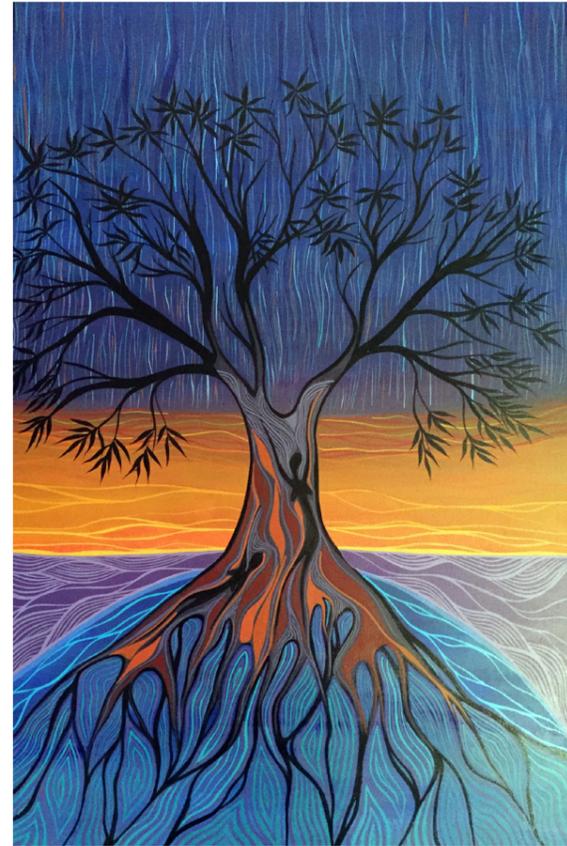


Mandy Davis *The Seven Sisters* acylic on canvas



Mandy Davis *Ngapigan & Ngaya (grandmother & mother)* acylic on canvas



Andy Snelgar *Gulmirri (broad shields)*. In centre, *Boondhi - Murka (shield and club)*. Photos: Julie Slavin

Mandy Davis + Andy Snelgar

Barraba marray nyaanyila



Established artists Mandy Davis and Andy Snelgar exhibit for the first time together in Barraba marray nyaanyila, *My spirit saw*. Both Artists have exhibited extensively and have works held in major institutions and many private collectors both Nationally and Internationally.

Mandy Davis is a Biripi woman with strong connections to Worimi Country, painting country and family for over 25 years. "Country shows me her colours and I paint my connection to saltwater through the turquoise and blues in my artwork. I am passionate about our language, *Gathang*, the language that my Grandmother and Great Grandmother spoke. *Gathang* is a revitalised language that was almost lost and my journey with language has connected me even more to barray and who I am as a Biripi woman."

Andy Snelgar is an Ngemba carver based on the New South Wales north coast, working with both hardwoods and softwoods to create shields, mirru, boomerangs, and clubs. Andy started carving 25 years ago, under the instruction of his uncle Paul Gordon, a respected elder of the Ngemba - Gurrugillu tribal association.

Snelgar works with the natural shapes of the timber to tell stories of country and place through intricate carved line work and cultural symbols. Both Artists are active educators and community members, working with schools, higher education and groups teaching language, and cultural knowledge, it is a privilege to have them exhibit at the Gallery.

Manning Regional Art Gallery

12 Macquarie Street, Taree NSW 2430
ph 02 6592 5455 art.gallery@midcoast.nsw.gov.au

6 April - 14 May 2017

Mandy Davis

Barraba marray nyaanyila

acrylic on canvas

My spirit saw, my spirit saw something.
My mother's story of when she was a little girl and seeing spirits come out the trees at night.

\$1200

1924

acrylic on canvas

1924 is the year Nanna May's three daughters Doris, Vera & Lila were taken from her. My mother's sisters, my aunties were taken across the Manning River leaving behind their Biripi country.

\$1200

Weeping for Country

acrylic on canvas

Our ancestor's spirit weep for Country to be looked after, trees connect Mother Earth to the sky.

\$1200

Yalawanyi (place to sit)

acrylic on canvas

This painting is my beautiful memory of being in the bush with my mother and father with the smell of eucalypt, earth and freshly cut timber. My father would always find the biggest tree to sit under to sit, rest and have a cuppa.

In memory of my father Bruce Davis.

\$1200

Mirriyn Manday (seven sisters)

acrylic on canvas

This painting is my interpretation of the Seven Sisters who were healers of our people. Lore was broken when the youngest sister and a man kissed. The sisters were returned to the sky as the star constellation 'Pleiades' and the man as the 'Moon'.

\$1200

Ngapigan & Ngaya (grandmother & mother)

acrylic on canvas

Nanna May and my Mother were born in the bush on Biripi country.

This tree symbolises their strength, determination and survival.

\$1200

List of works

Nyiirunang (all of us)

acrylic on canvas

This painting represents all of us together remembering Nanna May through the stories my mother has shared with us.

We are all Biripi women:
Nanna May, Ina, Mandy, Kirby, Haylee, Steffi, Jazlie,
Sunday & Cedar

\$1900

The Crying Tree

acrylic on canvas

The Crying Tree is a sacred tree. It is a mangrove tree on a beach near Blackhead, the story is a Biripi and Worimi story.

NFS

Seven Sisters

acrylic on canvas

The Seven Sisters were healers and are returning to the sky as Pleiades.

NFS

Yuulangga (Rainbow Serpent)

acrylic on canvas

Yuulangga is one of our creation beings moving over country creating our waterways. (pictured below)

\$200



Andy Snelgar

List of works

Come-Back-Boomerang

Mulga, pigment

This boomerang is made to return to the thrower

NFS

Burrigal (Boomerang)

Mulga, resin

These are dancing Burrigal. Also used for hunting, ceremony and fighting.

\$250

Thibbi (Birds)

Mulga, resin

In our Ngurrampa (dreaming) the birds were a strong group. They were strong because they were together, they had unity. We need to bring that unity back to our communities.

\$350

Wangana-Burrpi (Dancing Boomerang)

Mulga, pigment

These Wangana-Burrpi (Dancing Boomerang) were made by my Kumbo Bingai, Marcus.

NFS

Ngwarumpa (Lore)

Red River Gum

Ngwarumpa (lore) – this dish shows the lore and the connection we all have to it. It is a women's item which I made for my wife, Hanna.

NFS

Thibbi-Marai (Bird Spirit)

Softwood, yellow pigment, black resin

This is the story of the Wayila. When my wife, Hanna, was pregnant with our daughter, the Wayila protected them.

NFS

Boondhi-Murka (Shield and Club)

Hardwoods, pigment, resin, Emu Oil

I made these items to show my journey through life, fighting for awareness of issues I believe are wrong and sticking up for ones I believe in.

NFS

Murra (Fishing and Hunting Spears) 2017

Flower stem, hardwood, resin, natural fibre

Meanings/Story – Men's Items

\$200

Miru (Spear Throwers) 2010

Mulga, resin, stone, sinew

These Miru (Spear Throwers) are men's tools. We not only use them for increasing the power a hunter had when throwing the spear but also they were a knife, bowl and could be used to start fires. They also are carved with our stories of country, travelling country and sharing stories.

NFS

Gulmirri (Broad Shields) 2016 and 2017

Wood, resin, wax, pigments, vine handles

These Gulmirri (Shields) are individual items. They are all designed with stories and designs which describe our kinship system. I am from the moiety of Mumbun, Kumbo which is the evening. Shields were made to dance with, to carry with your tools, to engage in sport and fighting and to share your story. All these have deep individual significance.

\$585 each

Kumbo

Wood, pigment, resin, vine handles, pipeclay

These mayi-marai (spiritmen) are from the evening. When I cut anything from a guburr (tree) I must have a relationship with that thing, the item, the tree, the land and the Marai (spirit) My blood is Kumbo, the evening and these mayi-marai (spiritmen) are from that place.

\$585

Boondhi (Clubs)

Mulga, resin, pigments, Emu Oil

These clubs are for hunting. You can kill a lizard or knock a possum from a tree.

\$250

Woganurra (Boomerang)

Bull oak, resin

These are personal Kumbo designs. They talk about our relationship with certain trees from our moiety.

\$250