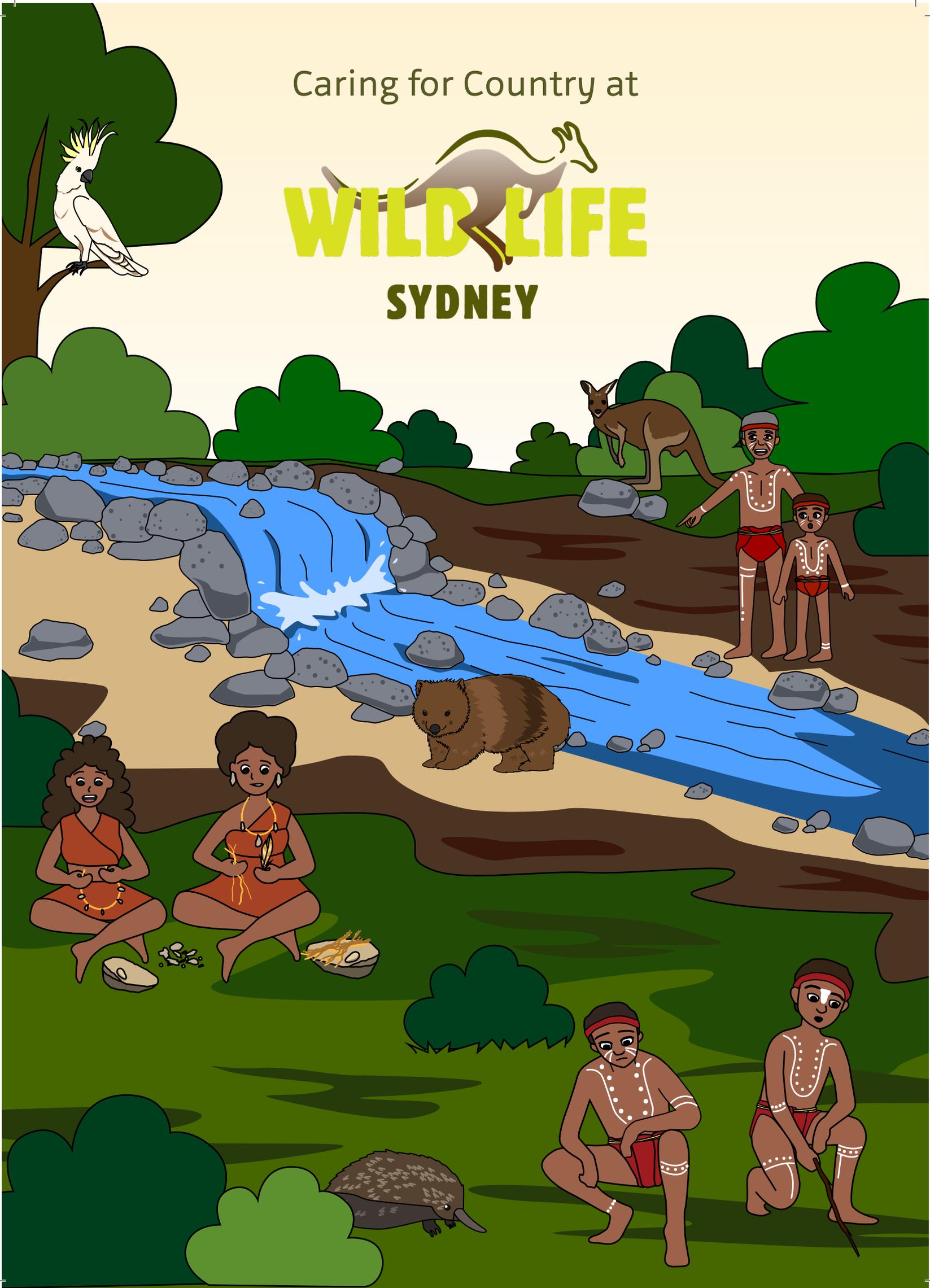
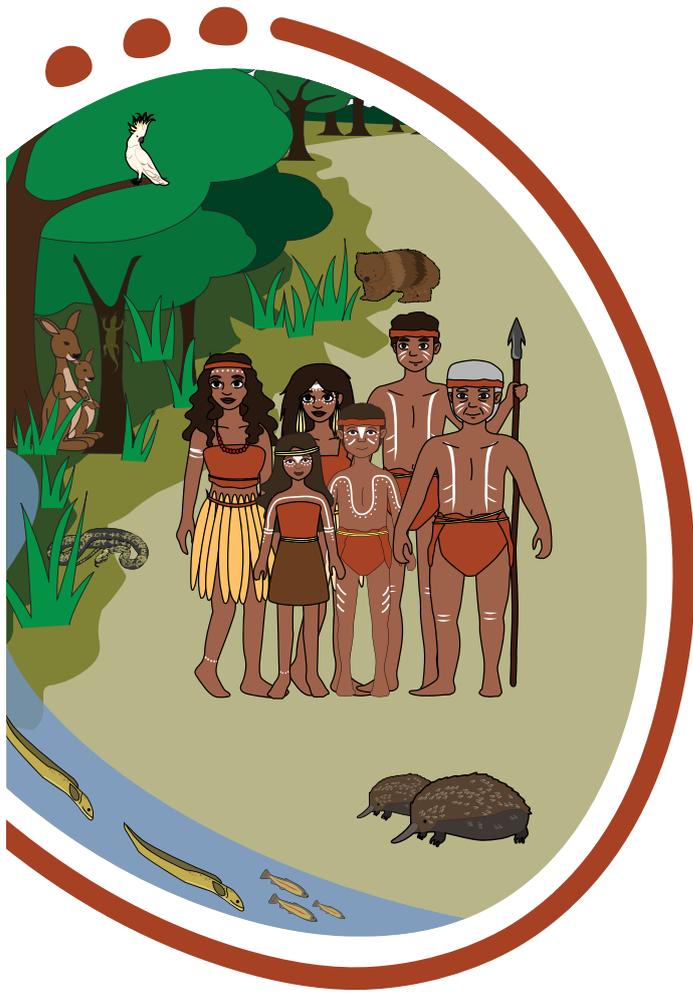


Caring for Country at

WILD LIFE
SYDNEY





TRADITIONAL CUSTODIANS

Aboriginal and Torres Strait Islander Peoples are the oldest surviving culture on earth. They have been living on this continent for thousands of years in many different and distinct groups, each with their own customs, language and laws.

They are the 'Traditional Custodians of Country', which means they have rights and responsibilities to care for Australia's land, sea and sky, and to protect Aboriginal culture, knowledge and stories.

Each area is looked after by a different language group and it is important to respect the unbroken connection between Traditional Custodians and the Country they live on and care for. One of the ways we do this is by acknowledging the Traditional Custodians of the land.

WILD LIFE Sydney Zoo is on Gadigal Country.

Who are the Traditional Custodians of the area in which you live?

ACKNOWLEDGEMENT OF COUNTRY

WILD LIFE Sydney Zoo acknowledges the traditional custodians of the land we are on, the Gadigal People. We pay respect to Elders past, present and emerging and recognise the important role they have in Australian society.

We acknowledge Aboriginal and Torres Strait Islander People across Australia and the ongoing connection they share with Country and culture.

We respect the continuing commitment of Aboriginal and Torres Strait Islander People to caring for Country and are committed to learning from and incorporating traditional knowledge in our work.

This resource has been developed with thanks to Wingaru Education, Aunty Leanne King, Aunty Tricia Wallace and Dharug artist Marlee Webb.

GADIGAL COUNTRY

WILD LIFE Sydney Zoo is on Gadigal Country, located in what is now known as Darling Harbour in New South Wales, Australia.

The traditional custodians of this land – the Gadigal People – call this area Tumbalong, which means ‘a place where seafood is found’.

The Gadigal People are one of 29 clans in the Sydney basin that speak a language called Dharug.



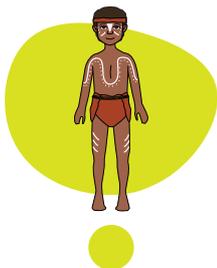
Say What?!

“Warami mittigar! Welcome to Warrane.”

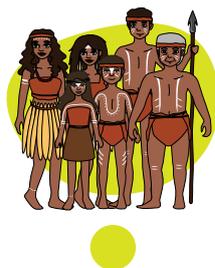
In Dharug language, that means, “Hello friend! Welcome to Sydney”.

Draw a line to match the Dharug images to English shadows.

Babana



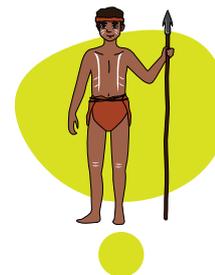
Mudyin



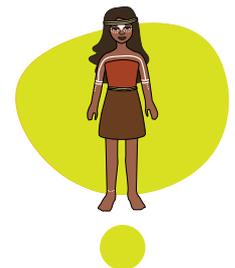
Wiyanga



Biyanga



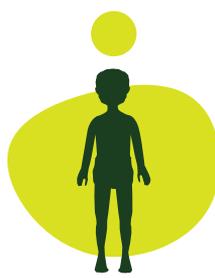
Dyurumin



Mum



Dad



Brother



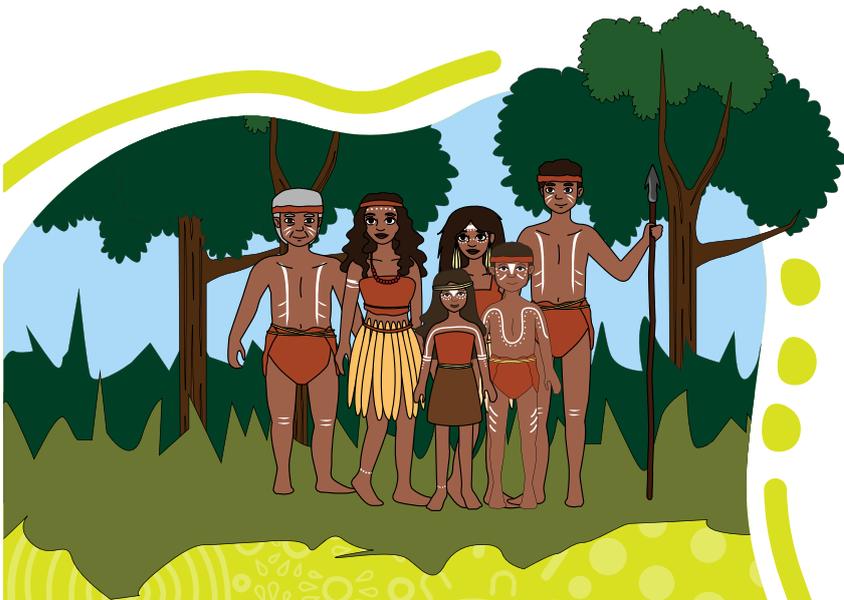
Sister



Family

This 'seafood' place – Tumbalong (Darling Harbour) – was where Aboriginal People came together for important ceremonies and ate all the good tucker (food) that was found here, like seals, eels, oysters, stingray, turtles and fish. Mmmmmm, delicious!

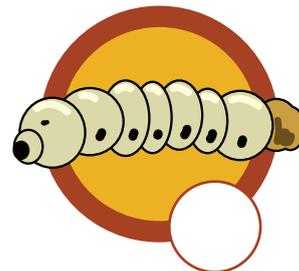
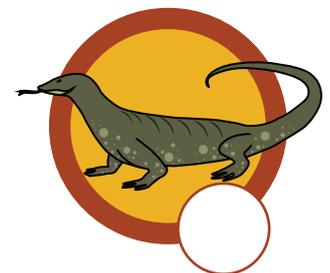
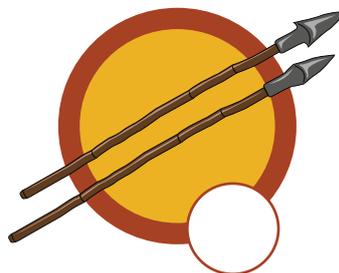
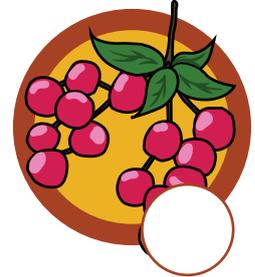
Big gatherings, or 'corroborees', were held here, for neighbouring clans and people who had travelled a long way from other language groups in the desert and beyond, as well as for the local mob. Corroborees were opportunities to share stories, trade important items and eat a meal together. Everyone played a part in gathering bush tucker: men hunted larger animals, both on land and at sea, while women and children fished and collected plants to eat.



Kinship

Aboriginal society is based on a social structure called kinship – a system that helps people know who they are and how they relate to other people in their community as well as mob in other language groups. Kinship rules govern the roles and responsibilities of each person, how knowledge is shared within the mob, and the relationships that people have with each other.

Match each picture with the correct word.



- A Witchetty Grub
- B Spears
- C Boomerang
- D Berries
- E Goanna
- F Message Stick

PUT YOUR SPEARS DOWN...
No need to hunt bush tucker here!
WILD LIFE Sydney Zoo is home to lots of the creatures that were eaten by the Sydney clans. Add the English name to the Dharug name in the boxes below each animal.

Kangaroo
Koala
Cockatoo

Wombat
Diamond Python
Echidna



Gula

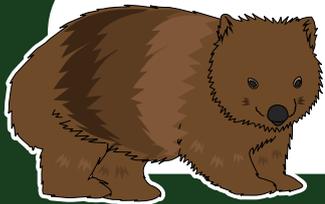


Girrawi

Buru

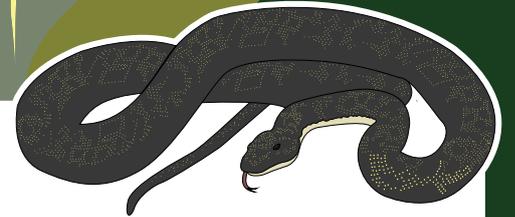


Barrugin



Wombat

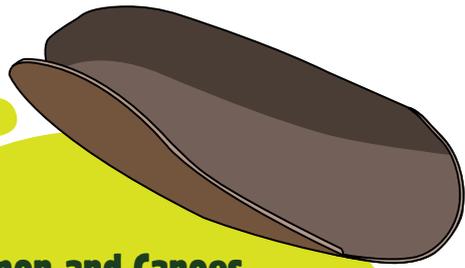
Malya



**Which of these creatures did you see during your visit?
Write their Dharug name below.**

Blank rounded rectangular box for writing Dharug names.

ABORIGINAL TOOLS



Coolamon and Canoes

Carved from wood, coolamons were used to carry things, including food, water and... babies! They can be any size and shape but were generally long and oval which made them useful for digging and scooping as well.

Canoes and rafts were super important for Gadigal clans as they travelled far and wide along the coastline and up freshwater rivers and creeks. Canoes were carved from trees and logs, then shaped, while rafts were made of bark, reeds and grasses bundled together.



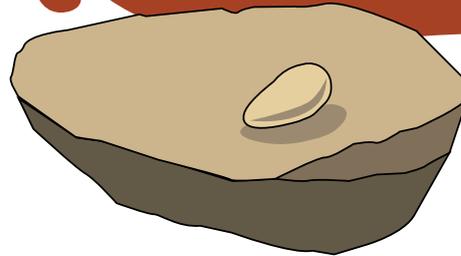
Stone and Bone

Imagine carving a piece of wood using a piece of bone – tricky, huh?

Aboriginal people used heaps of clever tools made out of wood, stone, reeds, grasses and animal bones in their day-to-day lives, all harvested from the natural environment. They were important things to trade, too, with different language groups swapping tools or natural resources like flint.

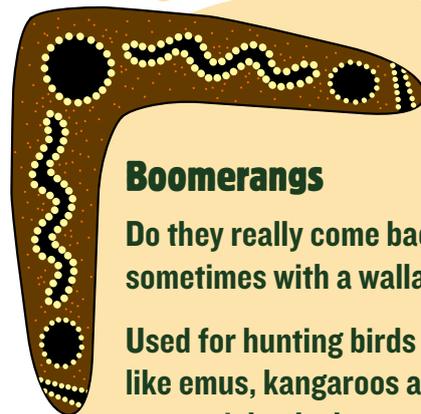
Grindstones

Used to grind seeds into flour, crush bones and plants, grind ochre and resin, and sharpen tools, grindstones were made from two stones – a larger lower platform that held the item being ground and a smaller stone used to do the grinding.



Fishhooks

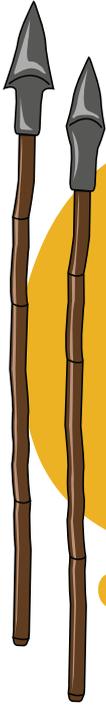
Usually made from shell, fishhooks could also be made from wood, bird talons and bone. They were carved by women, who ground and smoothed the hooks using grinding tools.



Boomerangs

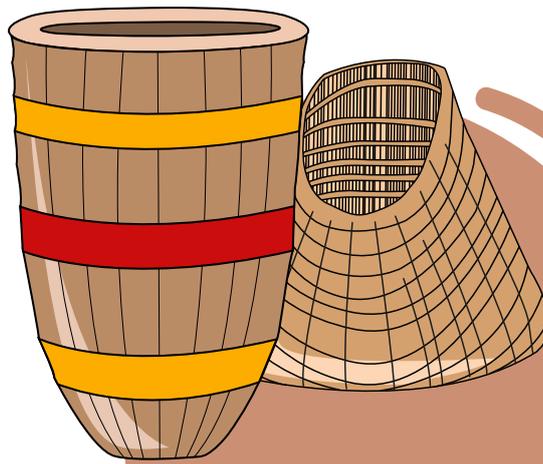
Do they really come back? They do – sometimes with a wallaby attached!

Used for hunting birds and animals like emus, kangaroos and other marsupials, the boomerang was an effective hunting tool, thrown to pull down an animal as it was moving, sometimes up to 100 metres away. Carved from wood, there are many types of boomerang, each used for a different purpose.



Spears

A spear is a pole weapon usually made from wood and featuring a pointed head. The spearhead was made from a variety of naturally found materials including wood, bone, rock and flint.



Baskets and Bags

Woven from a range of natural fibres like reeds, tree bark and long grasses, baskets and bags were used to carry food, tools and natural resources. Weaving techniques have been passed down through generations and are still used today – that's like time travel!

Nets and Traps

Woven from natural grasses and plants, nets and traps were used to gather fish, eels and other seafood. What was used depended on what grasses and fibres grew in the area.

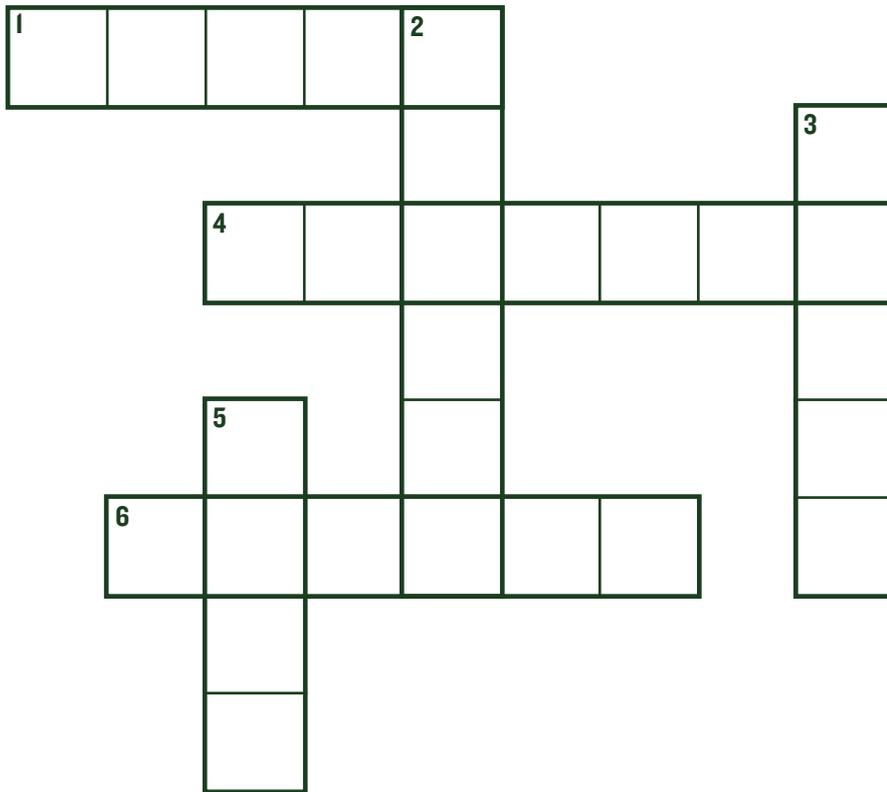


Mobile Shopping

There were no shops back then, so Aboriginal People had to trade with each other to get what they needed. Clans shared resources with neighbouring mobs but also with people further away: shells, for example, have been found in the centre of Australia, miles from the ocean, and records show that people from China visited Australia from 592 BC to 1432 AD – that's up to 2,300 years before Captain Cook arrived!



Complete the crossword puzzle.



Across

1. What can be used for weaving besides bark and grass?
4. On what Country is WILD LIFE Sydney Zoo located?
6. What is the Dharug word for family?

Down

2. Warrane is the Dharug word for which city?
3. Name an item that Aboriginal people traded.
5. What is the Dharug word for Koala?

TEXTILES

Aboriginal people relied on animals for food and a host of other things, too. Like contemporary societies today, animal products were very important in the production of textiles needed for clothing, housing, keeping warm and creating bags for carrying things.

Kangaroo and possum fur was used to create cloaks and blankets, for example, and as people grew, the blankets and cloaks could be extended by adding additional skins. This meant the cloak or blanket could be used for a whole lifetime.

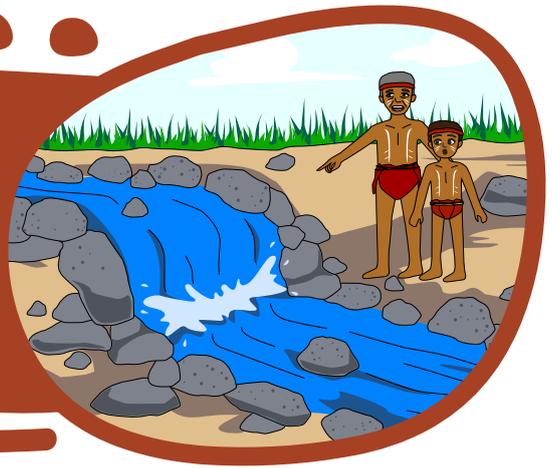


No Leftovers!

Using the whole animal was very important to Aboriginal people as it honoured its spirit. All animals are very valued as a part of Country, so nothing was ever wasted – clans used animal bones, feathers and quills in jewellery and even made string from sinew.

Singing the Water Song

The Gadigal use lots of ways to locate water, sharing stories about finding water and caring for the rivers and streams as part of songlines and Dreaming stories passed down over thousands of years.

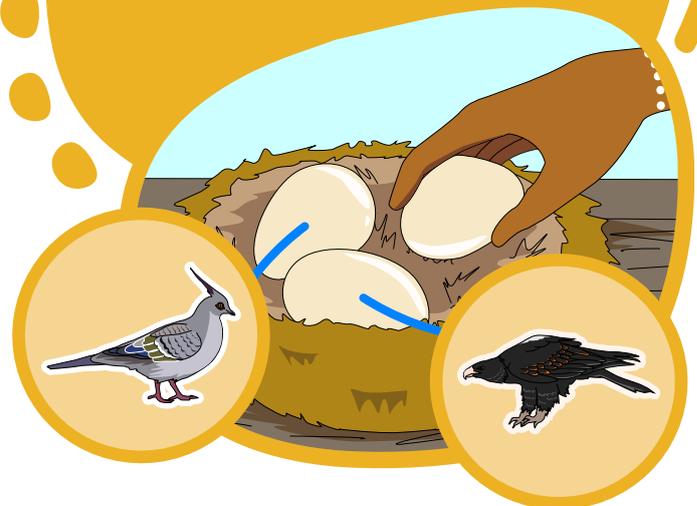


Reading the Skies

Aboriginal People have a deep understanding of climate, weather and the stars. Gadigal seasons are marked by changes in the weather, plant cycles and animal migrations, and patterns in the stars. When Tea Trees flower, for example, it means there will soon be plenty of fish to catch; when the Lilli Pilli fruit starts to fall from the trees, it's time to move to a warmer place.

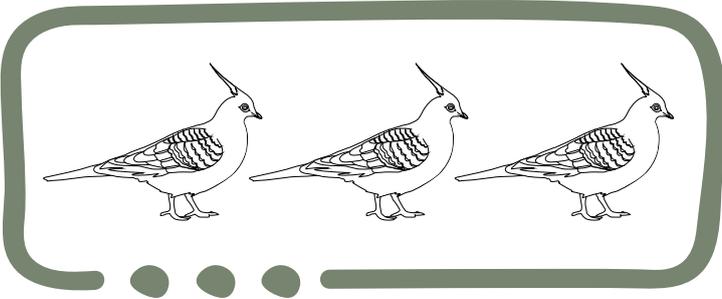
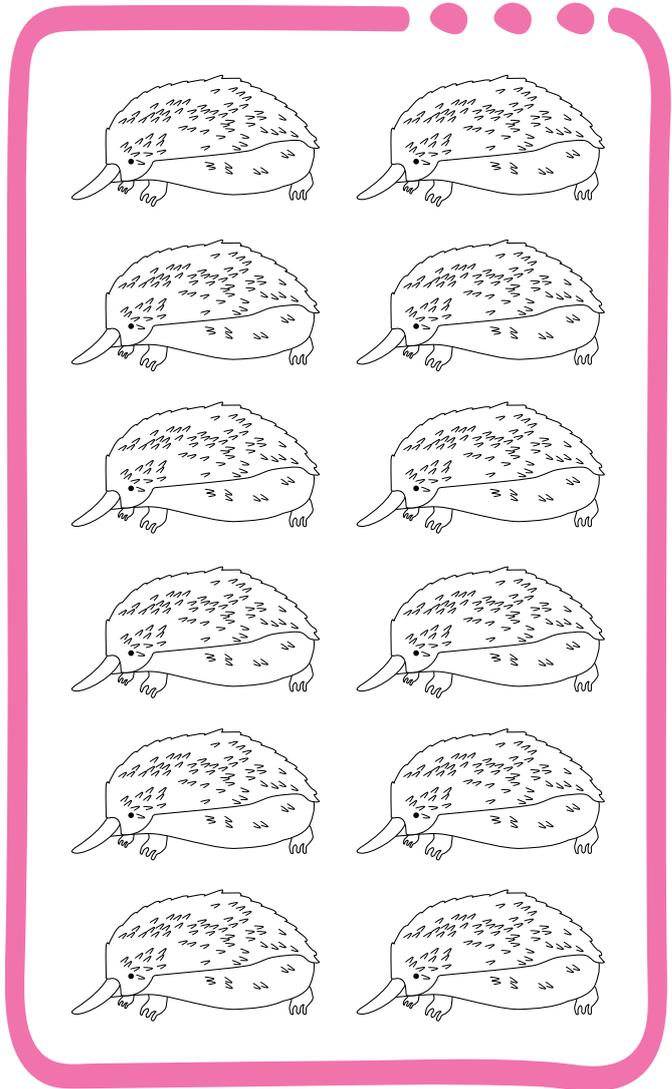
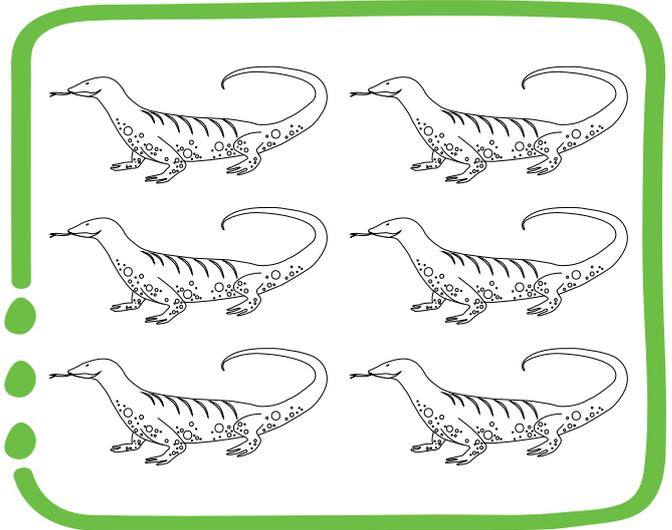
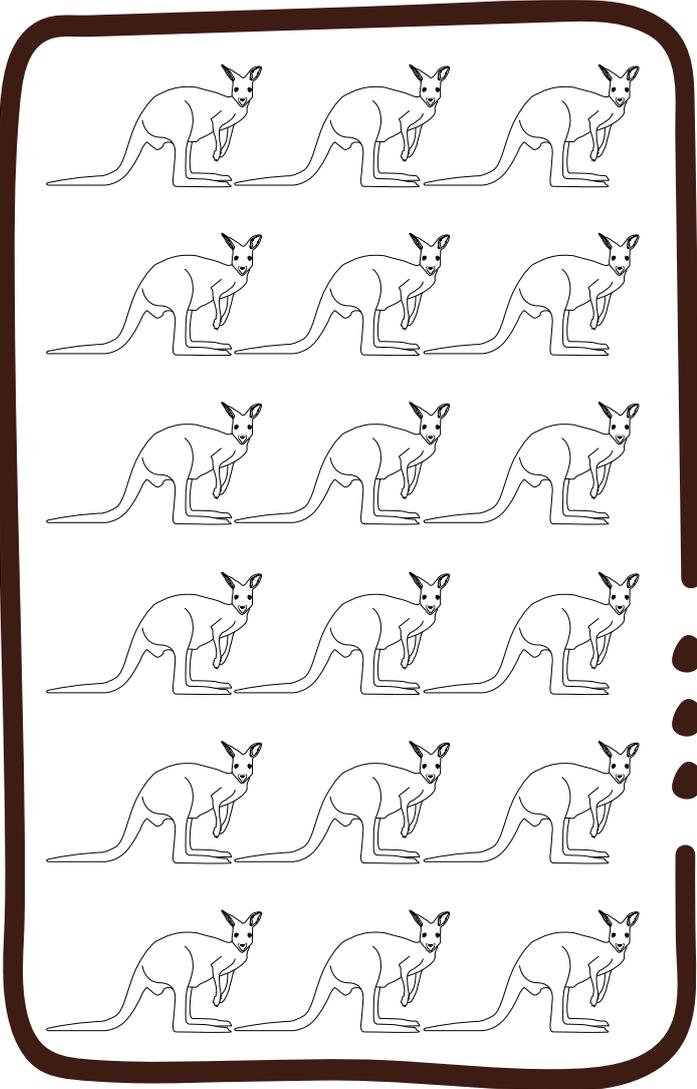
Sustainable Life

Part of looking after Country includes looking after the animals and plants that share the land. Aboriginal clans made sure that there were always enough fauna left by only taking (at most) a third of the meat or eggs available. They would leave a third for other predators, and a third so that animals could continue to breed. The same principle was used for plants so there was enough food for the animals and to maintain a healthy environment to support all of Country, not just the clan there at the time.



I ♥ YOU! CARING FOR COUNTRY

Aboriginal People consider themselves to be part of Country and have always had a spiritual connection with the land. Looking after Country is very important to them.



THE RULE OF THREE

Aboriginal people followed a rule of only taking a third of the supplies to ensure sustainability.

Colour in how many items Dural and Merindah should take back to their mob.

SPECIAL CONNECTIONS

Aboriginal People share a special connection with the animals that live on Country with them. They are seen as not just a food source but as an important part of Aboriginal spirituality and culture. Because of this special relationship, animals are part of Aboriginal stories.

Sharing Stories

Storytelling is used to share knowledge between Aboriginal People – how to get somewhere; what not to do; where the fishing is good; and other cultural knowledge like how something was created. These are called Dreaming stories.

Every mob has their own stories that feature animals that are significant to the area. This is why you might sometimes see different stories about the same thing. How a Kangaroo got its tail might be different depending on which mob's stories you are listening to.

Aboriginal people didn't have a written language so stories were passed down from generation

to generation by telling stories and singing. Information was also shared through artworks made on rocks, trees and other surfaces. These were left as ways of sharing knowledge with other people who may come through the area.

Totems

Totems are another example of the special relationship between Aboriginal People and Country. They are natural objects, plants and animals that Aboriginal People have a special connection to, and are inherited and passed down through the generations. Totems define people's roles and responsibilities, as well as their relationships with each other and Creation.

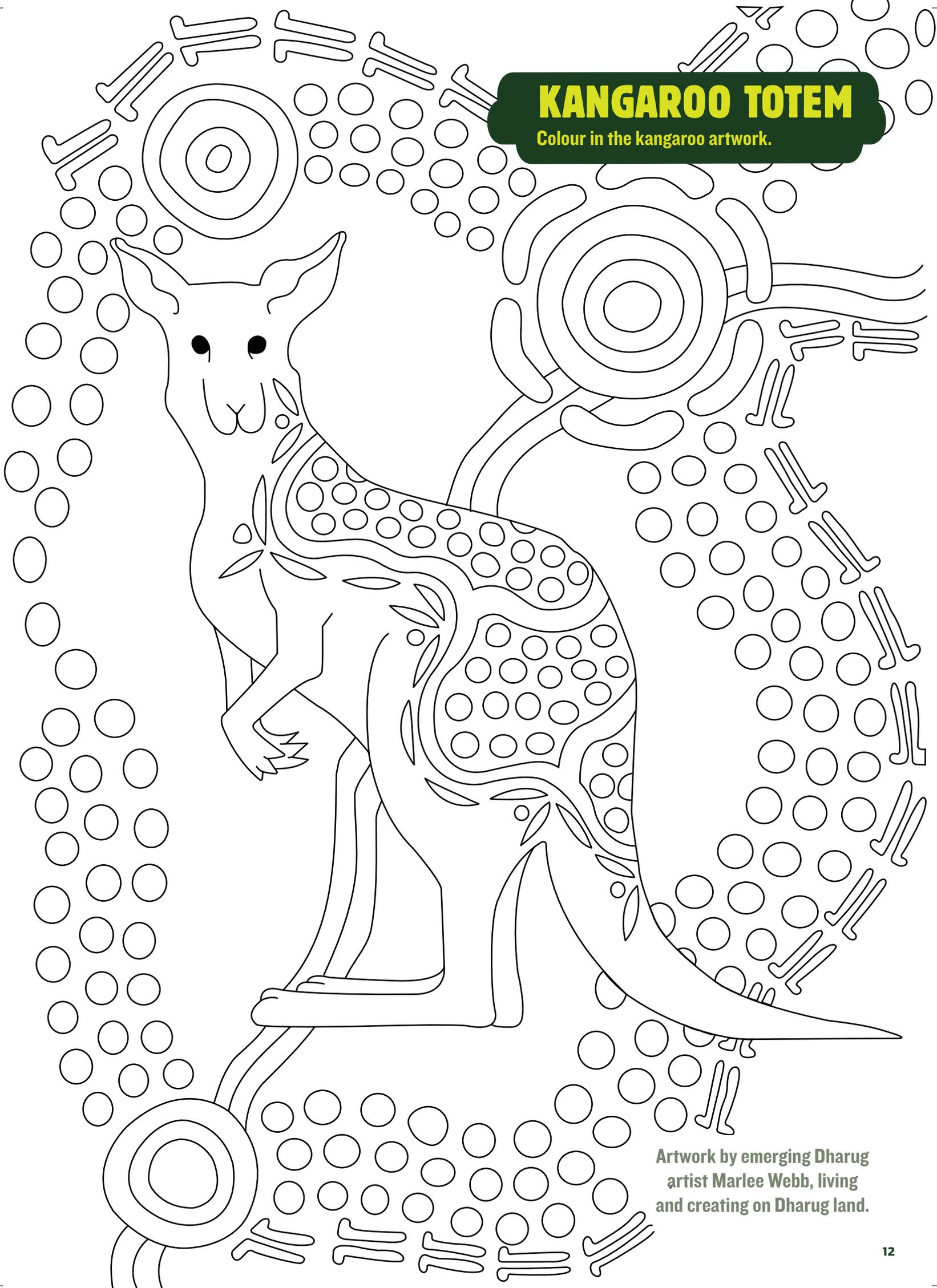
Totems ensure that everyone plays a part in caring for Country and looking after the environment. The Sydney clans have many totems that help keep Country healthy. People never eat their totem, and they have a responsibility to make sure the species is healthy and continues to survive.

One of the Dharug totems is the kangaroo, or 'buru'.



KANGAROO TOTEM

Colour in the kangaroo artwork.

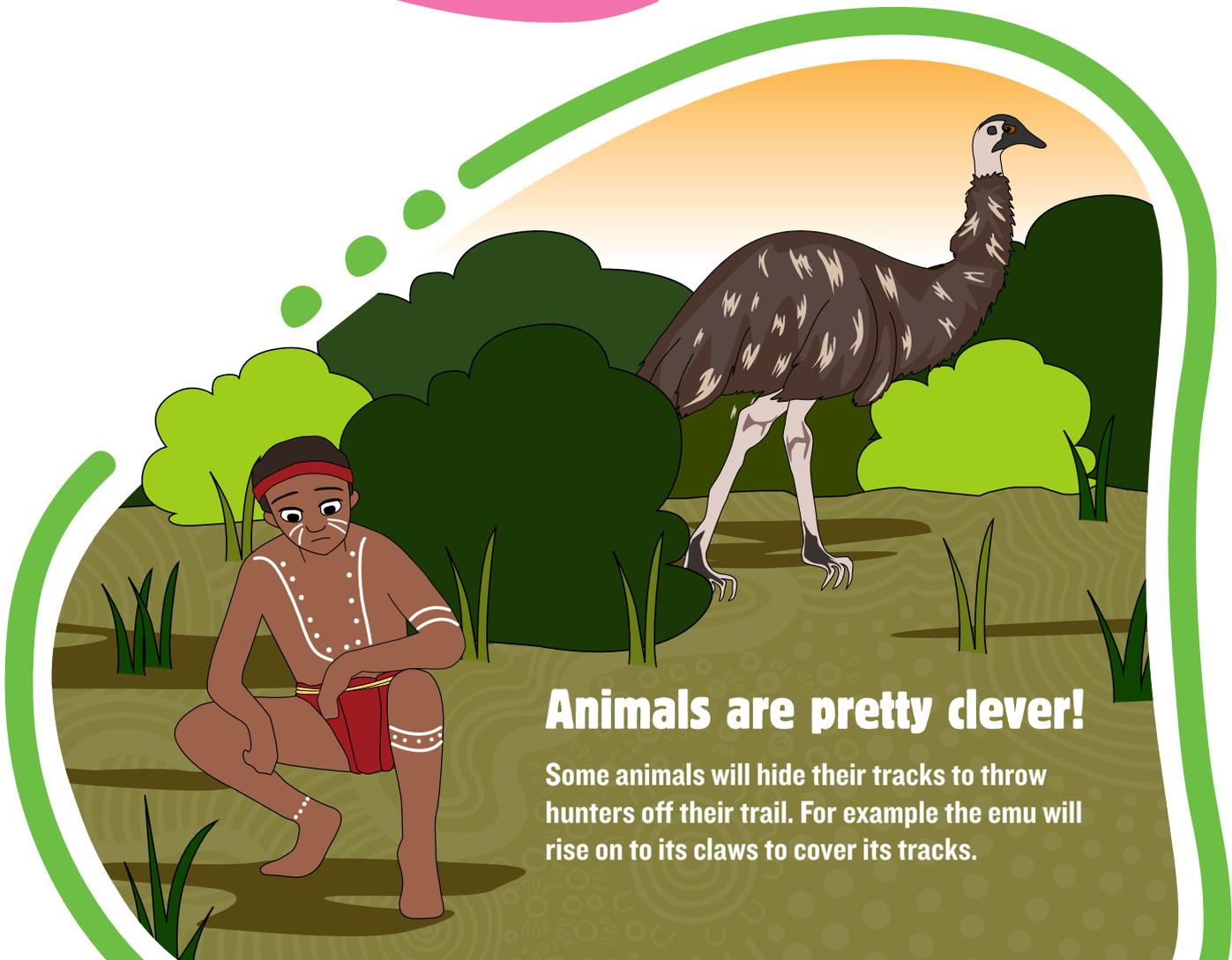
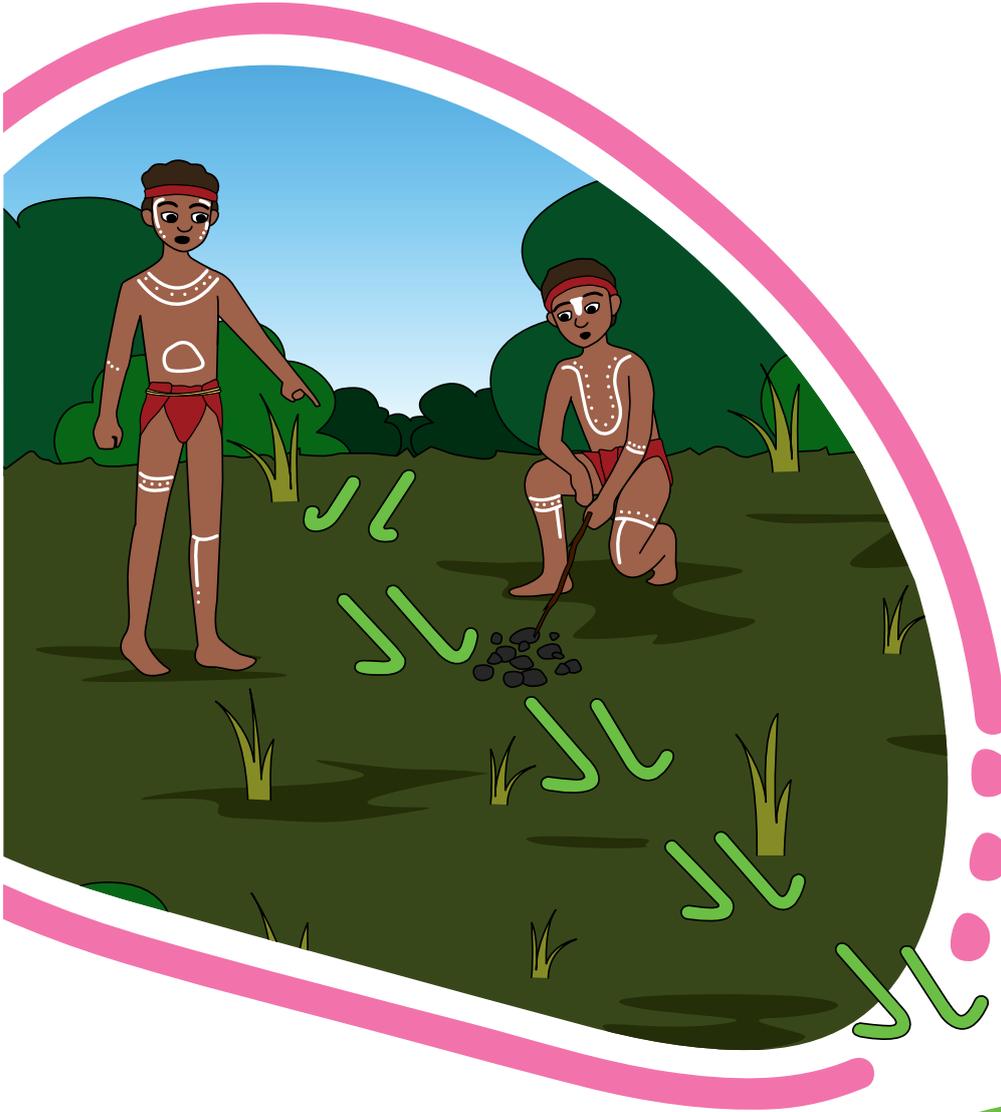


Artwork by emerging Dharug artist Marlee Webb, living and creating on Dharug land.

TRACKING

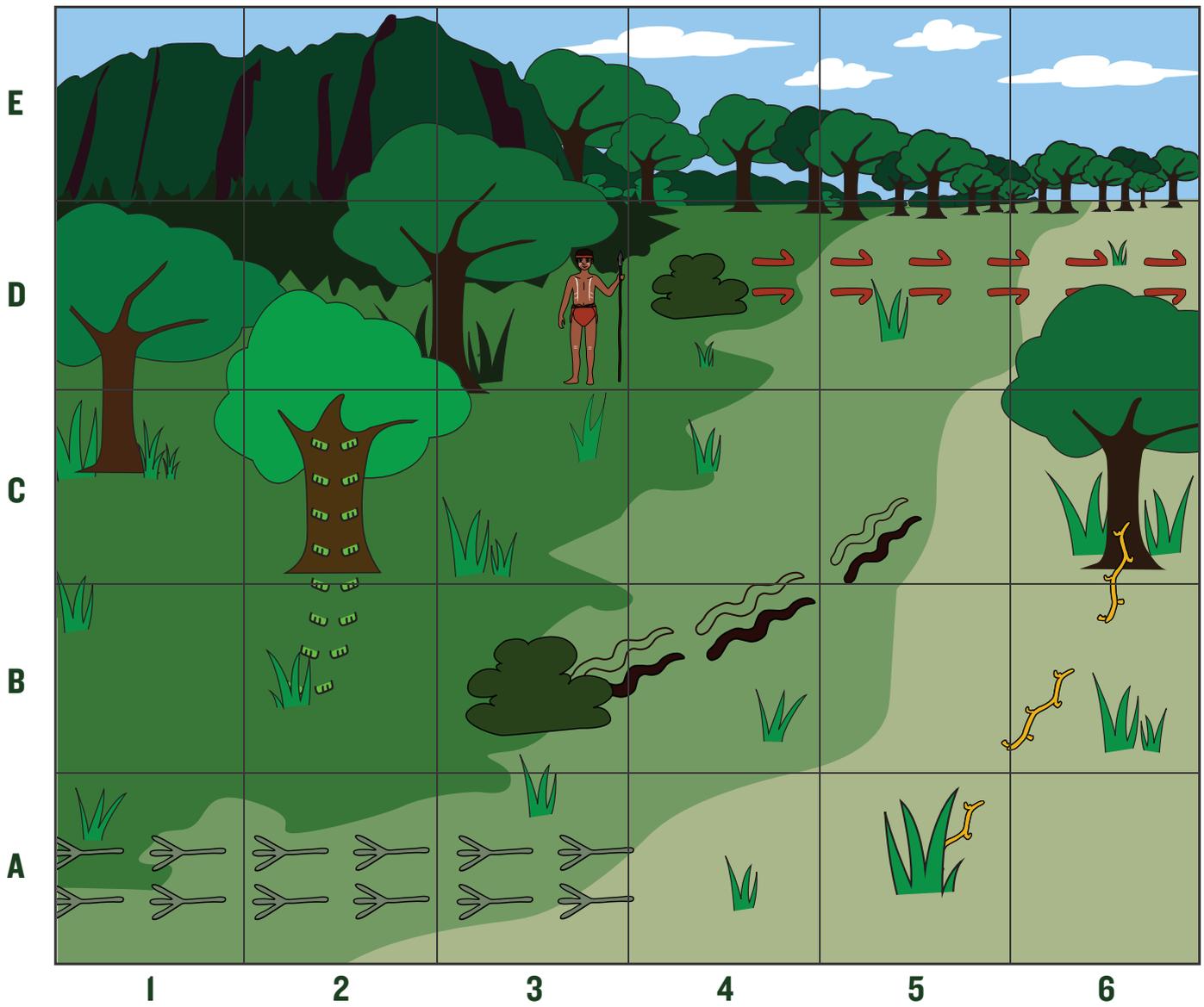
Aboriginal people have a rich knowledge of the bush and how to hunt for food. Hunters would 'track' animals like kangaroos for food and for their fur. Tracking involves looking, listening and smelling to work out where the animal is.

Hunters need to make sure they are paying attention when searching for food. They look for habitats, animal droppings, and whether there is food around for their prey. They also look for animal footprints, which can tell you what animals have been in the area, how long ago they were there, and what direction they are moving in.

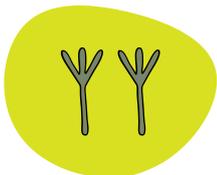


Animals are pretty clever!

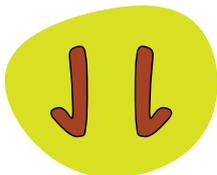
Some animals will hide their tracks to throw hunters off their trail. For example the emu will rise on to its claws to cover its tracks.



ANIMAL TRACK KEY



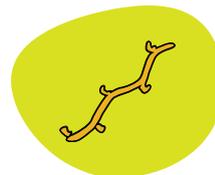
Emu



Kangaroo



Snake



Goanna



Possum

Use the key and map to answer the questions.

Name the square that has:

- the hunter
- the tree trunk the goanna climbed
- the bush the kangaroo went behind
- the tree trunk the possum climbed

What animal tracks are in square A2?

What animal is hiding behind the bush in square B3?



ABOUT THE ARTIST

Bitja (Dixon Patten) is a proud Gunnai, Gunditjmara, Dhudhuroa and Yorta Yorta man with blood connections to Wiradjuri, Yuin, Wemba Wemba, Wadi Wadi, Monaro and Djab Wurrung.

He is an artist, designer, mentor, influencer and a strong community advocate.

ABOUT THE ARTWORK

Aboriginal and Torres Strait Islander People exist in harmony with the land, and the environments they live in are central to their Dreaming stories, songlines and wellbeing.

The central motif in this work represents a meeting place where Merlin staff and the community come together. The 'u' shape symbols represent people sitting, sharing and learning about Aboriginal and Torres Strait Islander culture(s). The ripples depict the positive influence that takes place when we connect with people and our environments: we care more, we share more and we grow. Growth is depicted by the gum leaves, which are also used in smoking and cleansing ceremonies.

The pathways with feet depict Aboriginal and Torres Strait Islander and non-Aboriginal and Torres Strait Islander peoples walking their own paths, coming together in Reconciliation. The other pathways represent our diversity as people, and the different backgrounds and experiences we have, and they intersect and connect through our shared history and the fact that we all call Australia home. They also represent opportunities, which are borne of working together.

The larger feet and smaller feet represent Eldership and the role that our Elders have in taking the lead in teaching and guiding us.

The stones represent healing and wellbeing.