

## William Clarke College

# Connecting and designing with Dharug nura

My Mother Aunty Edna Watson has been welcoming people to our country for many years in our language her knowledge has been passed down to many generations to continue an unbroken culture.

### Aunty Edna's welcome:

Tiati murra Daruga pemel koi

Murra ya pemel ngalaringi

Bubbuna ban nye yenma wurru

Nang nye dice gai dyi ya nangami

Dyarralang Daruga ngalaringi

Nangami gai guy a willy angara gu

Nu-gal da la-loey gnia tarami gu

Nu-gal tiati ngalaringi ya Daruga

Yura mittigar gurrung burruck

gneene da Daruga pemel didgereee gore

### Introduction:

I am from the Buruburongal and Warmuli family groups and I have connections to the west over gulamada. My name Mulgo was given to me by my Mother and Brother when I was young , I am the Black swan, my family is the Kutukukulung (long neck turtle) my mob's totem is Buramin (possum) we are from the Buru (Kangaroo) lore.

I pay my respects to our elders past, present and emerging we are here because of their strength and survival, because of them we can.

Please walk softly on Dharug nura our dreamtime is forever.

Bayangun budyari ganuningang yura guragal yagu

Yana muday Dharug nurawa diyi nangamili

## Dharug Nura

Dharug nura is from the Gulamada (Blue Mountains) in the west to the garrigarrang (sea) in the east, from the Dyarubbin (Hawkesbury) in the north to past Gabrigal (Picton) in the south.



Our people are one with the sky, water and land, everything is connected, we are all part of our nura.

Dharug nura needs to heal with our language heard, and our stories spoken across our nura, our stories have been silenced on nura, only spoken in secret places, it is time to start speaking the beautiful language of nura and our true histories to begin the healing.

## Designing with Dharug nura:

- Always acknowledge the country that you are on.
- Connect to the Dharug people and nura.
- Connect to the water, see the shape of the waterways where the water moves through country, find the creations stories the Gurangady is the Dharug creator of the waterways and the landforms. The Gurangady story is a story that connects us through many mobs across nura.
- Connect to the sky, bring the sky into structures, the sky shining through designs adds a whole level of connection to our designs.
- Listen to country, the sounds and smells of nura are great for our senses and also a connection to nura, a sound or smell can transport us to another place and feeling much like our song lines.
- Country centred approach, always think of nura as the most important part of our story, she is. She holds the colours of the place, she has lived, adapted and given for thousands of years. She holds more knowledge than any of us.
- Respect our grandmother and grandfather trees, they are our elders, they give us breath, shade and are beautiful beings.
- Use recycled materials where possible.
- Design with our totems in mind, the reason we have totems is to learn and care for them in a place that belongs to them, they are our teachers.
- Our elements are part of our story, we were given our elements in the dreamtime they are a significant part of our story.
- The creeks in this area are very significant to the Dharug yura.
- The Dharug people have an ancient history, we have been here for thousands of years the connection we have is continuous.
- We sit in circles because we are all equal.
- It is important to feel the country under your feet to connect, our connection and rhythms with our country keeps us balanced.
- Our country has a terrible history we should acknowledge the trauma of our past and our elders, we survived because of their strength.



## The Kellyville Story

Kellyville is situated on Bidyigal mudyin (family) nura (land). The Bidyigal people are the people of the white clay (ochre) that is found in the sandstone country, the Bidyigal people are said to connect to many mobs down the east coast.

This is an area of hilly landforms that is the start of sandstone country in the north, the creation for the waterways in this nura is the Gurangady a large bara (eel) like being, he was chased through nura by a bulungga (tiger quoll) and guwali (cormorant) and formed the waterways and land forms along the way, he has shimmering skin that is gold and his eyes look like stars, he rests in the deepest parts of the water.

Gurangady print below;



The hills are a place where we could seek shelter and head into sandstone nura when our country told us to go to other areas for resources. The clear waters running through country were home to many of our mudyin who all had a story to teach us how they lived and how to care for them. This was a place of plenty for thousands of years the meeting places are ancient and very deep in this landform.

My focus for William Clarke is:

- White clay (ochre)
- Ancient meeting places.
- An abundance of resources and medicines.
- Shelter along the deep waterways to the north.
- Marella mission.
- Many people from other mobs were brought here and disconnected from their families.
- White Cockatoo's
- William Clarke's previously designed Dharug art.

- Foods and medicine plants.

**Girrawi Childrens story.**

Once upon a time the cockatoos were all white.

The other birds teased the cockatoo for he had no colours. One day he found three coloured feathers. He picked them up and put them in his tail.

When he went walking the other birds noticed that they were their feathers. They started to pluck out the cockatoo's feathers.

The cockatoo flew and flew and hit the sun. The sun was so hot that it made his crest yellow and he came shooting back to earth. That's why cockatoos have yellow crests.

If you look in the trees and see a cockatoo you'll notice that its crest is yellow.

The End.

Jasmines translation.

Girrawi dabuwa gurugal.

Cockatoo white long ago.

Binyang marri wiri girrawigu.

Many birds bad to cockatoo

Girrawiin dabuwabirang.

Because cockatoo is associated with white.

Girrawi wagul Gamarruwa naala bulawagul ngunyul.

Cockatoo one day find three feathers.

Binyang naala girrawibuni ngunyulbuni.





Birds see that they are not cockatoo's feathers.

Binyang girrawi badyadyi

The birds hurt cockatoo.

Girrawi Wumarra guwingra

Cockatoo flys to the sun.

Guwing yuruga.

The sun is hot.

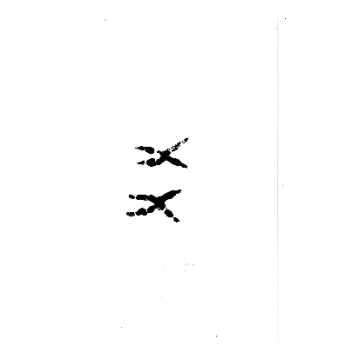
Girrawi ngunyul yarragul Guwingin.

Cockatoo feathers are yellow because of the sun.

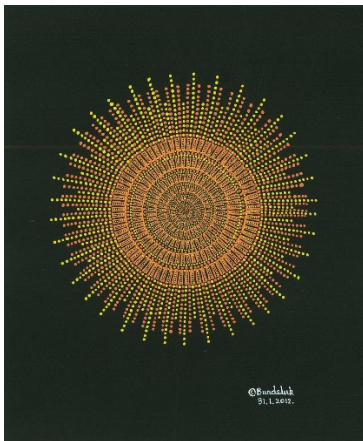
William Clarke Story:



White Cockatoo images:



Sun:

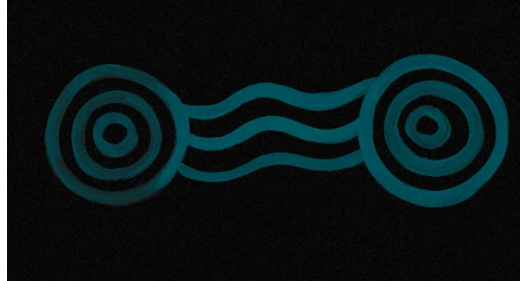


Meeting places:





Badu:



Feathers:



## Conclusion

The story and images have been added to this document to give an idea as a base from where we could start the design process, if we can take parts of each image and build our story for this place we could include parts of the design in buildings, roofs, floors and structures. We can add design to shelters and the sun will create the story on the ground and bring the sky into our spaces keeping our connections open.



Language is also a wonderful addition to art see below, this art was created as a collaborative artwork with digital art.

