Text 1

Imagine a beginning, when man and woman first named the world. A "Songline" or "Dreaming Track" in the Australian outback can still be walked, perhaps by the Arrernte or Pintupi or other Aboriginal peoples, and for them, it is nothing less than creation, the world sung into existence by naming all plants and animals and the landscape itself. Reaching back at least 40,000 years, a singer can find his or her way along the ancient path of one of the "Ancestors" retracing a Lizard Dreaming, or a Kangaroo Dreaming, or a Rain-Maker Dreaming, refreshing existence and "singing up the land".

David Vann, www.theguardian.com, 2010

Text 2

How did they do it? Researcher Lynne Kelly was drawn to this question while investigating Aboriginal knowledge about animals for her PhD. It was evident to Kelly that Aboriginal people catalogued huge scores of information about animals – including species types, physical features, behaviour, links to food and plants – and she wondered how they do it. Aboriginal elders explained to her how they encode knowledge in song, dance, story and place. This led to a theory that may revolutionise archaeology. It has long been known that the human brain has evolved to associate memory with place, referred to as the method of loci. This means that we associate memory with a location. How often do memories come flooding back to us when we visit our childhood haunt? *Loci* (Latin for "place") can refer to landscape features, ceremonial sites, abstract designs – anything with distinct features where information can be linked to memory.

Duane Hamacher, 2016 © Australian Geographic

Text 3

"Say I'm a man from central Australia, my father teaches me stories about my country," Reid said.

"My sister's children, my nephews and nieces, are explicitly tasked with the kin-based responsibility for ensuring I know those stories properly. They take those responsibilities seriously. At any given point in time my father is telling the stories to me and his grandkids are checking. Three generations are hearing the story at once… that's a kind of scaffolding that can keep stories true.

"When you have three generations constantly in the know, and tasked with checking as a cultural responsibility, that creates the kind of mechanism that could explain why [Indigenous Australians] seem to have done something that hasn't been achieved elsewhere in the world: telling stories for 10,000 years."

Joshua Robertson, www.theguardian. com, 2015