

# ART MOB

## Aboriginal Fine Art

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# Sept '05



### Telstra Art awards

Congratulations to the women of Blackstone for winning the overall prize with their grass Toyota! The judges certainly had a challenging job choosing from the strong works of the finalists. Art Mob was especially proud of Evelyn Pultara winning the General Painting award and she will be attending the launch of her Hobart solo exhibition Bush Yam on Sep 9. She certainly continues the strength of culture established by her aunt, Emily Kame Kngwarreye and her uncle, Kuddity Kngwarreye.



Evelyn Pultara with one of the works from her coming show

### Art Glass



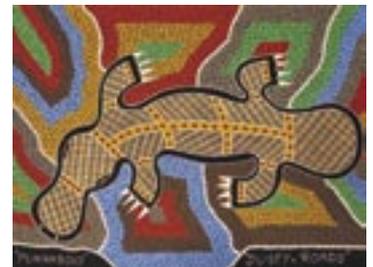
This new movement provides a great new expression for our Aboriginal artists. The artist's proof of Dorothy Napangardi's Salt on Mina Mina edition of 12 has been accepted by the Wagga Wagga Regional Art Gallery to add to the national art glass collection. Art Mob has a few left from this edition at \$9500 each. New works by Sam Juparulla Wickman are coming through regularly. He is currently exhibiting in Philadelphia and later at SOFA, Chicago. Check them out on our web site.

### FREE - FREE - FREE!

Next Introduction to Aboriginal Art class  
7pm Thursday  
September 22  
FREE but book please.

### Behind Bars

The Attorney-General Judy Jackson launched this exhibition on the opening night of Tasmanian Living Artists Week to quite a crowd. Dusty Roads works featured strongly and it was good to see him out on bail. Timothy West's Bush Tucker Dreaming is destined for the reception area of the new Risdon Prison - congratulations Tim!



AM 2964/05  
Sally Gabori *Hunting Ground* 2005  
This painting is about a hunting spot on my Grandfather's country. They are freshwater holes. Sally Gabori.

### New Works

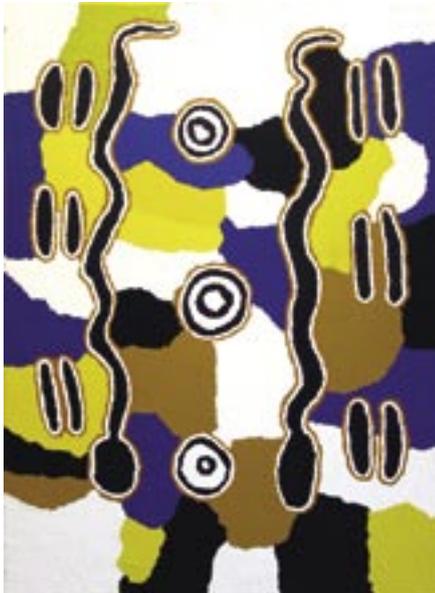
Euan came back from the Northern Territory with some superb works. Sally Gabori from Mornington Island is a rising star with her bold images of her country. Other works include an amazing story painting by Paddy Fordham and some delightful Warlpiri paintings from Lajamanu artists Peggy Rockman, Lily Hargarves & Liddy Nelson.

### Makinti

The gallery has an excellent group of paintings by this matriarch of the Western desert. Her selection as one of the Top 50 Most Collectable artists by Australian Art Collector was well justified. Recent sales from the gallery have sent her works to Paris, London and Sydney. Her daughter Jacqueline, well trained by her mother, is now painting in her own name. Art Mob is proud to be the first gallery to promote her work.

### Web site

Keep an eye on the web site [artmob.com.au](http://artmob.com.au) for the next lot of new works, new glass and some superb rugs from Kaltjiti artists of Fregon.



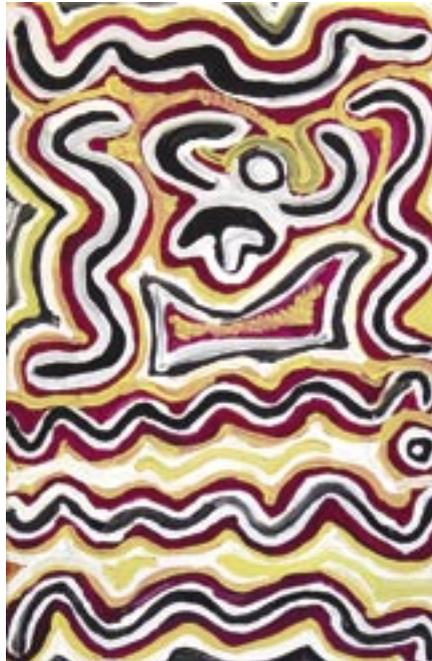
1 AM 2987/05  
Peggy Rockman Napaljarri Waarna  
*The Rainbow Snake* 2004  
Acrylic on canvas 870 x 1200mm \$1900

"This is the story about the Rainbow snake Waarna in my country. The three sacred waterholes are there and the rainclouds that are also from the snake dreaming."



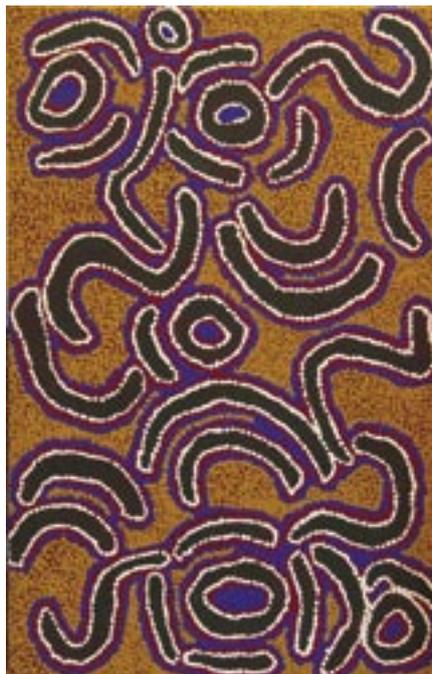
2 AM 2988/05  
Lily Hargraves  
*Bush Turkey Dreaming* 2005  
Acrylic on canvas 460 x 760mm \$1900

'Warlinga Jukurrpa' is Warlpiri for Bush Turkey Dreaming. The tracks of the bush turkey surround digging sticks where the people have been searching for Yam.



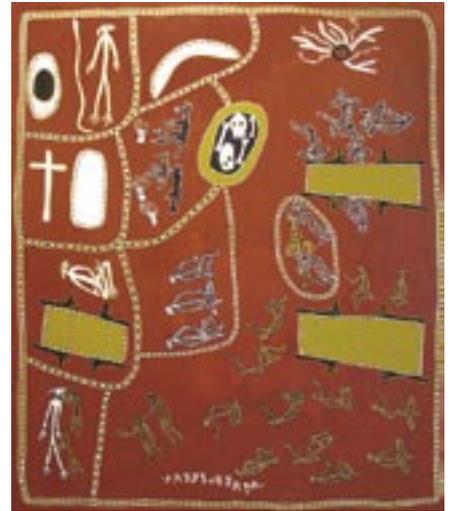
3 AM 2989/05  
Lily Hargraves Ngaliipi Jukurrpa - *Vine Dreaming* 2005  
Acrylic on canvas 500 x 770mm \$1900

"In the dreamtime the women were cutting Ngaliipi to carry firewood, coolamon filled with food and basically as medicine to put around their heads when they had headaches and also around their waist for stomach aches. Another reason they use Ngaliipi is for ritual purposes." Jeannie Nungarrayi Herbert. "For Nungarrayi, Jungarrayi and Napaljarri, Japaljarri Jukurrpa. Ngaliipi. Vine Dreaming. Women singing".



4 AM 2990/05  
Liddy Nelson Nakamarra Wunardi - *Bush Bean* 2005  
Acrylic on canvas 525 x 795mm \$1900

"Wunardi, yapa (Aboriginal People) call them. 'Ngungale' is cooked bean. Red seed."



5 AM 2991/05  
Paddy Fordham Wainbarrnga *The Moon Man* 2003  
Acrylic on cotton duck \$4750

The Moon Man  
This is a story about Totems and why and how Aboriginal people turn to their totems today. The story begins when a stranger shows up one day. This stranger has unusual looking feet. The rembarrnga people asked who he was. "Who are you?" and "Where did you come from?"

He answered "My name is Gurrduyuni and I haven't come from anywhere. I've been here all the time". One of the men, Wamut, pointed to him and said "But you are different, you are not one of us". He said "Yes, I am and my skin is Balang. I have lived here for a long long time". Wamut asked him "How long have you lived here?". Balang answered "I have lived here since time began".

Paddy explains that this stranger has come and gone many times to show us eternal life. So he says to them "You, Wamut, gammarrang from the dua people and you Narditj and Bulline from the Iirritja people, I can show how to live forever". As you can see he has depicted the two moiety by painting two camps. One group is Yellow ochre (Dua) and second group is Black (Yirritja). Well of course, no one believed that you could live forever.

At this point Paddy explains that Aboriginal people always believe that their lives continue through to a Totem and then to Spirit and back to Human again. "You see this stranger was like our Jesus, that's why I put the cross there. He died and then he still lives" says Paddy. The stranger said to them "Look at you when you die, you smell and turn rotten and finally turn into your totem. I can show you a way where you don't have to change form at all."

So Gurrduyuni challenged the Rembarrnga people and said to them "Why don't you kill me and I will show you". He called out to Wamut and gammarrang to kill him as Paddy shows us at the bottom left of the painting. Soon after this stranger was dead as shown in the middle between the two groups. He was then entombed and left to see whether he would come alive again. The Rembarrnga people believe that this Balang would never appear again until they saw him rising, in the air one night.

They called out to him "Hey stranger (Balang). You are alive". He replied "Yes, as you see my form has not changed". Everyone was calling him to come back and show them the secret of eternal life but he said "It is too late. You did not believe and so you must continue your transformation to Totems as it is important for the culture and knowledge to live on." Gurrduyuni went further and further into the night sky until all you could see was the Moon.

Today, this story is known only by "The Moon Man".