

Basic Report



Object number:
00054658
Title: Mokuy Spirit
Date: 2015
Primary Maker: Nawurapu
Wunungmurra
Medium: Ochre on cotton
wood
Name: Sculpture



Object number:
00054657
Title: Mokuy Spirit
Date: 2015
Primary Maker: Nawurapu
Wunungmurra
Medium: Ochre on cotton
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Name: Sculpture



Object number:
00054659
Title: Mokuy Spirit
Date: 2015
Primary Maker: Nawurapu
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Medium: Ochre on cotton
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Name: Sculpture



Object number:
00054747
Title: Mokuy Spirit
Date: 2015
Primary Maker: Nawurapu
Wunungmurra
Medium: Ochre on cotton
wood
Name: Sculpture



Object number:
00054748
Title: Mokuy Spirit
Date: 2015
Primary Maker: Nawurapu
Wunungmurra
Medium: Ochre on cotton
wood
Name: Sculpture



Object number:
00054746
Title: Mokuy Spirit
Date: 2015



Date: 2015

Primary Maker: Nawurapu
Wunugmurra

Medium: Ochre on cotton
wood

Name: Sculpture

History: The Yolŋu
conception of life is that
the spirit is eternal. We all
have a spirit and once our
bodies die that spirit's
journey continues.

Ceremonies are still
practiced that guide and
protect that spirit's journey
to the reservoir of souls
particular to that clan
identity from which it
emerged. The grief that
people feel in death is
equated in Yolŋu songs
with the sadness at the
departure of the
Macassans when they
leave Northeast Arnhem
land on the south easterly
Dhimurru wind of May
/June. The imagery of the
setting sun striking the
clouds on the horizon and
colouring them pink is like
the departing spirit and
equated with the red Prau
sails disappearing over the
horizon. A life is over. A
season is finished. Families
are separated. Nawurapu
Wunugmurra says about
this work; "The mokuy or
nanuk (spirits) come in
together, Dhuwa and
Yirritja to the sacred
ground called Balambala,

past Gangan, the other
side for all the mokuy to
get together The spirits go
there and that's where

they make the yidaki
sound It's like showing
Yukuwa (sacred yam
emblem) and Morning Star
feathers - they are
different. Like same goes
with yidaki, different
sounds for Yirritja and
Dhuwa. The Yirritja and
Dhuwa play yidaki to call in
the Mokuy to the same
ground Balambala The
Yirritja mokuy come in on
the birds, djilawurr (scub
fowl) and bugutj-bugutj
(banded fruit dove). The
Dhuwa mokuy they come
in from rangi side
(saltwater) "



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00054751
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Object number:
00054749
Title: Mokuy Spirit
Date: 2015



Date: 2015

Primary Maker: Nawurapu
Wunugmurra

Medium: Ochre on cotton
wood

Name: Sculpture

History: The Yolŋu
conception of life is that
the spirit is eternal. We all
have a spirit and once our
bodies die that spirit's
journey continues.

Ceremonies are still
practiced that guide and
protect that spirit's journey
to the reservoir of souls
particular to that clan
identity from which it
emerged. The grief that
people feel in death is
equated in Yolŋu songs
with the sadness at the
departure of the
Macassans when they
leave Northeast Arnhem
land on the south easterly
Dhimurru wind of May
/June. The imagery of the
setting sun striking the
clouds on the horizon and
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sails disappearing over the
horizon. A life is over. A
season is finished. Families
are separated. Nawurapu
Wunugmurra says about
this work; "The mokuy or
nanuk (spirits) come in
together, Dhuwa and
Yirritja to the sacred
ground called Balambala,

past Gangan, the other
side for all the mokuy to
get together The spirits go
there and that's where

they make the yidaki sound It's like showing Yukuwa (sacred yam emblem) and Morning Star feathers - they are different. Like same goes with yidaki, different sounds for Yirritja and Dhuwa. The Yirritja and Dhuwa play yidaki to call in the Mokuy to the same ground Balambala The Yirritja mokuy come in on the birds, djilawurr (scub fowl) and bugutj-bugutj (banded fruit dove). The Dhuwa mokuy they come in from rangi side (saltwater) "



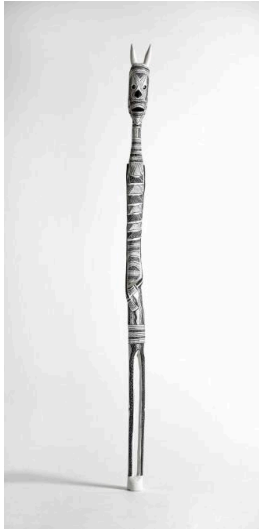
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00054752
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Object number:
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