

Sample Formats

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Based on
“Australian Aboriginal Astronomy: Sun, Moon, and eclipses”
by Ray Norris.

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Sample 1: Track Changes (preferred format)

In most Aboriginal cultures, the Moon is male and the Sun is female. For example, the Yolngu people of Arnhem Land in the far north of Australia, tell how Walu, the Sun-woman, lights a small fire each morning, which we see as the dawn (Wells, 1964). She decorates herself with red ochre, some of which spills onto the clouds, creating the red sunrise. She then lights her torch, made from a stringy-bark tree, and travels across the sky from east to west carrying her blazing torch, creating daylight. As she descends at the end her of journey, again some of the red ochre dusts the clouds to give the red sunset. On reaching the western horizon, she puts out her torch, and starts the long journey underground back to the morning camp in the east. Thus the Yolngu people explained the daily motion of the Sun across the sky and back again under the ground.



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The Yolngu people call the Moon Ngalindi, and he too travels across the sky. Originally, he was a fat lazy man (corresponding to the full Moon) for which he was punished by his wives, who chopped bits off him with their axes, producing the waning Moon (Wells, 1964, Hulley, 1996). He managed to escape by climbing a tall tree to follow the Sun, but was mortally wounded, and died (the new Moon). After remaining dead for three days, he rose again, growing round and fat (the waxing Moon), until, after two weeks his wives attacked him again. The cycle continues to repeat every month. Until Ngalindi first died, everyone on Earth was immortal, but he cursed humans and animals so that only he could return to life. For everyone else, death would thereafter be final. ...

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Amongst thousands of beautiful rock engravings in Ku-ring-gai Chase National Park, just outside Sydney, are a number of crescent shapes, such as that shown on the right. Archaeologists (e.g. McCarthy, 1983) have traditionally referred to these shapes as boomerangs. However, a detailed study (Norris, 2008) has shown that these shapes are more likely to represent crescent moons than boomerangs. For example, boomerangs usually have two straight lengths rather than a single curved crescent, and rarely have pointed ends. Furthermore, it is unclear why a man and woman should reach up towards a boomerang in the sky. But if these shapes are moons, then why is the Moon shown with the two horns pointing down, since that configuration is seen only in the afternoon or morning when the Sun is already high in the sky, and the Moon barely visible.



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One answer is that it might depict an eclipse. In the figure on the right, the man stands in front of the woman, partly obscuring her. Such carefully-drawn obscurations are unusual in these rock carvings, and in this case may well represent the Moon-man obscuring the Sun-woman during a solar eclipse.

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Sample 2: Changes made in original document and explained in red

In most Aboriginal cultures, the Moon is male and the Sun is female. For example, the Yolngu people of [deleted second "of"]Arnhem Land in the far north of Australia, tell [deleted extra space]how Walu, the Sun-woman, lights a small fire each morning, which we see as the dawn (Wells, 1964). She decorates herself with red ochre, some of which spills onto the clouds, creating the red sunrise. She then lights her torch, made from a stringy-bark[inserted hyphen] tree, and travels across the sky from east to west carrying her blazing torch, creating daylight. As she descends at the end her of journey, again some of the red ochre dusts the clouds to give the red sunset. On reaching the western horizon, she puts out her torch, and starts the long journey underground back to the morning camp in the east. Thus the Yolngu people explained the daily motion of the Sun across the sky and back again under the ground.



The Yolngu people call the Moon Ngalindi [deleted extra space]and he too[inserted another "o"] travels across the sky. Originally, he was a fat lazy man (corresponding to the full Moon) for which he was punished by his wives[was misspelt "wives"], who chopped bits off him with their axes, producing [deleted extra space]the waning Moon (Wells, 1964, Hulley, 1996). He managed to escape by climbing a tall tree to follow the Sun, but was mortally wounded, and died (the new Moon). After remaining dead for three[was "3"] days, he rose again, growing round and fat (the waxing Moon), until, after two weeks his wives attacked him again. The cycle continues to repeat every month. Until Ngalindi first died, everyone on Earth was immortal, but he cursed humans and animals so that only he could return to life. For everyone else, death would thereafter[deleted space] be final. ...

The Yolngu people call the Moon Ngalindi [deleted extra space]and he too[inserted another "o"] travels across the sky. Originally, he was a fat lazy man (corresponding to the full Moon) for which he was punished by his wives[was misspelt "wives"], who chopped bits off him with their axes, producing [deleted extra space]the waning Moon (Wells, 1964, Hulley, 1996). He managed to escape by climbing a tall tree to follow the Sun, but was mortally wounded, and died (the new Moon). After remaining dead for three[was "3"] days, he rose again, growing round and fat (the waxing Moon), until, after two weeks his wives attacked him again. The cycle continues to repeat every month. Until Ngalindi first died, everyone on Earth was immortal, but he cursed humans and animals so that only he could return to life. For everyone else, death would thereafter[deleted space] be final. ...

Amongst thousands of beautiful rock engravings in Ku-ring-gai Chase National [was lower case "n"] Park[was lower case "p"], just outside Sydney, are a number of crescent shapes, such as that shown on the right[was "below"]. Archaeologists (e.g. McCarthy,[inserted comma] 1983) have [deleted extra space]traditionally referred to these shapes as boomerangs. However, a detailed study (Norris, 2008) has shown that these shapes are more likely to represent crescent moons than[was "that"] boomerangs. For example, boomerangs usually have two straight lengths rather than a single curved crescent, and rarely have pointed ends. Furthermore, it is unclear why a man and woman should reach up towards a boomerang in the sky. But if these shapes are moons, then why is the Moon[was lower case "m"] shown with the two horns pointing down, since that configuration is seen only in the afternoon or morning when the Sun is already high in the sky, and the Moon[was lower case "m"] barely visible. One answer is that it might depict an eclipse. In the figure on the right, the man stands in front of the woman, partly obscuring her. Such carefully-drawn obscurations are unusual in these rock carvings, and in this case may well represent the Moon-man obscuring the Sun-woman during a solar eclipse.



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Sample 3: Location of recommended changes noted in original document and explained in separate document

In most Aboriginal cultures, the Moon is male and the Sun is female. For example, the Yolngu people of of[1] Arnhem Land in the far north of Australia, tell [2]how Walu, the Sun-woman, lights a small fire each morning, which we see as the dawn (Wells, 1964). She decorates herself with red ochre, some of which spills onto the clouds, creating the red sunrise. She then lights her torch, made from a stringybark[3] tree, and travels across the sky from east to west carrying her blazing torch, creating daylight. As she descends at the end her of journey, again some of the red ochre dusts the clouds to give the red sunset. On reaching the western horizon, she puts out her torch, and starts the long journey underground back to the morning camp in the east. Thus the Yolngu people explained the daily motion of the Sun across the sky and back again under the ground.



The Yolngu people call the Moon Ngalindi[4] and he to[5] travels across the sky. Originally, he was a fat lazy man (corresponding to the full Moon) for which he was punished by his wives[6], who chopped bits off him with their axes, producing[7] the waning Moon (Wells, 1964, Hulley, 1996). He managed to escape by climbing a tall tree to follow the Sun, but was mortally wounded, and died (the new Moon). After remaining dead for 3[8] days, he rose again, growing round and fat (the waxing Moon), until, after two weeks his wives attacked him again. The cycle continues to repeat every month. Until Ngalindi first died, everyone on Earth was immortal, but he cursed humans and animals so that only he could return to life. For

everyone else, death would there[9] after be final. ...

Amongst thousands of beautiful rock engravings in Ku-ring-gai Chase [10]national [11]park, just outside Sydney, are a number of crescent shapes, such as that shown below[12]. Archaeologists (e.g. McCarthy[13] 1983) have[14] traditionally referred to these shapes as boomerangs. However, a detailed study (Norris, 2008) has shown that these shapes are more likely to represent crescent moons than[15] boomerangs. For example, boomerangs usually have two straight lengths rather than a single curved crescent, and rarely have pointed ends. Furthermore, it is unclear why a man and woman should reach up towards a boomerang in the sky. But if these shapes are moons, then why is the [16]moon shown towards with the two horns pointing down, since that configuration is seen only in the afternoon or morning when the Sun is already high in the sky, and the [17]moon barely visible.

One answer is that it might depict an eclipse. In the figure on the right, the man stands in front of the woman, partly obscuring her. Such carefully-drawn obscurations are unusual in these rock carvings, and in this case may well represent the Moon-man obscuring the Sun-woman during a solar eclipse.



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Recommended changes for “Australian Aboriginal Astronomy: Sun, Moon, and eclipses”

- [1] Delete second "of"
- [2] Delete extra space
- [3] Insert hyphen (stringy-bark)
- [4] Delete extra space
- [5] Insert another "o" (too)
- [6] Should be "wives"
- [7] Delete extra space
- [8] Spell the word (three)
- [9] Delete space to make one word (thereafter)
- [10] Should be upper case "N"
- [11] Should be upper case "P"
- [12] It is not below. It is "on the right".
- [13] Insert comma
- [14] Delete extra space
- [15] Should be "than"
- [16] Should be upper case "M"
- [17] Should be upper case "M"

NB: In longer documents, chapters, sections or web pages would be treated individually. For example, three chapters would receive three separate recommended changes documents each starting the numbering from 1.