



GARRIGARRANG sea country

Secondary Education Kit



AUSTRALIAN MUSEUM

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Book an Educator-led Program!

Students can engage with the Museum's collections and a Museum educator at the Museum.

- ♦ Australia's Ancient Past
- ♦ Aboriginal Fibres and Weaving Workshop
- ♦ Indigenous Art Workshop
- ♦ *Garrigarrang: Sea Country* Exhibition Tour

Go to <http://australianmuseum.net.au/museum-educator-led-programs>

How to Book

For information about Booking and Risk Assessment information go to:

<http://australianmuseum.net.au/booking-an-education-group>

Teacher Notes

Briefing

On arrival at the Museum the students will be met and briefed about the Museum. Please ensure all students and accompanying adults attend this short briefing.

Bag Storage

Museum staff will securely store the students' bags.

Exhibitions

Outside of any educator-led sessions students and teachers may explore the Museum's exhibitions. Some special exhibitions incur an extra charge. We suggest that you divide the students into small groups to move through the exhibitions to prevent overcrowding of the displays.

Lunch

We recommend that students bring their recess and lunch and eat it in Hyde Park. Re-entry to the Museum is free. Alternative locations will be provided in wet weather.

Photography

Students are welcome to bring mobile devices to record their excursion. There may be some photography restrictions for special exhibitions.

Free Wi-fi at the Museum

The Museum offers free Wi-fi for onsite visitors. It is available in 30 minute sessions. Students and teachers can log on for more than one session.

Photocopying

Please photocopy the following materials for students and accompanying adults:

- Self-guided Inquiry Cards for Secondary School Students:
 - Pages 12-13
- *Garrigarrang: Sea Country* Exhibition Floorplan on page 14
- Australian Museum Guide Map on page 15

Student Mobile Devices

Students can download the Highlights Tour to their mobile device as a PDF.

Pre-visit student activities

To make the most of your visit to the exhibition we recommend that you prepare your students by completing the suggested pre-visit activities on page 10.

Post-visit student activities

After your visit your students will be full of enthusiasm and ideas. We recommend some post-visit activities to harness their interest on page 11.

Onsite organisation for the Self-guided Inquiry Cards Activity

It is recommended that students explore all aspects of the exhibition.

Research in museums suggests that students learn better when:

- they are following an area of their own interest
- they work in groups.

The instructions for how students should explore the exhibition can be found on page 11.

Our recommendation

We **highly recommend** that all students and teachers view '**Narrawarn and the coming of the sea**', an oral history told by Auntie Julie Freeman, a *Dharawal* woman (South Coast NSW), at some time during their visit to the exhibition.

NSW Syllabus for the Australian Curriculum

| History | | |
|-----------------|--|---|
| | Stage 4 | Stage 5 |
| Outcomes | <p>HT4-1 Describes the nature of history and archaeology and explains their contribution to an understanding of the past.</p> <p>HT4-5 Identifies the meaning, purpose and context of historical sources.</p> <p>HT4-6 Uses evidence from sources to support historical narratives and explanations.</p> <p>HT4-3 Describes and assesses the motives and actions of past individuals and groups in the context of past societies.</p> <p>HT4-6 Uses evidence from sources to support historical narratives and explanations.</p> <p>HT4-7 Identifies and describes different contexts, perspectives and interpretations of the past.</p> | <p>HT5-1 Explains and assesses the historical forces and factors that shaped the modern world and Australia.</p> <p>HT5-2 Sequences and explains the significant patterns of continuity and change in the development of the modern world and Australia.</p> <p>HT5-7 Explains different contexts, perspectives and interpretations of the modern world and Australia.</p> |
| Content | <p>THE ANCIENT WORLD</p> <p>Depth Study 1: Investigating the Ancient Past</p> <ul style="list-style-type: none"> -Locate and describe a variety of sources for ancient Australia, e.g. animal and human remains, tools, middens, art and stories and sites related to the Dreaming. -Investigate what these sources reveal about Australia's ancient past -Describe an Australian site which has preserved the heritage of Aboriginal and Torres Strait Islander peoples <p>ANCIENT TO THE MODERN WORLD</p> <p>Depth Study 6: Expanding Contacts</p> <ul style="list-style-type: none"> -Recall the nature of early British contact with Aboriginal and Torres Strait Islander peoples in Australia. -Describe the differences between Aboriginal and non-Aboriginal relationships to Land and Country. -Using a range of sources, describe some of the differing experiences of contact between Aboriginal and Torres Strait Islander peoples and non-Aboriginal peoples. -Explain the results of colonisation for Aboriginal and Torres Strait Islander peoples and non-Aboriginal peoples to 1900. | <p>MAKING OF THE MODERN WORLD</p> <p>Depth Study 2: Australia and Asia (Topic 2a)</p> <ul style="list-style-type: none"> -Use a range of sources to describe contact experiences between European settlers and Indigenous peoples |

| Aboriginal Studies | | |
|--------------------|--|---|
| | Stage 4 | Stage 5 |
| Outcomes | <p>4.3 recognises the changing nature of Aboriginal cultures</p> <p>4.4 outlines changes in Aboriginal cultural expression across time and location</p> <p>4.7 describes the contributions and significance of Aboriginal Peoples to Australian society</p> | <p>5.3 describes the dynamic nature of Aboriginal cultures</p> <p>5.4 explains adaptations in, and the changing nature of, Aboriginal cultural expression across time and location</p> <p>5.7 assesses the significance of contributions of Aboriginal Peoples to Australian society</p> |

| Geography | | |
|-----------------|---|---|
| | Stage 4 | Stage 5 |
| Outcomes | 4.1 identifies and gathers geographical information 4.2 organises and interprets geographical information 4.7 identifies and discusses geographical issues from a range of perspectives 4.8 describes the interrelationships between people and environments | 5.1 identifies, gathers and evaluates geographical information 5.2 analyses, organises and synthesises geographical information 5.7 analyses the impacts of different perspectives on geographical issues at local, national and global scales |
| Content | 4G2 - Coasts/Rivers: <ul style="list-style-type: none"> the way the environment influences the community the way the relationship between the community and the environment is changing | 5A1 - The Australian continent -the origins of the continent: <ul style="list-style-type: none"> Aboriginal perspective 5A2 - Factors causing change in Australian communities -recognition of native title 5A3 - Geographical issues: -land and water management: <ul style="list-style-type: none"> geographical processes (relevant) perceptions of different groups individual, group, government responses to the issue decision-making processes involved in the management of the issue management of issue, implications - sustainability, social justice equity |

| Science | | |
|-----------------|---|---|
| | Stage 4 | Stage 5 |
| Outcomes | Physical World -discusses how scientific understanding and technological developments have contributed to finding solutions to problems involving energy transfers and transformations SC4-11PW Earth and Space -explains how advances in scientific understanding of processes that occur within and on the Earth, influence the choices people make about resource use and management SC4-13ES Chemical World -explains how scientific understanding of, and discoveries about, the properties of elements, compounds and mixtures relate to their uses in everyday life SC4-17CW | Living World -explains how biological understanding has advanced through scientific discoveries, technological developments and the needs of society SC5-15LW |
| Content | Physical World -describe the scientific principles used in some traditional technologies used and developed by Aboriginal and Torres Strait Islander people Earth and Space -d. research how ATSI peoples' knowledge is being used in decisions to care for country and place, eg terrestrial and aquatic resource management Chemical World -research how a knowledge of physical properties of natural materials is used by ATSI peoples in everyday life, eg tools, weapons, utensils, shelter, housing or bush medicine | Living World -e. assess ways that Aboriginal and Torres Strait Islander (ATSI) peoples' cultural practices and knowledge of the environment contribute to the conservation and management of sustainable ecosystems |

The Exhibition

The story of *Garrigarrang: Sea Country* is told by Aboriginal and Torres Strait Islander peoples and illustrates the deep connections between their peoples and the sea. It reveals the diverse spiritual beliefs, values and complex knowledge systems that have been passed down for thousands of years and are still present throughout Australia today. Students are able to explore the themes of first contacts, spirituality, sustainability, caring for Sea Country and maintaining knowledge and traditions. *Garrigarrang: Sea Country* features treasures from the Australian Museum's Indigenous collection side-by-side with contemporary pieces and multimedia displays.

"Sea Country joins all coastal communities. This is more so with Aboriginal clans and groups as the connection to the ocean is something that happens on a molecular DNA level, is intrinsically entwined, living in, on and with saltwater as a major component of your spiritual, cultural, ecological and intellectual existence. Many coastal people believe the saltwater runs through their veins and they are part of the ocean and it is a part of them."

Chels Marshall, Gumbaynggirr woman, North Coast New South Wales, 2014

Aboriginal and Torres Strait Islander people tell their story through their voices (direct quotes and digital footage), artworks and cultural artefacts crafted by them that demonstrate their knowledge of Sea Country. Indigenous languages from throughout Australia are used in the exhibition.

We highly recommend that all students and teachers view the oral history 'Narrawarn and the coming of the Sea' told by Auntie Julie Freeman, a *Dharawal* woman (South Coast NSW), at some time during their visit to the exhibition.

The exhibition floorplan, which represents an aerial view of Sydney Harbour (attached), has four main sections.

Section 1 – Warra warra warra

Warra warra warra – go away!

"Our peoples lived in our Countries for tens of thousands of years, following Laws, managing Countries, raising families. All along the coast our warriors shouted **warra warra warra** as the invaders sailed ships into our **garrigarrang nura**.

But they just kept coming and coming, without welcome, without respect, without legality. The Old People called the invaders **djaraba** – it means firestick, muskets, white people.

Warra warra warra – all of us who live here now must learn and remember the history of our **garrigarrang**."

This section of the exhibition focuses on the Aboriginal and Torres Strait Islander peoples' traditional way of life by the sea and the impacts of invasion/colonisation. Traditional fishing artefacts are displayed as well as cultural artefacts. Two Joseph Lycett landscape paintings depict life near the coast for Aboriginal people in the early 1800s. Cora Gooseberry's breastplate, presented to her in the 1830s, is on display.

An archaeological peel (vertical slice of earth) from Balmoral Beach is displayed and shows clear stratigraphy. It dates back to 4 000 years ago and contains a shell midden with shells and bones of fish, reptiles and mammals indicating the diet of Aboriginal people of that area.

Section 2 Buranyi yagu barrabugu

Buranyi yagu barrabugu – yesterday today tomorrow

“‘Look after Country and Country will look after you’. This Ancestral Law handed down through the generations teaches us as Indigenous Australians to harvest resources sustainability, maintain biodiversity, protect the rights of all species, and care for sacred sites.

Colonization, globalization, pollution, greed and climate change all place huge pressures on our Sea Countries. Together we face very big challenges in rebalancing and upholding the Law.

Baranyi yagu barrabugu – wisdom is acting now for the future of our **garrigarrang**.”

This section illustrates the sustainable practices that Aboriginal and Torres Strait Islander peoples have been using for millennia. Traditionally tools were made from natural materials and people ensured there were enough resources for future generations. Today, the ghost net artworks show how Indigenous peoples have been re-using nets washed up onto the beaches and creating culturally significant sculptures. Shell-stringing is a practice that has survived although modern pressures endanger the future of resource availability for this purpose. The ghost net artworks on display here show an environmental response to modern pressures on Sea Countries by Aboriginal and Torres Strait Islander people.

Section 3 Ngara

Ngara – listen hear think

“From the day we are born we are taught **ngara** – we listen to Elders, hear what Country is saying and think how our actions will impact on all living things. **Ngara** is the path to knowledge, wisdom and survival.

Elders carry the teachings of science and technology, medicine and astronomy, history and language, ecology and creative arts.

Ngara – to listen deeply with our mind, our heart and our spirit – is to intimately know our **garrigarrang**.”

This section explores the connections that Aboriginal and Torres Strait Islander peoples have to the land and sea to which they belong. Signs of Country have been listened to, heard, reflected upon and remembered over centuries helping to know the best times for hunting or fishing. When animals were hunted every part of them was used and nothing was wasted. In this section you will see tools and vessels used for fishing, an interpretation of a Seasonal Sea Calendar from North Coast NSW and influences brought by the Macassans who arrived from Indonesia in the 1700s.

Section 4 Gurugal darimi

Gurugal darimi – long ago, long time

“Long ago. Long, long time ago. Creation Ancestors lived and travelled between the sky, the sea and the earth. Their daily lives were filled with joys, challenges and responsibilities; and with love, disputes and adventures.

The Creation Ancestors’ actions and knowledge have become our Laws, our wisdoms, our stories. We will always remember their teachings as they are written in the land, the sea and the sky.

Gurugal darimi – we honour the Ancestors who gave us our **garrigarrang**.”

This section showcases film, cultural artefacts and information about creation stories, ancestral beliefs, traditional bark paintings, totems, ceremonies and songlines. Aboriginal and Torres Strait Islander culture and traditions have been passed down through generations and is learnt and taught through it being lived. Totems show the great respect and connections Aboriginal and Torres Strait Islander peoples have to all other things which might include animals, plants, weather elements or even human traits such as coughing. The *Triple hammerhead shark headdress* is a current example of one man's relationship to his totem in the Torres Strait Islands. An example of a creation story is seen through film which shows the *Gulaga* creation story from the South Coast of NSW. This also shows the renewal and sharing of the ancient teachings passed down to present generations.

Background Information

Languages

The Aboriginal and Torres Strait Islander languages represented throughout the exhibition are from different language groups across Australia. Aboriginal and Torres Strait Islander Australia is a multicultural society with around 250 different language groups in existence today. These groups are the current traditional owners of particular areas of land in Australia. The Australian Museum is built on the land of the Gadigal of the Eora Nation.

In the language spoken by the **Eora** (people) of the Sydney Basin, **garrigarrang** (sea) and **garrigarrang nura** (sea place or Country) mean the ocean, plants and animals; the beach, land and estuaries; and the seasons, weather and sky. People belong to their Sea Countries and their Sea Countries belong to them.

Seasonal calendars

Seasonal calendars vary across Aboriginal and Torres Strait Islander nations and have been in existence for thousands of years.

Centuries of observations and experiences have been passed down orally through generations. The seasonal calendar is the body of knowledge and understanding of ecological factors such as climatic changes and environmental activities which are indicative of past, current and future food sources and weather conditions and aims to protect the environment for sustainable use. Aboriginal and Torres Strait Islander people know what is happening under the sea by what is happening on the land, for example, when the cicadas start calling they know that the garfish are abundant and ready to eat.

In the exhibition a representation of a seasonal sea calendar created by Chels Marshal of the **Gumbarynggir** people (North Coast NSW language group) is presented. This calendar is an interpretation of the knowledge and understanding passed down orally for thousands of years and is specific to this particular language group.

Ghost nets

Ghost nets are abandoned fishing nets which have been left loose in the ocean. They move with the currents and tides in the ocean killing animals including dolphins, sharks, birds and turtles.

Aboriginal people in far north Queensland have been removing ghost nets washed up onto beaches and transforming them into beautiful sculptures. These sculptures often pay respect to totems and stories relevant to the area and culture. They also show sustainable practices and adaptability of Aboriginal and Torres Strait Islander cultures.

Indigenous Archaeology

The long history of Indigenous cultures of Australia (at least 50,000 years) has been constructed through fossils and artefacts from the past found in many significant archaeological sites. Archaeological sites include camping sites, quarries, ceremonial sites and middens. Archaeologists examine these sites to recover material evidence and to document the relationships of objects to each other. Evidence includes remnants of various craftworks, bones of consumed animals, rock art and ceremonial arrangements and carved trees which are analysed to learn how Indigenous Australians lived. Kakadu is an example of a significant site in Australia containing one of the largest collections of rock art sites in the world.

Archaeological Peels

An archaeological peel is a vertical slice of earth from an archaeological site showing layers of history (stratigraphy). In the 'warra warra warra' section there is a peel from Balmoral Beach, Sydney dating back 4 000 years that contains a shell midden.

Shell middens

Shell middens are places where the debris from eating shellfish and other food has built up over time. As well as shells they can also contain bones of land and sea animals, charcoal and tools.

Much information can be gained about Indigenous Australians' life in the past from the analysis of shell middens. As well as their diet we can find out about hunting and gathering techniques, trade routes, how often an area was used and what Aboriginal and Torres Strait Islander people were doing at different periods in the past.

Preserving heritage

Aboriginal and Torres Strait Islander peoples have preserved their heritage by passing down, through hundreds of generations, their language, knowledge and stories. Traditions, practices and beliefs have been passed down orally through stories and also through body art, sand art, rock art (including painting and engraving), tree carving, bark painting and objects such as shields and dance-boards. Rock paintings and engravings survive throughout Australia and are some of the oldest in the world.

The Australian Museum is aiding the preservation of Aboriginal and Torres Strait Islander heritage by holding, conserving and displaying traditional cultural objects. Objects that are in the collections and not on display are accessible to Aboriginal and Torres Strait Islander peoples.

The Museum is also travelling to Aboriginal and Torres Strait Islander communities and digitally recording oral stories so they are preserved for the future.

The Australian Museum's Collections

The Australian Museum cares for over 25 000 ethnographic objects acquired from many communities across Australia and the Torres Strait Islands and over 1 000 000 archaeological objects.

Information on the Museum's Aboriginal and Torres Strait Island Collections:

<http://australianmuseum.net.au/aboriginal-and-torres-strait-collections>

Movie file about how the Museum stores Indigenous objects:

<http://australianmuseum.net.au/movie/indigenous-australians-stores>

Pre-visit Activities

1. Historical terminology

Ensure students have an understanding of the difference between **primary** and **secondary sources** and they understand what an **archaeological peel** and **midden** is.

2. Construct a timeline

To reinforce the length of time Indigenous Australians have been in Australia in comparison to Europeans students could do one of the following 3 activities:

- Draw a simple timeline to scale showing Indigenous Australians occupation 50 000 years ago, British invasion/colonisation and the present.
- Put these dates on a piece of string
- Act out a timeline across the classroom using a student to represent each event and space the students apart according to correct proportional intervals of time.

3. Life before British contact

Students imagine what life was like when there were only Aboriginal people living in Australia. Ask them:

- What do you think Sydney Harbour looked like?
- Brainstorm sea and land animals living in the Sydney region (students can research these if appropriate).
- What food do you think Aboriginal people living in the Sydney area would have eaten?
- What technology would they have used to catch, carry and cook their food?

4. Natural resources

Students brainstorm some of the natural resources which would have been used by Indigenous Australians prior to British invasion/colonisation. Source some of the following natural resources: shells, plant fibres, bark, wood, leaves, resin, rocks, minerals, sand, animal skin, animal fur, seeds, seed cases, wax, flowers, human hair, fruit, nuts, animal meat, teeth, bone, tendon (sinew), soil, water. Use pictures if you are unable to find the real thing. Sort these into groups – animal, vegetable or mineral – and discuss the potential uses.

5. Nothing was wasted: reuse and recycle

Indigenous Australian people lived off the land and waterways and nothing was wasted. They hunted for and collected food to eat using the rest of the animal for other purposes – to make jewellery, fishing hooks, spears and to communicate through art. Collect items from within the classroom or at home which can be re-used AND/OR collect natural items from the school grounds. Ask students to create a collage or sculpture of an animal of their choice using the materials collected. This animal could have totemic significance to the area.

6. Going fishing

Students imagine they are going on a fishing trip.

- What items would you take?
- List which items are made from natural materials and what is recyclable or re-usable.
- What items would they have taken before invasion/colonisation?

7. Relationship to country

Students think about what their country (Australia) means to them. They could explain what it means to them in writing or through artwork. How is this different or similar to the way Indigenous Australians see their traditional country? Note: "Country" to Indigenous Australians is the land and waterways that their language group belong to and look after.

8. Caring for country

Students brainstorm what they do at home and at school that helps to look after their country. Research the meaning of sustainability and then as a class create a list of activities they are already doing to help care for their school. Create an additional list of things they are not currently doing to help care for their school. Begin acting on this list where possible.

Post-visit activities

1. Local Aboriginal and Torres Strait Islander Communities

Research Indigenous communities in your area, preferably through correspondence with Indigenous members of the community. Find out if they identify with a totem.

2. Native animals as totems

Students list the native animals that live in their school's area. Go through the list and discuss which they think would make a good totem and why. As a group decide what their class totem should be. Conduct research to find out more about it and then using natural resources collected in the playground (e.g. sand, leaves, bark) ask students (as an individual or in groups) to create a mixed media picture of their totem.

3. The Shark Headdress dance

Read an interview with the artist and watch a Shark Headdress dance on the Australian Museum's website at: <http://australianmuseum.net.au/blogpost/science/triple-beizam-hammerhead-shark-headdress-an-interview-with-ken-thaiday>

4. Video Conference

Your class could do one of the Australian Museum Video Conferences: Indigenous Totems or Indigenous Art Workshop. Find out about them at: <http://australianmuseum.net.au/video-conferencing>

Extension Activities

Students could choose one of the following four topics to think about and research. They could write an essay, create an artwork or deliver a presentation about their selected topic.

1. Preserving the heritage of Indigenous Australians

Aboriginal and Torres Strait Island people have preserved their culture and heritage for over 40 000 years by Elders handing down language, knowledge and traditions to younger generations. Think about the **exhibition** and the large **collections** that the Museum stores behind the scenes. How is the Australian Museum helping to preserve the heritage of Indigenous Australians?

2. Relationship to Country

Students reflect on their visit to *Garrigarrang* and the relationship between Indigenous Australians and the sea. Ask them to describe and explain this in words or through art. How is their own relationship with the sea different and how is it similar to Indigenous Australians relationship with Sea Country? They could think of a tradition, activity or place they like that is special to them and their family and compare this with the way Indigenous Australians relate to the sea.

3. Sustainability

Indigenous Australians have lived sustainably for over 50 000 years. In the 200 years since colonisation more mammals have become extinct in Australia than in any other country in the world. Think about Indigenous Australians and sustainable living. How and why have Indigenous Australians managed their environment so well for such a long time?

4. Oral histories

Oral histories have been passed down by Indigenous Australians for thousands of years. Students could reflect on the ones they saw in the exhibition. Students could consider whether they think it is important to record these oral histories and justify their view.

Inquiry Card Activity Instructions

Sea Country joins all Australian coastal communities together. Aboriginal and Torres Strait Islander peoples believe that *“saltwater runs through their veins and they are part of the ocean and it is a part of them.”* They believe they must care for the sea and land so that it will look after them.

Photocopying

Please photocopy the following materials for groups:

- Self-guided Inquiry Cards for School Students :
 - Pages 13 – 14
- *Garrigarrang: Sea Country* Exhibition Floorplan on page 15.

Instructions

Divide the class into groups of up to 4 and give each group a copy of the inquiry cards and a copy of the floorplan. Each group selects a topic they would like to explore first. Once each inquiry card is finished, students can move onto the next until they have completed a minimum of 4 topics.

Topics include: *Oral histories; Middens; Art; Tools; Contact with the Maccassans; Contact with the British: weapons; Contact with the British: perspectives.*

It is recommended that students spend approximately ten minutes generally viewing the exhibition and orientating themselves before they begin the Inquiry Cards.

General

Languages: the Aboriginal and Torres Strait Islander languages used in this exhibition come from different language groups across Australia.

Photographs: we encourage you to take photos while in the exhibition.

Dates: the date written on an object label in the exhibition is sometimes the date the Museum **acquired** it, not when it was **made**.

Sources that tell us about the past

Oral histories

① Oral histories have been passed down by Indigenous Australians for thousands of years. It is important that we record these so they are not lost to future generations.

👁 Watch and listen to the Auntie Julie Freeman tell the story '*Narrawarn and the coming of the Sea*'.

🔍 Find at **A** on floorplan.

❓ What does the story tell us about the *Dharawal* people's belief in how all life was created?

❓ What can we learn about Indigenous Australians' special connection to the sea by listening to Auntie's story?

❓ What can we learn about the environment by listening to the story?

Middens

① Middens are places where the debris from eating shellfish and other food has built up over time.

👁 Look at the **archaeological peel** and the **shell midden** contained within it.

🔍 Find at **B** on floorplan.

❓ What is the oldest layer in the archaeological peel?

❓ Why is there stratigraphy (layers)?

❓ From what time period is the shell midden layer?

❓ What evidence does the midden give us about Aboriginal peoples' diet?

❓ How have Aboriginal peoples diets changed through time?

Sources that tell us about the past

Art

① Aboriginal and Torres Strait Islander art styles vary throughout Australia.

👁 Look at the **bark paintings** of "Big White Barramundi", the "Crocodile and her eggs" and the decorated saw fish and read about them.

🔍 Find at **C** on floorplan.

❓ Which Aboriginal and Torres Strait Islander peoples made them?

❓ How are the bark paintings similar and different to each other in style?

❓ Why were artworks like this created?

❓ What do the artworks tell us about Aboriginal peoples' daily life/use of resources?

Tools

① Aboriginal and Torres Strait Islander fishing tools varied throughout Australia according to availability of raw materials and whether the tools were for fishing in the sea, estuaries, rivers or lakes.

👁 Look at the traditional tools used for fishing.

🔍 Find at **D** on floorplan and throughout the exhibition.

❓ What materials are they made from?

❓ Which of these tools would still be used today for fishing?

❓ What do they tell us about Aboriginal and Torres Strait Islander peoples' technology/daily life/use of resources?

Contact

Contact with the Maccassans

① **Aboriginal and Torres Strait Islander peoples had contact with the Maccassans from the 1700s.**

👁 Look at the dugout canoe, the bark painting of a canoe and read the panel 'Trade across the oceans'. Look at the image of the Maccassan prau bark painting.

🔍 Find at **E** on floorplan.

- ❓ What was shared between the Maccassans and Aboriginal and Torres Strait Islander peoples?
- ❓ Do you think the contact with the Maccassans was generally positive or negative for Aboriginal and Torres Strait Islander peoples? Why?
- ❓ What else could be displayed here that might change your opinion?

Contact with the British: weapons

👁 Look at the **2 large Joseph Lycett paintings on the wall**, which show Aboriginal people in the 1800s, noting the tools and weapons they are using.

👁 Look at the traditional axe, shield and spear in the exhibition.

🔍 Find at **F** on floorplan.

- ❓ What materials are the axe, shield and spear made from?
- ❓ How do these tools and weapons compare with those of the British at the time of invasion?
- ❓ Who do you think had the most effective and powerful weapons? Why?

Contact

Contact with the British: perspectives

① **Joseph Lycett was a convict and artist from England who painted landscapes of Australia in the early 1800s.**

👁 Look at the 2 large Joseph Lycett paintings on the wall.

🔍 Find at **F** on floorplan.

- ❓ What is happening in the paintings?
- ❓ Why are paintings such as these useful to us in learning about the past?
- ❓ Whose perspective are the artworks painted from?
- ❓ What are some of the issues in using paintings like these to interpret the past?
- ❓ How do other cultural artefacts help us to interpret the past?

Contact with the British: perspectives

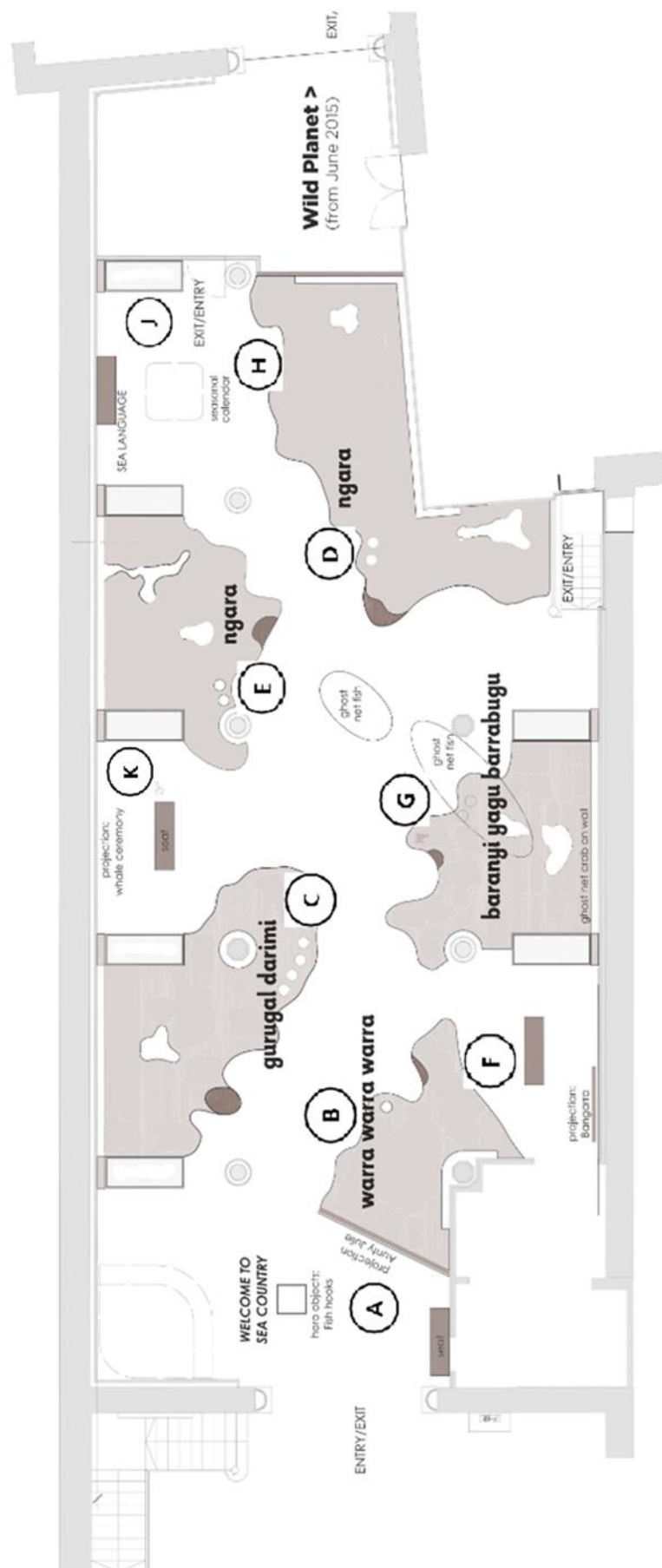
👁 Read the text panels '*warra, warra, warra*', '*bugra banya*' and '*ngawiya maan*'.

🔍 Find at **F** on floorplan.

- ❓ Whose perspective of British invasion/colonisation is this?
- ❓ How did Aboriginal Australians feel about invasion/colonisation?
- ❓ Why are direct quotes of Aboriginal and Torres Islander peoples useful?
- ❓ How do cultural artefacts help us to interpret the past?

GARRAGARRANG

sea country



Australian Museum Guide Map

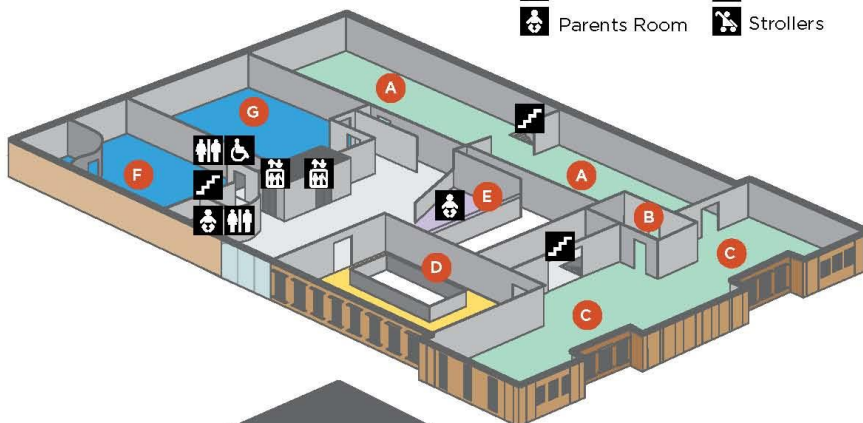
4 Rooftop Cafe

Visit our new Rooftop Cafe
Take the lift or stairs to Level 4
and enjoy food with a view.

- | | | | |
|--|--------------|--|-----------|
| | Admissions | | Theatre |
| | Information | | Stairs |
| | Toilets | | Lifts |
| | Accessible | | Lockers |
| | Parents Room | | Strollers |

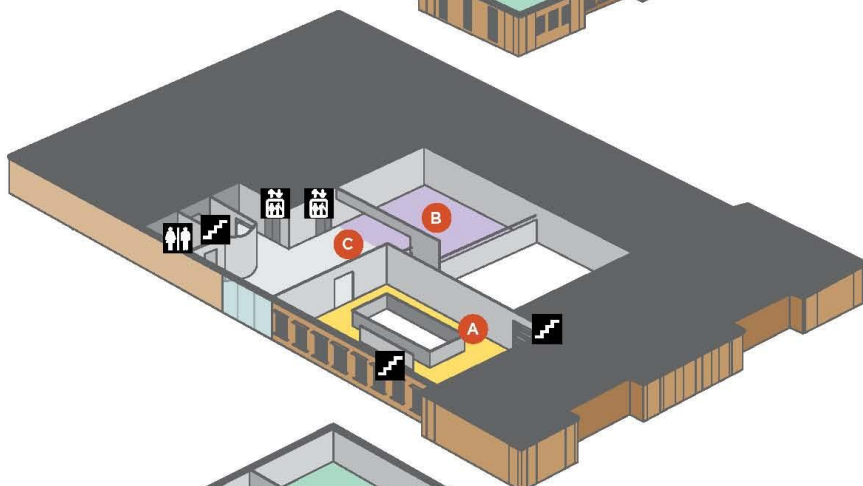
2

- A** Surviving Australia
- B** Pacific Spirit
- C** Dinosaurs
- D** Birds & Insects
- E** Kidspace
- F** Search & Discover
- G** Education Rooms



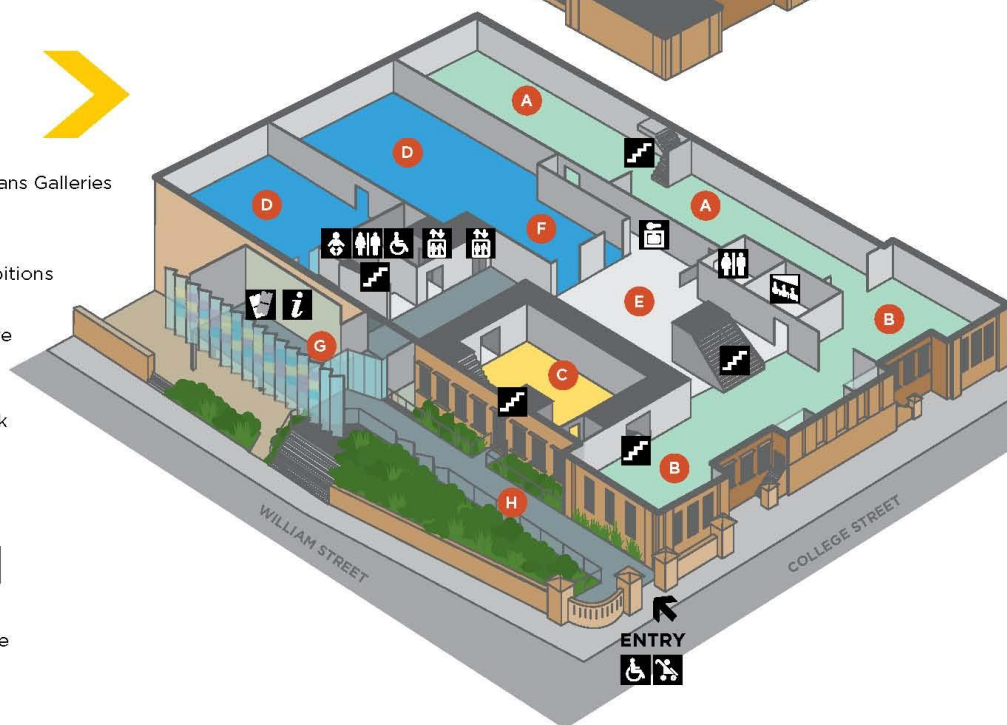
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- A** Planet of Minerals
- B** Chapman Mineral Collection
- C** Meteorites & Gemstones



G

- A** First Australians Galleries
- B** Wild Planet
- C** Long Gallery
- D** Special Exhibitions
- E** Atrium
- F** Museum Store
- G** Crystal Hall Entrance
- H** Museum Walk



LG

Members Lounge