

**Living Our Languages NAIDOC Week 2017  
SLNSW/University of Sydney/RNLD  
Wednesday June 28**

<b>Day 1 – Symposium at SLNSW, Galleries Room</b>		
<b>Time</b>	<b>Speaker</b>	<b>Title</b>
9:30-10:00	Morning tea and registration	
10:00-10:30	Opening	<ul style="list-style-type: none"> <li>• Welcome to Country, Metropolitan LALC</li> <li>• Acknowledgement of Country sung by Jodi Edwards</li> <li>• Introduction to the Library</li> <li>• Outline of the day</li> </ul>
10:30-11:15	Jaky Troy	When archives 'speak' languages wake up
11:15-12:00	Rob Amery	The Role of Archives in Kaurna Revival
12:00-1:00	<b>Lunch</b>	
1:00-1:45	Jack Buckskin	
1:45-2-45	Film <i>Buckskin</i>	
2:45-3:00	<b>Afternoon Tea</b>	
3:00-5:00	<i>My Weekend with Pop – stories in Aboriginal languages</i> launch	

**Living Our Languages NAIDOC Week 2017**  
**SLNSW/University of Sydney/RNLD**  
**Thursday June 29**

<b>Day 2 – Workshop at USyd, Abercrombie Building</b>		
<b>Time</b>	<b>Activity</b>	<b>Location</b>
10:00-11:00	Formulaic Method	
11:00-12:00	Talking to babies	
12:00-1:00	Lunch	<b>DIY</b>
1:00-2:00	Theory & Planning	
2:00-3:00	RNLD	
3:00-4:00	Social	

# Speakers Biographies

## Rob Amery

Dr Rob Amery Head of Linguistics, University of Adelaide, completed a PhD in 1998 (published 2000; 2016) on Kurna language reclamation, including comprehensive archival research. For more than 25 years he has worked closely with Kurna people in support of their efforts to teach and re-introduce Kurna, forming Kurna Warra Pintyanthi (KWP) with Kurna Elders in 2002 to promote the Kurna language and address requests for names and Kurna translations.

### **The Role of Archives in Kurna Revival**

Kurna, the language of the Adelaide Plains, has been reclaimed from written records of the language compiled in the mid-19<sup>th</sup> century. There are no sound recordings of the language as it was spoken as a first language in the 19<sup>th</sup> century. Without these records, the re-introduction of Kurna would not be possible. Records of Kurna have been retrieved from local archives in Adelaide, the Mitchell Library in Sydney as well as South Africa and Germany. Neighbouring closely related languages are also important in interpreting Kurna historical records.

## Jack Buckskin

Kurna and Narrunga man Vincent 'Jack' Buckskin is all too aware that with the loss of traditional language comes the loss of culture. After losing his sister, Jack decided to drop everything to immerse himself in the dancing and language of his culture. After 18 months learning the endangered Kurna language he was proficient enough to teach it, becoming the only young Aboriginal person to do so. He now teaches more than 100 Indigenous and non-Indigenous students, aged five to 62, through high schools and language schools. Jack believes there are not enough Indigenous people learning their language and is working with linguist Dr Rob Amery from the University of Adelaide to change this. Together they have established the Kurna place names project which aims to identify and map places with Kurna names and to encourage the use and increase knowledge of them. Jack is also sharing his culture and stories through dance. He gives dance lessons at the Kurna Plains School and has organised a traditional family dance group, Kuma Karro, which translates to One Blood. Jack is committed to educating the community and sharing Kurna culture.

## Jaky Troy

Jakelin Troy is a Ngarigu woman of the Snowy Mountains, south eastern Australia. She is Director, Aboriginal and Torres Strait Islander Research at the University of Sydney. She is passionate about finding ways in which to keep the world's Indigenous languages and cultures strong. Her research has included working from archival collections to reconstruct the Aboriginal language of Sydney.

### **When archives 'speak' languages wake up**

My paper takes the audience the world of researchers who listen to the words of people long past as they 'speak' from archival collections about languages that lie sleeping amongst their pages, recordings, films and photographs.

These are the Australian languages that are no longer used for everyday communication. The languages belong to people who want to wake them up. Thanks to the remarkable archival collections such, as those in the State Library of NSW, it is possible to rouse these languages and describe to their communities how they worked and what they sounded like. I will talk about the experiences I have had in reviving Aboriginal languages, particularly those of Sydney and Canberra, and the remarkable and positive impact it has had on the communities who belong to those languages.