-92.

138. Saunders, K., & Edwards, J.-A. (2017). *Connecting to Country: Poetry in Dharawal and English.* Zetland, NSW: The Red Room Poetry Company https://redroompoetry.org/media/uploads/poetry_in_first_languages_draft_2.pdf.

139. Sentance, N. (2015). *Engaging with communities: What Indigenous Services has done to make the State Library of NSW more accessible to Indigenous Australians.* Paper presented at the Right here, right now - it's a devil of a time in libraries, Australian Library and Information Association, National Library and Information Technicians Symposium, Wrest Point, Hobart Tasmania 2-4 September 2015.

140. Seymour, J., & Norman, C. (2021). *Dharug language lessons 1-8. Buragadara Bayadara Gulbangadara Dharug Dalang (To Learn, To Speak, To Honour the Dharug language).* Sydney, NSW: Unpublished manuscript.

141. Seymour, J., & Watson, L. (2019). *Cooee mittigar: A story on Darug songlines.* Broome, WA: Magabala

Books.

142. Shannon, P., & Muurrbay Aboriginal Language and Culture Cooperative. (2006). *Dulaybam dunggiirr. Grey-faced wallaby and koala. A Gumbaynggirr dreaming story.* Victoria, BC: Trafford Publishing.

143. Sharpe, M. (1988). A*n introduction to the Bundjalung language and its dialects.* Armidale, NSW: ACAE Publications.

144. Sharpe, M. (1996). *An introduction to the Yugambeh-Bundjalung language and its dialects.* Armidale, NSW: M. Sharpe.

145. Sharpe, M. (2015). *Yugambeh-Bundjalung grammar updated version.* Nambucca Heads, NSW: Available on the Bundjalung-Yugambeh Dictionary website https://www.bundjalung. dalang.com.au/plugin_wiki/page/ bundjalung-yugambeh_grammar.

146. Sharpe, M. (2020). *Gurgun Mibinyah. Yugambeh, Ngarahngwal, Ngahnduwal. A dictionary and grammar of Mibiny language varieties from the Logan to the Tweed Rivers.* Canberra, ACT: Aboriginal Studies Press.

147. Sharpe, M. (Ed.) (2013). *All Yugambeh-Bundjalung dictionary with grammar, texts, etc. [CD-ROM].* Linguistics Discipline, University of New England, Armidale NSW Margaret C Sharpe.

148. Smith, B. (2018). The goanna spirit on Anderson Sugarloaf Mountain (3mins 40secs). In ABC Indigenous (Ed.), *This Place.* On ABC iView and YouTube: Australian Broadcasting Commission https://iview.abc.net.au/video/ RA1908H021S00.

149. Smith, L. T. (2012). *Decolonizing methodologies: Research and Indigenous peoples* (2nd ed.). London,

UK: Zed Books.

150. Stebbins, T., Eira, K., & Couzens, V. (2018). *Living languages and new approaches to language revitalisation research.* New York, NY: Routledge.

151. Teece-Johnson, D. (2015). Indigenous rangers revitalise language and culture. *National Indigenous TV News, September 23, 2015* https:// www.sbs.com.au/nitv/nitv-news/ article/2015/09/23/indigenous-rangers- revitalise-language-and-culture.

152. Thieberger, N. (1982). *An introduction to Paakantji, based on Luise Hercus' grammar of Paakantyi:* unpublished manuscript.

153. Thorpe, K., & Galassi, M. (2014). Rediscovering Indigenous Languages: The Role and Impact of Libraries and Archives in Cultural Revitalisation. *Australian academic and research libraries, 45*(2), 81-100. doi:10.1080/00 048623.2014.910858

154. Thorpe, K., & Galassi, M. (2015). *Diversity, Recognition, Respect: Embedding Indigenous Services at the State Library of New South Wales, Australia.* Paper presented at the Dynamic Libraries: Access, Development and Transformation. International Federation of Library Associations (IFLA) World Library and Information Congress (WLIC), 15-21 August 2015, Cape Town, South Africa.

155. Tighe, S., & Bruderlin, C. (2012a). *Gagan. Colours.* Tamworth, NSW: Coolabah Publishing.

156. Tighe, S., & Bruderlin, C. (2012b). *Milduulu. With my little eye.* Tamworth, NSW: Coolabah Publishing.

157. Tighe, S., & Bruderlin, C. (2012c). *Minya Ngaya? What am I?* Tamworth, NSW: Coolabah Publishing.

158. Webb, C. (2014). Bularri Muurlay Nyanggan Aboriginal Corporation annual report 2014. Coffs Harbour, NSW: Bularri Muurlay Nyanggan Aboriginal Corporation https://bmnac.org.au/about-us/what-we-do/.

159. Webb, C. (2015). Bularri Muurlay Nyanggan Aboriginal Corporation annual report 2015. Coffs Harbour, NSW: Bularri Muurlay Nyanggan Aboriginal Corporation https://bmnac.org.au/about-us/what-we-do/.

160. Webb, C. (2016). Bularri Muurlay Nyanggan Aboriginal Corporation annual report 2016. Coffs Harbour, NSW: Bularri Muurlay Nyanggan Aboriginal Corporation https://bmnac.org.au/about-us/what-we-do/.

161. Webb, C. (2017). Bularri Muurlay Nyanggan Aboriginal Corporation annual report 2017. Coffs Harbour, NSW: Bularri Muurlay Nyanggan Aboriginal Corporation https://bmnac.org.au/about-us/what-we-do/.

162. Webb, C. (2019). Bularri Muurlay Nyanggan Aboriginal Corporation annual report 2019. Coffs Harbour, NSW: Bularri Muurlay Nyanggan Aboriginal Corporation https://bmnac.org.au/about-us/what-we-do/.

163. Webb, C. (2020). Bularri Muurlay Nyanggan Aboriginal Corporation annual report 2020. Coffs Harbour, NSW: Bularri Muurlay Nyanggan Aboriginal Corporation https://bmnac.org.au/about-us/what-we-do/.

164. Webb, C. (2021a). Bularri Muurlay Nyanggan Aboriginal Corporation strategic plan 2021-2026. Coffs Harbour, NSW: Bularri Muurlay Nyanggan Aboriginal Corporation https://bmnac.org.au/about-us/what-we-do/.

165. Webb, C. (2021b). The Gumbaynggirr Giingana Freedom School Proposal. Enriching the entire learning experience through Gumbaynggirr worldview, language and pedagogy. Coffs Harbour, NSW: Bularri Muurlay Nyanggan Aboriginal Corporation https://bmnac.org.au/yilaami-come-to-us/jobs/.

166. Whyman, M. S. (2019). Mutawintji: Place of green grass and water holes (4mins 40secs). In ABC Indigenous (Ed.), *This Place*. On ABC iView and YouTube: Australian Broadcasting Commission https://iview.abc.net.au/video/RA1908H028S00.

167. Wilkins, D. (1992). Linguistic research under Aboriginal control: A personal account of fieldwork in Central *Australia. Australian Journal of Linguistics, 12(*1), 171-200.

168. Williams, S. (2013). T*eaching local NSW Aboriginal languages and cultures. A guide for schools.* Stanmore, Sydney: NSW Aboriginal Education Consultative Group https://www.aecg.nsw.edu.au/languages/1998-2/.

169. Wilson, W., & Kamana, K. (2001). Mai loko mai o ka 'i'ini: proceeding from a dream. The 'aha punana leo connection in Hawaii'an language revitalization. In L. Hinton & K. Hale (Eds.), *The green book of language revitalization in practice* (pp. 147-178). San Diego, CA: Academic Press.

170. Woods, L. (2009). *Towards empowerment: Skills sharing and mentoring.* Paper presented at the Western Australia language centres conference, Perth, WA, 9-11 June 2009.

171. Woods, L., & Troy, J. (2021). *Re-defining collaborative linguistic research.* Paper presented at the Spinning a better yarn: Decolonising linguistics, online study group https://www.youtube.com/watch?v=TjhIC0d238Q.

172. Yuawaalaraay Language Program. (2003). *Yugal: Gamilaraay and Yuwaalaraay songs [book and CD].* Tamworth, NSW: Coolabah Publishing.

173. Yuwaalaraay Language Program. (c. 2005). *Guwaabal. Yuwaalaraay and Gamilaraay stories.* Online: Department of Aboriginal Affairs, the Aboriginal Languages Research and Resource Centre, and the Catholic Schools Office Armidale http://www.yuwaalaraay.org/stories.html.