

# Welcome to Dharug Ngurra

Developed by Wingaru

This resource was developed on lands of the Dharug people. SBS and Wingaru acknowledge the Traditional Custodians of Country throughout Australia and pay respect to Elders past and present. Information in this resource is correct at time of publication (August 2025).

Copyright © Wingaru Education Pty Ltd

Except as permitted under the Copyright Act 1968 (the Act), no part of this publication may be reproduced by any means, electronic or otherwise, without the written permission of the copyright owner.

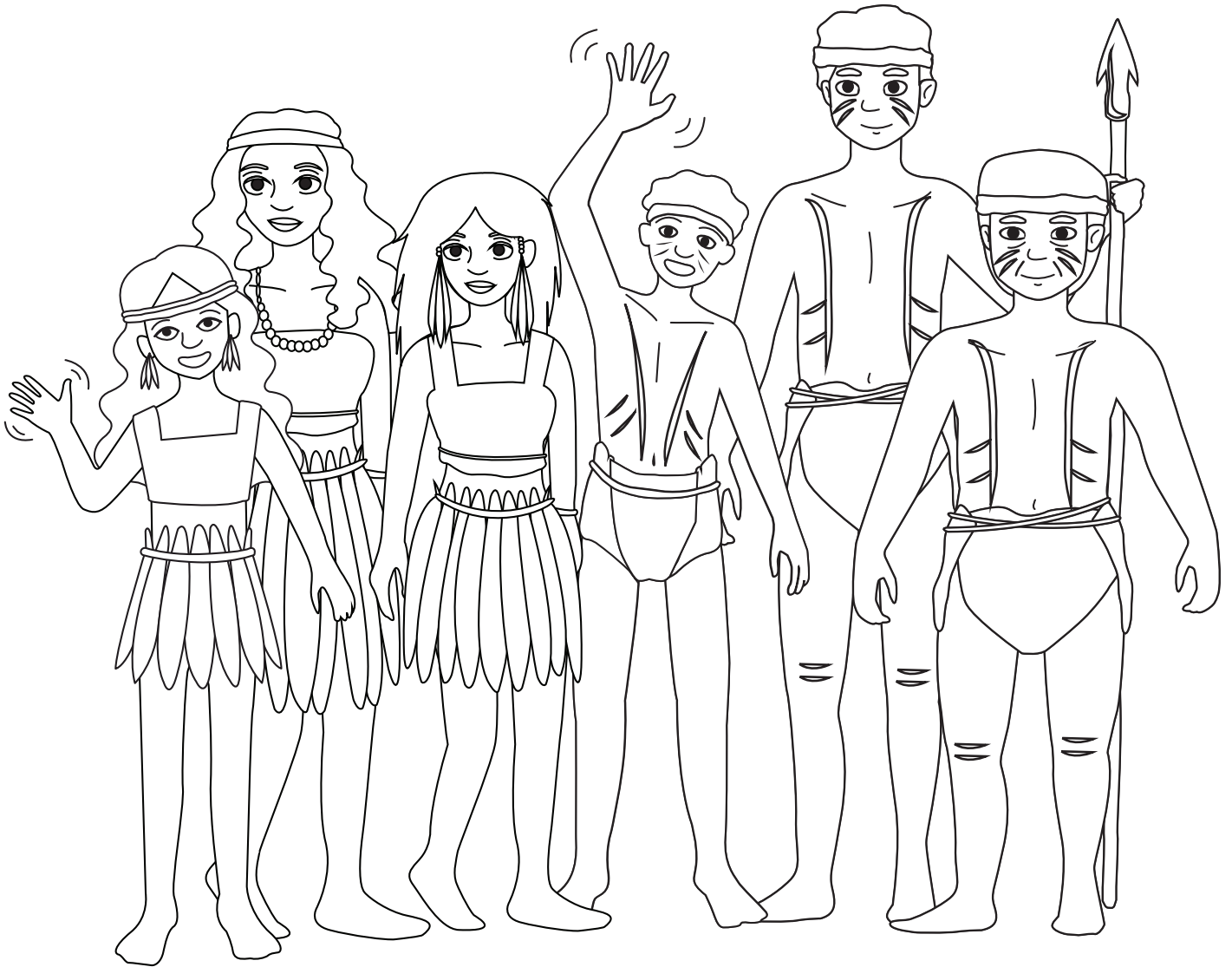
Cover page & Illustrations: Fire (Cover page) © Wingaru Education.

This First Nations Language project was developed in partnership for SBS Learn.



# CONTENTS

Warami Midigar: Colouring in Activity.....	Page 4
<b>A Note for Teachers</b> .....	Page 5
Dharug Language Introduction.....	Page 7
Dharug Basic Sounds.....	Page 8
<b>Part 1: Traditional Custodians</b> .....	Page 9
Acknowledgement.....	Page 10
Acknowledgement: Dharug/English Activity.....	Page 11
School Acknowledgement.....	Page 12
My Acknowledgment: Writing Activity.....	Page 13
<b>Part 2: Connecting to Country</b> .....	Page 14
List of 29 Clans.....	Page 15
Dharug Clans: Word Search Activity.....	Page 16
29 Clan: Word Search Activity.....	Page 17
Dharug Basic Greetings.....	Page 18
Dharug Greetings: Cutting Activity.....	Page 19
Dharug Greetings: Writing Activity.....	Page 21
Dharug Ngurra: Language Match Activity.....	Page 22
Dharug Ngurra: Grid Mapping Activity.....	Page 23
<b>Part 3: Sharing Country</b> .....	Page 24
Kangaroo Totem: Colouring in Activity.....	Page 26
Dharug Animals: Matching Activity.....	Page 27
The Rule of Three: Visual Numeracy Activity.....	Page 28
Hunting and Gathering: Colouring in Activity.....	Page 29
Hunting and Gathering: Observation Questions.....	Page 29
<b>Part 4: Belonging to Country</b> .....	Page 32
The Life of Pemulwuy.....	Page 32
Pemulwuy's Story: Timeline Chain Activity.....	Page 34
Life of Pemulwuy: Comprehension Questions.....	Page 37
Pemulwuy: Colouring in Activity.....	Page 39
Garad: Colouring in Activity.....	Page 40
<b>Part Five: Tricky Vocabulary List</b> .....	Page 41
<b>Teacher Only: Answer Section</b> .....	Page 43
Dharug Clans: Word Search Activity.....	Page 43
29 Clan: Word Search Activity.....	Page 44
Dharug Greetings: Cutting Activity.....	Page 45
Dharug Greetings: Writing Activity.....	Page 46
Dharug Ngurra: Language Match Activity.....	Page 47
Dharug Ngurra: Grid Mapping Activity.....	Page 48
Dharug Animals: Matching Activity.....	Page 49
The Rule of Three: Visual Numeracy Activity.....	Page 50
Hunting and Gathering: Observation Questions.....	Page 51
Pemulwuy's Story: Timeline Chain Activity.....	Page 52
Life of Pemulwuy: Comprehension Questions.....	Page 53



Warami  
Midigar!  
Hello Friend!

## A NOTE FOR TEACHERS

This resource has been designed to introduce both educators and students to the rich history, language and cultural traditions of the Dharug people—the Traditional Custodians of the land in and around Greater Sydney. The goal of this resource is to provide students with a foundational understanding of Dharug culture, while supporting the revitalisation of the Dharug language.

Through the use of this resource, students will explore cultural traditions, learn the basics of Dharug sounds and language, and develop an appreciation for the significance of language in maintaining cultural identity. The resource is structured to encourage active participation and a deeper connection with Aboriginal culture.

This resource aims to foster respect, understanding, and a deeper connection to the land and the diversity of Aboriginal culture while acknowledging the story of the Dharug people.

The resource is divided into four parts, each focusing on a different aspect of Dharug culture, traditions and history. Embedded within each section are learning activities and tasks that directly align with the content. We have provided activities of varying levels of difficulty to cater to a broad range of learners.

This resource addresses key syllabus points within the NSW Curriculum by exploring Aboriginal perspectives and aligning with HSIE and Languages outcomes. It connects students with the cultural significance of Country, Community, and Culture, supporting them in developing an understanding of the world's oldest continuous living culture. The resource focuses on the concepts of Country and Place, People, Culture, and Identity. It aligns with the following outcomes:

NSW DET Curriculum	Early Stage 1	Stage 1	Stage 2	Stage 3
<b>Human Society and its Environment</b>	HSE-ACH-01 identifies ways that Aboriginal Peoples connect with Country, Culture and Community	HS1-ACH-01 describes interactions between Aboriginal Peoples and Country	HS2-ACH-01 describes Aboriginal Peoples' obligations to Country, Culture and Community	HS3-ACH-01 describes Aboriginal Knowledges and Practices that care for Country and the importance of Aboriginal Languages revival
<b>Aboriginal Languages</b>	ALE-LAB-01 recognises that some Aboriginal Languages are being maintained, revived and/or strengthened  ALE-RLC-01 recognises different languages and cultures in their immediate environment and the world	AL1-LAB-01 recognises resources available to maintain, revive and strengthen Aboriginal Languages  AL1-RLC-01 recognises relationships between languages and cultures	AL2-LAB-01 recognises ways of maintaining, reviving and strengthening Aboriginal Languages  AL2-RLC-01 recognises how terms and expressions reflect aspects of culture	AL3-LAB-01 identifies challenges to maintaining, reviving and strengthening Aboriginal Languages  AL3-RLC-01 makes connections between cultural practices and language use

This resource also aligns with the Cross-Curriculum Priorities of Aboriginal and Torres Strait Islander Histories and Cultures in the Australian Curriculum V9, offering students the opportunity to deepen their understanding of Australia by exploring the world's oldest continuous living culture. Through this resource, students may discover that contemporary First Nations Australian communities are strong, resilient, rich, and diverse, with these qualities grounded in the core concepts of Country and Place, People, Culture, and Identity. The resource specifically supports the following Cross-Curriculum Priorities:

<b>Country/ Place</b>	First Nations communities of Australia maintain a deep connection to, and responsibility for, Country/ Place and have holistic values and belief systems that are connected to the land, sea, sky and waterways. (A_TSICP1)
<b>Culture</b>	First Nations Australian societies are diverse and have distinct cultural expressions such as language, customs and beliefs. As First Nations Peoples of Australia they have the right to maintain, control, protect and develop their cultural expressions, while also maintaining the right to control, protect and develop culture as Indigenous Cultural and Intellectual Property. (A_TSIC1)
<b>People</b>	Australia has 2 distinct First Nations Peoples; each encompasses a diversity of Nations across Australia. Aboriginal Peoples are the first peoples of Australia and have occupied the Australian continent for more than 60,000 years. Torres Strait Islander Peoples are the First Nations Peoples of the Torres Strait and have occupied the region for over 4,000 years. (A_TSIP1)

Through this resource, educators will support students in understanding the importance of Aboriginal languages and culture, as well as the ongoing efforts to revitalise and preserve them. When working through activities that involve the Dharug language, please refer to the pronunciation guide on page 8 to support correct pronunciation.

## Icons Used in This Resource



Teacher-led  
activity - display  
on screen



Colouring in  
activity



Use pronunciation  
guide



Challenge  
activity



## Dharug Language Introduction

Thank you for including First Nations language in your classroom. By including First Nations language in your practice and introducing students to our language you are contributing to First Nations language revitalisation.

This resource features Dharug dhalang (language). This is the language that is traditionally spoken by the Traditional Custodians of the area known today as Greater Sydney. Noting that the concepts of 'borders' and land ownership are colonial constructs, traditionally Country 'borders' aligned with the natural features of the landscape, such as rivers, mountains and creeks. Dharug Country spans from the eastern coast to the top of the Blue Mountains, encompassing Sydney, the Hawkesbury, and the Georges River in the south.

These resources have been created in consultation with Dharug language speakers. These language speakers are part of a long line of language speakers working to keep our language strong. We pay our respects to this work, both current and in the past.

All languages change and evolve over time. These changes are often highly visible in the revitalisation work of First Nations languages and some Dharug language speakers may use other words, spellings or approaches to those used here. Alternative spelling and approaches remain in use and we encourage yarns about the evolving nature of language and respect for the work being done in this space as part of your language learning and appreciation.

Our language is a living language and as such is changing. You may see Dharug people talking about 'traditional' and 'contemporary' dhalang. This recognises that not all language spoken today was spoken traditionally but as all living languages do, Dharug dhalang has evolved and contains words relevant to contemporary society that may not have been needed traditionally. Examples of these words are colours and days of the week.

We invite you to enjoy our language and encourage you to seek out connections with local language speakers where possible.

Didjurigura (Thank you)

The Wingaru team acknowledge the people who have taught us language over the years and shared their knowledge so generously with us. Special thanks to Aunty Leanne King, Aunty Julie Jones (Webb), Aunty Tricia Wallace and the Bayala Dharug Language Project.



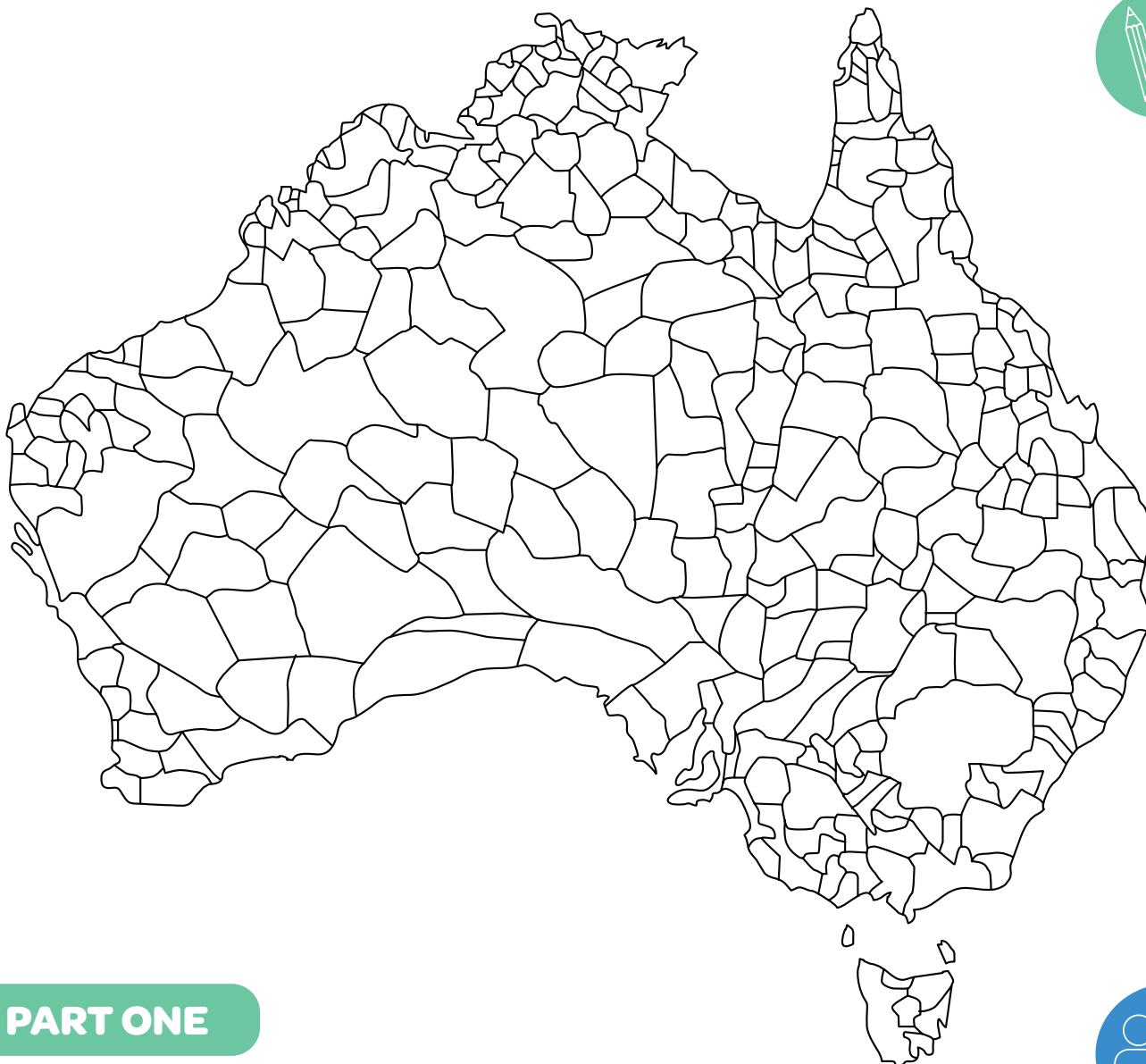


## Dharug Basic Sounds

When learning to speak Dharug keep in mind that some of the sounds and letters are pronounced differently to how they are in English.

Vowels	Consonants
<p><b>a</b> as in cup</p> <p><b>u</b> as in put</p> <p><b>i</b> as in sit</p> <p>Long</p> <p><b>aa</b> as in car</p> <p><b>uu</b> as in puuush</p> <p><b>ii</b> as in see</p> <p>Combos</p> <p><b>aw</b> as in cow</p> <p><b>ay</b> as fly &amp; eye</p>	<p><b>b</b> as in bat</p> <p><b>d</b> as in dog</p> <p><b>dh</b> as width</p> <p><b>dy</b> like j in jar</p> <p><b>g</b> as in good</p> <p><b>m</b> as in mum</p> <p><b>n</b> as in nest</p> <p><b>nh</b> as tenth</p> <p><b>ny</b> as in canyon</p> <p><b>ng</b> as in long or sing</p> <p><b>l</b> as in love</p> <p><b>ly</b> like the l+y sound in million</p> <p><b>r</b> as in red</p> <p><b>rr</b> as in brrrr, roll your r</p> <p><b>w</b> as in wood</p> <p><b>y</b> as in yes</p>





## PART ONE



### Traditional Custodians

Aboriginal and Torres Strait Islander cultures are known to be the oldest living cultures on Earth. They have been living on this continent for over 65,000 years. There are more than 250 different Nations across Australia, each with its own customs, languages and laws. When you hear the term 'Traditional Custodian', it refers to Australia's First Nations peoples.

Being a Traditional Custodian is a big responsibility and a very proud one. Aboriginal and Torres Strait Islander peoples are required by their cultural protocols to care for the land, sea, and sky, along with all the plants and animals. They also have to protect their culture, knowledge and stories so future generations can continue caring for Country.

Imagine a map of Australia divided into 250 pieces; each piece is looked after by a different language group or Nation. Each group has a different way of caring for their Country, and they know what works best for them and their people. This makes the job of caring for the Country a little easier as everyone is pitching in.

It's important to respect the deep connection between Traditional Custodians and the land they care for. One way we can honour this connection is by acknowledging the Traditional Custodians of the land we live on.

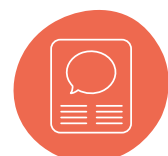
# Acknowledgement

When we go to a friend's house, we say to them or their parents, "Thank you for having me". When we acknowledge Country, it's similar; we are thanking the Traditional Owners for having us and for all the effort they put into caring for Country and keeping it thriving.

Acknowledgements of Country are often confused with Welcome to Country, but the two are very different. Here is a table to show the differences:

	Acknowledgement of Country	Welcome to Country
<b>What is it?</b>	A way to pay respect to the Traditional Owners and Custodians of the land.	A formal welcome onto First Nations peoples' Country.
<b>Who can give it?</b>	It can be done by anyone (First Nations peoples or non-Aboriginal).	Can only be performed by a Traditional Custodian Elder of the land you are on, or a First Nations person who has been given permission from their community and Elders.
<b>When is it appropriate?</b>	You can do an Acknowledgement at the beginning of each day, during assemblies, meetings, or formal events if an Elder is unavailable to do a Welcome.	At formal events, public events, sporting events, forums, and functions. It can also be performed at the start of a new school or work year, and during NAIDOC Week, Sorry Day, Reconciliation Week, or other community events such as a corroboree.
<b>When should it occur?</b>	At the beginning of an event or in response to a Welcome.	At the opening of the event as the first item on the program.
<b>What form can it take?</b>	An Acknowledgement can be included in a speech, written as part of an email signature, featured on websites, or displayed as signs at the entrances to businesses and homes.	It is typically performed as a speech in English or in Traditional Language, but it can also be accompanied by dance, song, ceremonies, or a combination of all.

Including acknowledgements in your daily routine is a simple way to recognise the enduring relationship Traditional Custodians have with Country. The following activities encourage students to develop their own acknowledgements and/or display a visual acknowledgement.



# Acknowledgement

Complete the following acknowledgement, using the pronunciation guide to help you as you say it in Dharug and English.



**Ngaya Giyara** \_\_\_\_\_

My Name is

**Ngalawadyingun yagu Dharug Ngurrawa.**

We are standing/We gather here today on Dharug Country.

**Bayady'u badyari Dharug Yiyura ngurrabirang.**

I speak well of the Dharug People. The people  
belonging to Country.

**Bayady'u budyari Dharugu Warungad yiyuragu  
baranyi, yagu, baribagu.**

I speak well of the old ones, past, present and the future peoples.

**Bayady'u budyari Aboriginal Torres Strait Islander  
yiyuragu ngurra bimalgu.**

I speak well of all Aboriginal and Torres Strait Islander peoples  
and their homelands.

**Yanama budyari gumada**

Walking in good spirit.

# School Acknowledgement

Acknowledge the First Nations People as the Traditional Custodians of the land your school is on.  
You might like to put this up in your classroom, at the school entrance or in the front office.



**We acknowledge the**

---

**People as the Traditional  
Custodians of the land  
we are situated on, and  
pay our respects to their  
Elders, past and present.  
We extend this respect to  
all First Nations people  
visiting our school.**

Artwork by Dharug artist Chloe Webb  
of Gumada Art

# My Acknowledgement

Write an acknowledgement to the First Nations People as the Traditional Custodians of the land you're on. You might like to put this up in your classroom or your room at home.



**I would like to  
acknowledge the**

---

---

---

---

---

---

---

---

Artwork by Dharug artist Chloe Webb  
of Gumada Art





## PART TWO

### Connecting to Country

Welcome to Dharug Ngurra!

The Dharug **Nation** is a vibrant place, rich in traditions and culture that have thrived for thousands of years.

Home to over 29 clans or Mobs, each with its own **unique** culture and customs, Dharug Country reflects a deep connection to the land. Traditional hunting, gathering, art forms, and ceremonies showcase the **resilience** and **enduring** spirit of the Dharug people.



Dharug Country stretches from the eastern coast to the top of the Blue Mountains, **encompassing** Sydney, the Hawkesbury, and the Georges River in the south. While there are various representations of Dharug 'boundaries', it's essential to understand that maps are colonial records that do not account for traditional, **intergenerational knowledge**. The concepts of 'borders' and land ownership are **colonial constructs**, and while they help define Countries, they can be interpreted in multiple ways. Traditionally, Country 'borders' would have **aligned** with the natural features of the landscape, such as rivers, mountains and creeks.

For centuries, the Dharug people have shown incredible strength despite the challenges of colonisation, **dispossession**, and displacement. As some of the first Aboriginal peoples to meet European settlers, many Dharug ancestors faced serious consequences. They encountered foreign diseases, like smallpox, to which they had no immunity, causing a significant decline in their population.

Additionally, violent attacks by colonists led to the tragic loss of many lives and caused great fear in the Dharug community.

The Dharug People were among the first to become part of the Stolen Generations, when children were taken from their parents and placed into residential schools in an effort to **assimilate** them into white culture.

Despite these challenges, the Dharug People have worked hard to keep their culture and heritage alive. They honour their ancestors and pass down rich traditions to future generations by revitalising their traditional language and cultural practices. Dharug People have a deep spiritual connection to the land, reminding us of the importance of their history and identity.

\* See the vocabulary list on page 41 for explanations of words in bold. Teachers can use this list to help students understand the more challenging terms used in the text and support vocabulary development.

## List of 29 Clans

In traditional Aboriginal culture, there was no written language – our language was passed down orally from generation to generation. As a result, the Dharug clan names listed below are an interpretation of how they were traditionally spoken. Each clan may have its own way of writing or pronouncing its name. Due to ongoing revitalisation efforts, many clans have altered the spelling of their names to reflect the new knowledge being uncovered through these efforts. What you see here is just one way of spelling the 29 clans of the Dharug Nation.

<b>Aurang</b>	<b>Barramattagal</b>	<b>Bediagal</b>
<b>Bidjigal</b>	<b>Boorooberongal</b>	<b>Borogegal</b>
<b>Cabrogal</b>	<b>Cameragal</b>	<b>Cannalgal</b>
<b>Cattai</b>	<b>Cobbi-barta</b>	<b>Colo</b>
<b>Gadigal</b>	<b>Gomerrigal</b>	<b>Gorualgal</b>
<b>Gweagal</b>	<b>Kameygal</b>	<b>Kurrajong</b>
<b>Marramarra</b>	<b>Mulgoa</b>	<b>Muringong</b>
<b>Murubora</b>	<b>Toongagal</b>	<b>Wallamattagal</b>
<b>Wangal</b>	<b>Wararrawarri</b>	<b>Warmuli</b>
<b>Wategoro</b>	<b>Winammatagal</b>	





# Dharug Clans Word Search

Hidden in this puzzle are 15 different Dharug clans. How many can you find?

Words can be found written from left to right or up to down.

b a r r a m a t t a g a l b g  
w k w c m a r r a m a r r a a  
o s i p y v v q z i q y o h d  
b w w a r a r r a w a r r i i  
e w a n g a l c q u g x q y g  
w u w q u r w p a p j v s s a  
m u r i n g o n g q c l q w l  
e b v w o k u r r a j o n g i  
e c c e c v k d a u r a n g r  
r b o o r o o b e r o n g a l  
j t l q l z f w a r m u l i o  
e t o d o e m u r u b o r a x  
c a b r o g a l l n v f q d u  
v o r h b b i d j i g a l f a  
p n c a t t a i b g j n w p z

Aurang

Bidjigal

Barramattagal

Boorooberongal

Cabrogal

Cattai

Colo

Gadigal

Kurrajong

Marramarra

Muringong

Murubora

Wangal

Wararrawarri

Warmuli

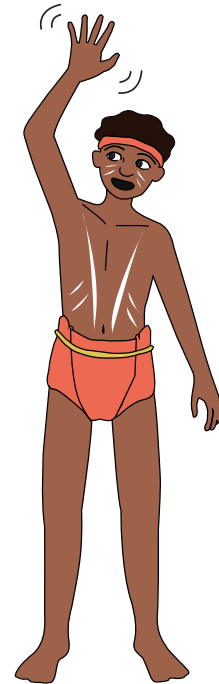
# 29 Clan Word Search



Search for the names of all Dharug clans in this puzzle. How many can you find?  
Words can be found written from left to right or up to down, or diagonally across.

d z b j k i s h t b j g o z h a f a u o o t o d y l d r f k  
e w a l l a m a t t a g a l b h w q a l b f x i q a b c o w  
x e e q q u r c a o g g d u g t u i j t o o n g a g a l z k  
f x e z e t l n o j e t c f n b o o r o o b e r o n g a l y  
g b c q d m r k v b w e f a a d c a b r o g a l z r j o r l  
e u d a v n u i f y b w v p t a y c a g s u y s j x k d h x  
g l l g m a f r g i q i p u m t m n c a q g l x z q k h n f  
w y m y z e w e u w o l b h q v a c a w r e b t w z a p q h  
a g m e j x r b l b i k a a w q n i n v i c c h a h f m g u  
n y i h v i a a e h o n w j r k p k n u k o g i j t d h i w  
g u b h g e l e g d v r a t p t p l a i t l p g v q a f m k  
a c q c i u p l w a i b a m c m a g l p x o u j a f s s t d  
l w g w e a g a l c l a g b m y p e g s y d j e w k j g o e  
l q a c q l l c p k m x g i a a f f a p g e w f u l m a p b  
b m u t s w k o s u t m x a d r t y l m w g j p o d e d l o  
e n f k e i a j n l x l w n l q r a q b u i f z e z a i y r  
u t n s a g a r s y v o l p a g w a g g j l c b v z b g a o  
z z q x x m o n a y n q m j q o m e m a e w g w f s j a b g  
f b m m f c e r h r u o u t z v b u b a l p y o i f q l r e  
i r i a y z n y o i r l h v i u l s r f t y e x a z a k n g  
m m b d m p f y g m g a m f n k v v y i s t o v a d j u v a  
e q j e j h m y b a d o w o v q t x o f n h a m u j n r g l  
j j o d d i x p z z l m r a m s i w o x y g t g r f p r b v  
j x j h m g g l g w w m g u r z m s a e f m o w a z s a c b  
e a j s j g z a l q v m v x a r v m d r j s p n n l g j o o  
x k o p n e x e l b z s o w x l i e i y m y z h g v m o f s  
l m d d d x o m n u i s n s v p g n m t i u d i s d i n u j  
y r r u g f m a r r a m a r r a y a h o h x l s t m k g h d  
p f b o b u u g o m e r r i g a l q l s e b r i w z m q n l  
h w w z u w z i o u w l f m h l v n d m r a f w m o h s n u

Aurang	Barramattagal	Bediagal	Bidjigal	Boorooberongal	Borogegal
Cabrogal	Cameragal	Cannalgal	Cattai	Cobbi-barta	Colo
Gadigal	Gomerrigal	Gorualgal	Gweagal	Kameygal	Kurrajong
Marramarra	Mulgoa	Muringong	Murubora	Toongagal	Wallamattagal
Wangal	Wararrawarri	Warmuli	Wategoro	Winammatagal	



## Dharug Basic Greetings

### English

Hello/hi.

Are you good?

Hello, yes, I am good.

You good?

Yes, I am happy.

What's your name?

My name is \_\_\_\_\_.

See you later, I am going now.

Bye.

### Dharug

Warami.

Ngiyini budyari?

Warami, yuwin, ngaya budyari.

Ngiyini budyari?

Yuwin, ngaya budyari binhi.

Ngaan ngiyini giyara?

Ngaya giyara \_\_\_\_\_.

Naa-ba-wu-nya yany'u.

Yanu.

# Dharug Greetings



Find the perfect picture for each greeting and glue them together.

		
GLUE HERE	GLUE HERE	GLUE HERE
		
GLUE HERE	GLUE HERE	GLUE HERE



**Ngaan ngiyini  
giyara?**

What's your name?

**Yanu!**  
Bye!

**Ngiyini budyari?**  
Are you good?

**Warami!**  
Hello/hi!

**Yuwin, ngaya  
budyari.**  
Yes, I am good.

**Ngaya giyara  
Nullah.**  
My name is Nullah.



# Dharug Greetings



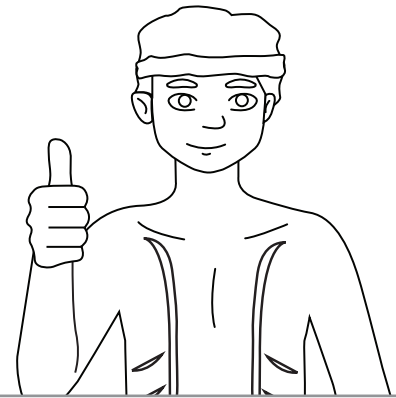
Write the Dharug translation below each English greeting.



Hello/hi!



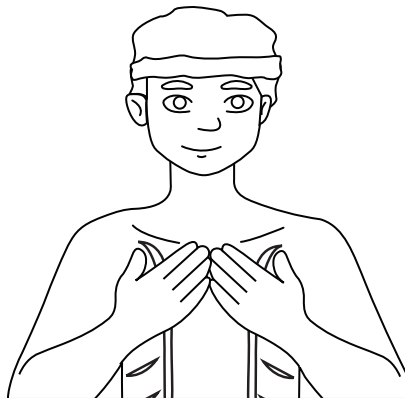
Are you good?



Yes, I am good.



What's your name?



My name is Nullah.



Bye!

Ngaan ngiyini giyara?

Yanu!

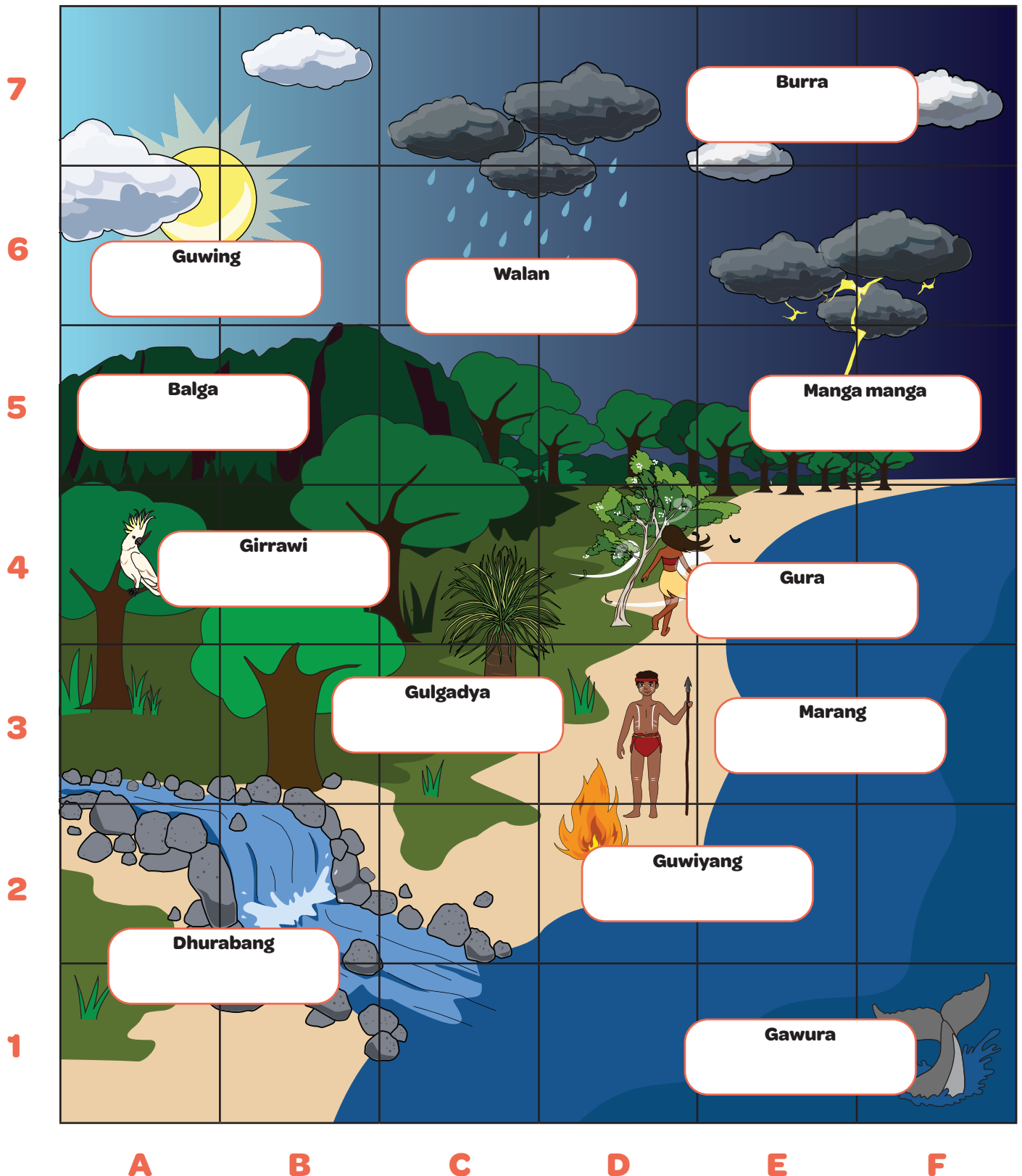
Ngiyini budyari?

Warami!

Yuwin, ngaya budyari.

Ngaya giyara Nullah.

# Dharug Ngurra



Let's learn about landmarks in the Dharug language! Can you find the landmarks in the picture and write their English names below the Dharug words?

Beach	Mountains	Whale	Fire	Grasstree	Lightning
Rain	Sky	Sun	River	Wind	Cockatoo



# Grid Mapping



Look carefully at the grid map, then use your mapping skills to answer the questions below. Answer in English and Dharug where appropriate.

1. What square is the dhiyin (woman) in? \_\_\_\_\_
2. What squares is the mala (man) in? \_\_\_\_\_
3. What animal can be found in A4? \_\_\_\_\_
4. What landmark do you see in A5, B5 and C5? \_\_\_\_\_
5. What is happening in C6 / C7 and D6 / D7? \_\_\_\_\_
6. Guwiyang is in D2, what is Guwiyang? \_\_\_\_\_
7. Where is Guwing? \_\_\_\_\_
8. What kind of tree is located in C3 / C4? \_\_\_\_\_
9. Gawura is at F1, what is Gawura? \_\_\_\_\_



## PART THREE



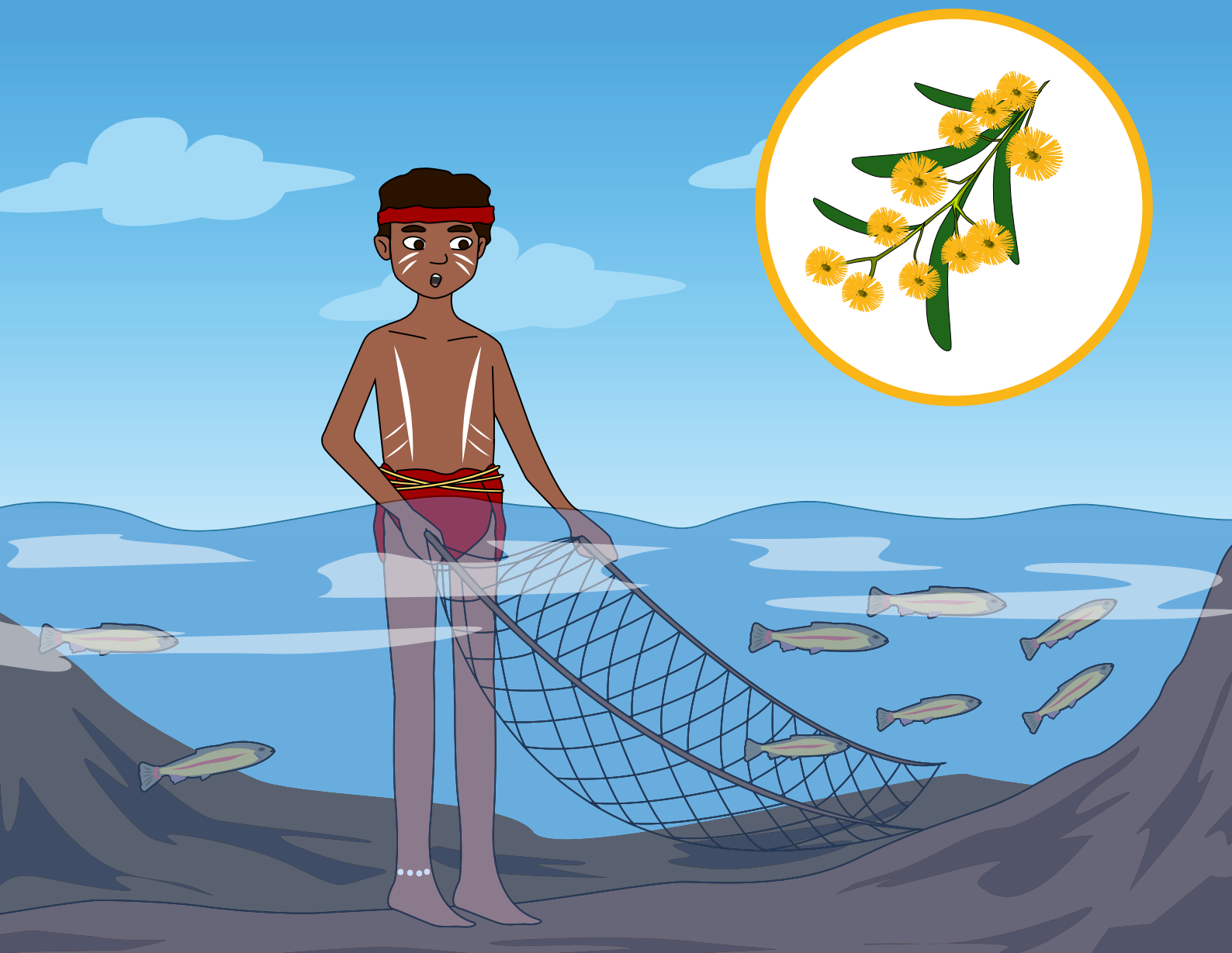
### Sharing Country

The fundamental belief shared by all Aboriginal peoples is that if you care for Country, the Country will care for you. The Dharug People share their land with a variety of animals and plants, each playing a unique role in the ecosystem. As a result, it is the responsibility of the Dharug People to protect and nurture these living beings.

From birth, Aboriginal people are assigned totems; they may be natural objects such as plants or animals that serve as spiritual emblems. Each clan or mob within the language group has specific totems that are not only essential for identification but also carry a deep responsibility to that totem.

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

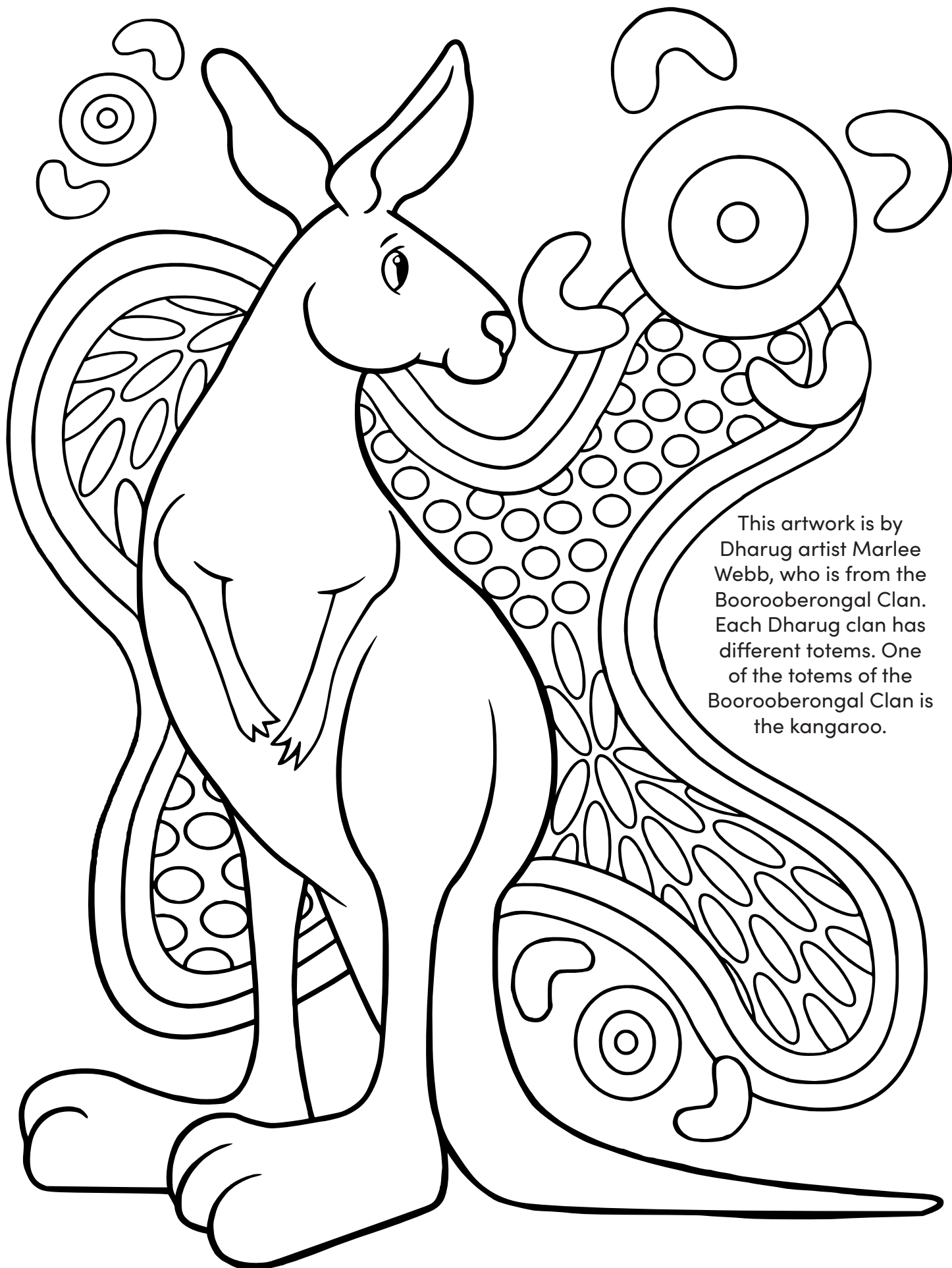
Aboriginal people always practised and still practise sustainability. For Dharug People, sustainability is a core practice that is embedded in cultural protocol. To be sustainable, Aboriginal people make sure that there is always enough fauna left by only taking (at most) a third of the meat or eggs available.



Protocol dictates they must leave a third for other predators and a third so that animals can continue to breed. The same principle is used for plants, so there continues to be enough food for the animals and to maintain a healthy environment to support all of Country. This is sometimes called 'the rule of three'. Nowadays, things look a bit different as we can go to the supermarket for food. However, the practice of sustainability remains vital and is still observed in cultural practices, underpinning Dharug culture.

Dharug people can tell a lot about a Country by observing the way the fauna and flora are behaving. Traditionally, they would identify the seasons by the flowering of specific plants, which guided their movements and influenced their activities, including the foods they harvested. For example, the blooming of the Sydney golden wattle signalled that it was time to catch mullet, while the flowering of the bottlebrush indicated that emus were laying eggs, prompting mob to gather. When the bottlebrush began to shed its flowers, it marked the end of egg gathering, as the chicks were starting to develop.

Aboriginal people were skilled at reading the tracks left by animals. They could determine the species, age, direction, time of passage, speed, and overall health of the animal. Country tells the stories of its inhabitants, guiding the Dharug People in how to care for it, so that in turn, they are cared for.



This artwork is by Dharug artist Marlee Webb, who is from the Boorooberongal Clan. Each Dharug clan has different totems. One of the totems of the Boorooberongal Clan is the kangaroo.

## Kangaroo Totem

# Dharug Animals



Let's learn about animals in the Dharug language!  
Draw a line to match the Dharug images to English shadows.



**Gula**



**Kangaroo**



**Girrawi**



**Diamond  
Python**



**Buru**



**Wombat**



**Barrugin**



**Cockatoo**



**Wumbat**



**Koala**

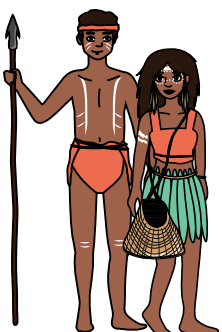
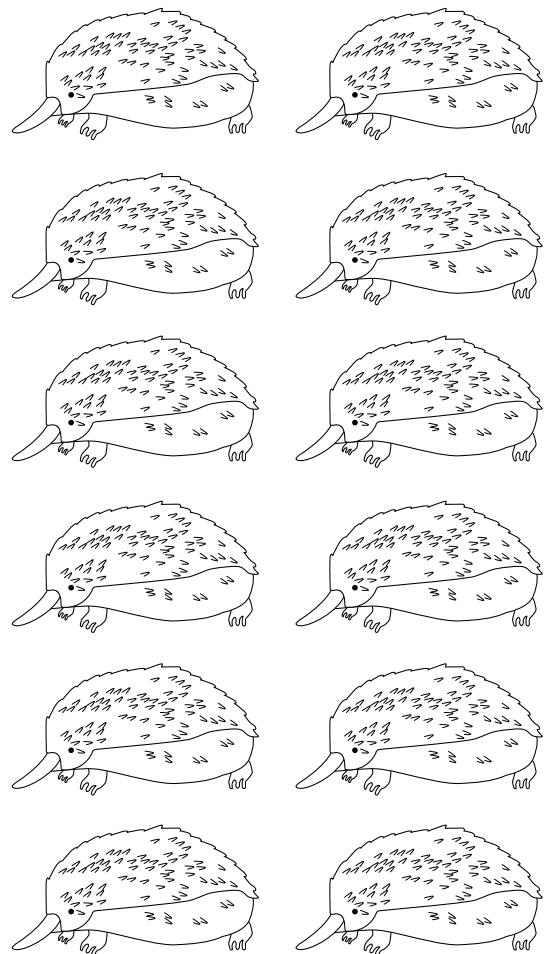
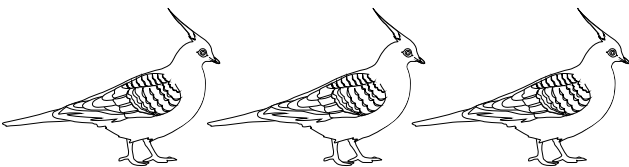
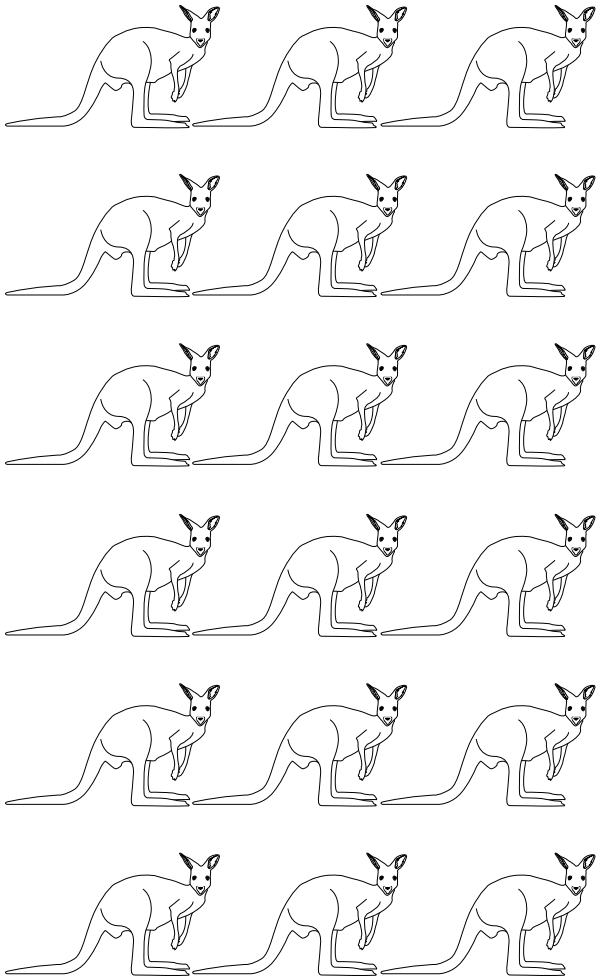


**Malya**



**Echidna**

# The Rule of Three



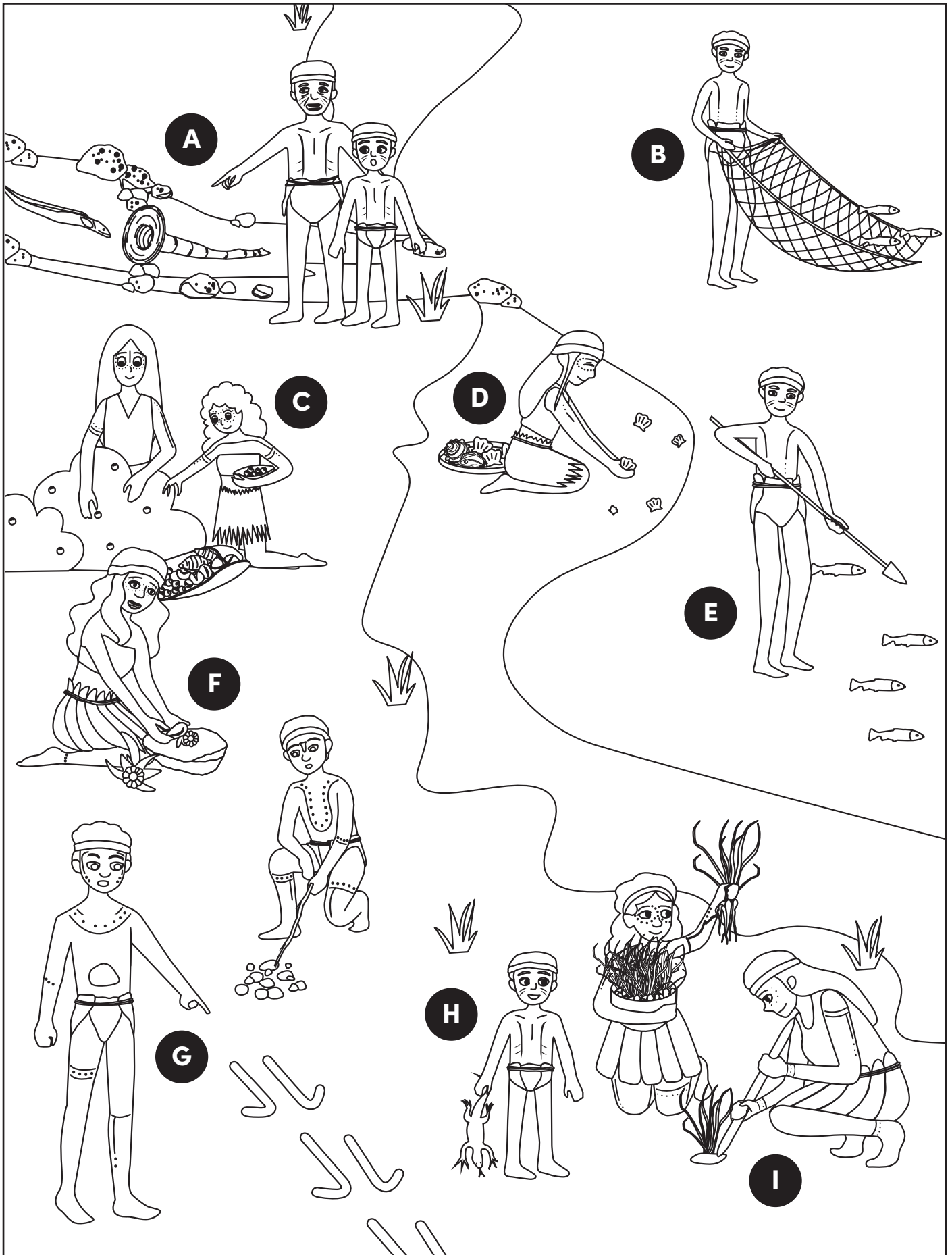
Aboriginal people followed a rule of only taking a third (1 in every 3) of the supplies to ensure sustainability.

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

# Hunting + Gathering



Look carefully at the below image. Answer the questions on the next page in full sentences.





# Hunting + Gathering



Look carefully at the 'Hunting and Gathering' image. Answer the questions below using complete sentences with proper grammar.

1. What is the young boy holding in his hand (H)? What might he be doing with it?

---

---

---

---

2. The woman is using a digging stick (I). What do you think digging sticks could be used for?

---

---

---

---

3. What different ways of catching fish can you see in the picture (A, B and E)? Which do you think would work best, and why?

---

---

---

---

4. What is the man pointing at on the ground (G)? What do you think these marks might mean?

---

---

---

---

5. What do you think the woman is doing with the plant on the stone (F)? Why might she be doing this?

---

---

---

6. How is using a spear (E) to catch fish different from using a net (B)? Which do you think would work best and why?

---

---

---

---

---

---

---

---

7. The man and boy are by the river (A). What do you notice about the trap in the water? What do you think it is used for?

---

---

---

---

---

---

---

8. What are the women and girls using to carry the items they have gathered (C)?

---

---

---

---

9. The woman is gathering things from the water's edge (D). What kinds of things do you think people might find and collect near the water? What might they use these for?

---

---

---

---

---

---

---



## PART FOUR

### Belonging to Country

Today, Dharug People are actively combating the impacts of colonialism by revitalising their language, cultural practices and traditions. This revitalisation is essential for preserving the Dharug identity and passing on a rich heritage to their future generations. Through language classes, community events and cultural ceremonies, Dharug People work to strengthen their connections to their ancestral roots. Their resilience is evident as they prioritise their deep ties to the land.

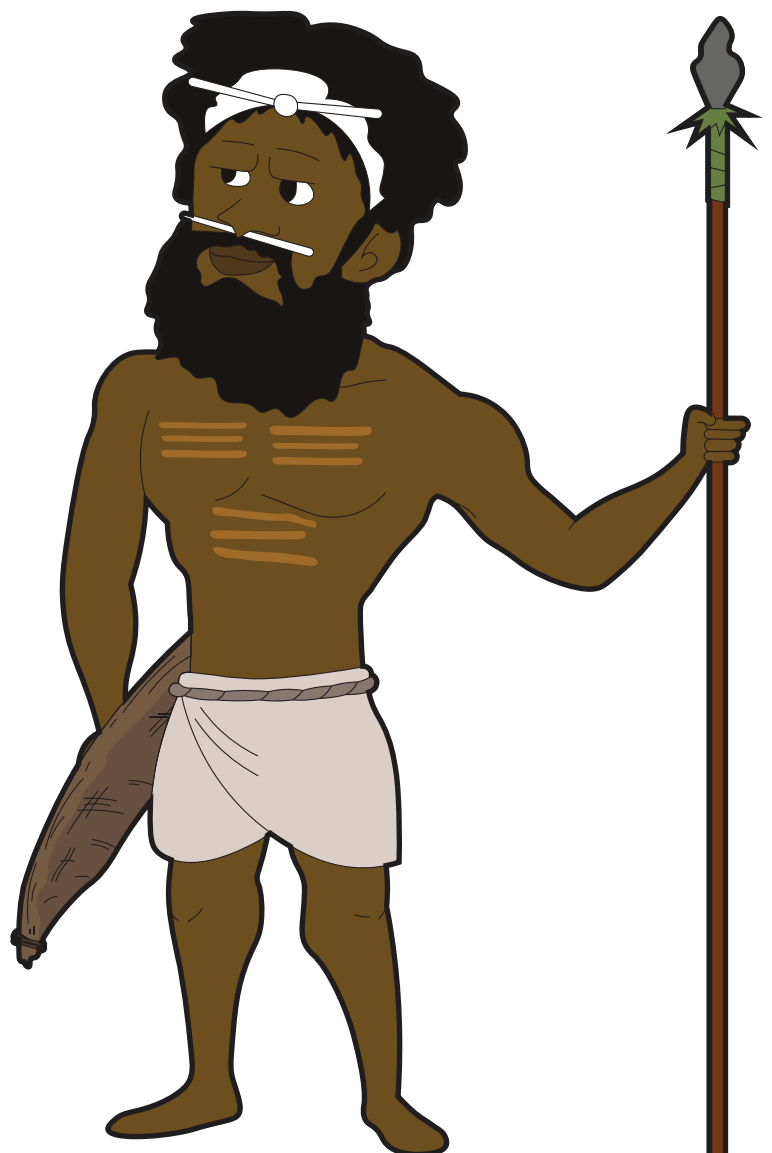
Throughout history, the Dharug People have had many significant figures who championed their rights and resisted colonial influence. One of the earliest and most renowned resistance fighters was Pemulwuy. He is still a prominent historical figure for the Dharug community, having honoured his culture and fought tirelessly for the protection of his people and their land.

### The Life of Pemulwuy

Pemulwuy was born in the early 1750s near Botany Bay. He belonged to the Bidjigal clan of the Dharug Nation. His name means 'earth,' highlighting his strong connection to the land. As he grew, Pemulwuy became a respected leader, allowing him to travel freely across Dharug Country and visit neighbouring clans.

Everything changed on January 18, 1788, when the First Fleet arrived with about 1,500 settlers. Initially, things seemed calm. Governor Phillip instructed the settlers to be friendly with the Dharug People. However, the settlers brought new diseases, like smallpox, which made many Dharug people sick. The Dharug felt disappointed with how the settlers treated the land and ignored their important protocols and traditions.

On December 9, 1790, just two years after the settlers arrived, food shortages began. To help find food, Governor Phillip sent his gamekeeper,





John McIntyre, into the bush. The Dharug People were uncomfortable with McIntyre's behaviour, as he was known to act unfairly toward the community. During this time, Pemulwuy took action to protect his Country which upset McIntyre and his team. They began searching for Pemulwuy but could not find him.

Pemulwuy led the Traditional Custodians to express their resistance to the changes happening around them. Starting in 1792, he led efforts across the Parramatta and Hawkesbury River areas that disrupted settler activities, such as releasing farm animals and removing crops. These actions created further challenges for the settlers, who continued to attempt to capture Pemulwuy.

In March 1797, Pemulwuy led a group of about 100 people to a government farm, where they had a disagreement with the settlers. Pemulwuy was hurt during this time and taken to a hospital by the settlers, but he later left without anyone noticing. This made the settlers believe he had magical abilities.

After Pemulwuy left the hospital, he continued to stand up for his people by challenging the changes settlers were making to the land. This continued to cause frustration for many in the colony, and in 1801, Governor King declared Pemulwuy an outlaw. In June 1802, after more than ten years of strong leadership and protecting his Country, Pemulwuy was killed. His son, Tedbury, carried on his father's legacy for several more years.

Pemulwuy's story is one of courage, leadership, and care for Country. His legacy continues to inspire many today as a symbol of strength, cultural pride, and resilience.



Pemulwuy  
means 'earth,'  
highlighting his  
strong connection  
to the land.

# Pemulwuy's Story Chain



Cut out each event and match it to the correct date on the timeline. Then, cut out the timeline strips, loop each event strip into a circle, and glue the ends together. Link the loops to build your timeline paper chain!

GLUE HERE	<b>1750s</b>	GLUE EVENT HERE
GLUE HERE	<b>18 JANUARY 1788</b>	GLUE EVENT HERE
GLUE HERE	<b>9 DECEMBER 1790</b>	GLUE EVENT HERE
GLUE HERE	<b>1792</b>	GLUE EVENT HERE
GLUE HERE	<b>MARCH 1797</b>	GLUE EVENT HERE
GLUE HERE	<b>JUNE 1802</b>	GLUE EVENT HERE







# Timeline Events

The First Fleet arrives in Botany Bay with about 1,500 settlers.

Pemulwuy leads around 100 people to a government farm, where they have a disagreement with settlers. He is hurt and taken to a hospital by the settlers, but leaves without anyone noticing.

Pemulwuy starts leading efforts across the Parramatta and Hawkesbury River areas that disrupted settler activities. Settlers struggle and keep trying to capture Pemulwuy.

After more than ten years of strong leadership and protecting his Country, Pemulwuy is killed.

Food runs low, so Governor Phillip sends his gamekeeper, John McIntyre, into the bush. The Dharug People don't trust him because he treats them unfairly. Pemulwuy takes action to protect his Country, and McIntyre's team tries to find him but can't.

Pemulwuy is believed to be born and living on Dharug country as a member of the Bijigal clan.







# Life of Pemulwuy

Read the passage about Pemulwuy and answer the questions in complete sentences. Use evidence from the text to support your answers.

1. Who was Pemulwuy and which clan did he belong to? \_\_\_\_\_

---

---

---

2. What does the name 'Pemulwuy' mean, and why do you think it is significant?

---

---

---

---

3. How did the arrival of the First Fleet in 1788 impact the Dharug People?

---

---

---

---

4. Why did Governor Phillip send John McIntyre into the bush, and how did the Dharug People and Pemulwuy respond?

---

---

---

5. Describe the actions Pemulwuy took to resist the settlers after 1792.

---

---

---

---

6. What happened during the disagreement between Pemulwuy's group and the settlers in March 1792?

7. In 1801, Governor King declared Pemulwuy an outlaw. What happened in 1802 as a result?

---

---

---

---

### 8. How did Pemulwuy's legacy continue after his death?

---

---

---

---

9. What lessons can we learn from Pemulwuy's story regarding bravery and caring for the land?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



## PART FIVE

### Vocabulary List

Word	Definition
<b>Aligned</b>	Aligned means lined up or positioned next to something else.
<b>Assimilate</b>	Assimilate means to blend in or adopt the ways of another culture, often resulting in the loss of one's own culture and identity in the process.
<b>Colonial Constructs</b>	Colonial constructs are rules or ways of thinking brought in by colonisers, which often changed or replaced the cultures, laws, and ways of life of Indigenous peoples.
<b>Cultural Protocol</b>	Cultural protocol refers to the rules and behaviours that are important in a culture, particularly concerning ceremonies, Elders, and sacred places, to show respect and preserve traditions.
<b>Dispossession</b>	Dispossession means the loss of rights, land, and the forced removal of Aboriginal people as a result of colonisation.
<b>Enduring</b>	Enduring means something that keeps going for a long time, even when things are hard or changing.
<b>Encompassing</b>	Encompassing means to surround, cover, or include the whole of a space or region.
<b>Evolve</b>	Evolve means to gradually change or develop over time, advancing or becoming different as things progress.
<b>Fauna</b>	Fauna means animals.
<b>Flora</b>	Flora means plants and vegetation.

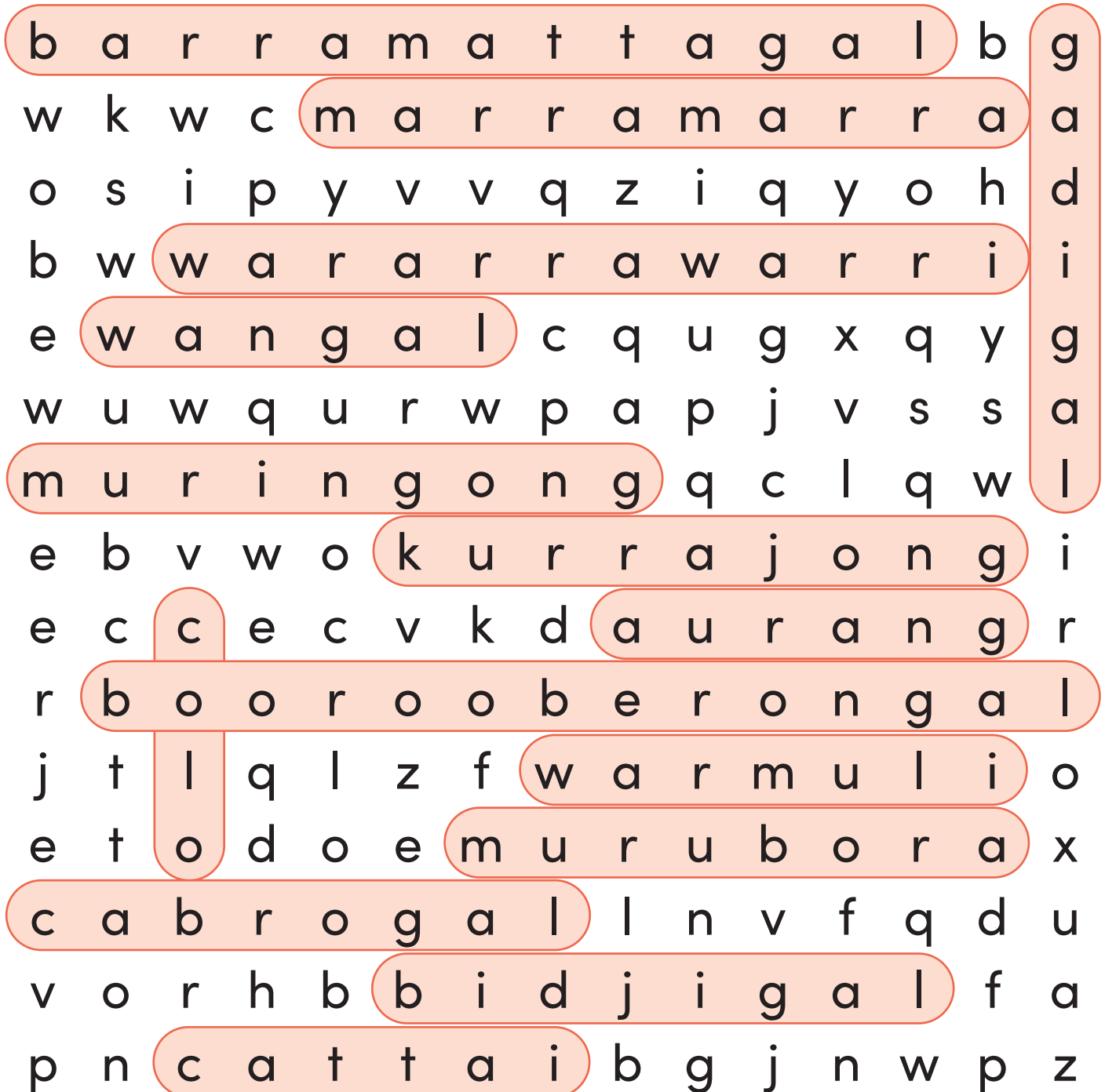
Word	Definition
<b>Intergenerational</b>	Intergenerational means involving or affecting people across different generations, such as children, parents, grandparents, and Elders.
<b>Intergenerational Knowledge</b>	Intergenerational knowledge is the wisdom, stories, skills, and traditions that are passed down from one generation to the next.
<b>Nation</b>	A Nation is a group of Aboriginal people who share the same culture, language, and connection to a particular area of land or Country.
<b>Resilience</b>	Resilience means having the ability to keep going even when things are difficult—through challenges, setbacks, and tough situations. Being resilient means staying strong and not giving up, even when times are hard.
<b>Revitalisation</b>	Revitalisation means bringing something back to life or making it strong and active again.
<b>Sustainability</b>	Sustainability means keeping something going in a way that doesn't harm the environment or future generations, making sure that resources don't run out.
<b>Totem</b>	Aboriginal people are given totems from birth. These can be plants, animals or other natural elements that act as spiritual emblems. Each mob has specific totems that guide identity and come with a deep responsibility.
<b>Traditional Custodians</b>	Traditional Custodians are the Aboriginal and Torres Strait Islander peoples who have cared for the land, sea, and culture for thousands of years. They are the original inhabitants of the country, the first people.
<b>Unique</b>	Unique means something that is special or different from everything else—one of a kind, with nothing exactly like it.
<b>Yarn</b>	Yarn means to speak or chat informally, often sharing stories or experiences.

## TEACHER ONLY | ANSWER SECTION

# Dharug Clans Word Search

Hidden in this puzzle are 15 different Dharug clans. How many can you find?

Words can be found written from left to right or up to down



Aurang

Bidjigal

Barramattagal

Boorooberongal

Cabrogal

Cattai

Colo

Gadigal

Kurrajong

Marramarra

Muringong

Murubora

Wangal

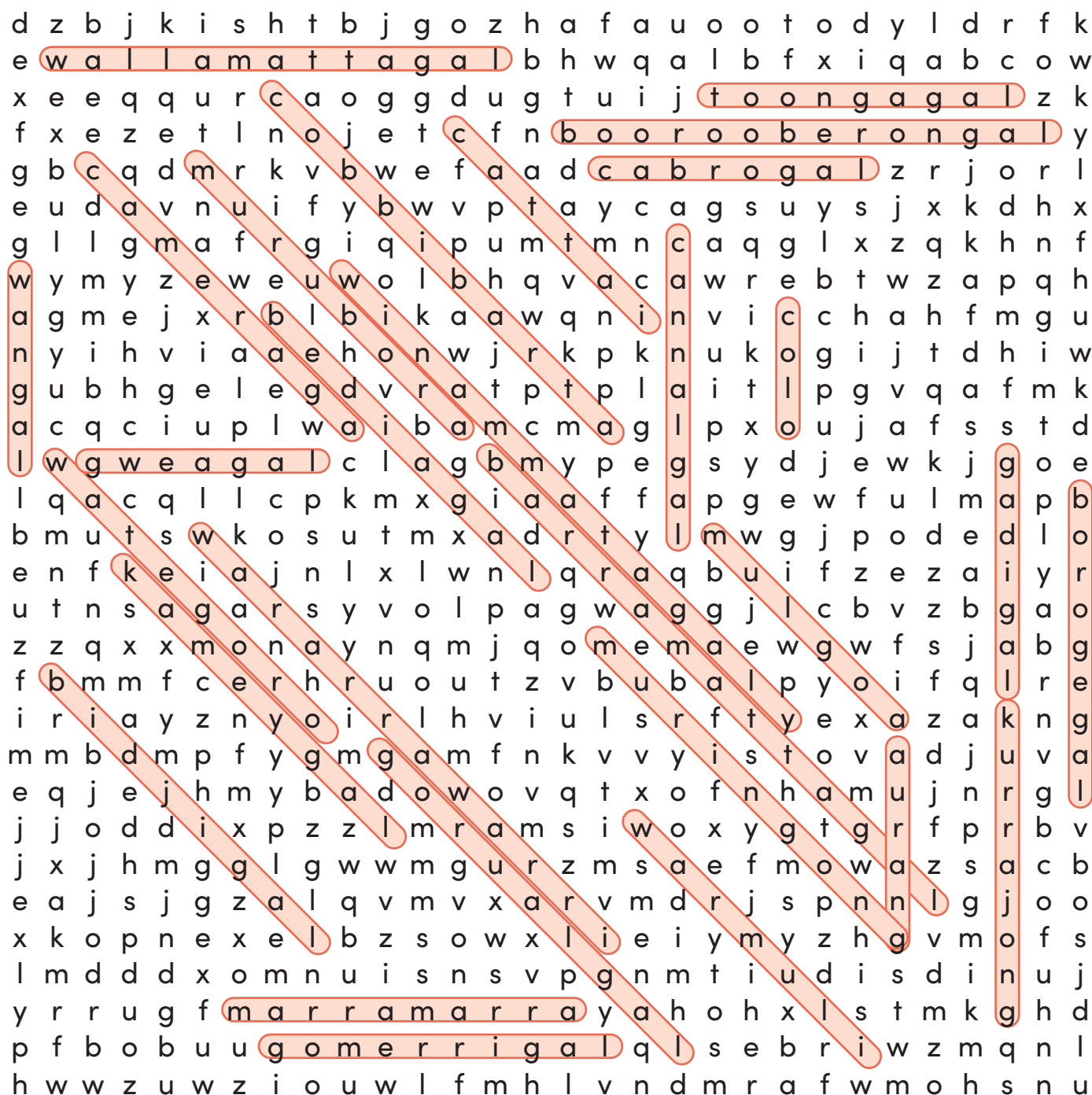
Wararrawarri

Warmuli



# 29 Clan Word Search


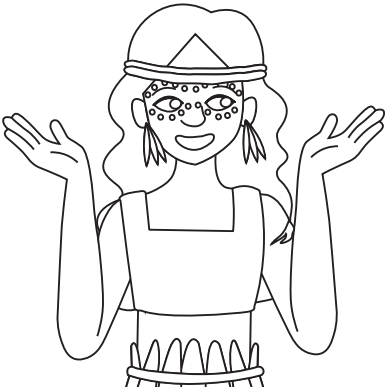
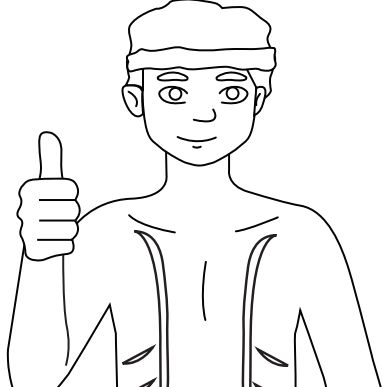

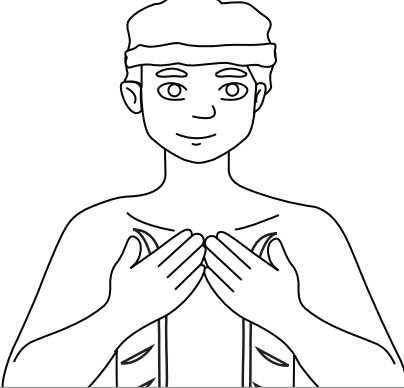

Search for the names of all Dharug clans in this puzzle. How many can you find?  
Words can be found written from left to right or up to down, or diagonally across.



Aurang	Barramattagal	Bediagal	Bidjigal	Boorooberongal	Borogegal
Cabrogal	Cameragal	Cannalgal	Cattai	Cobbi-barta	Colo
Gadigal	Gomerriagal	Gorualgal	Gweagal	Kameygal	Kurrajong
Marramarra	Mulgoa	Muringong	Murubora	Toongagal	Wallamattagal
Wangal	Wararrawarri	Warmuli	Wategoro	Winammatagal	

# Dharug Greetings


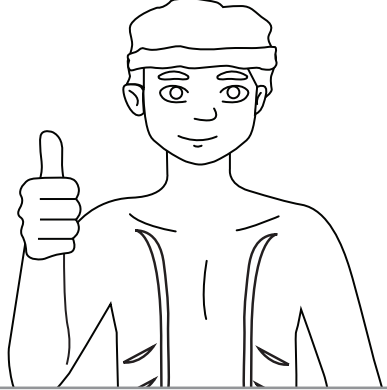

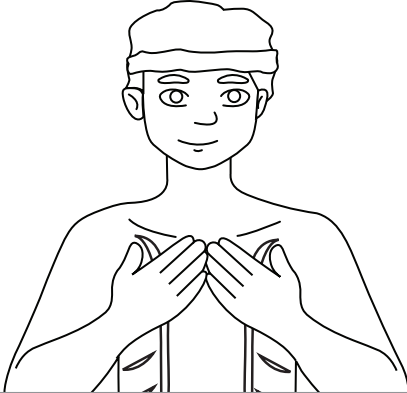

Find the perfect picture for each greeting and glue them together.

		
<b>Warami!</b> Hello/hi!	<b>Ngiyini budyari?</b> Are you good?	<b>Yuwin, ngaya budyari.</b> Yes, I am good.
		
<b>Ngaan ngiyini giyara?</b> What's your name?	<b>Ngaya giyara Nullah.</b> My name is Nullah.	<b>Yanu!</b> Bye!

<b>Ngaan ngiyini giyara?</b> What's your name?	<b>Yanu!</b> Bye!	<b>Ngiyini budyari?</b> Are you good?
<b>Warami!</b> Hello/hi!	<b>Yuwin, ngaya budyari.</b> Yes, I am good.	<b>Ngaya giyara Nullah.</b> My name is Nullah.

# Dharug Greetings

Write the Dharug translation below each English greeting.

		
<p>Hello/hi!</p> <p>Warami!</p>	<p>Are you good?</p> <p>Ngiyini budyari?</p>	<p>Yes, I am good.</p> <p>Yuwin, ngaya budyari.</p>
		
<p>What's your name?</p> <p>Ngaan ngiyini giyara?</p>	<p>My name is Nullah.</p> <p>Ngaya giyara Nullah.</p>	<p>Bye!</p> <p>Yanu!</p>

Ngaan ngiyini giyara?

Yanu!

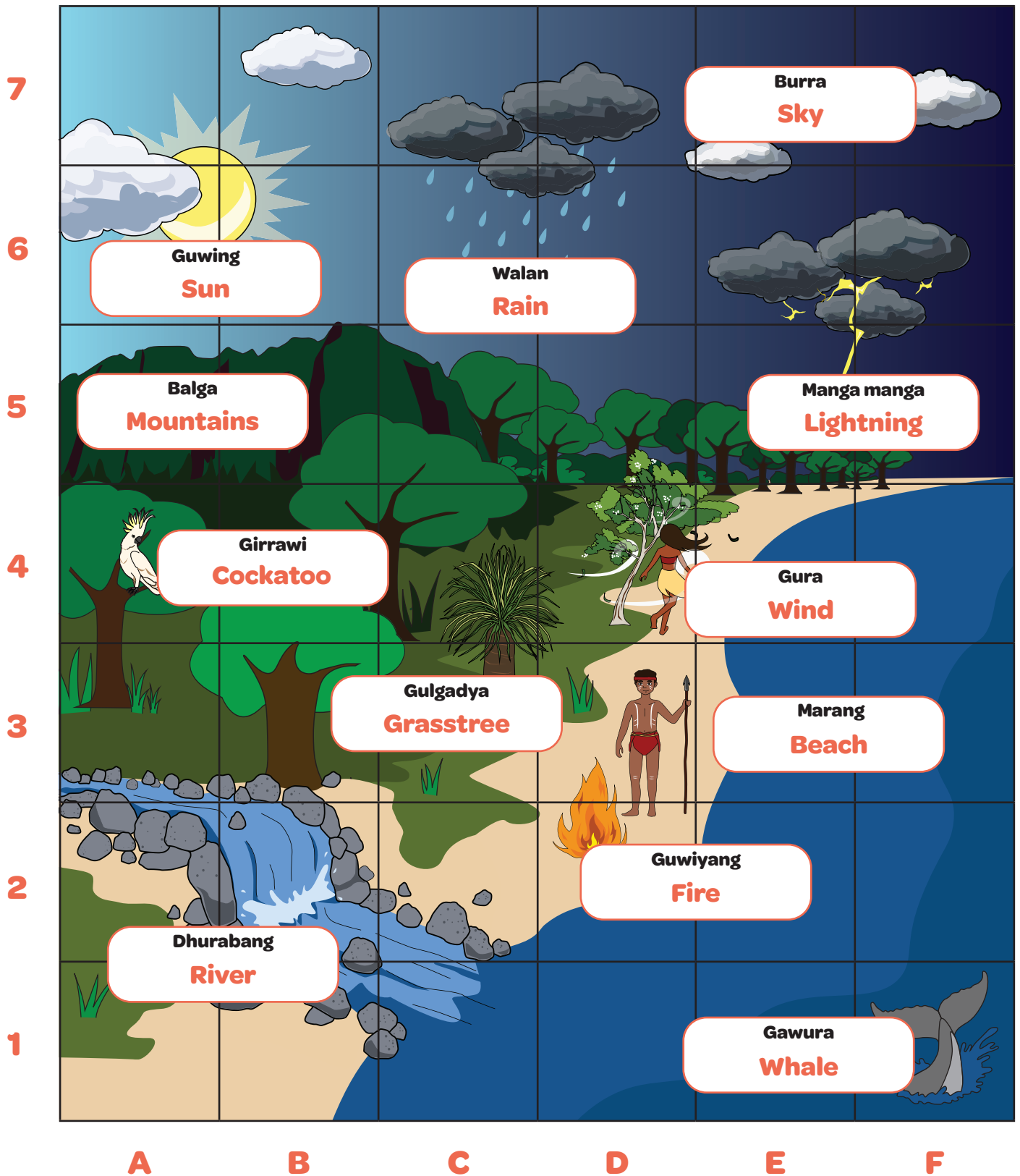
Ngiyini budyari?

Warami!

Yuwin, ngaya budyari.

Ngaya giyara Nullah.

# Dharug Ngurra



Let's learn about landmarks in the Dharug language! Can you find the landmarks in the picture and write their English names below the Dharug words?

Beach	Mountains	Whale	Fire	Grasstree	Lightning
Rain	Sky	Sun	River	Wind	Cockatoo

# Grid Mapping

Look carefully at the grid map, then use your mapping skills to answer the questions below. Answer in English and Dharug where appropriate.

1. What square is the dhiyin (woman) in?

**D4**

2. What squares is the mala (man) in?

**D2 / D3**

3. What animal can be found in A4?

**Cockatoo / Girrawi**

4. What landmark do you see in A5, B5 and C5?

**Mountains / Balga**

5. What is happening in C6/7 and D6/7?

**Rain / Walan**

6. Guwiyang is in D2, what is Guwiyang?

**Fire**

7. Where is Guwing?

**A6 / A7 and B6 / B7**

8. What kind of tree is located in C3/4?

**Gulgadya/Grasstree**

9. Gawura is at F1, what is Gawura?

**Whale**

# Dharug Animals



**Gula**



**Girrawi**



**Buru**



**Barrugin**



**Wumbat**



**Malya**



**Kangaroo**



**Diamond  
Python**



**Wombat**



**Cockatoo**



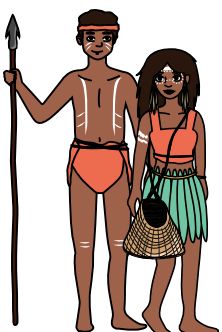
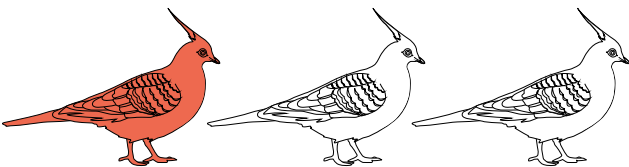
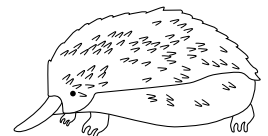
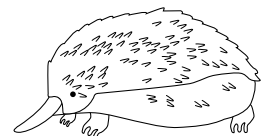
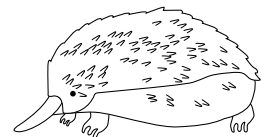
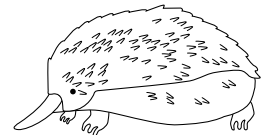
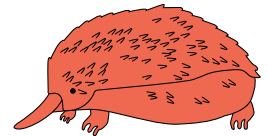
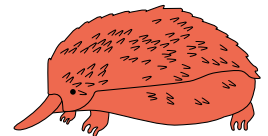
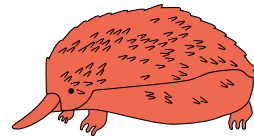
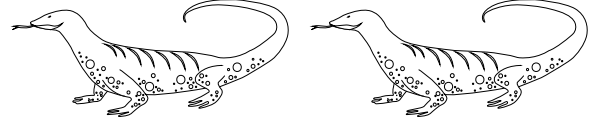
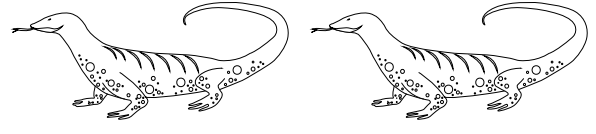
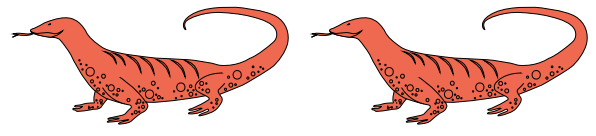
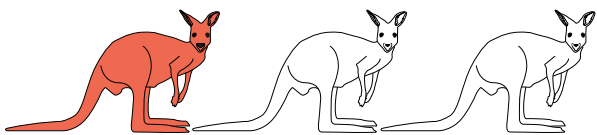
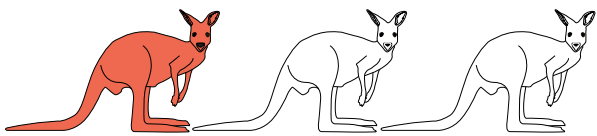
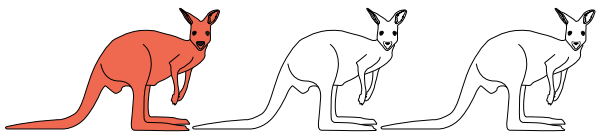
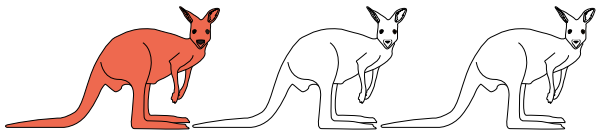
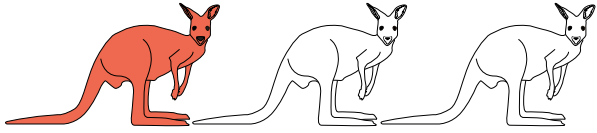
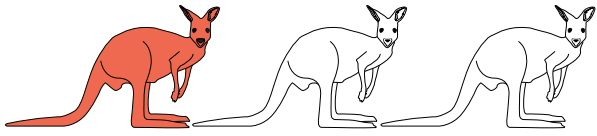
**Koala**



**Echidna**

# The Rule of Three

Responses could vary.



Aboriginal people followed a rule of only taking a third (1 in every 3) of the supplies to ensure sustainability.

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



# Hunting + Gathering

Use the answers below to check your students' work.

1. What is the young boy holding in his hand (H)? What might he be doing with it?

The boy is holding a small animal, possibly a goanna, upside down. He may have caught it for food.

2. The woman is using a digging stick (I). What do you think digging sticks could be used for?

Digging sticks could be used to dig up edible roots or plants, such as yam daisies, or to uncover small animals like burrowing lizards or grubs.

3. What different ways of catching fish can you see in the picture (A, B and E)? Which do you think would work best, and why?

The people are using a spear, a net, and a trap to catch fish. Nets can catch multiple fish at once, making them useful for larger catches, while spears allow for more precise fishing. The best method depends on the situation and the type of fish being caught.

4. What is the man pointing at on the ground (G)? What do you think these marks might mean?

The man is pointing at animal tracks on the ground. These marks might indicate where an animal has been, helping hunters track it for food.

5. What do you think the woman is doing with the plant on the stone (F)? Why might she be doing this?

The woman is preparing the plant (pigface plant) on the grinding stone. Plants and flowers can be used for food, medicine, ointments, or flavouring drinks.

6. How is using a spear to catch fish different from using a net? Which do you think would work best and why?

Using a spear requires skill and precision to hit a moving fish, while a net can catch multiple fish at once. A net is useful for larger quantities and allows fish to be released if they are too small or carrying eggs, whereas a spear is better suited for catching fish for an individual or small group, especially in shallow waters.

I think a net would work best if you were feeding a large group or collecting food for later because it catches more at once and you can release fish that shouldn't be kept. A spear might be better if you only needed a small amount and wanted to catch with care.

7. The man and boy are by the river (A). What do you notice about the trap in the water? What do you think it is used for?

The trap in the water is placed between stones and is likely designed to catch an eel as it swims through.

8. What are the women and girls using to carry the items they have gathered (C)?

They are using woven baskets and coolamons (wooden carrying dishes) to hold gathered food like roots, fruits, and other plants.

9. The woman is gathering things from the water's edge (D). What kinds of things do you think people might find and collect near the water? What might they use these for?

She might be gathering shellfish (like mussels, oysters and pippies), or other edible items found near the water's edge.



# Pemulwuy's Story Chain

Cut out each event and match it to the correct date on the timeline. Then, cut out the timeline strips, loop each event strip into a circle, and glue the ends together. Link the loops to build your timeline paper chain!

GLUE HERE	<b>1750s</b>	Pemulwuy is believed to be born and living on Dharug country as a member of the Bidjigal clan.
GLUE HERE	<b>18 JANUARY 1788</b>	The First Fleet arrives in Botany Bay with about 1,500 settlers.
GLUE HERE	<b>9 DECEMBER 1790</b>	Food runs low, so Governor Phillip sends his gamekeeper, John McIntyre, into the bush. The Dharug People don't trust him because he treats them unfairly. Pemulwuy takes action to protect his Country, and McIntyre's team tries to find him but can't.
GLUE HERE	<b>1792</b>	Pemulwuy starts leading efforts across the Parramatta and Hawkesbury River areas that disrupted settler activities. Settlers struggle and keep trying to capture Pemulwuy.
GLUE HERE	<b>MARCH 1797</b>	Pemulwuy leads around 100 people to a government farm, where they have a disagreement with settlers. He is hurt and taken to a hospital by the settlers, but leaves without anyone noticing.
GLUE HERE	<b>JUNE 1802</b>	After more than ten years of strong leadership and protecting his Country, Pemulwuy is killed.

# Life of Pemulwuy

Use the answers below to check your students' work.

1. Who was Pemulwuy and which clan did he belong to?

Pemulwuy was a warrior from the Dharug People. He belonged to the Bidjigal clan.

2. What does the name 'Pemulwuy' mean, and why do you think it is significant?

The name 'Pemulwuy' means 'earth,' which shows his strong connection to the land, something very important to the Dharug People.

3. How did the arrival of the First Fleet in 1788 impact the Dharug People?

The settlers brought diseases like smallpox, which made many Dharug People sick. They also treated the land badly, which upset the Dharug community.

4. Why did Governor Phillip send John McIntyre into the bush, and how did the Dharug People and Pemulwuy respond?

Governor Phillip sent John McIntyre into the bush because of food shortages. The Dharug People didn't trust him, and Pemulwuy took action to protect his Country.

5. Describe the actions Pemulwuy took to resist the settlers after 1792.

Pemulwuy led efforts across the Parramatta and Hawkesbury River areas that disrupted settler activities, such as releasing farm animals and removing crops.

6. What happened during the disagreement between Pemulwuy's group and the settlers in March 1792?

Pemulwuy is hurt and taken to a hospital by the settlers, but leaves without anyone noticing.

7. In 1801, Governor King declared Pemulwuy an outlaw. What happened in 1802 as a result?

In 1802, Pemulwuy was killed after more than ten years of strong leadership and protecting his Country.

8. How did Pemulwuy's legacy continue after his death?

After Pemulwuy died, his son Tedbury continued to fight for their land and people for several more years.

9. What lessons can we learn from Pemulwuy's story regarding bravery and caring for the land?

(Answers will vary)

Pemulwuy's story teaches us about bravery, resilience, and the importance of protecting the land. He stood up for his people and their traditions, showing that even in the face of great challenges, it's important to fight for what's right. His connection to the land highlights the deep relationship Aboriginal people have with their Country, reminding us to care for the land and honour it as part of who we are.