Introduction

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1. Introduction

Language, land and song are closely entwined for most pre-industrial societies, whether the fishing and farming economies of Homeric Greece, or the raiding, mercenary and farming economies of the Norse, or the hunter-gatherer economies of Australia. Documenting a language is now seen as incomplete unless documenting place, story and song forms part of it. This book presents language documentation in its broadest sense in the Australian context, also giving a view of the documentation of Australian Aboriginal languages over time.[1] In doing so, we celebrate the achievements of a pioneer in this field, Luise Hercus, who has documented languages, land, song and story in Australia over more than fifty years.

2. The wider context of language documentation

In the early twentieth century Franz Boas advocated grammar, texts and dictionary as the mainstay of language documentation (see Woodbury 2011), and advocated getting a rich view of a language through collecting 'daily occurrences, every-day conversation, descriptions of industries, customs, and the like' (Boas 1917: #2) as well as narrative and literary genres. Despite his advocacy, lack of time and resources has meant that language description in the 20th century has tended to consist in the production of a 'grammar' of the language, which presents the phonology, morphology and syntax, supplemented perhaps by a substantial wordlist and a few sample texts that illustrate the workings of the grammar.

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[1] For a recent overview of research findings on Australian languages in general see Koch & Nordlinger (2014).

The language documentation program, beginning in the 1990s (Himmelmann 1998, Woodbury 2003, Austin 2015), however, has again emphasised the production of dictionaries, text collections, and digital archives, along with the importance of obtaining information from a wide range of speakers where possible. At the same time, more attention is paid to the value of the language documentation process to the speech community, involving a number of stages: the selection of a fieldwork site, relations with linguistic consultants, elicitation methods, analysis of the data, publication, archiving, and, increasingly in Australia, the use of archival materials for language education within the community.

Further issues are relevant to the documentation. There is the question of where the language is spoken and by what group of people, what they call themselves and their language. Are there local varieties of the language (whether named or not)? These issues are especially important in evaluating samples of language preserved in old sources: which samples are to be identified with which language (cf. Jones & Laffan 2008). Further, how is the language related in terms of both area features and genealogical relationship to other languages in the vicinity?

The relation of language to place involves not only the territoriality of its speakers but also a store of placenames, characterisation of the landscape, and traditional ecological knowledge. Temporal aspects of the language include the relation of the sample being documented to earlier documents of the same or similar languages, the possibility of on-going linguistic change, as well as the decline in linguistic knowledge by the community. The cultural context of the language includes the community's social practices, beliefs, and traditions. Especially relevant to language are the religious beliefs and ancestral stories, which in Australia relate to the land and are expressed in the performance of ceremonies and especially songs.

3. Documentation of language, land and story in Australia

For about the first half of the history of Australian language study (from 1788) much of the information on language was produced not for its own sake but as part of a holistic description of Indigenous culture. Thus, wordlists and perhaps some comments on grammar were included, along with accounts of the names and geographical territories of particular groups, their traditional customs, ceremonies, social organisation, artefacts, etc. Studies in this vein include: Grey (1841), Eyre (1845), Smyth (1878), Taplin (1879), Dawson (1981), Roth (1897), Howitt (1904), Spencer & Gillen (1899, 1904), Mathew (1910), Strehlow (1907-1920), Bates (1985 [written 1904-1912]).

The history of research on Australian languages has only recently become the object of special study. The largest collection of papers on this topic is McGregor (2008a), which contains an authoritative introduction to this field as

well as copious references to earlier literature (McGregor 2008b).[2] Historical accounts written by linguists include: national surveys of research (Capell 1971; Austin 1991a), regional surveys (Simpson et al. 2008 on South Australian languages, McGregor 2004 on Kimberley languages, Blake this volume on Victorian languages), history of research on particular languages (Austin 2008 on Gamilaraay), the work of particular scholars (McGregor & Miestamo 2008 on Nils Holmer) or groups of scholars (Oates 1999 on the Summer Institute of Linguistics; McGregor 2008c on missionary linguistics in the Kimberley), even particular research products (Moore 2008 on an early description of the Nyungar language). Some histories are based on particular topics of research: lexicography (O'Grady 1971, Austin 1991b, Goddard & Thieberger 1997); genetic classification (Koch 2004), sign language (Kendon 2008), pidgins and creoles (Mühlhäusler 2008), language revival (Amery & Gale 2008), and ergativity (Stockigt forthcoming).

One aspect of language that received special attention was kinship organisation and terminology, including social category terms for moieties, sections and subsections (Fison & Howitt 1881; Radcliffe-Brown 1930-31; Elkin 1938-40; McConvell & Gardner, this volume). This topic became one of the main concerns of the discipline of anthropology, which became established in Australia in the 1920s. Linguistics as a separate discipline only began in the 1930s with the work of Capell (e.g. Capell 1937, Capell & Elkin 1937), but experienced a great increase in its professionalism and the scope of its language descriptions in the 1960s, in consequence of survey work initiated by Carl Voegelin of Indiana University and carried out by Kenneth Hale, Geoff O'Grady and Stephen Wurm (see O'Grady, Voegelin & Voegelin 1966) and the establishment of supporting institutions: an Australian branch of the Summer Institute of Linguistics (SIL, now Australian Society for Indigenous Languages (Ausil)) in 1961, the Australian Institute of Aboriginal Studies (AIAS, later Australian Institute of Aboriginal and Torres Strait Islander Studies, AIATSIS) in 1964, and university departments of linguistics, beginning with Monash University in 1965, and the establishment of the Australian Linguistic Society (ALS) in 1967, and its subsequent sponsorship of the *Australian Journal of Linguistics*. The involvement of speakers themselves in the documenting of their languages was formalised with the establishment of the School of Australian Languages in 1974 in the Northern Territory which was intended to help speakers document and analyse their own languages and apply this knowledge in bilingual education programs (Black & Breen 2001).

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2 Key landmarks in the early literature include: wordlists in the Guugu-Yimidhirr language collected in 1770 by the James Cook exploration (Haviland 1974), William Dawes' study of the Sydney language in 1790 (Dawes n.d.), missionary grammars of languages of New South Wales and South Australia (Threlkeld 1834, Teichelmann & Schürmann 1840), Curr's (1886-87) massive compilation of short wordlists, and R.H. Mathews' numerous sketch grammars (for which see Koch 2008).

4. Luise Hercus' role in the documentation of Australian languages

Luise Hercus is a prime example of a linguist who saw the importance of a holistic approach to language documentation well before others, and the significance of speakers in the documentation process and its outcomes (see Obata & Koch, this volume; Nathan, this volume). Luise has always been interested in the stories of her consultants, their individual biographies (Hercus & White 1971; Hercus 1985a; Austin, Hercus & Jones 1990) as well as their collective histories (Hercus 1985b) and cultural experiences (Hercus 1980b, 1987c, 1989a).

Her own story is also fascinating (see Hercus 2008; White 1990; Gara, this volume). She became involved in Australian language documentation in the 1960s. With a background in Old French and Indic[3] linguistic scholarship at Oxford University, Luise set out to investigate what knowledge of Aboriginal languages might still be preserved in various Victorian communities. With minimal financial support from AIAS, she sought out people with linguistic knowledge across the whole state of Victoria[4] and adjacent parts of New South Wales, including the coast south from Sydney and the Murray River region. The results were published as Hercus (1969, 1986). Languages which are afforded the fullest descriptions were Wemba-Wemba, Wergaia and Mathi Mathi. with shorter materials on Woiwurrung, Yorta-Yorta, Ganai, and Ngarigu. A Wemba-Wemba dictionary followed later (Hercus 1992b), as well as a co-authored monograph on the Mathi dialects (Blake et al. 2011).

Luise's research then extended further north into New South Wales and west into South Australia. The major research result for the former was her grammar and later dictionaries of Paakantyi, the language of the Darling River (Hercus 1982, 1993; Hercus et al. 2001), but also included some materials on Malyangapa and Yardliyawarra (see Hercus & Austin 2004). Her South Australian research included Nukunu from near Port Augusta (Hercus 1992a), and languages to the west: Parnkalla (Barngarla), Wirangu (Hercus 1999, Miller et al. 2010), and some work on Mirning, Kukata and Antikirinya (the last two belonging to the Western Desert mega-language). North of Port Augusta she did research on Adnyamathanha (Hercus & White 1973) and Kuyani (Hercus n.d.), plus, the subject of her most extensive research, Arabana-Wangkungurru (Hercus 1994). Research in the Lake Eyre Basin also involved Lower Southern Arrernte and various Karnic languages related to Arabana-Wangkungurru: Wangkamadla, Diyari, Thirarri, Ngamini, Pirlatapa, Yarluyandi, Yawarrawarrka, Yandruwandha, and more distantly related languages in the south-western corner of Queensland, Wangkumara and Punthamara, and Karlali. She even made visits to the Northern Territory, where she did some work on Waanyi, a language from western Queensland (see Laughren, this volume).

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[3]   Published under her maiden name Schwarzschild.

[4]   For the earlier history of Victorian language documentation see Blake (this volume).

The products of this research indicate an interest in the wider context of language. In fact Luise has often expressed discomfort with the narrow linguistic brief that was imposed on her by her funding bodies (see Gara, this volume, section 3.2 concerning her research methods). Her publications, however, pay due attention to the traditional domains of descriptive linguistics, including phonetics-phonology, morphology, syntax, and lexicography. Wherever possible she also included traditional stories (typically referred to as 'texts' in language descriptions). The comparative-historical dimension was also within her compass, as evident from studies in dialectology (Hercus 1980a, 1987a) and the areal distribution of features of phonetics (Hercus 1972, 1979), semantics (Austin, Ellis & Hercus 1976), and pronouns that mark kinship categories (Hercus & White 1973); the social dimension of language is also explored in this paper.

The genetic relations of the languages she studied were elaborated: the Kulin affiliations of Wergaia, Wemba-Wemba and Mathi-Mathi are discussed in Hercus (1969, 1986); the relationship of Arabana-Wangkangurru to the Karnic languages is argued in Hercus (1994) and that of Wirangu with the Thura-Yura languages in Simpson & Hercus (2004), and the separate status of the Yarli subgroup is proposed in Hercus & Austin (2004). Some attention was paid to etymology (Koch & Hercus 2011), especially of placenames (Hercus & Potezny 1999; Hercus 2013a).

The sociohistorical dimensions of language are typically noted in her language descriptions which comment on the moribund status of languages where they had largely been lost by communities, as well as on the processes by which languages were influenced by neighbouring languages, e.g. Wirangu by Kukata (Simpson & Hercus 2004: 183) and Mathi-Mathi by Paakantyi (Blake et al. 2011: 7), or English (Hercus 2005). Another historical dimension to her studies has been attempts to relate the varieties she recorded to those found in older documentary sources such as wordlists in Curr (1886-87) or the grammatical sketches of R.H. Mathews. According to Gara & Hercus (2005: 18):

> Luise has undertaken extensive research in early ethnographic and anthropological sources such as Reuther, Siebert, Gason, Howitt and Elkin for linguistic data as well as information on mythology, customs and lifestyles. She has also … located early vocabularies and other data relating to the Nukunu, Wirangu, Mirning, Nyawo and other language groups.

An excellent example of such study is Hercus & Simpson's (2001) assessment of Nauo (Nyawo), the language of Coffin Bay on the southern tip of Eyre Peninsula, South Australia. Other poorly-understood languages and groups whose status she has clarified include Karangura, Wadigali and Ngurunta.

Luise has always been concerned to present texts not merely to illustrate the workings of the grammar but as a corpus of oral literature, valuable for what they tell about the lives of the speakers and the culture of their group. In addition to ten texts in the Paakantyi grammar and nine in that of Arabana-Wangkangurru, she has published stories and song texts separately (e.g. Hercus 1974, 1994; Beckett & Hercus 2009), as well as co-editing volumes of contact history (recent narratives as in Hercus & Sutton 1986b, and historical reconstructions in Simpson & Hercus 1998).

Apart from language descriptions, the main focus of Luise's research has been the documentation of the traditions of the speakers. This followed from the interests of her Aboriginal consultants, who were keen to have their stories and songs recorded. From her main Wangkangurru collaborator, Mick McLean, Luise recorded information on no less than 64 myths (Gara & Hercus 2005: 20-23; Gara, this volume). This research emphasis also continued the practice of earlier German missionaries in Central Australia, as recorded in particular in Rev. Reuther's 13-volume (unpublished) magnum opus on the Diyari (Reuther n.d.).[5] It should be noted that Luise has produced some 20 manuscripts which present accounts of Aboriginal mythology and illustrate the holistic approach to documentation that she takes. As an example we cite *The Fire History*, produced about 1990, a bound booklet of 180 pages, presenting Wangkangurru texts with morphemic analysis and glosses as well as a free translation, plus coloured photographs and further information on particular sites, as well as a map of the relevant area. Most of the stories were told (and a few songs were sung) by Mick McLean and translated by Luise; site documentation was provided by Vlad Potezny, aided by information from Aboriginal participants Mick McLean, Sydney Stuart, Tom and Mary Brady. In recent years Luise has produced a number of multimedia versions of the stories on CD-ROMs. An example is: *The story of Wurru the Crane: as told by Mick McLean Irinyili*. Recording, commentary and translations by Luise Hercus. Musical notation by Grace Koch. Maps and editorial assistance by Colin Macdonald.[6]

Aboriginal traditions mainly relate to the land, which has primacy in the Aboriginal worldview. Mythology relates to specific places in the country and explains topographic features. Even the language was put into the landscape by the creative Dreaming ancestors. Hence, to document a language involves documenting the storied landscape in which it is situated. Luise has spent an enormous amount of time and energy visiting and documenting sites relating to the Aboriginal traditions (Hercus 1987b; Potezny & Hercus 1990).[7] Since traditional mythological stories relate intimately to place, Luise has been especially interested in the location and meaning of place-names, fostering this interest among colleagues by contributing to, and co-editing three volumes of place-name studies (Hercus, Hodges & Simpson 2002; Koch & Hercus 2009; Clark, Hercus & Kostanski 2014).

She has used her knowledge of languages and geography to answer questions of which languages are (or were) spoken where in the landscape, including the location of linguistic boundaries. This knowledge has been put in the service of historical studies; for example, Hercus (2013b) addresses what linguistic territory was involved in historic accounts of the Burke and Wills expedition (see also Hercus 2010). She has taken part in numerous field expeditions to

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[5]   For the German ethnological tradition as applied by missionaries in Australia see Kenny (2014).

[6]   For comments on this means of production see Koch & Obata (this volume) and Hendery (this volume).

[7]   Gara (this volume) notes that 'Luise has made about 60 trips to the Lake Eyre region with Aboriginal elders' for the period up to 2005; she has made numerous field trips since.

document the landscape and cultural heritage of her field languages (e.g. Hercus 1985c). Her interest in the environment is furthermore attested by publications on the biological terminology of some of the languages she has studied (Hercus 1966; Mansergh & Hercus 1981).

Since Aboriginal traditions are expressed not only in stories but in songs, and language consultants were eager to have her record their songs, Luise has made detailed studies of songs, in relation to not only their language, but also to mythology and the associated places, and has had hundreds of songs notated, especially by Grace Koch; see e.g. Hercus & Koch (1995, 1999) and cf. Koch & Obata (this volume).

Luise's career has been characterised by collaboration with colleagues in disciplines other than linguistics: anthropology (Hercus & White 1973, Beckett & Hercus 2009), ethnomusicology (Hercus & Koch 1995, 1997), history (Hercus & McCaul 2004), geography (Potezny & Hercus 1990), archaeology (Hercus & Clarke 1986, Cundy & Hercus 2002), and language education (Wilson & Hercus 2004). An early example of collaboration, which involved an ethnomusicologist, an anthropologist, a photographer and Luise as the linguist, was a project to study and record Antikirinya women's songs, languages and traditions in northern South Australia (Buckley, Ellis, Hercus, Penny & White 1966-68; cf. Barwick 1991).

The results of Luise's knowledge of language, land and associated culture have been much used in a variety of applications, and have been sought after for the purposes of language learning within the Aboriginal communities, especially Arabana, Paakantyi and Wemba-Wemba, and she has played a willing role in this endeavor (see Wilson & Hercus 2004; Nathan, this volume). Her vast knowledge of Aboriginal languages, landscapes, traditions and individual biographies has been drawn on for land claims in South Australia, Queensland, the Northern Territory (Hercus, Jones, Clark, Holcombe & Sutton 1996), and New South Wales (Beckett, Hercus & Sarah 2008). Her expertise has also been used for purposes of heritage assessment (Hercus & Sutton 1986a; Hercus 1989b) and environmental studies (contribution to Sutton & Partners 1981).

Luise's contribution to scholarship in the humanities, including the preservation of Australian languages, has been recognised by her election to the Australian Academy of the Humanities in 1978, the award of the Order of Australia in 1995, and of the Centenary of Federation Medal in 2003.

For a complete listing of Luise's publications to 1991, see Kat (1990). The electronic database, *OZBIB: a linguistic bibliography of Aboriginal Australia and the Torres Strait Islands* (Triffitt & Carrington), gives details of 128 items, including unpublished manuscripts. Appendix 2 of Gara & Hercus (2005: 153-163) lists 'Publications and principal unpublished reports by Hercus relating to the Aboriginal languages, cultures and mythology in the Lake Eyre Basin'.

5. The papers in this volume

The studies in this volume, for the most part, relate both to themes of holistic documentation of languages, especially those of Australia, and to the research interests of the honoree. They therefore extend beyond the narrow limits of traditional descriptive and historical linguistics. The papers are grouped into broad topics: about particular languages, Australian languages typologically, historical aspects of documentation, language and land, language and traditions, language and song, and issues of language reclamation. Some papers relate specially to the career of Luise Hercus.

5.1 The documentation process: funding, fieldwork, archiving, dissemination

An over view of Luise's lifework is provided by Tom Gara, condensing and updating Gara & Hercus (2005). Grace Koch and Kazuko Obata summarise Luise Hercus' career in documentation from the viewpoint of archivists in the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), which funded most of her research and archived all of her materials. Luise is one of the two largest contributors to AIATSIS' recorded sound collection, and her materials are still constantly in demand, including by the families of the many people she recorded.

David Nathan gives glimpses of Luise's methods and relationships with Indigenous communities as they worked together to provide the first talking dictionary of an Australian language, Paakantyi.

Iain Hercus provides personal reminiscences of his travels accompanying his mother on her fieldtrips.

Pam and Colin Macdonald provide another perspective from those who participated in some of Luise's more recent fieldtrips.

Peter Sutton describes the changing role of vehicular transport, especially four-wheel-drive vehicles, in facilitating fieldwork, including the mapping of the cultural landscape of Cape York Peninsula.

Nick Thieberger describes a text-encoding project intended to make accessible (both for language research and for community access) the massive manuscript collection of Australian language vocabularies created by Daisy Bates in the early 1900s. His approach links facsimiles of the original manuscript pages, searchable transcriptions of the questionnaires, geographical information, etc. This makes the digital dataset much more versatile than previous presentations of comparable lexical data.

Rachel Hendery further explores the possibilities and problems for academics in exploiting digital technologies for disseminating and publishing multimedia data in linguistics, anthropology and musicology.

5.2 Language description: phonology, grammar, semantics and lexicon

Barry Blake summarises early descriptions of languages of south-eastern Australia (before Hercus' work in the 1960s), highlighting problems in their interpretation (of phonology, lexicon but especially grammar), and signals the importance of these records for purposes of language reclamation.

Harold Koch compares the phonology and lexicon of the 241-word corpus of 'Southern Ngarigu' that Luise recorded at a 'language barbecue' in Orbost, Gippsland, to earlier records of Ngarigu. A consideration of what words were remembered and recorded throws light onto the language history of Ngarigu people as they moved to speaking English.

Phonology is covered in Gavan Breen's paper, which brings together different observations about the behaviour across Australia of high vowels and corresponding glides, and their connections with rounded consonants of Arrernte. He traces how linguists gradually developed an understanding of these connections in the latter part of the twentieth century.

Mary Laughren's paper describes the grammar of serial verb constructions in a language that Luise introduced her to, Waanyi, and shows how they fit into the areal typology of languages spoken on the Barkly Tableland and Gulf country.

Patrick McConvell and Helen Gardner discuss early attempts, by Lorimer Fison and Alfred W. Howitt, during the 1870s and 1880s, to describe the semantic structure of kinship terminology across the Australian languages, and provide insights from more recent study of this field that help to explain the difficulties they encountered.

The lexicon is also the subject of two papers on Dalabon, an endangered language of south-western Arnhem Land. Sarah Cutfield's paper reveals interesting patterns and lexical relations in Dalabon flora and fauna terms, based on 821 names and their scientific identifications, provided by long term collaboration between speakers, biologists and linguists. How concepts for emotions are expressed, and what parts of speech express them is the topic of Maïa Ponsonnet's paper. In the course of the discussion, Ponsonnet also compares the relative scarcity of nouns as words for expressing emotions across a sample of Pama-Nyungan and non-Pama-Nyungan languages.

A lexical concept, 'work', introduced to Indigenous languages from the Macassans and from English, is studied across the languages by Jane Simpson. She finds variability in how this lexical concept is expressed grammatically – whether as a noun, verb, or phrasal construction – and in how the English word *work* is rendered phonologically, especially whether the *r*-sound is reproduced or not. The geographical distribution of borrowed forms suggests copying of loanwords between languages of diffusion areas rather than directly from English.

Cultural contact and lexical borrowing are also involved in David Nash's exploration of the etymological source of the scientific name of the Brown Falcon, *Falco berigora*. Although *berigora* has been claimed to have been taken from the name of a bird in an indigenous language, this term is not directly attested in any Australian language. A possible source is a form cognate with Yuwaalayaay *biyaagaarr*, but with *r* in place of the *y*, in an unknown language of the Sydney hinterland; the claimed meaning 'long claw', however, cannot be confirmed.

5.3 Language and land

The relation of language, place and social identity is represented in a number of papers. Claire Bowern explores the meaning of the terms *Mayala* and *Oowini* – geographical, social or linguistic – from the islands off the North Kimberley coast, in the context of linguistic relations between the Nyulnyulan and Wororan language families, cultural patterns, and land tenure.

Jim Wafer explores a particular place-name associated with the area around Lake Macquarie, New South Wales, that was mentioned by the pioneer linguist Threlkeld in 1834.

Ian Clark describes a historical controversy from the 1940s concerning an Aboriginal place-name in the Healesville district of Victoria.

Robert Mailhammer discusses the feasibility of finding evidence from place-names for earlier languages in parts of Australia, as has been attempted for prehistoric Europe.

Tony Jefferies explores the possibility of interdisciplinary approaches to the prehistoric reconstruction of the distribution of groups of related languages, such as the Karnic subgroup of western Queensland and northern South Australia.

5.4 Traditional beliefs

Kim McCaul uses a text that Luise Hercus recorded in South Australia from Mick McLean to explore the significance of anthropological and ethnographic accounts of the apparently paranormal experiences of 'clever men' or 'men of high degree'.

John McEntee, whose long-term study of the Adnyamathanha while working as a grazier was fostered by Luise, brings to life stories of the Whip Snake in the Flinders Ranges area recorded in the twentieth century. He follows Luise's path in showing how places and events linked to those places in mythology are revealed in the landscape.

Stephen Morey presents a detailed analysis of two versions of a mythological story from the Gippsland language, Ganai, for which Luise was able to record only single words, based on versions published by Alfred W. Howitt in 1878.

Niel Gunson explores the issue of to what extent certain reported indigenous beliefs, in Australia as well as in the South Pacific, reflect traditional knowledge versus the influence of Western, Christian ideas.

5.5 Song

Georgia Curran describes the role of songs in contemporary Warlpiri initiation ceremonies, highlighting the way song verses relate to sites of significance in terms of the mythological past as well as linking modern communities.

The chapter by Mary Laughren, Georgia Curran, Myfany Turpin and Nick Peterson deals with the *yawulyu* genre of Warlpiri women's song, showing,

through the analysis of one 'song line' associated with the *Jardiwanpa* ceremonial complex, how both the text and rhythm encode knowledge of country and reflect Warlpiri conceptions of land ownership.

Myfany Turpin, Jennifer Green and Jason Gibson show how song has been used by Aboriginal people in Central Australia to comment on cultural change. They analyse both traditional and innovative (rhythmic, metrical, thematic) features of the Eastern Anmatyerr 'Cattle Truck Song'.

5.6 History

Edward Ryan presents a historical account of the killing in 1846 of Andrew Beveridge and trial of three Victorian Aboriginal men, Tingan (Bobby), Kerkerinan (Ptolemy) and (Ng)oongooringdurnin (Bulleteye), who were charged with this murder. The pathos of their stories and the inadequacy of the court proceedings are well brought out through Ryan's discussion of their lack of comprehension of English and the understandable inadequacy of the attempts by their helper, Assistant Protector of Aborigines William Thomas, to communicate in their language.

The interdisciplinary links between linguistics and history at a more general level are the topic of Laura Rademaker's contribution. She points out that Luise has brought texts in Indigenous languages to public awareness, not as sources of evidence for linguistic analysis, but rather as sources of history and heritage. Linguists and historians need each other, as Rademaker notes, for reducing the monolingual bias of historians who are unaware of what can be learned through other languages, and for helping linguists understand the historical contexts in which languages were recorded and analysed.

5.7 Language maintenance, loss and reclamation

The chapter by Jo Caffery and Mark Stafford Smith explores the tension, in northern Australia, between the participation of trained, typically younger, Indigenous people in language documentation and maintenance work and traditional norms of cultural transmission, which privileges the role of Elders with achieved cultural status and linguistic proficiency.

Several papers deal with language reclamation. Rob Amery summarises the post-colonial history of the people associated with the Kaurna language of South Australia, the documentation of the language (mostly in the 19th century), the emergence of a Kaurna identity, and the processes of language revival since the 1980s.

John Giacon and Kevin Lowe discuss the process of what they call 'language rebuilding' in New South Wales, with attention to Gamilaraay-Yuwaalaraay, Gumbaynggirr and Wiradjuri. They recognise that a rebuilt language is necessarily incomplete and hybrid, to the extent it is influenced by English, but they argue that – to avoid 'plateauing', or the cessation of progress – description of the language (based on analysis of historical sources), development of modern

expressions in the language, and mastery of the language by learners should be on-going, even if this leads to multiple versions of the rebuilt language within the community.

Mary-Anne Gale shares 14 practical lessons, each backed up by evidence, that she has learned in the field of language retrieval and language revival from her experience in working on a number of languages in South Australia, especially Ngarrindjeri.

Paul Monaghan discusses how, on the West Coast of South Australia, a group of Wirangu people used Luise's grammar and word-list of Wirangu, combined with their own life experience, to create a free translation of a Wirangu story recorded by Daisy Bates c. 1912. The result is a version that seems to them more culturally authentic than could have been produced by a strictly literal rendering of the historic document.

6. Editors' final comment

Taken together, the studies collected here present a well-rounded picture of the documentation of Australian languages, over time, in their broadest interdisciplinary context. We offer them as a sample of Australian language documentation and as a tribute to Luise Hercus' enormous half-century-long contribution to interdisciplinary research on Australian languages.

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