



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

Manning Regional Art Gallery

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

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 - Gurru-Gillu 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.

6 April - 14 May 2017

Mandy Davis

| | |
|---|--------|
| <i>Barraba marray nyaanyila</i> 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 |
| <i>1924</i> 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 |
| <i>Weeping for Country</i> acrylic on canvas | |
| Our ancestor’s spirit weep for Country to be looked after, trees connect Mother Earth to the sky. | \$1200 |
| <i>Yalawanyi (place to sit)</i> 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 |
| <i>Mirriyn Manday (seven sisters)</i> 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 |
| <i>Ngapigan & Ngaya (grandmother & mother)</i> 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

| | |
|---|--------|
| <i>Nyiirunang (all of us)</i> 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 |
| <i>The Crying Tree</i> 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 |
| <i>Seven Sisters</i> acrylic on canvas | |
| The Seven Sisters were healers and are returning to the sky as Pleiades. | NFS |
| <i>Yuulangga (Rainbow Serpent)</i> acrylic on canvas | |
| Yuulangga is one of our creation beings moving over country creating our waterways. (pictured below) | \$200 |
|  | |

Andy Snelgar

| | |
|--|-------|
| <i>Come-Back-Boomerang</i> Mulga, pigment | |
| This boomerang is made to return to the thrower | NFS |
| <i>Burrigal (Boomerang)</i> Mulga, resin | |
| These are dancing Burrigal. Also used for hunting, ceremony and fighting. | \$250 |
| <i>Thibbi (Birds)</i> 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 |
| <i>Wangana-Burрпи (Dancing Boomerang)</i> Mulga, pigment | |
| These Wangana-Burрпи (Dancing Boomerang) were made by my Kumbo Bingai, Marcus. | NFS |
| <i>Ngwarumpa (Lore)</i> Red River Gum | |
| Nguarumpa (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 |
| <i>Thibbi-Marai (Bird Spirit)</i> 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 |
| <i>Boondhi-Murka (Shield and Club)</i> 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 |

List of works

| | |
|---|------------|
| <i>Murra (Fishing and Hunting Spears)</i> 2017 Flower stem, hardwood, resin, natural fibre | |
| Meanings/Story – Men’s Items | \$200 |
| <i>Miru (Spear Throwers)</i> 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 |
| <i>Gulmirri (Broad Shields)</i> 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 |
| <i>Kumbo</i> 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 |
| <i>Boondhi (Clubs)</i> Mulga, resin, pigments, Emu Oil | |
| These clubs are for hunting. You can kill a lizard or knock a possum from a tree. | \$250 |
| <i>Woganurra (Boomerang)</i> Bull oak, resin | |
| These are personal Kumbo designs. They talk about our relationship with certain trees from our moiety. | \$250 |