

Songlines & Sightlines

Leanne Mulgo Watson, Peter Rush,
Erin Wilkins and Bundeluk Watson

Curated by Tian Zhang
and A'isiyah Prahastono



Warami. Hello.

**Budyari Naadyuwunya Dharug nurawa!
Good to see you on Dharug Country!**

On the walls are images, stories and histories relating to Blacktown.
They have been created by the artists for you to colour in and contribute.

COLOUR IN the images

DRAW OR WRITE your own images, stories and connections

↩ **What are songlines?**

Songlines are the Dreaming pathways that the ancestral beings travelled along to create country while singing the land to life. Songlines are the oral maps connecting all countries and people together while guiding them across the lands as they travel; Dharug people sing stories of the landscape teaching them the locations, migration and significance of each place.

↩ **About the images**

Reception and entry: Before the Dreaming

On the front desk are **yanada and gimawali (the moon and stars)**, which symbolise the darkness before the Dreaming. Opposite the Gallery 1 entrance is the **maryung (emu) in the sky**, the emu that appears in the dark areas of what is otherwise known as the Milky Way.

Gallery 1: Creation Story & Blacktown Past, Present, Future

The creation story starts with **barabiyanga (the first sunrise)**. The **narran (lyrebird)** appears first because it has all the sounds of the other birds and animals. In the sky are two **brown birds**, who were created before the other birds got their colours.

In the **Gurungatty (creation eel)** story, the **marriyagang (tiger quoll)** and **guwali (cormorant)** chase Gurungatty across the country, which created the landforms. Gurungatty is still in his resting place in the rivers.

The **burumurring (eagle)** was sent down into the landscape to create the land animals. There is always a **wangan (crow)** behind the eagle – watch out for them next time in the sky! The **wali (possum)** and the **wirimba (bat)** are the Dharug totems for women and men respectively.

There is a woman in a **gunya (traditional home)**, showing the start of people. Notice the **maryung (emu) footprints** begin here, representing the people songline. In Dharug culture, there is no distinction between animals, humans, plants, land or water — we are all connected. The footprints and animals continue clockwise to show the direction of the songline.

Meeting places are shown as concentric circles surrounded by U shapes, which represent people sitting, with various tools beside them. There are meeting places drawn throughout the exhibition with some left empty for you to complete with your own U symbols and tools.

The **fence** symbolises the start of colonisation. The large building and map show the **Blacktown Native Institution**. This is where children were held when they were forcibly removed from their families by the government. These policies and practices became the start of what we now know as the Stolen Generations. Notice the **women mourning** in the **bullrushes** for their children. **St Bartholomew's Church** is where **Bolongaia** is buried. Also known as **Maria Lock**, she was the daughter of Yarramundi and a significant Dharug woman in the history of this area.

The concentric circles joined by lines signifies a body of water. This one represents **Prospect Reservoir**. The **garraway (white cockatoo) feathers** with the meeting place symbol represents weddings. This is shown next to a wedding scene at **Nurragingy Reserve**. Near the scenes of the **suburbs** and **Flushcombe Rd**, there is a meeting place symbol with lots of people gathered, representing all the many people who now call Blacktown home. Underneath the image of a fruit shop in **Rooty Hill**, there are **coolamon** filled with native foods.

The **scar tree** shows the completion of the cycle, with the emu footprints going up into the sky. At the completion of life, we enter the stars and await to come back to the earth.

Gallery 2: Healing space

The water wall shows animals that live in or near the water, as well as **narrami (fishing net)**, **murrira (fishing line)**, **gamay (spear)** and **nawi (canoe)**.

The healing wall shows the **senior Elders** who frequent Blacktown Arts — Uncle John, Uncle Greg, Uncle Wes, Aunty Edna, Uncle Allan and Aunty Julie. Surrounding the Elders is the **warada (waratah)**, which symbolises healing, love and beauty. The **flannel flower** represents emotional, mental and physical healing. Nearby a **dyurali (brolga)** is dancing, showing love and respect.

The medicines wall shows different medicines that are important for Dharug people: **guman (casuarina)**, **wadungal (wattle)**, **yarra dyirang (gum leaf)**, **gum nuts, Indigofera, waraburra (Hardenbergia)**, **flannel, flax lily, wigay (berries)** and **gadyal (smoke)**.

↩ Dharug language word list

<i>minak</i>	darkness	<i>mulgo</i>	black swan
<i>barabiyanga</i>	morning before sunrise	<i>guraway</i>	white cockatoo
<i>yanada</i>	moon	<i>wirriga</i>	goanna
<i>gimbawali</i>	stars	<i>garranga bumarri</i>	pelican
<i>warrawal</i>	milky way	<i>gugurruk</i>	blue-faced honeyeater
<i>guwing</i>	sun	<i>dyurali</i>	brolga
<i>Dharug nurawa</i>	Dharug Country	<i>wadanggari</i>	banksia
<i>narran</i>	lyrebird	<i>guman</i>	casuarina
<i>Gurangatty</i>	creation eel	<i>wadungal</i>	wattle
<i>maryung</i>	emu	<i>yarra</i>	Eucayptus
<i>mariyagang</i>	tiger quoll	<i>yarra dyirang</i>	gum leaf
<i>guwali</i>	cormorant	<i>waraburra</i>	Hardenbergia
<i>burumurring</i>	eagle	<i>wigay</i>	berries
<i>wangan</i>	crow	<i>warada</i>	waratah
<i>gudugulung</i>	turtle	<i>bamuru / durawuyi</i>	grass
<i>magura</i>	fish	<i>duruwan</i>	fruit
<i>burra</i>	eel	<i>gadyal</i>	smoke
<i>wali</i>	possum	<i>gunya</i>	traditional home
<i>wirimba</i>	bat	<i>nawi</i>	canoe
<i>dingu</i>	dingo	<i>dyuguma</i>	net bag
<i>guganagina</i>	kookaburra	<i>narrami</i>	net
<i>buru</i>	kangaroo	<i>murrira</i>	fishing line
<i>yurungay</i>	duck	<i>gamay</i>	spear
<i>gulamany</i>	koala		

We acknowledge the Dharug people, the Traditional Custodians of this Land. We pay our respects to Dharug Elders past and present, and thank them for their Custodianship. Thank you to Dharug Knowledge Holders Leanne Mulgo Watson and Erin Wilkins for providing cultural knowledge and language for this project. This always was and always will be Dharug nurawa.