



# NANGAMI 'DREAMING' COLOURING BOOK

PARRAMATTA



# OVERVIEW

The City of Parramatta is proud to produce this colouring book as part of its WARAMI program to share stories of history and culture through a collection of stencils illustrated by New South Wales First Nations artists Dennis Golding, Leeanne Hunter and Mikaela Cameron.

The stories behind these illustrations come from different locations around NSW including the lands of the local Darug, Gadigal, Gamillaraay and Wiradjuri peoples.

We invite you to learn about our ancient stories and celebrate Aboriginal art, culture and history through this colouring book.

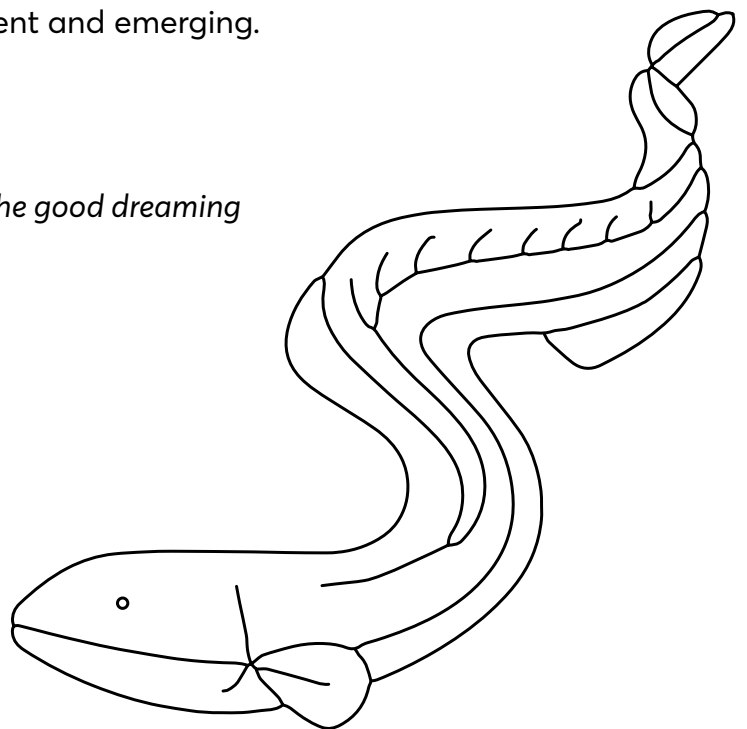
# WELCOME TO COUNTRY

Warami wellamabami to Burramatta the place  
where the eels lie down to breed.

We acknowledge the Burramattagal people of the Dharug Nation as  
the Traditional Custodians of the land upon which Burramatta rests.  
We acknowledge the Elders, both past, present and emerging.

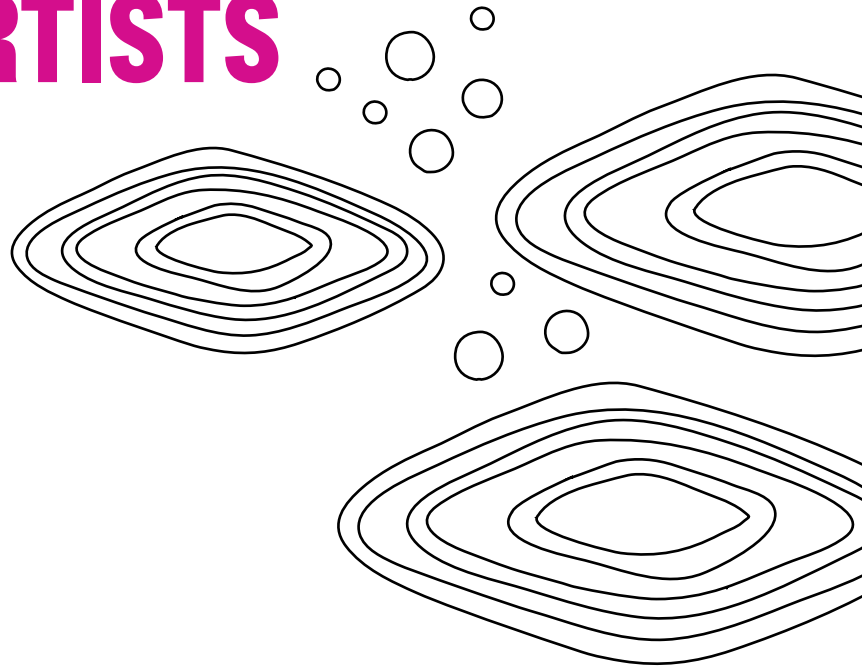
Nanga My Nini Naga Mi Boodjuri Eora  
Didga-ree-Gor Yaa-noo Mitti –Gar  
Nanga My – Nini Naga-Mi Bood-Juri Eora

*Translation: Calling in the good spirit calling in the good dreaming  
good people thank you see you again friend*



Cover illustration by Leeanne Hunter

# MEET OUR ARTISTS



## DENNIS GOLDING

Born in Sydney, Dennis Golding is an author and illustrator, and a descendant of the Kamilaroi/Gamillaraay people from North West of New South Wales. Dennis spent most of his childhood living in Redfern and now resides in the South-East of Sydney in Malabar.

Dennis' creative practice aims to empower the representations of contemporary Aboriginal cultural identity in which he acknowledges lived experiences, stories and knowledge that are embedded within the traditional custodianship of his Country and familial history.

## MIKAELA CAMERON

M. J. Badagarang (Mikaela J. Cameron) is a proud Aboriginal woman from the Dharug Nation in Sydney, Australia. She is passionate about Closing the Gap between Aboriginal and non-Aboriginal peoples through the use of arts, dance, cultural practices, and connections to Country.

## LEEANNE HUNTER

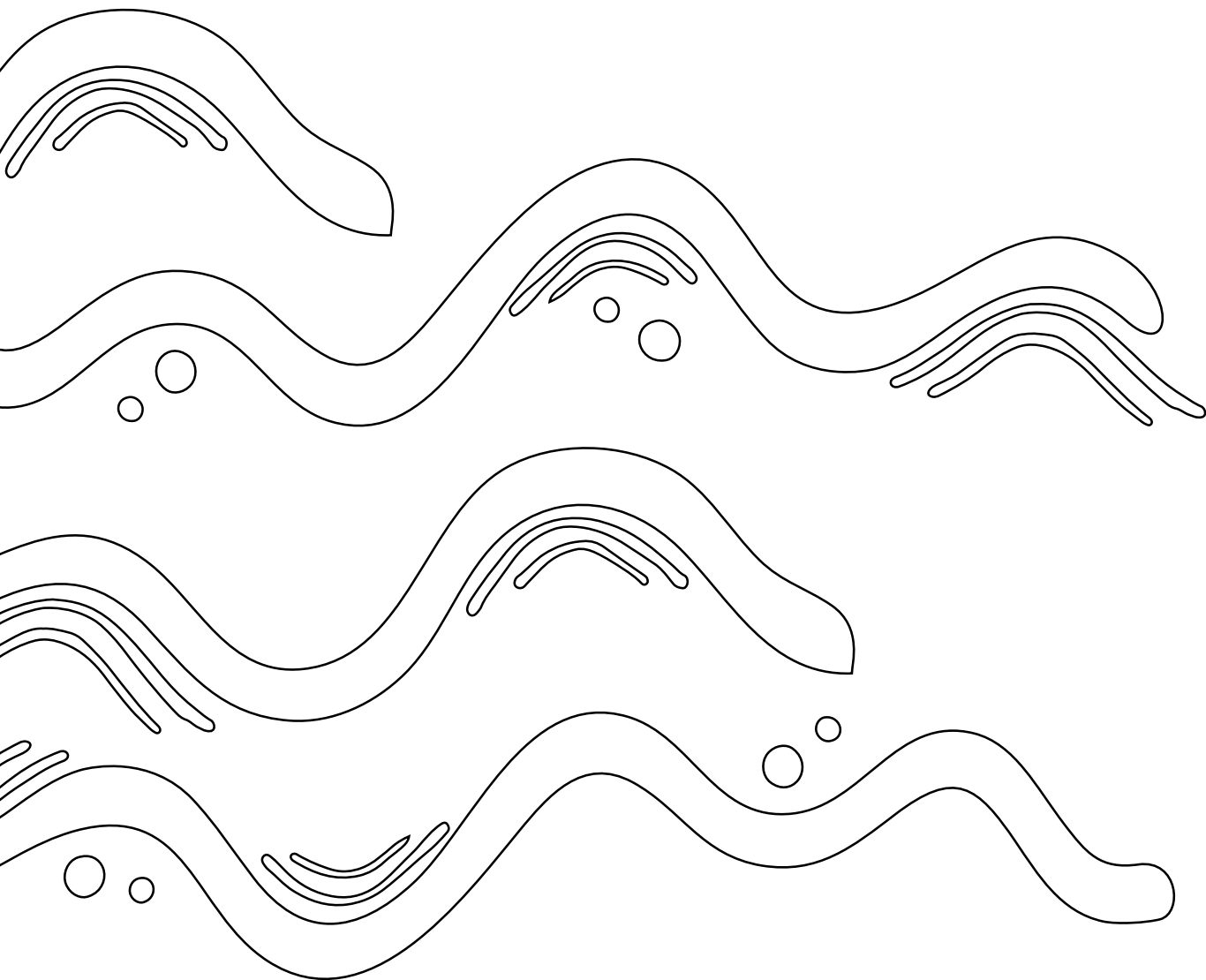
Leeanne Hunter is from the Wiradjuri and Murray Clan, and has been painting contemporary Aboriginal art for more than 25 years. Leeanne was raised in the Central West region of New South Wales, with her mother's family being from the Erambie Mission in Cowra.

A grandmother and mother of four, Leeanne currently resides in the far South Coast of New South Wales where she keeps busy with a tribe of grandkids and enjoys her continued connection to culture by painting. She uses her art practice to teach and share Aboriginal cultural elements with others.

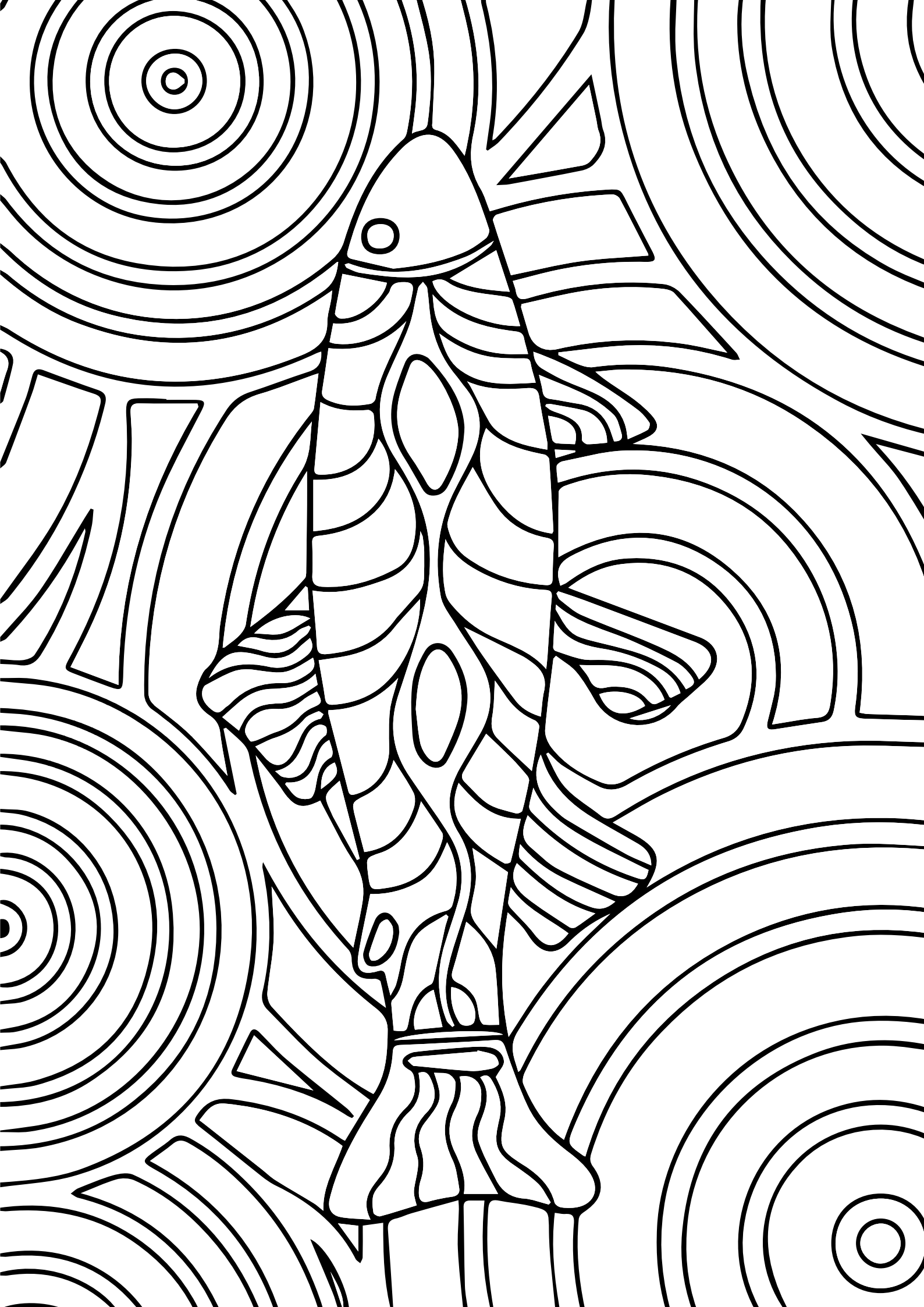
# MAUGRO – GADIGAL

## *Growing Strong*

Although there are different language names for fish in the Sydney region, the local people of Gadigal used a general name titled Maugro. The artwork shows maugro growing stronger as it fights the currents around the coastal areas. Through these experiences, maugro learns the skills of survival and continues to fight through currents of water to become stronger.



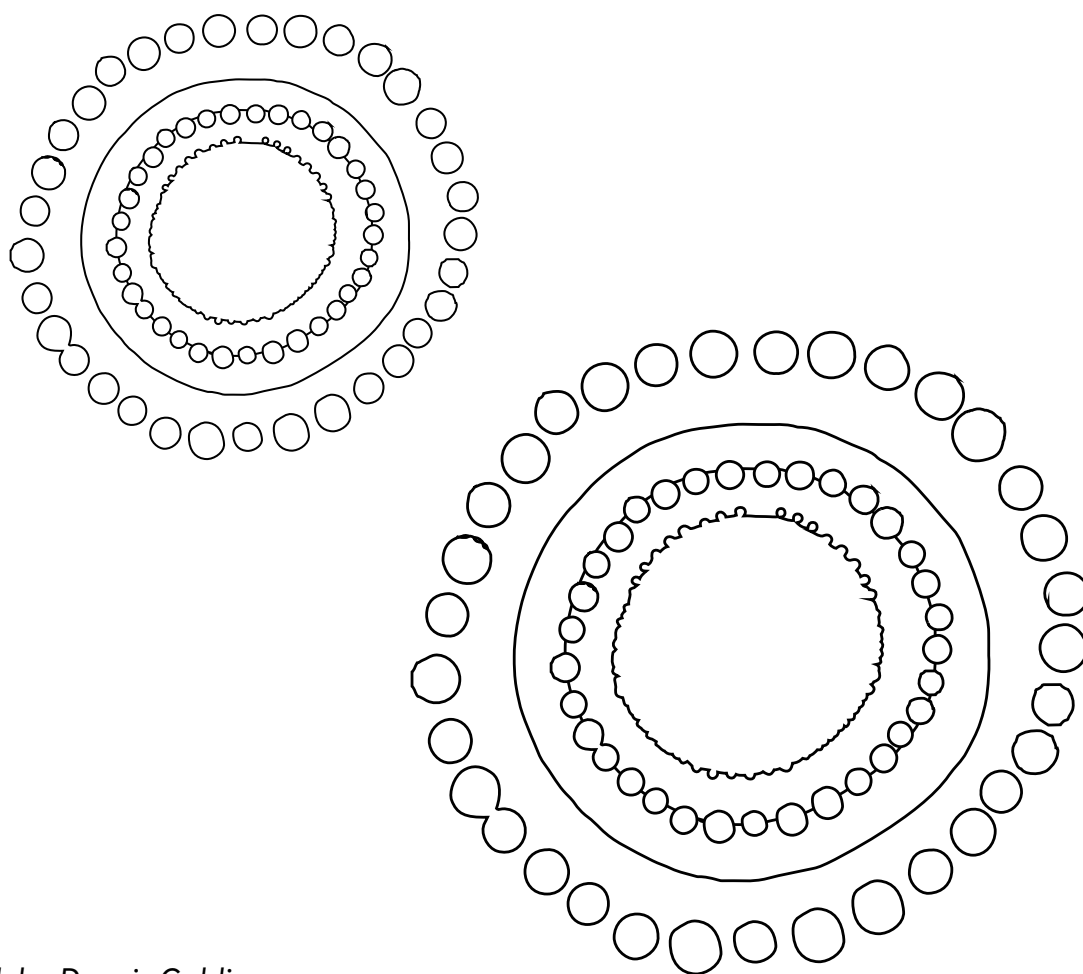
Artwork by Dennis Golding.



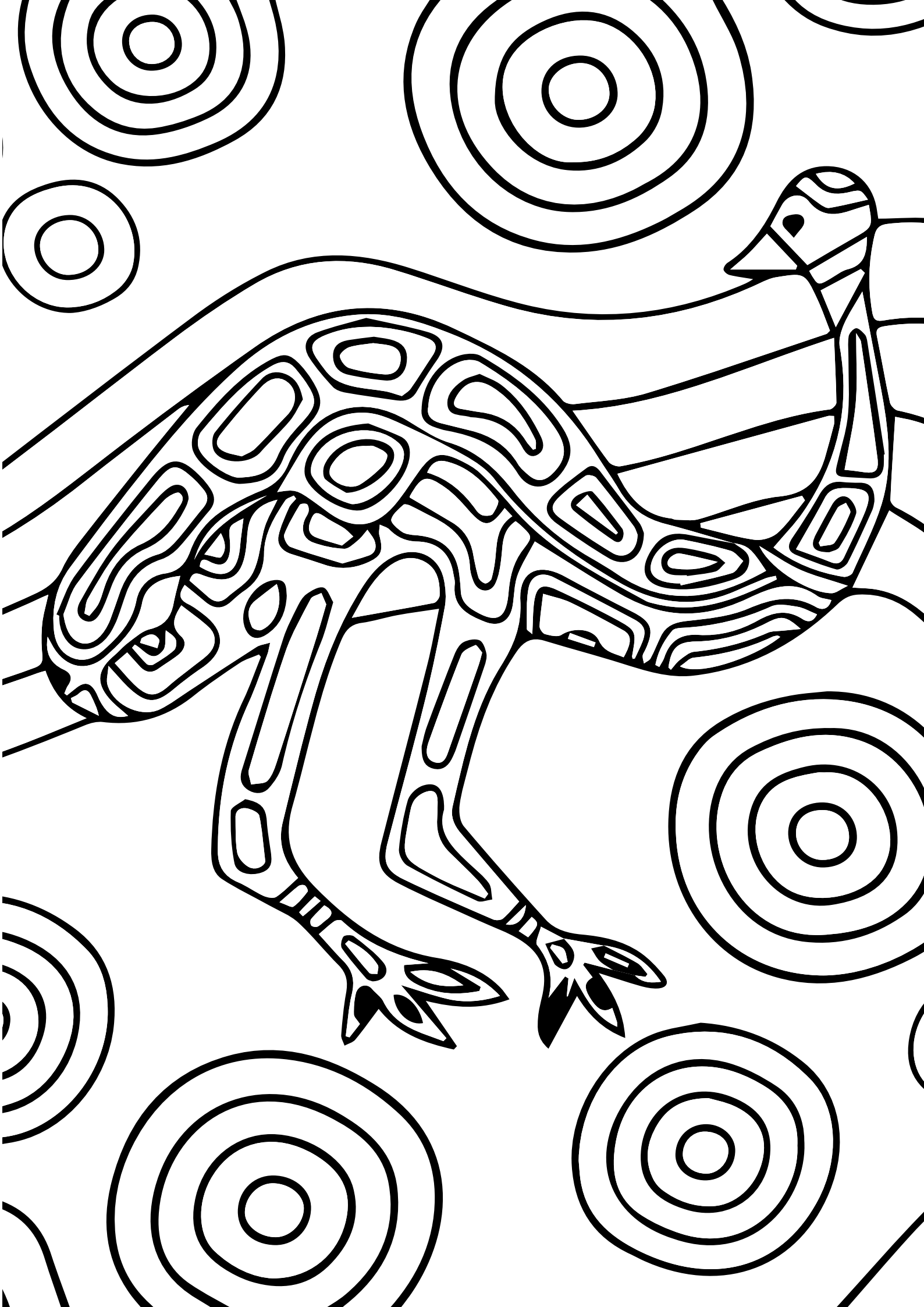
# THINAWAN - GAMILARAAY

## *Moving Forward*

Thinawan is a language name from Gamilaraay (North West NSW) and means Emu. The thinawan featured in this artwork tells a story about resilience and moving forward. Growing up in a community, the thinawan is ready to take on its own journey travelling across lands to become a stronger and wiser animal. With its long legs, the thinawan can run fast and move quick on its feet to learn skills of survival and resilience.



Artwork by Dennis Golding.



# GUNGGUNG TIDDALIK

Thousands of years ago there lived a giant frog whose name was Tiddalik. One year, when the season drought came to the Country and all the animals would normally salvage the water, Tiddalik decided to take it all for himself. He drank the rivers, the billabongs, the steaks and lakes. He drank until there was not a drop of water to be seen. With a giant belly full of water, Tiddalik went into a long, deep sleep. As he slept, the other animals noticed the water was missing, and all the plants began to die and wither beneath the heat of the sun.

The animals all decided to wake up Tiddalik and make him laugh. This would surely return the water back to Country! So as they gathered around the giant sleeping frog they woke Tiddalik and began their best to make him laugh up the water. Badagarang (the kangaroo) was a funny dancer. She hopped here and there, sometimes even tripping over her enormous tail. Garraway (the white cockatoo) sang hilarious songs while Birabayin (the emu) grunted the beat. The two made the perfect duo and were sure to spike laughter. Burrumin (the possum) was the best joke teller in the Country and Wirriga (the goanna) was the best mime. Animal after animal, day after day, they gathered around Tiddalik and did their best to make him laugh with little success.

During the commotion, Wumbat (wombat) who was sleeping below woke with a shock. He grew angry that he'd been woken with singing, stomping and horrid voices from above. He stalked up into the daylight of his burrow, ready to unleash his grumpy temper at the animals who gathered above. But as he came out of his burrow, Wumbat tripped over a stick and was sent tumbling down the hill. He couldn't stop on the account of his round body which kept rolling until it was out of sight. Tiddalik had watched poor Wumbat stumble and a small giggle grew in the back of his throat. His shoulders jumped up and down, his wide froggy lips drew into a smile and he laughed!

All the water had finally returned to the land and the spirits turned Tiddalik into stone as a warning to others to never be greedy or make fun of others.



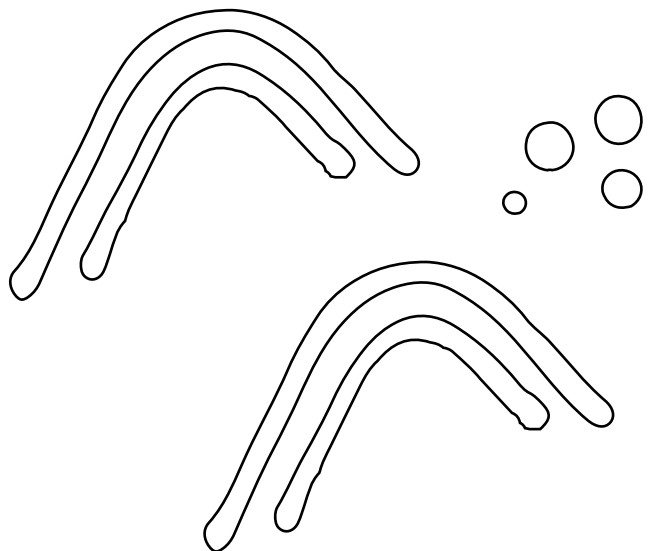
# DYIRABUN MAUGERRY

## *Hawkesbury River Fishing*

For over 120,000 years my old people have fished along Dyirabun (Hawkesbury River). Wurridjal (the mullet) and Marrinagul (the flathead) were found in these river systems and were especially tasteful. My ancestors would gather in sacred spots where they knew fish to gather, and use fishing nets, baskets and long spears to fish. It was a special time for the wider community, where women, men and children would all play their part in coming together to feast on the seafood collected.

Using maddens, totems and seasonal systems, nothing was ever overfished to the point of extinction. We respected the land and gave back wherever we could in thanks. We worked together: the fish, the people and the land, in the reoccurring cycle of life. Animals were found to come to the Dyirabun to cool off or drink in the fresh parts.

Traditionally, the eucalyptus leaves by the banks would fall into the untouched water and create colourful and luminous colours through the natural oils of the leaves. Now we find the waters of Dyirabun filled with rubbish and pollution. It's always important to remember stories of our people who once protected the land and gave thanks for its offerings. We must not forget to look after the land, including its surrounding waters. It's never too late to make a change.



Artwork by M. J. Badagarang.

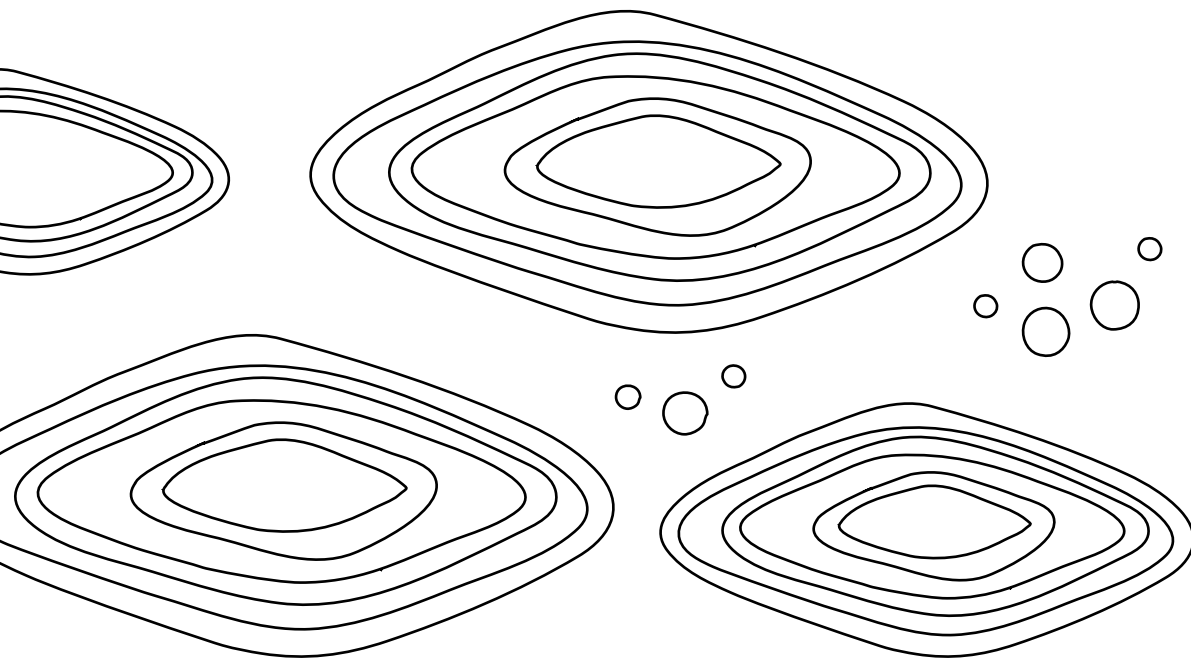


# DINAWAN, WAMBUWUNNY, WANDAYALI AND GIRAWU

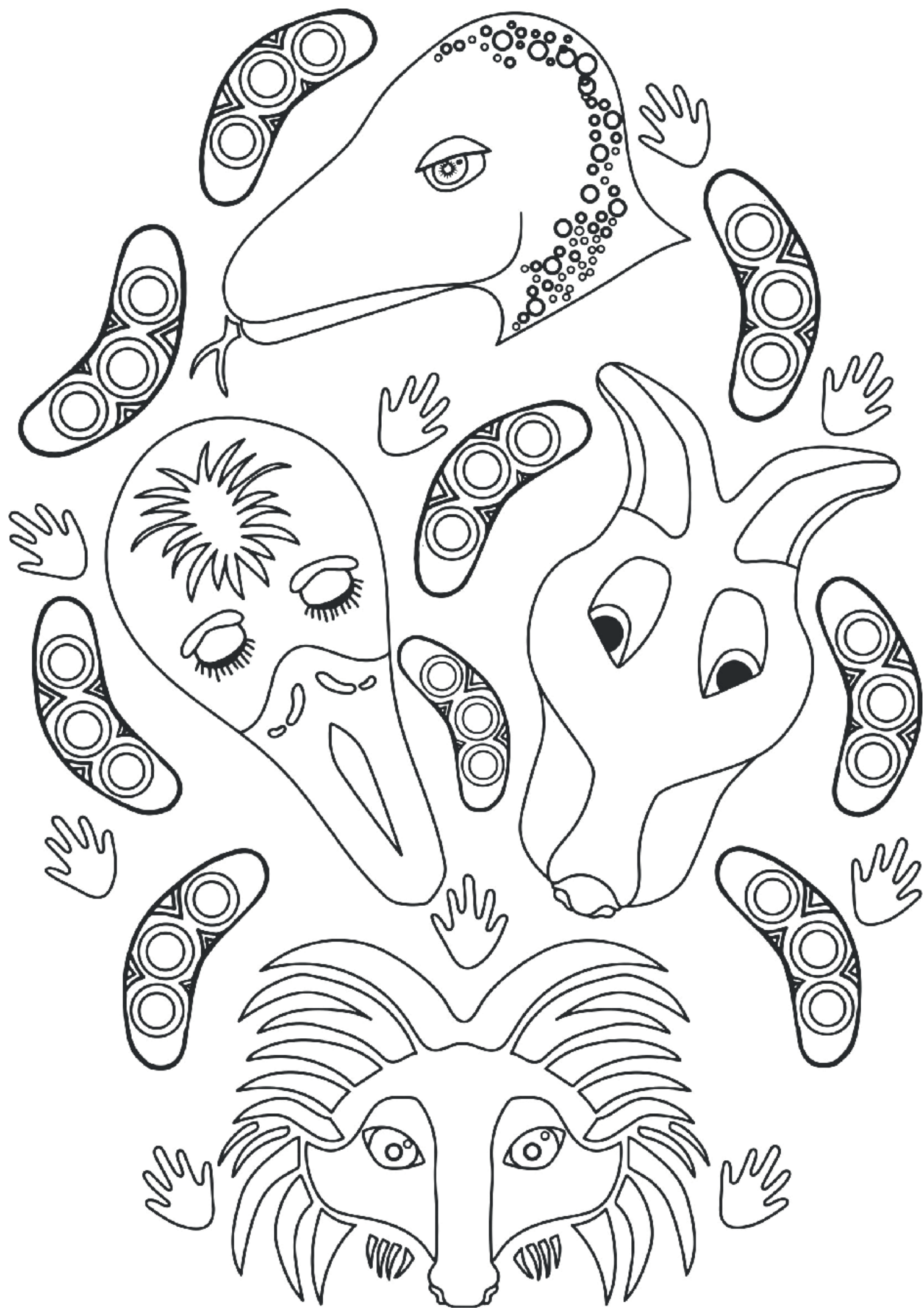
## *Our Wiradjuri Totems*

Wiradjuri spiritual beliefs are organised around sacred sites connected to totem heroes known as 'jin'. There are at least 18 known Wiradjuri jin, however, it is likely that there were many more.

Each totem is connected to an animal or plant and each person inherits their jin from their mother, and is responsible for caring for the sacred sites associated with that jin.



Artwork by Leeanne Hunter.



# GARRAWAY

## *Yellow Crested Cockatoo*

We must all work together to take care of our Country. First Nations people have a strong connection to land. We want you to learn and understand the importance of our totems and how you can connect.

### **What is a totem?**

It is an animal or plant given to you at birth that your family has a special connection to.

### **What does having a totem mean?**

It means that you become responsible for looking after that animal or plant and the places in which it lives.

### **How do you look after your totem?**

You are not allowed to kill or hurt your totem, unless it is a matter of survival.

### **How do you look after the totem habitat?**

Make sure the animals and plants have somewhere to grow, hunt, rest and live.

## **BE A PART OF OUR CULTURE! WHICH TOTEM ARE YOU?**

### **Buru / Kangaroo**

I am strong and powerful. I am a family protector and a good warrior.

### **Mariong / Emu**

I am diligent and hardworking.  
I am a powerful teacher and guide.

### **Garraway / Cockatoo**

I am a messenger. I like to communicate, understand and laugh with others.

### **Wirriga / Goanna**

I am strong and fast. I am a survivor and able to defend myself and protect others.  
I have a strong connection to earth.

### **Barrugin / Echidna**

I am fearless, careful and persistent.  
I am caring and friendly.

### **Wilbung / Magpie**

I am curious, confident, intelligent and protective.





## **WARAMI**

### ***Good to see...***

WARAMI is a festival commemorating First Nations culture in Parramatta.

For over 60,000 years the Burramattagal people have called Parramatta home. WARAMI recognises and celebrates their continued connection to the land and community.

Parramatta always was and always will be a gathering place.

Celebrate First Nations culture with WARAMI. Immerse yourself in Indigenous art, music, culture, storytelling and dance with our WARAMI offerings.

Find out more: [atparramatta.com/warami](http://atparramatta.com/warami)