Seasons and Country:   
Winter-*warinj*

Levels 3 to 6,   
Victorian Aboriginal Languages,   
sample unit of work



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Introduction

Overview of the unit of work

This sample unit of work is designed to support teachers implementing the Victorian Curriculum F–10: Victorian Aboriginal Languages and to demonstrate how the Levels 3 to 6 content descriptions and achievement standard may be addressed. It supports teachers in providing opportunities for students to gain language skills, knowledge and understanding in their local context. Students explore the winter season, looking in particular at seasonal markers such as weather, shelter, clothing, keeping warm, plants, animals (including wombats) and the night sky.

Teachers of Victorian Aboriginal Languages may wish to use this sample unit of work as a model from which they can develop their own unit of work on winter or other seasons.

Further advice on implementing the Victorian Aboriginal Languages curriculum in schools is available in the [Victorian Aboriginal Languages](https://www.vcaa.vic.edu.au/curriculum/foundation-10/resources/languages/victorian-aboriginal-languages/Pages/default.aspx) section of the VCAA website.

Links to the Victorian Curriculum F–10

This unit of work is linked to Levels 3 to 6 of the Victorian Curriculum F–10: Victorian Aboriginal Languages. A list of all relevant content descriptions plus relevant extracts from the achievement standard is included at the start of each learning activity in this document.

Cross-curriculum links

| **Curriculum area** | **Levels 3 and 4** | **Levels 5 and 6** |
| --- | --- | --- |
| Design and Technologies | Critique needs or opportunities for designing and explore and test a variety of materials, components, tools and equipment and the techniques needed to create designed solutions ([VCDSCD028](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCDSCD028)) |  |
| Geography | The many Countries/Places of Aboriginal and Torres Strait Islander peoples throughout Australia, and the custodial responsibility they have for Country/Place, and how this influences views about sustainability ([VCGGK080](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCGGK080))  Similarities and differences in individuals’ and groups’ feelings and perceptions about places, and how they influence views about the protection of these places ([VCGGK083](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCGGK083)) | Influence of people, including the influence of Aboriginal and Torres Strait Islander peoples, on the environmental characteristics of Australian places ([VCGGK094](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCGGK094)) |
| Health and Physical Education |  | Explore how participation in outdoor activities supports personal and community health and wellbeing and creates connections to the natural and built environment ([VCHPEP113](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCHPEP113)) |
| History | The significance of Country and Place to Aboriginal and Torres Strait Islander peoples who belong to a local area ([VCHHK072](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCHHK072)) |  |
| Science | Living things can be grouped on the basis of observable features and can be distinguished from non-living things ([VCSSU057](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCSSU057)) | The growth and survival of living things are affected by the physical conditions of their environment ([VCSSU075](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCSSU075)) |
| Visual Arts | Explore ideas and artworks from different cultures and times as inspiration to create visual artworks ([VCAVAE025](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCAVAE025)) | Create and display artwork considering how ideas can be expressed to an audience ([VCAVAP031](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCAVAP031)) |

Other cross-curriculum opportunities

This unit of work can also be linked to the cross-curriculum priority of [learning about Aboriginal and Torres Strait Islander histories and cultures](https://victoriancurriculum.vcaa.vic.edu.au/overview/cross-curriculum-priorities). Students begin to understand the uniqueness of these cultures and the wisdom and knowledge embedded in them.

Teaching Victorian Aboriginal Languages F–10

Protocols

**Victorian Aboriginal Languages can only be taught after permission has been granted by the language’s Traditional Owners.**

Read the [Victorian Curriculum F–10: Victorian Aboriginal Languages](http://victoriancurriculum.vcaa.vic.edu.au/languages/victorian-aboriginal-languages/introduction/rationale-and-aims) carefully and ensure that you follow the Department of Education and Training’s [Koorie Cross-Curricular Protocols](http://www.education.vic.gov.au/school/teachers/teachingresources/multicultural/Pages/koorieculture.aspx) for Victorian government schools. Catholic and independent schools may also wish to refer to this resource. These are complemented by the Victorian Aboriginal Education Association Inc.’s (VAEAI) [Protocols for Koorie Education in Victorian Primary and Secondary Schools](http://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2020/01/Protocols-for-Koorie-Education-in-Victorian-Primary-and-Secondary-Schools-2019.pdf).

The protocols encourage respect and trust between Aboriginal communities and schools. A school should not commence Aboriginal language classes without agreement and support from appropriate local Aboriginal people (ideally through the [Local Aboriginal Education Consultative Group](http://www.vaeai.org.au/local-aboriginal-education-consultative-groups/); for more information, contact [VAEAI](https://www.vaeai.org.au/templates/contact/)) and the [Traditional Owners](https://achris.vic.gov.au/weave/wca.html) of the land on which the school stands. In order to establish an Aboriginal language school program in Victoria, approval should also be sought and received from the school council or similar.

Local Aboriginal communities will retain cultural and intellectual property rights when they contribute content to a school’s local Aboriginal language program. Material contributed by Aboriginal community members to Aboriginal languages programs for schools should be provided through consultation and with consent, for the purposes of supporting schools. Where schools, teachers or consultants involved in the program wish to use the material for any other purpose, further consents will be required from the relevant local Aboriginal community.

Key information – general

Learning in Victorian Aboriginal Languages

Before the arrival of Europeans, Koorie people often learnt multiple languages, including the language of the Country where their family was located and the languages of neighbouring Countries. Each language contained sacred, cultural and scientific information, which was passed orally from generation to generation.

There are at least 44 Victorian Aboriginal languages. All Victorian Aboriginal Languages are revival languages.

[Victorian Curriculum F–10: Victorian Aboriginal Languages](https://victoriancurriculum.vcaa.vic.edu.au/languages/victorian-aboriginal-languages/introduction/learning-in-victorian-aboriginal-languages) provides opportunities for students to study Victorian Aboriginal Languages that are being revived by their owners, and to become more richly connected to the Countries of the First Peoples. The amount of vocabulary and variety of language structures available for teaching and learning will be influenced by the current progress of language revival for a particular language.

Consultation with the appropriate Traditional Owners is always essential. Respectful engagement extends to visits, excursions to the Country or Place, and use of cultural material as part of the teaching and learning program.

Language Team

It is very important that students understand the relationship between Language, Country and Community. Victorian Aboriginal Language programs have different needs to other language programs. Currently, Victorian Aboriginal languages are not often used on a daily basis, and each is at a different stage of revival. There are very few books or teaching materials available for most Victorian Aboriginal languages.

To ensure appropriate resources are sourced, developed and taught, schools are advised to establish a Language Team. Where possible this team should include an Aboriginal Language authority or custodian from the Community, an Aboriginal Language teacher or assistant, a linguist and possibly a qualified language teacher. The Language Team can be further supported by a [Koorie Education Coordinator (KEC) and/or a Koorie Engagement Support Officer (KESO)](https://www.education.vic.gov.au/about/contact/Pages/marrungregional.aspx) and a [Local Aboriginal Education Consultative Group (LAECG)](https://www.vaeai.org.au/local-aboriginal-education-consultative-groups/)representative.

The Aboriginal members on the school’s Language Team will assist staff and students in learning about Aboriginal ways of ‘knowing, being, doing, valuing and learning’ (Yunkaporta, 2010). This Aboriginal language pedagogy will strengthen and complement common language teaching methodology such as repetition and systematic building of vocabulary and language structures.

Dictionaries, databases and applications

Traditional language custodians, often in conjunction with a linguist, can provide an understanding of the range and variety of language already documented. An agreement with Traditional Owners about the most appropriate source dictionary and/or word lists to use is essential. For some languages, simple databases and word-learning applications exist. Permission must be sought prior to using such tools and materials. Any words or constructions required for the purpose of teaching a Victorian Aboriginal language must come from the local Aboriginal community. Further resources for Victorian Aboriginal languages are available from the [Victorian Aboriginal Corporation for Languages](https://www.vaclang.org.au/) (VACL).

Word formation and spelling

All Victorian Aboriginal languages are reclamation and revival languages. Their reclamation relies heavily on language found in historical records, and certain words and grammatical structures may have not been recorded or understood by non-Indigenous people recording language or did not exist at the time language information was being recorded. **The formation of new words should always be done in consultation with, and with the support of, your local Aboriginal community** as these words may already be known and in use. Teachers and students need to be guided by the Language Team when creating new words and phrases for use in the school program. Strategies can include using known word-formation processes for local and neighbouring Aboriginal languages, and borrowing words from other related Aboriginal languages with permission and acknowledgement.

Aboriginal languages were not traditionally written, and colonists who recorded Aboriginal languages were often unable to hear or distinguish unfamiliar sounds and used inconsistent and varying spelling systems influenced by their own languages. The Victorian Aboriginal language specialist should be consulted for Community’s preferred spelling conventions.

All languages change over time and meanings of words can change over time too. For example, a ‘mouse’ is a live animal but now the word also means a computer tool. How are these meanings related? The computer mouse looks like the live mouse, with a rounded body and a long tail, or perhaps the computer mouse makes the cursor on the screen move quickly like a live mouse. This is how Aboriginal people in the 1800s connected ideas together to create new words in their language. Over time, old words began to adopt new meanings. For example, in Woiwurrung, *wilam* means hut or shelter, and can now be used to mean house, tent or shed.

Old words can also be combined to create new meanings. Two examples of how Woiwurrung speakers used this process are:

* corroboree 🞧 shelter 🡺 church
* message stick 🞧 fast 🡺 phone message or text message.

Pronunciation

Teachers are encouraged to become familiar with the local language sounds that do not occur in English prior to teaching a Victorian Aboriginal Language. Stress patterns are also different from those in English. Teachers should do this in consultation with their Language Team and/or the designated language custodian. If teachers have not previously spoken or taught this language, they will need to practise these sounds until they are comfortable both pronouncing them as individual sounds, and in words and phrases, with the correct stress patterns. Teachers are strongly encouraged to program regular visits from knowledgeable Community members who can model pronunciation. Where possible, programs should also include audio and/or video recordings of Community speakers pronouncing the local language sounds and speaking in the local language.

Sign language and gestures

Sign language, including hand signing, is a common characteristic of many Australian Aboriginal languages. These ‘alternate sign languages’ (Kendon, 1988) are not related to language for the deaf and are not a primary means of communication. They appear to have been developed to be used when spoken communication was not practical (for example, to communicate over distances, such as when hunting), not permitted (for example, during rituals related to mourning, initiation, kinship relationships) or during ceremonies, dancing and children’s play. In some parts of Australia, hand signs are still commonly used. In many parts of Australia, including Victoria, body, face and eye movements also have specific meanings, and are used to communicate instead of speaking.

Before using any sign language or gestures, it is essential to talk to your local Language Team about whether there is existing sign language from the local language in use. If not, they may approve using borrowed sign language from another Aboriginal language or adapted from Australian Sign Language (Auslan), following appropriate protocols.

Grammar

The way sentences are structured in Aboriginal languages is different from in English. There is a wide variety of suffixes with a great range of functions. For example, suffixes can express how many people you are talking to or about, and if an action happened in the past or in the present. Teachers should consult the Language Team or designated language custodian for further explanation of grammar rules. If your local language group is unsure of sentence structures and grammar patterns or rules, you may be able to be guided by or borrow a neighbouring language group’s grammar rules or language structures.

Key resources – general

Background resources for teachers

* Queensland Curriculum and Assessment Authority 2018, ‘Yarning circles’, [www.qcaa.qld.edu.au/about/k-12-policies/aboriginal-torres-strait-islander-perspectives/resources/yarning-circles](http://www.qcaa.qld.edu.au/about/k-12-policies/aboriginal-torres-strait-islander-perspectives/resources/yarning-circles)
* Research Unit for Indigenous Language, ‘The sounds of Australian Aboriginal Languages’ video series, Faculty of Arts, University of Melbourne, <https://arts.unimelb.edu.au/research-unit-for-indigenous-language/training/australian-indigenous-languages/sounds-of-aboriginal-languages>
* Yunkaporta T 2010, ‘Our ways of learning in Aboriginal languages’, in J Hobson, K Lowe, S Poetsch & M Walsh (eds), *Re-awakening Languages: Theory and Practice in the Revitalisation of Australia’s Indigenous Languages*, Sydney University Press, Sydney, 37–49, [https://ses.library.usyd.edu.au//bitstream/2123/6914/1/RAL-chapter-3.pdf [PDF – 277KB]](https://ses.library.usyd.edu.au/bitstream/2123/6914/1/RAL-chapter-3.pdf); see also [www.8ways.online](https://www.8ways.online/)

Additional resources for teachers

The following resources may be helpful for those wanting to know more about the teaching and learning of Aboriginal languages.

Sounds and spelling

* Jones C, Chandler P and Lowe K 2010, ‘Sounds, spelling and learning to read an Aboriginal language’, in J Hobson, K Lowe, S Poetsch & M Walsh (eds) *Re-awakening Languages: Theory and Practice in the Revitalisation of Australia’s Indigenous Languages*, Sydney University Press, Sydney, 281­–292, [https://ses.library.usyd.edu.au/bitstream/handle/2123/6956/RAL-chapter-24.pdf?sequence=1&isAllowed=y [PDF – 160KB]](https://ses.library.usyd.edu.au/bitstream/handle/2123/6956/RAL-chapter-24.pdf?sequence=1&isAllowed=y)
* Victorian Aboriginal Corporation for Languages (VACL), ‘Language fact sheets’ (including 2. Language Sounds; 3. Spelling; 4.Spelling decisions – consonants; 5. Spelling decisions – vowels), <http://www.vacl.org.au/> (Resources tab)
* Webb, T 2020, ‘Changing the ABC’s pronunciation guidance on Indigenous words’, ABC News, [www.abc.net.au/news/about/backstory/2020-06-04/tiger-webb-abc-pronunciation-guide-indigenous-languages/12317822](http://www.abc.net.au/news/about/backstory/2020-06-04/tiger-webb-abc-pronunciation-guide-indigenous-languages/12317822)

Sign language

* ABC News 2019, ‘Bentley James explains Yolngu Sign Languages’ video, [www.abc.net.au/news/2019-04-15/bentley-james-explains-yolngu-sign-language/11006870?nw=0](https://www.abc.net.au/news/2019-04-15/bentley-james-explains-yolngu-sign-language/11006870?nw=0) (video explaining use and significance of signs, explaining metalanguage and demonstrating Yolngu signs)
* Colin Jones, Queensland Rural Medical Education Limited 2013, ‘What is the importance of body language and sign language in communication?’ video, YouTube, [www.youtube.com/watch?v=03bPHQktqiI](http://www.youtube.com/watch?v=03bPHQktqiI) (Note: The statement in this video that ‘we had one sign language which we used over the whole continent before Europeans arrived here’ is contested in Victoria.)
* Iltyem-iltyem, Sign Languages in Central Australia, <https://iltyemiltyem.com/sign/> (online resource containing several hundred video clips of Central Australian uses of sign languages signs for public viewing)
* Kendon, A 1988, *Sign Languages of Aboriginal Australia: Cultural, Semiotic and Communicative Perspectives*, Cambridge University Press, Melbourne
* Living Tongues Institute for Endangered Languages 2010, ‘Clifton Bieundurry – traditional hand signs (Australia)’ video, YouTube, [www.youtube.com/watch?v=qLwf2b4kWKo](http://www.youtube.com/watch?v=qLwf2b4kWKo) (Wangkajunga, north-western Australia)
* Miller, M 2017, *Auslan and Yorta Yorta language*, in consultation with Yorta Yorta Nations Aboriginal Corporation and Yalca Loitjiba (for more information, contact [VAEAI](https://www.vaeai.org.au/administration))

Key information – Aboriginal seasons

Australia is a large continent with a range of climates and environments. The number and length of Aboriginal seasons varies across the continent because they are determined by local conditions from year to year rather than dates on a calendar. Even within Victoria, there are clear regional differences. For example, in this sample unit of work reference is made to the Kulin seasons but there are local differences in these seasons, for example between Eastern and Western Kulin. It is important to talk about and teach students to observe signs of the changing seasons in the local country.

Aboriginal seasons repeat in a cycle, but they are not defined by calendar months or by what has happened in previous years. The seasons are determined by carefully watching, listening to and feeling the land, plants and animals, the weather and the night sky. Aboriginal peoples have survived and thrived on this continent for thousands of generations due to their intimate relationship with their surroundings. For example, the winter-*warinj* season for the Wurundjeri people arrives with the coldest temperatures, when the days are short and the nights are long.

Traditionally, Aboriginal peoples would have spent the majority of their lives within the boundaries of their Country. All food and other resources would have come from the Country to which they belonged and people ate what was available in each season. Resources not found on Country would have been traded with surrounding groups. For example, the Taungurung annually harvested a huge number of Bogong moths on their Country. Neighbouring groups needed to be invited to join the harvest or had a seasonal meeting to trade after the harvest. If your survival depends on Country, deep knowledge about how to care for Country is vital. This deep knowledge comes from observing very subtle changes in weather, animal behaviour, plant growth, movement of the sun and the night sky.

The visibility or positions of stars and constellations can inform and enhance our understanding of weather, animal behaviour, and the availability of plants and medicines. It also reminds us of the interconnectedness of all the elements and living creatures. Many Aboriginal people believe that ancestors who lived on Earth many years ago now live in the sky as stars. For example, the Wurundjeri creator, Bunjil (sometimes spelt Bundjil), the wedge-tailed eagle, appears in the sky as Altair, the brightest star in the constellation Aquila. During winter*-warinj*, the Wurundjeri and other Kulin nation peoples see the Aquila constellation in the night sky.

This deep and complex understanding of how everything is linked and related is intrinsic to Indigenous peoples. Aboriginal people have loved, respected and looked after their Country for generations. You will hear Aboriginal people say, ‘I am the Country, and the Country is me’ and ‘If you look after the land, the land will look after you’. Resources, such as animals, the plants and the stars, are all considered to be part of the family, equal to humans. They can also be thought of as siblings or grandparents.

Why is the winter season called *warinj* in Woiwurrung (pronounced *wah-reen*, with various spellings)? The name of the season in many Aboriginal languages corresponds with an animal, plant or seasonal weather or activity. For example, *warinj* the wombat is more commonly seen above ground during this winter season. It might also suggest *warinj* could possibly be a food resource during this period. This is the case for the season before *warinj*, which is called *iuk*, the eel. The eel was plentiful during that season and was caught in large numbers, and feasting, sharing and trading with neighbouring groups was common during the *iuk* time or season.

Key resources – seasons

**National:**

* Bureau of Meteorology, Indigenous Weather Knowledge, [www.bom.gov.au/iwk/index.shtml](http://www.bom.gov.au/iwk/index.shtml) (seasonal calendars from across Australia, including Gariwerd in the Grampians area of Victoria)
* Tyne Logan, 27 March 2021, ‘How to tell the new season is starting, according to the Noongar people of WA’, ABC News, [www.abc.net.au/news/2021-03-27/indigenous-season-indicators-wa/100029476](https://www.abc.net.au/news/2021-03-27/indigenous-season-indicators-wa/100029476)

**Victorian:**

* Gott, B, ‘Seasonal calendars for the Melbourne area’, Herring Island, [www.herringisland.org/seasons.htm](http://www.herringisland.org/seasons.htm)
* Melbourne Museum, Eastern Kulin Seasonal Calendar, Museums Victoria, <https://museumsvictoria.com.au/melbournemuseum/resources/forest-secrets/>
* Pascoe, B 2019, *Young Dark Emu*, Magabala Books, Broome
* Poulter, J 2015, *The Eight Wurundjeri Seasons in Melbourne,* Red Hen Enterprises, Melbourne
* VAEAI 2019, ‘Koorie Seasons and Astral Calendars’, [www.vaeai.org.au/wp-content/uploads/delightful-downloads/2019/06/Koorie-Seasons-and-astral-calendars\_final.pdf [PDF – 2.58MB]](http://www.vaeai.org.au/wp-content/uploads/delightful-downloads/2019/06/Koorie-Seasons-and-astral-calendars_final.pdf)

Learning activities

The following sample learning activities were designed to cover elements of Levels 3 to 6 of the Victorian Curriculum F–10: Victorian Aboriginal Languages. All parts of the sample learning activities would need to be delivered in some form to ensure the content descriptions listed are explicitly covered.

**Before beginning a unit of work, review all resources and activities and discuss with the Language Team. Make adjustments to the unit of work where necessary.**

**Note:**  All activities in this sample unit of work are based around the Woiwurrung language and Wurundjeri seasons, and language examples are provided in Woiwurrung. Teachers should work with the Language Team to adapt activities according to their local Aboriginal community’s knowledge and understanding of seasons, using their local Aboriginal language.

Learning activity 1: Winter-*warinj* season

**Timing (approximate):**  1 × 1-hour session

**Learning intentions:**  Know the name of the local Aboriginal season

Understand that each region of Australia has distinct weather patterns and seasons

Understand that the four European seasons often do not align with the local Aboriginal seasons

Be able to ask and respond to simple questions about what they see, hear and feel during winter in the local language

**Content descriptions (extracts):** Interact with peers, the teaching team and visiting respected community members about aspects of personal worlds, such as … everyday routines … and activities [(VCLVC152)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC152)

Participate in everyday classroom activities and routines, such as responding to questions … [(VCLVC154)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC154)

**Achievement standard (extracts):** By the end of Level 6, students use familiar language and modelled sentence patterns to share information about aspects of their personal worlds, such as their … activities … Students ask and respond to simple questions … and respond to questions and requests using rehearsed phrases and sentences.

Preparation

* Review the [background resources for teachers](#BackgroundResources) and the [list of resources](#Resources1) for this learning activity.
* Familiarise yourself with the Aboriginal seasons of your local area, if possible with local Aboriginal community members. If little detailed information is available you may be able to use knowledge from your neighbouring language group, with permission and acknowledgement.
* Ensure this unit is taught during the corresponding local season, for example *warinj* (Woiwurrung) is equivalent to winter, sometime between April and July. It is best to teach a unit about this during the colder months, for example during Term 2 or 3.
* Prepare the Learning activity 1 words and phrases list (see [Appendix 1](#Appendix1)), including any appropriate hand signs or gestures, with the Language Team.
* Develop a template for a word wall of language and organise where it will be placed in the classroom.
* Find a quiet, safe outdoor space, away from traffic and noise, if doing activities outside.
* Prepare resources for the Hot and cold game (see [Appendix 12](#Appendix12)).
* Conduct any pre-assessment of student knowledge (see an example in [Assessment ideas](#Assessment1)).

**Note:** It is always enriching to have Elders or respected Community members come and share their personal knowledge with students. Keep in mind that these people have many community and other commitments, so this will require planning and organisation.

Session

Activity 1: Setting the scene – different seasons

* Greet students in the local language, for example, in Woiwurrung, *wominjeka* (welcome) or *nhurra warr-ngat?* (how are you all?). Students respond in the local language, for example, in Woiwurrung, *burndap marramb-ik* (I am well/good).
* Watch a short video to introduce [different Aboriginal seasons across Australia](https://www.youtube.com/watch?v=_vQVjCdq-2I), or if an Aboriginal community memberis visiting, they can talk about the local Aboriginal seasons.
* Sit in a yarning circle and discuss seasons, beginning with the local area (see discussion prompts below). The [Bureau of Meteorology Indigenous Weather Knowledge](http://www.bom.gov.au/iwk/) webpages and seasonal calendars from different Australian regions can be used to prompt further discussion and expand knowledge. Use Aboriginal language maps to support discussion (see the [Resources](#Resources1) list for this session).

**Discussion prompts:**

* How many seasons are in our region?
* How do we know what season we are in?
* What do we know about Aboriginal seasons?
* What are the similarities and differences in seasons around Australia?
* Does the location make a difference (regional, national, global)? How? (For example, type of season, when it happens, how long it lasts, characteristics.)

**Extension:**

If there is no word for ‘season’ in your language, get students to reflect on why this may be the case (for example, no calendar dates, fixed start and finish).

Activity 2: What is the current season?

* Take the students outside to a safe place and sit in a circle.
* Ask students to use all their senses to say what they can see, hear and feel around them. Prompt students by asking ‘What do you see?’ in the local language and responding ‘I see rain’ in the local language (for example in Woiwurrung, *Windha nganga-njarr?* and *Banjmin nganga-njan*).
* Remind or teach students the word for the current season, for example *warinj,* which is winter in Woiwurrung. Students can then ask *Warinj, windha nganga-njarr?* (In winter, what do you see?) and reply *Warinj, banjmin nganga-njan* (In winter, I see rain)*.*
* Create a list of words that describe the landscape around students and their reactions to it.
* With the students, translate key words they do not yet know into the local language.
* Ask students about the current season, its name and its features. Focus on your local area. What is the name of the current season? Model language for students to say the name of the season, for example *warinj* in Woiwurrung.
* Students add new words and phrases to a word wall of language. Words and phrases can be illustrated and/or have an accompanying English translation. Examples include ‘it’s getting cold’, ‘it’s windy’ and ‘snakes are underground’; the examples chosen will depend on local language knowledge and student levels.

**Tips:**

* If it is safe to do so, get students to take their shoes off and encourage them first to look around, and then to sit or lie down and close their eyes to absorb sounds and smells around them.
* Consider using local language for the heading for your word wall. You may like to explain briefly a local Aboriginal community process for word formation, for example in Woiwurrung: word, *ngol*; word grow, *ngol gorin gorin*; word many, *ngol-bulok*.
* Get students to add new words and phrases to their own notes throughout the unit so that they have a personal record.
* Check with the Language Team for correct suffixes.

Activity 3: Hot and cold game

* Check whether students remember ways of saying ‘hot’, ‘very hot’, ‘cold’, ‘very cold’, etc. Model any new language required and get students to practise by repeating aloud, chanting or rapping. If the local language has hand signs, these may be introduced here.
* Explain the Hot and cold game (see [Appendix 12](#Appendix12)). Revise words needed for the game by using objects (or images) from the local area that will be hidden, for example animals such as wombat (*warinj*) or plant parts such as a leaf or stick.

Activity 4: Reflection and farewell

* Students reflect on what they have noticed and learnt during the session.
* Farewell students in local language, for example, in Woiwurrung *twagin-warr-ngat* (goodbye all of you), using appropriate hand signs or gestures. Get students to repeat the farewell word or phrase.

**Extension:**

For students who are comfortable with the standard farewell greeting, the local language may have terms to say goodbye to one person or two people – for example, in Woiwurrung, *twagin-in* is goodbye to one person and *twagin-warr-bul* is goodbye to two people – or other variations that can be introduced and practised regularly.

Assessment ideas

Pre-assessment

Ask students if they know any of the local language for seasons, weather, temperature or how to talk about what they can see, hear and feel.

Ongoing assessment

Students begin by mainly listening, observing, using familiar modelled language and gestures and answering simple questions, contributing occasionally to discussions. They then progress to more actively interacting with others, repeating longer phrases and sentences that are modelled several times, occasionally asking questions in language and contributing more frequently to discussions. Finally students will say longer phrases and sentences without prompting, ask questions with minimal prompting, provide more detail in answers, contribute regularly and thoughtfully to discussions, and show understanding of key Aboriginal concepts discussed.

The teacher can use the table in [Appendix 2](#Appendix2) as a guide when observing students’ interactions in the language; participation in class activities, discussions and games; answers to questions; and reflection on learning.

Resources

* Learning activity 1 words and phrases list (see [Appendix 1](#Appendix1))
* Hot and cold game (see [Appendix 12](#Appendix12))
* ‘The Different Seasons in Australia’s Indigenous Cultures – Behind the News’ video, Behind the News, ABC 2017, YouTube, [www.youtube.com/watch?v=\_vQVjCdq-2I](https://www.youtube.com/watch?v=_vQVjCdq-2I)
* Bureau of Meteorology, Indigenous Weather Knowledge, [www.bom.gov.au/iwk/](http://www.bom.gov.au/iwk/)
* Eastern Kulin Seasonal Calendar, Melbourne Museum, Museums Victoria, <https://museumsvictoria.com.au/melbournemuseum/resources/forest-secrets/>
* Aboriginal languages map of Australia, for example Gambay – First Languages Map, <https://gambay.com.au/map/>
* Aboriginal language map of Victoria, for example Victorian Aboriginal Corporation of Languages (VACL) map, <https://vacl.org.au/images/maps/aboriginal-languages-of-victoria.png>

Learning activity 2: Winter-*warinj* – shelter and clothing

**Timing (approximate):**  2 × 1-hour sessions

**Learning intentions – Session 1:**  Know and understand how Aboriginal people long ago kept warm and comfortable in winter

Be able to ask and respond to questions about the weather

Know how to build a traditional shelter, using some local language to describe the shelter and the process

**Learning intentions – Session 2:**  Understand the practical and cultural significance of animal skin cloaks in cold Aboriginal climates

Know how to form new words and apply protocols and processes

**Content descriptions (extracts):** Interact with peers, the teaching team and visiting respected community members about aspects of personal worlds, such as … interests and activities [(VCLVC152)](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC152)

Create bilingual texts for the classroom … such as … captions for images … [(VCLVC160)](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC160)

Explore their own sense of identity, including elements such as … membership of groups, and consider markers of identity that may be important across all cultures [(VCLVC161)](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC161)

Expand vocabulary in the language through word-formation processes and recognise and use simple language structures [(VCLVU164)](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVU164)

Recognise that languages change over time [(VCLVU168)](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVU168)

**Achievement standard (extracts):** By the end of Level 6, students … interact appropriately with respected community members and community speakers and apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material such as artefacts, works of art, texts and performances.

[Students] create bilingual texts for the classroom … that explain words … Students identify markers of identity across cultures, and recognise the importance of language, Country/Place and culture to the identity of Aboriginal and Torres Strait Islander peoples …

Students know that the language has its own pronunciation, spelling and grammar. They apply this knowledge to predict the sound, spelling and meaning of new words … [Students] provide examples of how languages change over time.

Preparation

* Review the [list of resources](#Resources2) for this learning activity.
* Prepare an A3 weather chart template, weather images and language labels (see the template and example chart in [Appendix 13](#Appendix13)) for all weather expressions you will be teaching in this learning activity, and laminate them for ease of use. Also create a flashcard set of the weather images and language labels to use with the class.
* Find a safe place for students to collect natural materials for shelter-building and to build the shelter.
* If possible invite a local Elder or respected community member to talk about and show possum skin cloaks.
* Prepare the Learning activity 2 words and phrases list (see [Appendix 3](#Appendix3)), including any appropriate hand signs or gestures, with the Language Team.
* With the Language Team, select several focus words for this learning activity. With the Language Team, research their meanings in neighbouring, other Victorian and non-Victorian Aboriginal languages. Prepare a table so students can find similarities and differences between the local language, a neighbouring language and other Aboriginal languages. Use the table in [Appendix 14](#Appendix14) as a guide.
* Conduct any pre-assessment of student knowledge (see an example in [Assessment ideas](#Assessment2)).

Session 1

Activity 1: Winter-*warinj* weather

* Greet students in the local language, for example, in Woiwurrung, *nhurra warr-ngat*? (how are you all?). Encourage students to respond in the local language, for example, in Woiwurrung, *burndap marramb-ik* (I am well/good).
* Review weather words from Language activity 1 and introduce new words and phrases using a prepared flashcard set of images and labels related to the class weather chart (see [Appendix 13](#Appendix13)). The class repeats, then chants or raps the words and phrases aloud.
* Ask students questions about the weather in language. Questions such as ‘What is the weather today?’ and ‘How do you feel today?’ may not translate easily into the local Aboriginal language; instead, you can ask, ‘Outside, what do you see?’ and students can reply with ‘Outside, I see ...’ This can be extended to ‘It’s getting cold, isn’t it?’
* Talk about the previous day’s weather. Revise the word for ‘yesterday’.
* Introduce the weather chart template to the class (see [Appendix 13](#Appendix13)).
* Show students a completed weather chart with weather words inserted to match each weekday.
* Students take turns in matching the weather image to the weather word and saying the word aloud.
* A copy of the weather chart can be given to each student. In pairs, students can practise asking and answering questions about the weather.

**Tip:** Model language structures, for example I see rain, *banjmin nganga-njan*; you see rain, *banjmin nganga-njarr*; we all see rain, *banjmin nganga-nganjin*. Use hand signs or gestures to show who is being talked about.

Activity 2: Winter shelter – building a *wilam*

* Sitting in a circle, students talk about what they and people in other countries do to stay warm now and in the past.
* Show students images of traditional Aboriginal shelters. Teach the word for ‘shelter’ and for common materials (for example sticks, branches, bark, leaves, string, stones), using and displaying these objects in the classroom.
* Discuss how Aboriginal people would seek or make shelter in the past.
* Go outside and collect natural materials such as sticks, branches, bark and leaves. (You could also allow students to use small amounts of string, twine or wool to make construction of their shelter easier.)
* In groups of three or four, students design and create a structure that will protect them from rain, wind and cold.
* Take a photo of each shelter to give to each group.
* Students make a bilingual list of materials used, which they can use to label the design.
* Upon completion, students consider which shelter would best protect them in a variety of weather events.
* Either outside or in the classroom, discuss what students would do differently to ensure their shelter, *wilam*, would protect them from the elements.
* Continue to add to the word wall.

**Tips:**

* When using any images, videos and sound, it is important to ensure Koorie students or visitors are alerted to the fact that these may contain images, voices and names of people who have passed away.
* It is important to work with the Language Team when building new language, incorporating or developing sign language, or adding culturally appropriate gestures into your program. It is also important to share how words are created with students, and to **remind students about following local protocols**.
* Be aware of any word-formation opportunities for modern concepts, for example shelter, house or building. Get students to consider ways of saying words such as chainsaw (one possibility in Woiwurrung is *bindabalap berren-berren*, saw cut fast), hammer or nails. **Make sure any new words are checked with the local language custodians.**
* Make sure you also talk about other types of Aboriginal shelters if appropriate to your area or to extend students’ knowledge, for example basalt stone houses in Gunditjmara Country.
* This activity provides the opportunity to link into the Design and Technologies learning area. The Design and Technologies teacher may wish to collaborate to expand students’ understanding of design, structures and use of tools.

Activity 3: Reflection and farewell

* Students reflect on what they have noticed and learnt in Session 1.
* Farewell students individually, in pairs and as a group in the local language, using appropriate hand signs or gestures. Students reply appropriately.

Session 2

Activity 4: Welcome and today’s weather

* Sit in a yarning circle. Greet each other and any visitors in the local language.
* Ask students about the weather using the questions from the last session, for example ‘Outside, what do you see?’ and ‘It’s getting cold, isn’t it?’. Encourage students to reply appropriately, for example ‘Outside, I see …’
* One student selects the appropriate weather symbol for the day and another student selects the matching language label and attaches it to the class weather chart.
* Talk about what the weather was like the previous day, to help revise other weather phrases and ways of expressing past tense.
* Play a quick vocabulary game to consolidate words and phrases learnt, such as the game ‘I see, you see’. For example, in Woiwurrung, in a circle or around the classroom, one student says *laak nganga-njan* (I see clouds) while pointing to themselves. Then they point to the next student and ask, *Windha nganga-njarr?* (What do you see?) Repeat around the circle, inserting other words such as ‘rain’ and ‘sun’.

Activity 5: Winter clothing – possum skin cloak

* If a local Aboriginal knowledge holder is available, they can talk to the group and may wish to lead the session about possum skin cloaks and keeping warm in winter.
* Set the scene by talking about how students stay warm in winter, considering differences across Australia and other countries and between themselves and previous generations in their family.
* Revise and rehearse key words and phrases (see [Appendix 3](#Appendix3)) using flashcards or possum skins or other skins if available.
* In pairs, students brainstorm as many related sentences as possible using the key words and phrases (see [Appendix 3](#Appendix3)), for example saying ‘I see a possum skin cloak … It’s warm … It’s good … It’s big/small …*’*
* Show students photos from the past of Aboriginal people in Victoria wearing animal skin cloaks. Students reflect on possible reasons for wearing them. Ensure that any Koorie students and visitors are alerted to the fact that the photos may contain images, voices and names of people who have passed away.
* Show students the video of [Tanderrum](https://vimeo.com/143960731) and pass around photos of the [*djirri djirri* dancers wearing possum skin skirts](https://www.didgefestival.com.au/team/richard-perso/)and politicians wearing possum and other animal skin cloaks (see the [Resources](#Resources2) list for this session). Reflect on why they are still worn and how possum skins are related to identity.
* Watch a short video from the [Museums Victoria website](https://museumsvictoria.com.au/article/the-timeless-and-living-art-of-possum-skin-cloaks/) showing the importance of possum skin cloaks or invite an Elder to your classroom to talk about possum skin coats.
* Students use a [Victorian Aboriginal languages map](https://vacl.org.au/images/maps/aboriginal-languages-of-victoria.png) to locate which Country the historical and contemporary cloaks come from and discuss what they have learnt from the video.

**Discussion prompts:**

* How are cloaks made?
* What materials are used? How many skins make a cloak?
* What is special or unique about possum fibre?
* What are the two different animal skins in the images and video? (answer: kangaroo and possum)
* Other than warmth and protection, why do some Aboriginal people still wear animal skins today? (answer: possible marker of identity for themselves, for ceremony, etc.)
* (If time) In your family, friends or groups around you, do you sometimes see people wearing special clothing or costumes? Do you know why?

Activity 6: Word formation

* Remind students of protocols and processes of word formation for new concepts, for example for modern clothing.
* In pairs or small groups, students can consider how to name clothing that does not already have a known local language name.
* Students share and discuss their suggestions with the class.
* A delegate group can pass the suggestion to the local language custodian to seek approval (and possibly for inclusion in the local word list or dictionary).

**Discussion prompts:**

* Examples of word formation in Woiwurrung based on function include ‘umbrella’, *banjmin wilam* (rain shelter), and ‘boots’*, djiang-aluk* (foot covering).
* Another way of understanding how new objects and concepts were named is the example of ‘coat’, which is *wurrgadabil* in Woiwurrung.This is the same word as for ‘black’ and may have come from observing the black coats that non-Aboriginal people wore.

Activity 7: Reflection and farewell

* Students reflect on what they have noticed and learnt in Session 2.
* In pairs, they quickly brainstorm the words they have learnt and used during Session 2.
* Farewell each other in the local language, using appropriate hand signs or gestures*.*

Assessment ideas

Pre-assessment

Ask students if they know anything about traditional Victorian Aboriginal or other Aboriginal shelters, winter clothing and related language words, and if they remember the processes and protocols for word formation.

Ongoing assessment

Students begin by mainly listening, observing, using familiar modelled language and gestures, answering simple questions, contributing occasionally to discussions, creating short texts and knowing links between sounds and written words. They then progress to more actively interacting with others, repeating longer phrases and sentences that are modelled several times, asking modelled questions in language, contributing more frequently to discussionsand, with support, using knowledge of language, processes and protocols to translate and attempt word formation. Finally students will ask questions and say longer phrases and sentences without prompting, provide more detail in answers, contribute regularly and thoughtfully to discussions, use knowledge of language, processes and protocols to translate and form new words, and show understanding of key Aboriginal concepts discussed.

The teacher can use the table in [Appendix 4](#Appendix4) as a guide when observing students’ interactions in the language; participation in class activities and discussions; answers to questions; translation of words; creation of short texts; respect for language, culture, Country and people; and reflection on learning.

Resources

Resources used in Session 1

* Learning activity 2 words and phrases list (see [Appendix 3](#Appendix3))
* Weather chart template and example (see [Appendix 13](#Appendix13))
* Language diversity table in [Appendix 14](#Appendix14)

Resources used in Session 2

* Learning activity 2 words and phrases list (see [Appendix 3](#Appendix3))
* Classroom visit from an Elder to talk about and show possum skin cloaks, if possible
* Image of *djirri djirri* dancers wearing possum skin skirts, Didgeridoo & Cultural Festival, [www.didgefestival.com.au/team/richard-perso/](https://www.didgefestival.com.au/team/richard-perso/)
* ‘Tanderrum’ video, VACL 2015, Vimeo, <https://vimeo.com/143960731>
* ‘The timeless and living art of possum skin cloaks’, Museums Victoria, <https://museumsvictoria.com.au/article/the-timeless-and-living-art-of-possum-skin-cloaks/> (information and videos about the Lake Condah cloak and Yorta Yorta cloak, and photos of cloaks and people wearing them)
* Images of members of parliament wearing animal skins:
* ‘Wurundjeri Elders address Legislative Assembly’ video, parliamentofvictoria 2017, YouTube, [www.youtube.com/watch?v=ySxoOvxZ8wY](https://www.youtube.com/watch?v=ySxoOvxZ8wY)
* ‘Lidia Thorpe sworn in to Federal Parliament’, National Indigenous Times 2020, <https://nit.com.au/lidia-thorpe-sworn-in-to-federal-parliament/>
* ‘Sung into her seat: Indigenous MP Linda Burney makes history as the world watches’, ABC News 2016, [www.abc.net.au/news/2016-09-07/indigenous-mp-makes-history-as-world-watches-wiradjuri-welcome/7822482](https://www.abc.net.au/news/2016-09-07/indigenous-mp-makes-history-as-world-watches-wiradjuri-welcome/7822482)
* ‘The Hon Ken Wyatt AM MP – Minister for Indigenous Australians’, indigenous.gov.au 2019, Australian Government, [www.indigenous.gov.au/news-and-media/stories/hon-ken-wyatt-am-mp-minister-indigenous-australians](https://www.indigenous.gov.au/news-and-media/stories/hon-ken-wyatt-am-mp-minister-indigenous-australians)
* VACL map, Victorian Aboriginal Corporation for Languages, <https://vacl.org.au/images/maps/aboriginal-languages-of-victoria.png>

Learning activity 3: Winter-*warinj* – fire

**Timing (approximate):**  2 × 1-hour sessions

**Learning intentions – Session 1:**  Know some traditional ways Aboriginal people make fire

Understand the cultural importance of fire and its uses, particularly in winter

Be able to talk about fire and making fire using some local language

**Learning intentions – Session 2:**  Understand the practical and cultural importance of fire to Aboriginal people and know related language

Be able to find and interpret key language words in a story

Be able to present knowledge and understanding in a bilingual resource

**Content descriptions (extracts):** Interact with peers, the teaching team and visiting respected community members about aspects of personal worlds, such as … interests and activities [(VCLVC152)](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC152)

Gather, record and classify information from a range of sources from Country/Place, historical documents and contemporary resources [(VCLVC155)](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC155)

Convey information on specific topics using formats such as oral or digital presentations, displays, diagrams [(VCLVC156)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC156)

Listen to … and view different … imaginative texts, identifying and making simple statements about key elements, characters and events, and interpreting cultural expressions and behaviours [(VCLVC157)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC157)

Understand that the use of stories and names in Aboriginal languages are culturally determined [(VCLVU170)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVU170)

**Achievement standard (extracts):** By the end of Level 6, students … interact appropriately with respected community members and community speakers and apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material … Students listen to, read and view a range of resources in the language, such as … stories, photos, images …, and demonstrate understanding of content by … interpreting key words and phrases, and locating key points of information. They present information they have obtained that relates to language, culture, environment … using short sentence structures, familiar vocabulary, photos and concrete materials. They demonstrate understanding of stories …

[Students] use metalanguage for language explanation, for making comparisons with English forms and other known languages …

Students know that the language is primarily oral and explain the importance of story and story-telling in transmitting language and culture.

Preparation

* Review the [list of resources](#Resources3) for this learning activity.
* If possible invite a local Elder and/or respected community member to demonstrate traditional fire-making and how to light and maintain a fire safely.
* Prepare brief information on how to light a fire safely.
* Prepare any material needed for students to create a bilingual resource.
* If creating a snap or memory game, prepare materials.
* Prepare the Learning activity 3 words and phrases list (see [Appendix 5](#Appendix5)), including any appropriate hand signs or gestures, with the Language Team.
* Conduct any pre-assessment of student knowledge (see an example in [Assessment ideas](#Assessment3)).

Session 1

Activity 1: Welcome and today’s weather

* Sit in a yarning circle. Greet each other and any visitors in language, talk about the weather and update the class weather chart.
* Play a vocabulary game to revise vocabulary from the past session; for example, using the Learning activity 2 format, practise ‘I feel, you feel’, inserting words like ‘hot’ or ‘cold’.

Activity 2: Language words and diversity

* Check which other Aboriginal language groups students are familiar with or may be connected to.
* Show students the table with words from each Aboriginal language group that you have prepared (see [Appendix 14](#Appendix14)). Students compare the words.
* Locate each language group on a map (see the [list of resources](#Resources3) for this learning activity).
* Discuss words that are similar and different, and possible reasons why.

**Extension:**

Students can select and compare weather, fire and other words from the [50 Words Project](https://50words.online/) resource for different Aboriginal and Torres Strait Islander languages. Students can listen to and note the differences in language.

Activity 3: Fire and winter-*warinj*

* Introduce the concept of fire-making and make sure students are aware of fire safety.
* Revise or teach words and phrases relating to fire (see [Appendix 5](#Appendix5) for suggestions), possibly using a rap, chant or song. Add words to the word wall.
* Discuss different [traditional Aboriginal fire-making methods](https://www.aboriginalculture.com.au/fire-making.html) and watch the videos ['Kurtonitj cultural burn'](https://www.youtube.com/watch?v=H3hmo1plRnE) (to 1:00) and ['The traditional way to make fire'](https://www.youtube.com/watch?v=-RQlCBR5PIM). Note the materials and techniques used. Alternatively, a knowledge holder from Community can demonstrate traditional fire-making. Ensure students are aware that the Country/Language groups in the second video are from South East Queensland.
* Talk about how the local Aboriginal community traditionally start a fire; for example, for the Wurundjeri *djelwuck,* the austral mulberry is used as the fire-drill/stick to create friction to start a fire.
* Watch Victor Steffensen talking about [Indigenous knowledge and fire](https://www.youtube.com/watch?v=fbZkkn1n4WM) and [traditional fire management](https://www.youtube.com/watch?v=KZ_En7x8tzU), noting that on the eastern coast of Australia, winter is often the time to burn safely in order to look after and regenerate land without harming plants and animals.

**Tip:** This activity is an opportunity to talk about how to light and maintain a fire safely, particularly outdoors in Australia.

**Discussion prompts:**

* What have you learnt about methods of traditional Aboriginal fire-making?
* Is there a difference between making fire in different seasons, for example in winter versus summer?
* What are ways of being careful with fire?
* Have any of you cooked in a fire or used a spit-roast oven?
* What might Aboriginal people have cooked with fire?
* How have methods of cooking changed over time?

**Extension:**

Be aware of any word-formation opportunities, for example how to say ‘oven’, ‘kettle’ or ‘microwave’ (in Woiwurrung *nangamba berren berren* means ‘cook fast’). **Make sure any new words are checked with the local language custodians.**

Activity 4: Reflection and farewell

* Students reflect on what they have noticed and learnt in the session.
* Farewell each other in the local language, using appropriate hand signs or gestures*.*

Session 2

Activity 5: Campfires

* Sit in a yarning circle. Greet each other, talk about the weather and update the class weather chart.
* Link to vocabulary and concepts from the previous session.
* Students discuss uses of fire in Australia now and in the past, using fire vocabulary where possible.
* In small groups, students share their experiences of camping and sitting around a campfire.
* As a class or individually, students sketch either a traditional fire-making method or a campfire and label their drawing in the local language.

Activity 6: Fire creation stories

* As a class, read a short local story about fire creation (for example, the Taungurung story about [Crow’s role in bringing fire to mankind](https://taungurung.com.au/creation-stories/)), note language words (for example, for animals) and practise pronouncing them.
* Students listen to a local Aboriginal story on the origin of fire, such as the [Wurundjeri story](https://vimeo.com/146605413) and complete a listening exercise, for example identifying as many local language words as possible.

**Tips:**

* Pause briefly every time you say a word in language or at the end of the sentence to give students time to identify the sounds and write down the word. Also repeat the word or phrase aloud during the pause.
* Students who need more support with listening can be given a list of the words to listen for and tick off.
* Students discuss characters and events from the stories and consider what they have learnt about language and culture.
* Students prepare a simple bilingual resource to display in the classroom or to show the school community what they have learnt about possum skin cloaks or fire, using as much local language as possible.

**Tips:**

* Creating this bilingual resource provides an opportunity for students to share their learning with members of the local Aboriginal community.
* As an alternative or in addition to the bilingual resource, the words collected could also be used to create a snap or memory game with pictures and language.

Activity 7: Reflection and farewell

* Students reflect on what they have noticed and learnt in the session.
* Farewell students in local language, using appropriate hand signs or gestures. Get students to repeat the farewell word or phrase, for example sayinggoodbye to one person (*twagin-in*), goodbye to two people *(twagin-warr-bul*) and goodbye to everyone (*twagin-warr-ngat).*

Assessment ideas

Pre-assessment

Ask students if they know any fire-related words in the local language, any fire-related Aboriginal stories and any words in other Aboriginal languages.

Ongoing assessment

Students begin by mainly listening, reading, observing, using familiar modelled language and gestures, answering simple questions, contributing occasionally to discussions, knowing links between sounds and written words and, with support, creating very short bilingual texts. They then progress to more actively interacting with others, repeating longer phrases and sentences that are modelled several times, asking modelled questions in language, contributing more frequently to discussionsand creating short bilingual texts, without support. Finally students will ask questions and say longer phrases and sentences without prompting, provide more detail in answers, contribute regularly and thoughtfully to discussions, show understanding of key Aboriginal concepts discussed and create bilingual texts.

The teacher can use the table in [Appendix 6](#Appendix6) as a guide when observing students’ interactions in the language; participation in class activities and discussions; answers to questions; following of instructions; respect for language, culture and Country; creation of bilingual texts; and reflection on learning.

Resources

Resources used in Session 1

* Learning activity 3 words and phrases list (see [Appendix 5](#Appendix5))
* Language diversity table (see [Appendix 14](#Appendix14))
* Aboriginal language map of Victoria, for example Victorian Aboriginal Corporation of Languages (VACL) map, <https://vacl.org.au/images/maps/aboriginal-languages-of-victoria.png>
* Aboriginal language map of Australia, for example Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) map, <https://aiatsis.gov.au/explore/map-indigenous-australia>
* 50 Words Project, <https://50words.online/>
* ‘Aboriginal fire-making’, Aboriginal Culture, [www.aboriginalculture.com.au/fire-making.html](http://www.aboriginalculture.com.au/fire-making.html) (five traditional methods of fire-making)
* ‘Kurtonitj cultural burn’ video, Glenelg Hopkins CMA 2020, YouTube, [www.youtube.com/watch?v=H3hmo1plRnE](https://www.youtube.com/watch?v=H3hmo1plRnE)
* ‘The traditional way to make fire’ video, Griffith University 2013, YouTube, [www.youtube.com/watch?v=-RQlCBR5PIM](https://www.youtube.com/watch?v=-RQlCBR5PIM) (Nunukul Yuggera Aboriginal Dancers, South East Queensland)
* ‘Fire Country by Victor Steffensen | Book Trailer’ video, hardiegrantbooks 2020, YouTube [www.youtube.com/watch?v=fbZkkn1n4WM](https://www.youtube.com/watch?v=fbZkkn1n4WM) (introduction to ‘good’ fire and its holistic benefits for Country)
* ‘Three things I know about fire management | The Drum’ video, ABC News In-depth 2019, YouTube, [www.youtube.com/watch?v=KZ\_En7x8tzU](https://www.youtube.com/watch?v=KZ_En7x8tzU) (Victor Steffensen)
* ‘Fire’ resources, Indigenous Knowledge Institute, University of Melbourne, <https://indigenousknowledge.unimelb.edu.au/curriculum/themes/fire>, particularly ‘Understanding plants and animals’ <https://indigenousknowledge.unimelb.edu.au/curriculum/resources/understanding-plants-and-animals> and ‘Fire in ceremony’ <https://indigenousknowledge.unimelb.edu.au/curriculum/resources/fire-in-ceremony>
* Steffensen, V 2020, *Fire Country*, Hardie Grant Publishing, Melbourne,19–20 (clear description of using bark to light a traditional circle fire)

Resources used in Session 2

* Learning activity 3 words and phrases list (see [Appendix 5](#Appendix5))
* The origin of fire, a Wurundjeri story, narrated by Mandy Nicholson, in ‘Star Stories’ video, VACL, Vimeo, <https://vimeo.com/146605413> (begins at 2:05 minutes)
* Kulin Nation fire story (under ‘Waang the Trickster’), Taungurung Land and Waters Council, <https://taungurung.com.au/creation-stories/>

Learning activity 4: Winter-*warinj* – animals and plants

**Timing (approximate):**  2 × 1-hour sessions

**Learning intentions – Session 1:**  Know local animals and plants that are visiblein the season and their names in the local language

Understand the connection between the local Aboriginal season and its name (in this case, an animal)

Be able to recognise and use suffixes in the local language to show location

**Learning intentions – Session 2:**  Be able to discuss wombat habits and activities, using some local Aboriginal language

Be able to recognise and use language to describe animal behaviours and habits

**Content descriptions (extracts):** Participate in everyday classroom activities and routines, such as responding to questions and requests, asking permission, requesting help [(VCLVC154)](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC154)

Gather, record and classify information from a range of sources from Country/Place and contemporary resources [(VCLVC155)](https://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC155)

Translate simple texts from the language to English and vice versa … [(VCLVC159)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC159)

Create bilingual texts for the classroom and the school community, such as … captions for images … [(VCLVC160)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC160)

**Achievement standard (extracts):** By the end of Level 6 ... Whenever possible [students] use the language to interact and collaborate in games and other activities, including the use of hand signs as appropriate ... [Students] label, order and classify natural objects, animals and plants, by making simple statements about key features.

[Students]apply their knowledge of grammar and vocabulary to translate short texts … They create bilingual texts for the classroom and school community that explain words and associated cultural ideas.

Preparation

* Review the [list of resources](#Resources4) for this learning activity.
* Review the Behind the News video [‘Why is wombat poo cube shaped?’](https://www.youtube.com/watch?v=z1tKJRi739Q).
* Prepare the Learning activity 4 words and phrases list, including any appropriate hand signs or gestures (see [Appendix 7](#Appendix7)) with the Language Team.
* Conduct any pre-assessment of student knowledge (see an example in [Assessment ideas](#Assessment4)).

Session 1

Activity 1: Winter-*warinj* – animals and plants

* If possible, take students outside or on Country locally with a local Aboriginal knowledge holder. Teacher and students (and guide if on Country) greet each other in language and talk about the weather.
* Students share what they know of animal behaviours, plants and food during winter-*warinj,* using as much language as possible.
* Provide further information, language and images of local animals, for example:
* birds are beginning to make nests (in Woiwurrung, ‘bird shelter’ is *guyup wilam*) ready for spring hatching
* superb lyrebird males (in Woiwurrung, *bullen-bullen)* perform courtship dances
* echidnas (in Woiwurrung, *gawarn*)are also looking for mates and you may see an echidna train (that is, many males following one female).
* Prompt and provide information, language and images of local plants, for example:
* many plants are dormant in winter
* grains and seeds would have been harvested or acquired by trading before winter began
* grasses and roots are eaten by animals
* water plants and tubers are dug up and eaten
* honey pots (in Woiwurrung, *burgil burgil)* provide nectar.
* Show students [photos of a tree fern pith](http://www.sydneyoutback.com.au/blog/dicksonia-antarctica-find-an-oasis-from-the-aussie-sun/), which could be eaten raw or roasted. Note that rough tree fern is tastier than smooth tree fern.
* Add new language words and phrases to the word wall.

**Discussion prompts:**

* What are birds doing? How about echidnas? Are there any other local animals you know?
* What do these animals eat in winter?
* What foods would have been available for local Aboriginal communities to eat in winter-*warinj*?
* What do you like to eat in winter? (Encourage students to respond in language, for example ‘I eat soup in *warinj* time’.)

Activity 2: What do we know about wombats-*warinj*?

* Talk about the local language word for ‘wombat’ (*warinj* in Woiwurrung) and if it relates to the name of the season.
* Discuss briefly why no word for wombat exists in some Aboriginal language groups, for example Yolngu Matha (see [Appendix 14](#Appendix14)). Show a [map of wombat distribution](https://www.wombatfoundation.com.au/wombats/) across Australia to prompt students to understand why this is the case.
* Brainstorm what students know about wombats – for example, about their habitat, burrows, food and tracks.

**Discussion prompts:**

* Where do wombats live?
* What do wombats eat?
* What do wombat tracks look like?
* Provide additional information about wombats. For example: Wombats are more likely to be seen above ground during the cooler months as wombats do not like hot weather. As a result, the wombat is more frequently seen and, traditionally, more likely to be a food source when many other animals are hibernating.
* As a class, brainstorm words to describe wombats. Extend students’ vocabulary (see [Appendix 7](#Appendix7)). and add to the word wall.
* Show students images of wombat tracks and discuss, using the words for front and back feet/paws (see [Appendix 15](#AppendixXX)).
* Ask students to divide an A4 page into two parts and label ‘above ground’ and ‘below ground’ (for example *biik-dui* and *biik-ut* in Woiwurrung).
* Show how suffixes can be used to create sentences to show where these activities happen.
* Discuss how a suffix can change the context and meaning of a word (for example -*dui* and -*ut* in Woiwurrung).
* In pairs or small groups, students practise saying sentences with correct suffixes.

**Extension:**

Students who are confident with other animals and their habitats can extend their sentences – for example, ‘Snakes are underground’ or ‘Birds are in (their) nests’.

Activity 3: Reflection and farewell

* Students reflect on what they have noticed and learnt in the session.
* Farewell students in local language, using appropriate hand signs or gestures. Get students to repeat the farewell word or phrase, for example sayinggoodbye to one person (*twagin-in*), goodbye to two people *(twagin-warr-bul*) and goodbye to everyone (*twagin-warr-ngat).*

Session 2

Activity 4: Wombats-*warinj* are unique!

* Greet each other in language, talk about the weather and update the class weather chart.
* Watch the video ['Why is wombat poo cube shaped?'](https://www.youtube.com/watch?v=z1tKJRi739Q) and discuss wombat habits and activities.
* Add any new words in the local language to the word wall.
* Students draw or create a simple wombat poster, including information such as tracks, scat and labelling in English and the local language.

**Tip:** It is important to check sentence structure and suffixes/locative with the Language Team.

**Extension:**

Students can begin making an animal behaviour chart to show information they learn on size, colour, diet, habitat (for example, burrows), tracks and/or behaviour. They can do further research and add to the chart as they learn more. Provide simple language for the categories to support students.

This activity provides an opportunity to link into the Science learning area. The Science teacher may wish to collaborate to expand students’ understanding of observation, data collection and organisation.

Alternatively, this could be an on-Country exercise (for example, during an excursion or school camp) where students make and complete an observation chart,recording the number of each animal and plant species they see and practising counting in the local language.

Activity 5: Practising routine language in games

* Explain and play the ‘Wombat charades’ game (see [Appendix 16](#Appendix16)).
* Explain and play the ‘Woiwurrung whispers’ game (see [Appendix 17](#Appendix17))
* As an alternative, play an animal counting game to revise numbers and plurals.

Activity 6: Reflection and farewell

* Students reflect on what they have noticed and learnt in the session.
* Farewell each other in local language, using appropriate hand signs or gestures.

Assessment ideas

Pre-assessment

Ask students if they know any of the local language for plants and animals, particularly wombats.

Ongoing assessment

Students begin by mainly listening, viewing and observing, using familiar modelled language and gestures, answering simple questions and contributing occasionally to discussions. They then progress to more actively interacting with others, repeating longer phrases and sentences that are modelled several times, asking modelled questions in language and contributing more frequently to discussions. Finally students will ask questions and say longer phrases and sentences without prompting, provide more detail in answers, contribute regularly and thoughtfully to discussions, and show understanding of key Aboriginal concepts discussed.

The teacher can use the table in [Appendix 8](#Appendix8) as a guide when observing students’ interactions in the language; participation in class activities, discussions and games; answers to questions; use of language structures, for example suffixes; following of instructions; respect for language, culture and Country; and reflection on learning.

Resources

Resources used in Session 1

* Learning activity 4 words and phrases list (see [Appendix 7](#Appendix7))
* Wombat information (see [Appendix 15](#AppendixXX))
* ‘Seasonal calendars for the Melbourne area’, Dr Beth Gott, Herring Island, [www.herringisland.org/seasons1.htm](http://www.herringisland.org/seasons1.htm)
* ‘All aboard the love train: echidna playdate’, Tanya Loos (posted by Ivan) 2020, Connecting Country, <https://connectingcountry.org.au/all-aboard-the-love-train-echidna-playdate/>
* ‘Tree ferns: An oasis from the Aussie Sun!’, SydneyOutBack.com.au 2016, Sydney Out Back Experience, [www.sydneyoutback.com.au/blog/dicksonia-antarctica-find-an-oasis-from-the-aussie-sun/](http://www.sydneyoutback.com.au/blog/dicksonia-antarctica-find-an-oasis-from-the-aussie-sun/) (photos of a treen fern pith)
* The Wombat Foundation, [www.wombatfoundation.com.au/wombats/](http://www.wombatfoundation.com.au/wombats/) (including wombat distribution map)

Resources used in Session 2

* Learning activity 4 words and phrases list (see [Appendix 7](#Appendix7))
* Wombat charades (see [Appendix 16](#Appendix16)).
* Woiwurrung whispers (see [Appendix 17](#Appendix17))
* ‘Why is wombat poo cube shaped? – Behind the News’ video, Behind the News 2018, YouTube, [www.youtube.com/watch?v=z1tKJRi739Q](https://www.youtube.com/watch?v=z1tKJRi739Q)
* ‘Wildlife management’ (wombats), Department of Primary Industries, Parks, Water and Environment, Tasmanian Government, <https://dpipwe.tas.gov.au/wildlife-management/fauna-of-tasmania/mammals/possums-kangaroos-and-wombats/wombat>
* ‘Wombats’ fact sheet, Wildlife Victoria, [www.wildlifevictoria.org.au/images/fact-sheets/21%20-%20Wombats.pdf (PDF – 462KB)](http://www.wildlifevictoria.org.au/images/fact-sheets/21%20-%20Wombats.pdf%20(PDF%20–%20462KB))

Learning activity 5: Winter-*warinj* – night sky

**Timing (approximate):**  1 × 1-hour session

**Learning intentions:**  Know and understand that the night sky is another indicator of the seasons

Understand the connection between the land and the night sky

Be able to write familiar words that they hear

Be able to recognise simple patterns in sentences in the local Aboriginal language

**Content descriptions (extracts):** Listen to … and view different … imaginative texts, identifying and making simple statements about key elements, characters and events, and interpreting cultural expressions and behaviours [(VCLVC157)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC157)

… record … information from a range of sources from Country/Place … and contemporary resources [(VCLVC155)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC155)

Translate simple texts from the language to English and vice versa, identifying elements which require interpretation rather than translation and involve cultural references [(VCLVC159)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC159)

Understand that the use of stories and names in Aboriginal languages are culturally determined [(VCLVU170)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVU170)

**Achievement standard (extracts):** By the end of Level 6, students ... demonstrate understanding of stories … for example by … selecting and writing simple modelled statements to describe main characters and events.

Students listen to … and view a range of resources in the language, such as … stories, photos, images …, and demonstrate understanding of content by … locating, recording and interpreting key words and phrases, and locating key points of information.

[Students]apply their knowledge of grammar and vocabulary to translate short texts, … explaining culture-specific concepts and expressions that do not translate easily into English.

Students know that the language is primarily oral and explain the importance of story and story-telling in transmitting language and culture.

Preparation

* Review [the list of resources](#Resources5) for this learning activity.
* Review the Wurundjeri Bunjil creation story by watching the [Bunjil The Eagle](https://vimeo.com/97185996) video.
* Review the University of Melbourne’s [Aboriginal astronomy: Navigating seasons by the stars](https://blogs.unimelb.edu.au/sciencecommunication/2017/09/21/aboriginal-astronomy-navigating-seasons-by-the-stars/) blog entry.
* Prepare images of the Aquila constellation or use [Stellarium](http://stellarium.org/), a free, open source planetarium.
* Prepare Learning activity 5 words and phrases list, including any appropriate hand signs or gestures (see [Appendix 9](#Appendix9)), and review with the Language Team any sentence structures and other grammar that will be needed.
* Conduct any pre-assessment of student knowledge (see an example in [Assessment ideas).](#Assessment5)

Session

Activity 1: Winter night sky – Eagle-*Bunjil*

* Greet each other and practise discussing the weather in local language. Update the weather chart.
* Recall or rewatch the [Wurundjeri story](https://vimeo.com/146605413) about the origin of fire from Learning activity 3, Session 2, and then watch the [Bunjil The Eagle](https://vimeo.com/97185996) video, pointing out that the characters in both stories end up as stars in the sky.
* Students watch the ‘Bunjil The Eagle’ video again, noting down words and phrases in the video that they know and can translate into the local language. Prompt students with model sentences where needed.
* Discuss the importance of stories, names and story-telling in Aboriginal teaching about language and culture.
* Remind students that the position of stars in the night sky indicates the current season and that during winter-*warinj*, the Wurundjeri and other Kulin languages speakers observe the Eagle-Aquila constellation in the night sky.
* Remind students about the use of the suffix (*-dui* in Woiwurrung) for wombat above and below ground. Ask students to use the suffix in sentences about the stories, for example ‘Eagle (is) on the ground’, *Bunjil biik-dui*, and ‘Eagle (is) in the sky’, *Bunjil wurru-wurru-dui.*
* Students write the heading ‘Eagle in the sky’ (in Woiwurrung, *Bunjil* *wurru-wurru-dui*) on a piece of paper. They then view an image of the Aquila constellation and draw their own version on the paper.

**Extension:**

Compare the story of Bunjil with other stories about the Aquila constellation, for example Ancient Greek or Roman stories (*aquila* is ‘eagle’ in Latin) **.**

Using the sentence patterns from your Language Team (for example, ‘stars in the sky’), revise location and other vocabulary (for example, ‘cloud in the sky’, ‘fire on the ground’, ‘bird/possum in the tree’). Advanced students may be able to recognise the word order/sentence structure and come up with more sentences. They could also use a dictionary or word list to translate unfamiliar words or phrases into the local language.

Activity 2: Winter night sky – Emu-*Boorrimul*

* View the images in the blog entry [Aboriginal astronomy: Navigating seasons by the stars](https://blogs.unimelb.edu.au/sciencecommunication/2017/09/21/aboriginal-astronomy-navigating-seasons-by-the-stars/).
* Discuss the three different positions of the celestial emu, pointing out that the positions match or mirror the behaviours and life cycle of the terrestrial emu.
* Consider how the three positions can relate to the life cycle of the emu.
* Ask students to divide an A4 page into three. Ask them to draw each celestial emu position, circle the winter position and label each position with the correct sentence in the local language, for example, in Woiwurrung, *Boorrimul wurrwii*, Emu runs; *Boorrimul naalambi dirrandirr-dui*, Emu sits on eggs; and *Boorrimul dirrandirr danbagana*, Emu eggs hatch.

**Tips:**

* Be aware of any word-formation opportunities when exploring the night sky. For example, students could consider possible ways of saying ‘telescope’ (for example, seeks/finds many stars, *yiaga durt-bulok* in Woiwurrung), ‘rocket’ and ‘astronaut’. **Make sure any new words are checked with the local language custodians.**
* Teaching about word formation and the night sky is also an opportunity to teach language for concepts that do not translate easily into English or are not common Western concepts.

Activity 3: Reflection and farewell

* Students reflect on what they have noticed and learnt in the session.
* Farewell students in local language, using appropriate hand signs or gestures. Get students to repeat the farewell word or phrase, for example sayinggoodbye to one person (*twagin-in*), goodbye to two people *(twagin-warr-bul*) and goodbye to everyone (*twagin-warr-ngat).*

Assessment ideas

Pre-assessment

Ask students if they know any stories about stars and the night sky, including Aboriginal stories about stars and the night sky, and any of the local language related to these topics.

Ongoing assessment

Students begin by mainly listening, viewing and observing, using familiar modelled language and gestures, answering simple questions and contributing occasionally to discussions. They then progress to more actively interacting with others, repeating longer phrases and sentences that are modelled several times, asking modelled questions in language and contributing more frequently to discussions. Finally students will ask questions and say longer phrases and sentences without prompting, provide more detail in answers, contribute regularly and thoughtfully to discussions, and show understanding of key Aboriginal concepts discussed.

The teacher can use the table in [Appendix 10](#Appendix10) as a guide when observing students’ interactions in the language; participation in class activities and discussions; answers to questions; respect for language, culture and Country; and reflection on learning.

Resources

* Learning activity 5 words and phrases list (see [Appendix 9](#Appendix9))
* The origin of fire, a Wurundjeri story, narrated by Mandy Nicholson, in ‘Star Stories’ video, VACL, Vimeo, <https://vimeo.com/146605413> (begins at 2:05 minutes)
* ‘Bunjil The Eagle’ video (creation story), Sam Wark, Vimeo, <https://vimeo.com/97185996>
* Stellarium (open source planeterium), <http://stellarium.org/>
* ‘Aboriginal astronomy: Navigating seasons by the stars’, Scientific Scribbles (blog) 2017, University of Melbourne, <https://blogs.unimelb.edu.au/sciencecommunication/2017/09/21/aboriginal-astronomy-navigating-seasons-by-the-stars/>

Learning activity 6: Winter-*warinj* Country

**Timing (approximate):**  1 × 1-hour session

**Learning intentions:**  Know and understand that Country has a unique look and feel in winter compared to other local Aboriginal seasons

Be able to visually represent what winter Country looks and feels like

Be able to recall words, phrases and other language structures to create labels and descriptions

**Content descriptions (extracts):** Interact with peers, the teaching team and visiting respected community members about aspects of personal worlds … [(VCLVC152)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC152)

Participate in guided tasks that involve following instructions, making things, cooperating with peers, planning for and conducting shared … activities … [(VCLVC153)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC153)

Participate in everyday classroom activities and routines, such as responding to questions and requests, asking permission, requesting help [(VCLVC154)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC154)

Create and present real and imaginative texts suitable for a particular audience, using familiar expressions and modelled language [(VCLVC158)](http://victoriancurriculum.vcaa.vic.edu.au/Curriculum/ContentDescription/VCLVC158)

**Achievement standard (extracts):** By the end of Level 6, students use familiar language and modelled sentence patterns to share information … interact appropriately with respected community members and community speakers and apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material such as … works of art ...[Students] respond to questions and requests using rehearsed phrases and sentences.Whenever possible they use the language to interact and collaborate in games and other activities, including the use of hand signs as appropriate … They create their own … works of art to tell a story, incorporating illustrations and visual props, significant symbols and techniques appropriate to Country/Place.

Preparation

* If running this learning activity as an on-Country excursion, organise and plan details in advance.
* Prepare materials for the mural/collage or other group artwork. Consider using different types of materials, such as pencils, paint, torn strips of coloured paper (for collage), natural materials from outside or recycled materials from home.
* Prepare a list combining all words covered in this sample unit or update the word wall for students to refer to.
* Conduct any pre-assessment of student knowledge (see an example in [Assessment ideas](#Assessment6)).

**Tips:**

* Students can be briefed on this project at the beginning of the unit of work and can begin brainstorming ideas and collecting materials as the unit progresses. The group or class artwork produced in this learning activity can become a resource for your class to teach language to other classes or guests visiting the classroom or school.
* This session provides the opportunity to link into Visual Arts and/or Media Arts in the Arts learning area. The Art teacher may wish to collaborate to design a more elaborate artwork and a local Aboriginal artist may be engaged to assist.
* This learning activity is designed to take place over two sessions. The ‘On-Country memory game’ (see [Appendix 18](#Appendix18)) can be played at the beginning of each winter-*warinj* Country session to prompt students or at the end as a revision activity.

Session

Activity 1: Winter-*warinj* Country artwork

* Students sit in a circle, if possible, outside. If a rap, chant or song has been used for winter-*warinj* language in previous sessions, this can be repeated to reinforce language.
* Introduce the concept of creating a mural, collage or other artwork to show what Country looks, sounds and feels like during winter-*warinj*. Remind students of different indicators of the seasons that they can include, for example weather, human and animal behaviours, plants, the landscape and the night sky.
* In pairs, give students one to two minutes to brainstorm a list of all the words they know in language that relate to winter-*warinj*. Encourage less confident students to look at word lists or the word wall.
* Students share information with the whole group.
* As a class, repeat words aloud that students have forgotten or are not confident with.
* Provide instructions using as much known language as possible to help students plan, create and label their artwork in local language (or label it bilingually).
* Prompt students to add as many words, phrases and ideas from previous learning activities (by referring to the word wall).

**Extension:**

Prompt students who remember the local language words and phrases for instructions and commands to say them to the class throughout this activity.

Activity 2: On-Country memory game

* Explain the On-Country memory game ([Appendix 18](#Appendix18)). Revise words from the unit before students play, using the winter-*warinj* Country artwork and the word wall as visual prompts.

**Tip**: This is a good opportunity to talk to students about Indigenous memory strategies and training combining art, symbols and stories, as all language and most knowledge was memorised and passed on orally.

Activity 3: Reflection and farewell

Students reflect on what they have noticed and learnt throughout the unit, using as much of the new vocabulary and expressions as possible.

Assessment ideas

Pre-assessment

Ask students if they remember the local language taught in Learning activities 1–5.

Ongoing assessment

Students begin by mainly using familiar modelled language and gestures, answering simple questions, following instructions, contributing occasionally to discussions, and show understanding of appropriate protocols when creating texts. They then progress to more actively interacting with others, repeating longer phrases and sentences that are modelled several times, asking modelled questions in language, contributing more frequently to discussionsand, with support, using appropriate protocols when creating texts. Finally students will say longer phrases and sentences without prompting, provide more detail in answers, contribute regularly and thoughtfully to discussions, show understanding of key Aboriginal concepts discussed and use protocols when creating texts.

The teacher can use the table in [Appendix 11](#Appendix11) as a guide when observing students’ interactions in the language; participation in class activities and games; answers to questions; following of instructions; respect for language, culture and Country; and reflection on learning.

Resources

* Learning activities 1–5 word and phrase lists (see Appendices)
* On-Country memory game (see [Appendix 18](#Appendix18))

Appendices

Appendix 1: Learning activity 1 words and phrases

**Notes:** Prepare the words and phrases list with the Language Team. Some suggestions have been included, based on the activities, but you can also add additional language that you think is relevant. This additional language may include words and phrases you can use to expose students to more language (without explicit explanation) and gradually build students’ passive understanding.

Some languages will have more information than others. Suggestions for extension at the end of this list may not be relevant to your local language. Check with the Language custodian in your Language Team.

| **Learning activity 1 words and phrases list** | | |
| --- | --- | --- |
| **English** | **Local language** | **Hand signs or gestures (where relevant)** |
| [name of current season] | e.g. *warinj* |  |
| sky |  |  |
| cloud |  |  |
| rain |  |  |
| sun |  |  |
| wind |  |  |
| snow |  |  |
| mist |  |  |
| I see |  |  |
| I feel |  |  |
| I smell |  |  |
| leaves |  |  |
| brown |  |  |
| yellow |  |  |
| cold |  |  |
| hot |  |  |
| very hot |  |  |
| very cold |  |  |
| What do you see? |  |  |
| What do you feel? |  |  |
| What do you smell? |  |  |
| During winter, what can you see? |  |  |
| During winter, I can see … |  |  |
| Outside, what do you see? (one person) |  |  |
| Outside, what do you see? (whole class) |  |  |
| Outside, I see … |  |  |
| it’s (getting) cold |  |  |
| it’s (getting) windy / wind blowing |  |  |
| it’s raining / rain falling |  |  |
| it’s sunny |  |  |
| (lots of) clouds in the sky |  |  |
| lightning and thunder |  |  |
| storm coming |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |

Appendix 2: Learning activity 1 assessment grid

|  |  |  |
| --- | --- | --- |
| **By the end of Level 2  (achievement standard extracts)** | **Progressing to Level 6** | **By the end of Level 6 (achievement standard extracts)** |
| ... students interact with the teaching team and respected community members to talk about themselves and family, using familiar modelled language and gestures. | With support, students use familiar language and modelled sentence patterns to share information about aspects of their personal worlds, such as their activities. | ... students use familiar language and modelled sentence patterns to share information about aspects of their personal worlds, such as their … activities. |
| [Students] interact in familiar classroom exchanges, using routine classroom language, movement, gesture and action, for example when … responding to simple questions ... | With support, students ask and respond to simple questions and respond to questions and requests using rehearsed phrases and sentences. | Students ask and respond to simple questions … and respond to questions and requests using rehearsed phrases and sentences. |

Appendix 3: Learning activity 2 words and phrases

**Note:** Prepare the words and phrases list with the Language Team. Some suggestions have been included, based on the activities, but you can also add additional language that you think is relevant. This additional language may include words and phrases you can use to expose students to more language (without explicit explanation) and gradually build students’ passive understanding.

| **Learning activity 2, Sessions 1 and 2 words and phrases list** | | |
| --- | --- | --- |
| **English** | **Local language** | **Hand signs or gestures (where relevant)** |
| Outside, what do you see? [one person] |  |  |
| Outside, I see … |  |  |
| cloud |  |  |
| rain |  |  |
| snow |  |  |
| cold |  |  |
| warm |  |  |
| big |  |  |
| small |  |  |
| stick |  |  |
| branch |  |  |
| bark |  |  |
| leaves |  |  |
| string |  |  |
| shelter |  |  |
| possum |  |  |
| kangaroo |  |  |
| clothing/covering |  |  |
| possum skin cloak |  |  |
| wear |  |  |
|  |  |  |
|  |  |  |

Appendix 4: Learning activity 2 assessment grid

|  |  |  |
| --- | --- | --- |
| **By the end of Level 2  (achievement standard extracts)** | **Progressing to Level 6** | **By the end of Level 6 (achievement standard extracts)** |
| [Students] use appropriate protocols when interacting with respected community members and community speakers, such as appropriate forms of address, terms of respect and behaviour. | Students interact appropriately with respected community members and community speakers and with support, apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material. | [Students] interact appropriately with respected community members and community speakers and apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material such as artefacts, works of art, texts and performances. |
| [Students] create simple bilingual texts for the classroom environment. | With support, students create bilingual texts for the classroom and school community that make others aware of words and associated cultural ideas. | [Students] create bilingual texts for the classroom … that explain words … |
| [Students] identify markers of their own identity … and compare these to the importance of Place … in Aboriginal communities. | With support, students identify markers of identity across cultures, and recognise the importance of language, Country/Place and culture to the identity of Aboriginal and Torres Strait Islander peoples. | Students identify markers of identity across cultures, and recognise the importance of language, Country/Place and culture to the identity of Aboriginal and Torres Strait Islander peoples. |
| Students are familiar with most sounds in the target language and can link these to written symbols and writing conventions. | Students know that the language has its own pronunciation, spelling and grammar. With support, they apply this knowledge to predict the sound, spelling and meaning of new words. | Students know that the language has its own pronunciation, spelling and grammar. They apply this knowledge to predict the sound, spelling and meaning of new words. |
| [Students] identify words in the language that have been borrowed from other languages. | Students identify words and phrases that have been borrowed and recognise new words that have been formed and some of the processes involved. | [Students] provide examples of how languages change over time. |

Appendix 5: Learning activity 3 words and phrases

**Note:** Prepare the words and phrases list with the Language Team. Some suggestions have been included, based on the activities, but you can also add additional language that you think is relevant. This additional language may include words and phrases you can use to expose students to more language (without explicit explanation) and gradually build students’ passive understanding.

| **Learning activity 3, Sessions 1 and 2 words and phrases list** | | |
| --- | --- | --- |
| **English** | **Local language** | **Hand signs or gestures (where relevant)** |
| fire |  |  |
| firestick |  |  |
| smoke |  |  |
| ash |  |  |
| black |  |  |
| burn |  |  |
| campfire |  |  |
| coal |  |  |
| cook |  |  |
| digging stick |  |  |
| girls |  |  |
| star |  |  |
| yams |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |

Appendix 6: Learning activity 3 assessment grid

|  |  |  |
| --- | --- | --- |
| **By the end of Level 2  (achievement standard extracts)** | **Progressing to Level 6** | **By the end of Level 6 (achievement standard extracts)** |
| [Students] use appropriate protocols when interacting with respected community members and community speakers, such as appropriate forms of address, terms of respect and behaviour. | Students interact appropriately with respected community members and community speakers and with support, apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material. | … students interact appropriately with respected community members and community speakers and apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material …. |
| [Students] identify key information about Country/Place, under the guidance of respected community members. | Students listen to, read and view a range of resources in the language, such as stories, photos and images, and locate key points of information. | Students listen to, read and view a range of resources in the language, such as … stories, photos, images …, and demonstrate understanding of content by … interpreting key words and phrases, and locating key points of information. |
| [Students] use simple statements, gestures and written captions to demonstrate their understanding of Country/Place, for example, by naming bush foods, animals, plants and natural objects, and by classifying and labelling these into culturally appropriate categories. | With support, students present information they have obtained that relates to language, culture and environment, using short sentence structures, familiar vocabulary, photos and concrete materials. | [Students] present information they have obtained that relates to language, culture, environment … using short sentence structures, familiar vocabulary, photos and concrete materials. |
| [Students] respond to texts such as stories … | Students demonstrate understanding of stories by saying or writing language words they have heard several times. | [Students] demonstrate understanding of stories … |
| [Students] use metalanguage to describe basic structures of the language, recognising that some elements may have fallen into disuse and be unknown today. | Students use metalanguage to describe basic structures of the language and with support, to compare the local Aboriginal language and English. | [Students] use metalanguage for language explanation, for making comparisons with English forms and other known languages … |
| [Students] understand that messages in Aboriginal and Torres Strait Islander languages can be communicated in a number of ways, such as respected community members’ story-telling … | Students know that the language is primarily oral and recognise the importance of story and story-telling in their local and other Aboriginal communities. | Students know that the language is primarily oral and explain the importance of story and story-telling in transmitting language and culture. |

Appendix 7: Learning activity 4 words and phrases

**Note:** Prepare the words and phrases list with the Language Team. Some suggestions have been included, based on the activities, but you can also add additional language that you think is relevant. This additional language may include words and phrases you can use to expose students to more language (without explicit explanation) and gradually build students’ passive understanding.

Remind students that a ‘word-for-word’ translation often does not work, for example, when using suffixes for locations.

| **Learning activity 4, Sessions 1 and 2 words and phrases list** | | |
| --- | --- | --- |
| **English** | **Local language** | **Hand signs or gestures (where relevant)** |
| grass |  |  |
| echidna |  |  |
| birds |  |  |
| nest |  |  |
| hatching/eggs |  |  |
| eat |  |  |
| tracks |  |  |
| dig |  |  |
| walk |  |  |
| sleep |  |  |
| strong |  |  |
| slow |  |  |
| poo/scat |  |  |
| burrow |  |  |
| above ground |  |  |
| below ground |  |  |
| bottom |  |  |
| nose |  |  |
| stomach |  |  |
| pouch |  |  |
|  |  |  |

Appendix 8: Learning activity 4 assessment grid

|  |  |  |
| --- | --- | --- |
| **By the end of Level 2  (achievement standard extracts)** | **Progressing to Level 6** | **By the end of Level 6 (achievement standard extracts)** |
| [Students] interact in familiar classroom exchanges, using routine classroom language, movement, gesture and action, for example when … responding to simple questions, following instructions. | Students interact and collaborate in games and other activities, using routine or modelled language, including the use of hand signs as appropriate. | [Students] use the language to interact and collaborate in games and other activities, including the use of hand signs as appropriate. |
| [Students] use simple statements … to demonstrate their understanding of Country/Place. | With support, students label, order and classify natural objects, animals and plants, by making simple statements about key features. | [Students] label, order and classify natural objects, animals and plants, by making simple statements about key features. |
| [Students] translate and explain the meaning of … words, simple phrases and gestures used in everyday contexts and situations. | Students apply their knowledge of grammar and vocabulary to translate words, simple phrases and, with support, short texts. | [Students] apply their knowledge of grammar and vocabulary to translate short texts … |
| [Students] create simple bilingual texts for the classroom environment. | With support, students create bilingual texts for the classroom and school community that make others aware of words and associated cultural ideas. | [Students] create bilingual texts for the classroom and school community that explain words and associated cultural ideas. |

Appendix 9: Learning activity 5 words and phrases

**Notes:** Prepare the words and phrases list with the Language Team. Some suggestions have been included, based on the activities, but you can also add additional language that you think is relevant. This additional language may include words and phrases you can use to expose students to more language (without explicit explanation) and gradually build students’ passive understanding.

Remind students that a ‘word-for-word’ translation often does not work; for example, ‘eagle on the ground’ in many Victorian Aboriginal languages conveys ‘*The* eagle *is* on the ground’ in English.

| **Learning activity 5 words and phrases list** | | |
| --- | --- | --- |
| **English** | **Local language** | **Hand signs or gestures (where relevant)** |
| night |  |  |
| star |  |  |
| many stars |  |  |
| eagle |  |  |
| Eagle on the ground. |  |  |
| Eagle in the sky. |  |  |
| emu |  |  |
| Emu runs. |  |  |
| Emu sits/on eggs. |  |  |
| Emu eggs hatch. |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |

Appendix 10: Learning activity 5 assessment grid

|  |  |  |
| --- | --- | --- |
| **By the end of Level 2  (achievement standard extracts)** | **Progressing to Level 6** | **By the end of Level 6 (achievement standard extracts)** |
| [Students]respond to texts such as stories …  [Students]demonstrate their understanding by identifying key animals, birds and other characters. | With support, students demonstrate understanding of stories by selecting and writing simple modelled statements to describe main characters and events. | [Students] demonstrate understanding of stories … for example by … selecting and writing simple modelled statements to describe main characters and events. |
| [Students] identify key information about Country/Place, under the guidance of respected community members. | Students listen to and view resources in the language and demonstrate understanding of content by locating and recording key words and phrases. | Students listen to … and view a range of resources in the language, such as … stories, photos, images …, and demonstrate understanding of content by … locating, recording and interpreting key words and phrases, and locating key points of information. |
| [Students]translate and explain the meaning of symbols, words, simple phrases and gestures used in everyday contexts and situations. | With support, students apply their knowledge of grammar and vocabulary to translate expressions, sentences and short texts, noting culture-specific concepts and expressions that do not translate easily into English. | [Students]apply their knowledge of grammar and vocabulary to translate short texts, … explaining culture-specific concepts and expressions that do not translate easily into English. |
| [Students]recognise that many different languages are spoken at their school, in their local community, and in other parts of Australia. | Students know that the language is primarily oral and recognise the importance of story and story-telling in their local and other Aboriginal communities. | Students know that the language is primarily oral and explain the importance of story and story-telling in transmitting language and culture. |

Appendix 11: Learning activity 6 assessment grid

|  |  |  |
| --- | --- | --- |
| **By the end of Level 2  (achievement standard extracts)** | **Progressing to Level 6** | **By the end of Level 6 (achievement standard extracts)** |
| … students interact with the teaching team and respected community members … using familiar modelled language and gestures. | With support, students use familiar language and modelled sentence patterns to share information. | Students use familiar language and modelled sentence patterns to share information … |
| [Students] use appropriate protocols when interacting with respected community members and community speakers, such as appropriate forms of address, terms of respect and behaviour. | Students interact appropriately with respected community members and community speakers and with support, apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material. | [Students] interact appropriately with respected community members and community speakers and apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material such as … works of art … |
| [Students] interact in familiar classroom exchanges, using routine classroom language, movement, gesture and action, for example when … responding to simple questions, following instructions. | Students interact and collaborate in games and other activities, using routine or modelled language, including the use of hand signs as appropriate. | [Students] use the language to interact and collaborate in games and other activities, including the use of hand signs as appropriate. |
| Students use familiar words, patterns and support materials to create and present shared stories … | Students create their own works of art to tell a story, incorporating illustrations and visual props appropriate to Country/Place. | [Students] create their own … works of art to tell a story, incorporating illustrations and visual props, significant symbols and techniques appropriate to Country/Place. |

Appendix 12: Hot and cold game

**Learning intention:** To practise vocabulary for temperature, and to revise local language for known native animals, birds and simple objects, as well as seeking/finding expressions required for this game

**Playing area:** An area with safe, accessible hiding spots and space for the ‘seeker’ to move around

**Equipment:** Soft toys or images of native animals (for example wombat, possum, kangaroo, kookaburra, eagle, crow) and/or simple objects

**Gameplay and basic rules:**

* Play in groups of 6–8 outdoors, if possible.
* One player is designated a ‘hider’. Other players are designated the ‘seekers’.
* The seekers sit in a circle with their hands over their faces.
* The hider hides an object or image – for example, a small toy wombat or picture of a wombat about the size of a tennis ball – somewhere in the designated playing area.
* On a signal given by the hider, the seekers start looking for the object.
* The hider can give clues in the local language equivalent to hot or very hot (when seekers are close to the object or image) and cold (when they are far from the object or image). In Woiwurrung, for example, there are three options: hot*, wulun*; very hot, *wulun-djak*; and extremely hot, *wulun-djak wulun-djak*!
* When a seeker finds the object, they say the name of the object in language. Other class members can prompt the seeker with language if needed.
* Change over players and start again.

**Tip:** In many Aboriginal languages, repeating a word twice emphasises the meaning; for example, in Woiwurrung *wulun-djak wulun-djak*, is equivalent to scorching, burning, boiling, etc.

Appendix 13: Weather chart template and example

This weather chart can be put on the classroom wall. It can be simple – just showing the days of the week, with a language word and separate picture to show different weather. Students could be encouraged to update the weather symbol and language word every day between classes.

**Tip:** By now students understand Aboriginal seasons are different to European seasons. Time is also viewed differently, including days, months and years. It is unlikely that the days of the week will be recorded in local Aboriginal languages. Check with your Language Team prior if using the English names for the days of the week and weekend.

**Extension:**

Students who are confident with tenses can talk about the past (for example yesterday, on the weekend) or future (for example tomorrow, on Thursday).

Template

|  |  |  |
| --- | --- | --- |
| **Days of the week** | **Language word for weather** | **Weather symbol** |
| Monday |  |  |
| Tuesday |  |  |
| Wednesday |  |  |
| Thursday |  |  |
| Friday |  |  |
| Saturday and Sunday |  |  |

Sample chart for Woiwurrung: Winter-*warinj* weather

|  |  |  |
| --- | --- | --- |
| **Days of the week** | **Language word for weather** | **Weather symbol** |
| Monday | *ngawan* |  |
| Tuesday | *laak* |  |
| Wednesday | *banjmin ba murnmut* |  |
| Thursday | *murnmut* |  |
| Friday | *gabing* |  |
| Saturday and Sunday | *burrung ba bandhal* |  |

Appendix 14: Language diversity

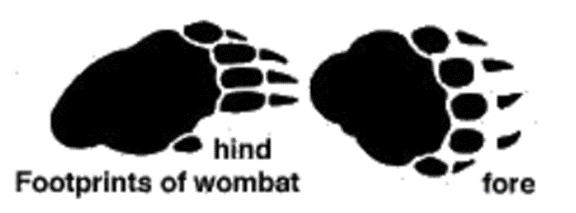
The linguist or local language custodian from your Language Team can assist with researching words from other Aboriginal languages or you may be able to contact the neighbouring language group (relevant to your location) to fill in a table to show the similarities and differences between Aboriginal languages from Victoria and other parts of Australia.

Example language diversity table

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | Local language  e.g. Woiwurrung | Neighbouring language  e.g. Taungurung | Other Victorian language  e.g. Wergaia | Non-Victorian language  e.g. Yolngu Matha |
| **shelter** | *wilam* | *yilam* | *larr* | *bunbu* |
| **wombat** | *warinj* | *wariin* | *mutya* | None traditionally  (no wombats in the Northern Territory) |
| **possum** | *walert* | *walert* | *wile* | *marrŋu*  [ŋ = ng] |
| **kangaroo** | *marram* | *marram* | *gurra* | *garrtjambal* |
| **fire** | *wiinj* | *wiinj* | *wanyap* | *gurtha* |
| **smoke** | *burt* | *burt* | *burriny* | *ŋawulul* |
| **ash** | *maniip* | *maniip* | *bun* (hot ashes) | *ḻirrwi* |
| **cold (adjective)** | *bandhal* | *bandhal* | *murtanggi* | *guyŋarr* |

Appendix 15: Wombat information

**Wombat *warinj –* tracks**



***Biik-dui* – above/on ground**

*Warinj biik-dui dhangu*   
(wombat above ground eats)



***Biik-ut* – below/in ground**

*Warinj biik-ut garnamba*   
(wombat below ground sleeps)

****

Footprints image source: Tasmanian Government, Department of Primary Industries, Parks, Water and Environment

Appendix 16: Wombat charades

**Learning intention:** To allow students to practise speaking short sentences in the local language, particularly for animal actions (for example, ‘wombat eats’, which is *warinj dhangu* in Woiwurrung)

**Playing area:** An area where students can sit in a circle, with room for one or two students to demonstrate actions to the whole class

**Equipment:** None

**Gameplay and basic rules:**

* Students sit in a circle.
* One at a time, students take turns acting out wombat actions such as the following (with example language in Woiwurrung):
* wombat digs, *warinj bundarroneit*
* wombat sleeps,*warinj garnamba*
* wombat eats, *warinj dhangu*
* Students take turns at guessing what the action is, using the local language.
* The student who guesses correctly is the next to perform a wombat action, or students can take turns around the circle with the teacher keeping a tally of students who provide the correct response.

**Tip:** Students who are less confident may prefer to demonstrate the action in pairs.

**Extension:**

Students can demonstrate actions of other animals that the class knows the language for.

Appendix 17: Woiwurrung whispers

**Learning intention:** To allow students to listen to and repeat rehearsed phrases and sentences in the local language

**Playing area:** An area where the students can sit in two circles

**Equipment:** None

**Gameplay and basic rules:**

* Students sit in two groups, in separate circles.
* Each group chooses a person to begin the whispering.
* Each circle chooses or is given a statement in language, for example, in Woiwurrung, wombat digs, *warinj* *bundarroneit*; wombat sleeps,*warinj garnamba*; wombat eats, *warinj dhangu.*
* Students whisper the statement in language around the circle, continuing until they get back to the first person.
* The winner is the group who successfully repeats the statement as it was first given to them.

**Tips:**

* Substitute the name of your local Aboriginal language to replace ‘Woiwurrung’ in the name of this game.
* The language in this game can be simplified or made more complex according to students’ level.

**Extension:**

If students are confident, local language from any related unit or topic could be added to use as revision.

Appendix 18: On-Country memory game

**Learning intentions:** To use rehearsed phrases and sentences in the local language creatively

To strengthen student recall of words and phrases in the local language by remembering a list of words in order

**Playing area:** An area where the students can sit in two circles

**Equipment:** None

**Gameplay and basic rules:**

* Players sit in a circle facing each other.
* One player starts the game by saying, 'On Country, I see …’ They add what they see on Country in local language (for example, a manna gum tree, in Woiwurrung*, binap*).
* The next person says, ‘On Country, I see …’, repeating what the person before them has just said (for example, ‘*binap*, a manna Gum tree’), and then adding another thing they ‘see’ (for example, *warinj*, a wombat).

**Tips:**

* This game could be called ‘Remember country’ (*biik mang-mang*).
* If the student cannot recall the words, the person next to them can provide support, for example by whispering a clue.
* One student can be in charge of keeping a class tally and high scorers can be recognised.

**Differentiation:**

* Students say the phrase ‘On Country, I see …’ in the local language (for example, *biik-dui nganga-njan* in Woiwurrung), before adding the language word for what they see.
* Prompt students who are less confident with the language for ‘On Country, I see …’
* Students who are more confident can add the season – for example, ‘On Country in winter, I see …’ – to revise the structure in Learning activity 1, Activity 2.