

Scoring Sheet: Original Australian Test of Intelligence

1. Answer = Many

- One, two, three, many. The *kuuk thaayorre* system of counting goes only to three: *thana*, *kuthir*, *pinalam*, *mong*, *mong*, *mong*, etc. The word *mong* is best translated as many, since it can mean any number between 4 and 9 or 10, after which *yuur mong* (many figures) would be more appropriate.

2. Answer = Very many

- Those who say thirteen are right in European terms but irrelevant in Edward River terms. The speakers of *kuuk thaayorre* clearly recognise lunar menstruation and possess a notion of the lunar month as calculated as the time between one phase of the moon and the next appearance of that particular phase. However, apart from having no specific word to designate thirteen and thirteen only—*yurr mong* or “very many” is the right answer—the annual cycle is couched in terms of environmental rhythms rather than fixed, invariant divisions of time. A year, then, is the time between the onset of one wet season and that of the next—one, and wet seasons may be early or late, so who can be precise?

3. Answer = Tree

- This term stems from the *kuuk thaayorre* speakers’ early experience with tobacco, which was stick tobacco and hence is classified with trees.

4. Answer = Crocodiles, turtles, birds (brolga), and frill-necked lizards

- All classified as *minh*, which might broadly be translatable as animals. Snakes along with eels are classified as *yak*, broadly translated as snakelike creatures.

5. Answer = All

- All the items are classified with sugar as belonging to the class of objects known as *may*. Broadly translated, *may* means vegetable food. Even witchetty grubs that are found in the roots of trees fall under this rubric, as does honey, which is also associated with trees and hence fruit. The *kuuk thaayorre* language had no problem fitting flour into the *may* category, since it obviously resembled some of their own processed vegetable foods (e.g., yams like the *Dioscoria sativa elongata*). *May* can also mean sweet and hence sugar, which of course does not resemble anything in their traditional culinary scheme.

6. Answer = Eat

- Eat* is the right word, more or less. Where we make a distinction between eating and drinking, *kuuk thaayorre* does not, and its speakers use the same verb to describe both functions.

7. Answer = Harry

- The clues are easy for the *kuuk thaayorre*. An avoidance taboo operates between a mother’s brother and a sister’s son, with politeness requiring that a sister’s son should never directly face a mother’s brother nor talk to him directly in company. Sam and Ben are obviously brothers, because of their unrestrained interaction, while Harry, with his back turned to both his uncles, is clearly the respectful nephew.

8. Answer = Someone

- Among the *kuuk thaayorre*, God has been equated with a mythological character and is definitely nonmalevolent. Both fate and germs are concepts foreign to the *kuuk thaayorre* belief system. No one dies without reason, and suicide is unknown to them, so the right answer is simply *someone*, which is the case in this sorcery riddled society.

9. Answer = Small Female Wallaby

- The small female wallaby is the right answer. An emu may be consumed only by very old people. Kangaroos—especially large ones—may not be eaten by parents or their children. The children will get sick otherwise. Everyone knows that. . . don’t they?

10. Answer = Some cousins must be avoided like the plague. For example, a male must avoid his father’s sister’s daughter, or anyone associated with her. Such relations are called poison cousins in aboriginal English.