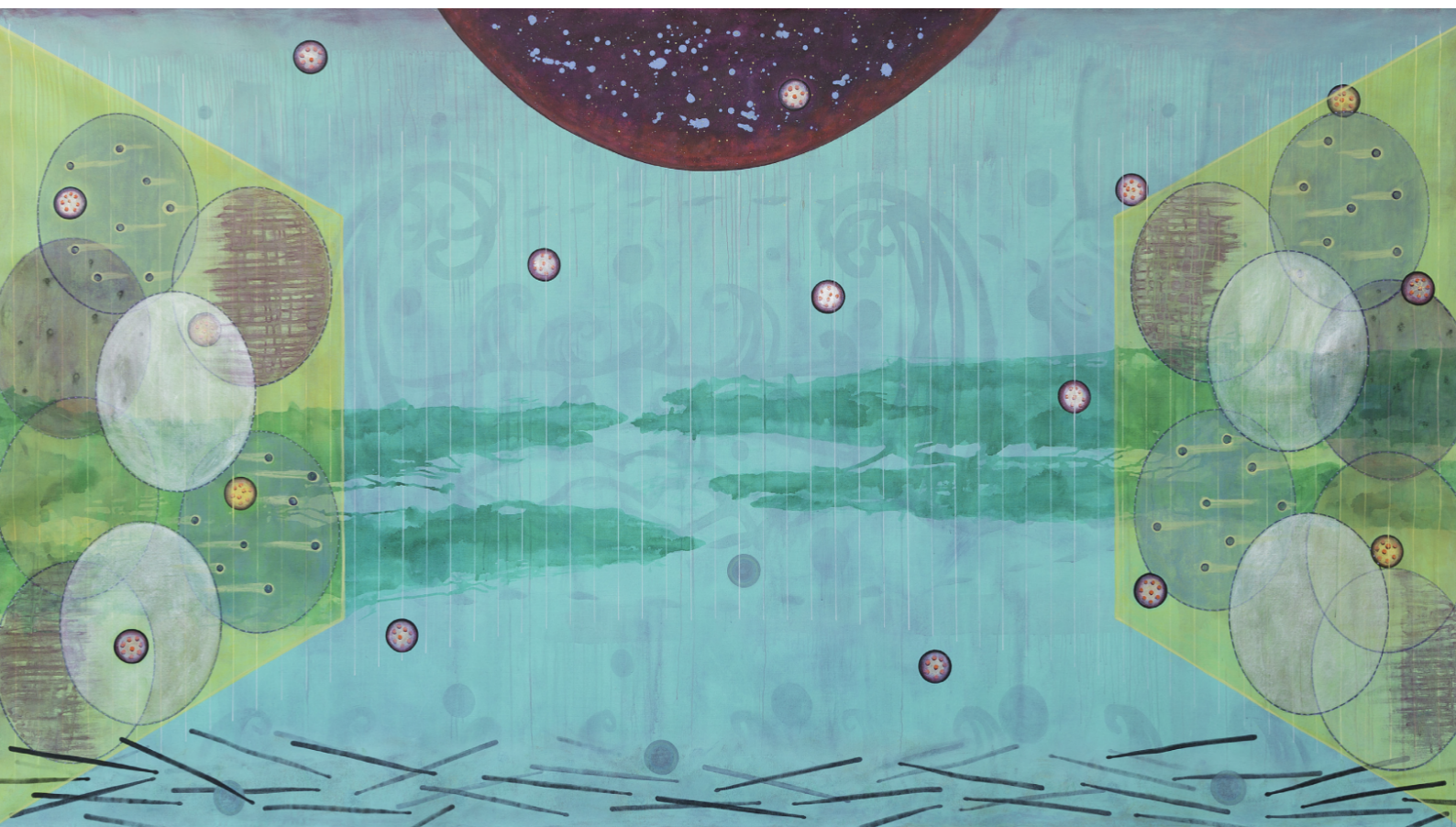


**Nottingham
Contemporary**

***Your Ears Later Will
Know to Listen***

Easy Read Guide



How to use this Guide



In this guide, hard to understand words are underlined. We explain what these words mean after they have been used.

The guide starts with an introduction about the exhibition.

After the introduction, there is a section of the guide telling you about each artist in the exhibition.

You can use the contents page to find out which page of the guide information on each artist is found at.

The contents page is on the next page and tells you what page number to turn to for each section.

The page numbers are written at the bottom of each page.

You don't need to read the whole guide unless you want to. You can pick a section on an artist and read about them.

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Introduction



***Your Ears Later Will Know to Listen* is a display of artworks by 13 artists.**



We are showing the artworks at Nottingham Contemporary from 31 May to 7 September 2025.



The artworks are about sound.



The artists are interested in how sound can help us to remember history, places and who we are.



Some of the artists have listened to old sound recordings to think about the past. They are interested in what bits of the past have been recorded and who gets heard and remembered.



Some of the artworks show voices and music that have been lost from history.



Some of the artists are working with new sounds happening right now.



We all listen in different ways. Things like where we come from and what we have lived through change what we notice when we listen to things. This exhibition helps us to think about how we listen and understand sound.



The exhibition lets us listen to the past and hear sounds in new ways.

Satch Hoyt



The artworks in gallery 1 were made by an artist called Satch Hoyt.



Satch was born in London.



Satch now lives in Berlin which is a city in Germany.



Satch's dad was from Jamaica. This is important to Satch because Jamaican culture and traditions were a big part of his childhood. Culture and traditions are things like stories, songs and clothes which are special to a place and the people who live there.



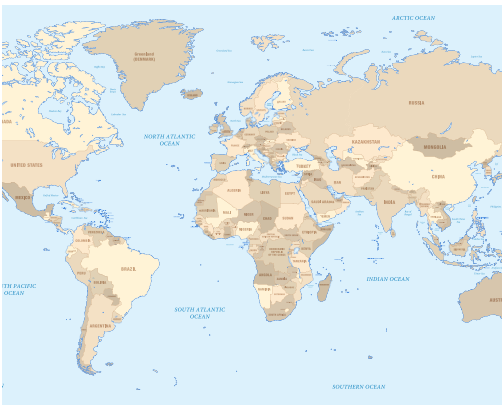
When he was young, Satch played music at the Notting Hill Carnival. This is a big party that takes place on the streets of London every year. It celebrates Caribbean music, dance and food.



Satch makes music.



Satch also makes art like paintings. In the gallery there are 9 paintings by Satch.



The paintings are colourful and look like maps. Maps are drawings which show what a place looks like.



Some parts of Satch's paintings look like musical scores. Musical scores are special patterns which show someone who understands them how to sing or play a song on an instrument.



Satch is interested in how sound and music travel across the world.



As part of the transatlantic slave trade, lots of people were taken from Africa to America and the Caribbean. In the transatlantic slave trade, people from Africa were taken by force and sold to slave-owners in America and the Caribbean. Enslaved people were forced to work for free and treated very badly. This was an unfair system that lasted for hundreds of years.



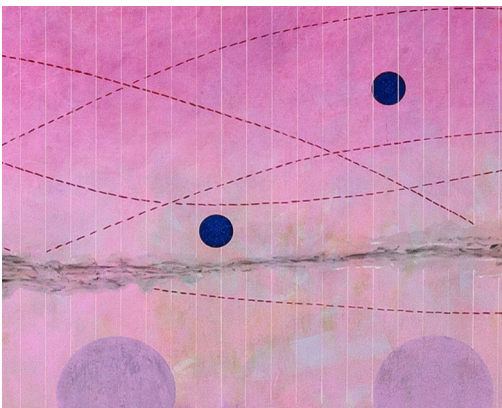
Satch is interested in how enslaved people brought songs and sounds from Africa with them when they travelled to America and the Caribbean.



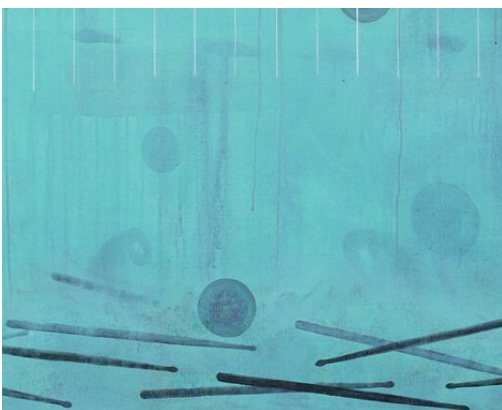
This movement of songs and sounds means that a lot of music in America and the Caribbean has sounds which came from Africa.



In lots of Satch's paintings, the shapes on the right represent Africa and the shapes on the left represent America and the Caribbean.



Lots of Satch's paintings have lines through the middle to represent the travel of enslaved people from Africa to America and the Caribbean.



Some of Satch's paintings have images of drumsticks, balls, caves and bones. Satch uses these images to represent enslaved people who died during the journey from Africa to America and the Caribbean.



Some of Satch's paintings show a peaceful planet at the top. This is a bit like a dream of a better place where things like slavery don't exist.



Satch has also made a sound artwork in the gallery. This sound artwork is playing through speakers in the gallery. Speakers are devices that play sound out loud.



The sound artwork is called *Un-Muting Beyond Misspelt Borders*. It is part of a project Satch has been working on for 8 years. The project is called Un-Muting. Un-muting means making something make sound after being quiet.



For this artwork, Satch visited the British Museum in London. The British Museum has musical instruments and special objects from Africa, America and Oceania on display.



These instruments had not been played in a very long time. This is because people are not allowed to touch them most of the time.



The museum allowed Satch to play the musical instruments for one hour.



Satch thinks it is sad that the instruments are silent in the museums.



A lot of objects in museums in Europe and the UK were taken from countries in Africa without the permission of the people who live there. Permission is when you say someone can do something.



Lots of people think it is bad that objects which were taken without permission are on display in museums.



These people think the objects should be returned to the country they came from. This is called restitution.



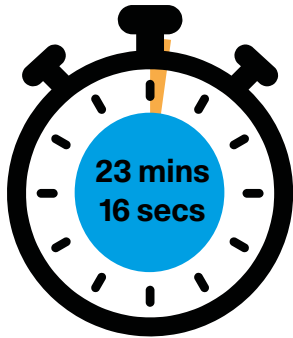
Satch sees playing the instruments in museums as being a bit like restitution. He can not return the instruments to where they came from, but he can make them work as instruments again by playing them for the first time in a very long time.



Satch was recorded playing the instruments in the museum and playing some instruments he owns.



These sound recordings were mixed together to make the sound artwork in gallery 1.



The sound artwork is 23 minutes and 16 seconds long.

Nottingham Oral History Collection



The display in gallery 0 is from the Nottingham Oral History Collection.



Oral historians record people's memories through interviews. Interviews are when someone asks questions to someone else to find out information.



For a long time, stories and memories were shared by word of mouth. This means that people didn't write things down or record them. People shared information by saying it out loud to other people and passing it on.



After the 1940s, people started recording the sounds of people talking and telling stories and memories.

These recordings were usually of ordinary people talking about their lives.



Recording people's memories was important because it helped to save the history of folk traditions so that we can learn about them in the future. Folk traditions are stories, songs and celebrations that people share and pass down over time.



The display in Gallery 0 is of sound recordings which were made in Nottingham between 1982 and 1984.



The recordings are from a project called *Making Ends Meet: Earning a Living in Nottinghamshire 1900-1950*.



Two men called Robert Howard and Peter Wyncoll came up with the idea for the project. Both of these men were from Nottingham and had worked in the city all their lives.



The University of Nottingham and Nottingham Central Library liked Robert and Peter's idea for the project. They worked together to make the recordings and keep them safe.

The recordings are of local people talking about the jobs they did. They talk about jobs in:



- making fabrics like lace



- mining. This means digging into the ground to find useful things like coal which is used to make electricity.



- making medicine



- making parts for cars and planes



- farming



The recordings in Gallery 0 are part of a bigger collection of recordings which are looked after by the Nottingham Local Studies Library.

Yee I-Lann



This artwork in Gallery 2 was made by an artist called Yee I-Lann.



I-Lann is from Malaysia.



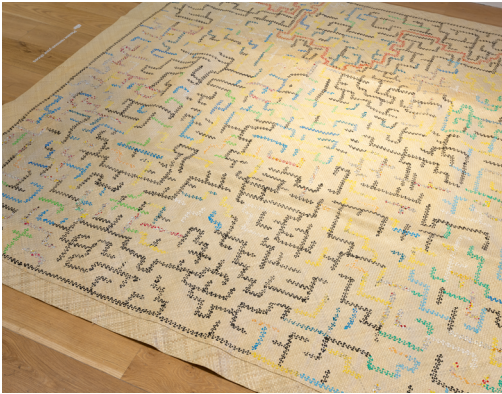
The artwork is called *Oh My Dalling*.



The artwork was made in 2022.



The artwork is a video installation. A video installation is a film that is shown with other things around it.



This video is shown on a TV screen on a Malaysian rug called a tikar. Tikars are special rugs where people sit together and share ideas.



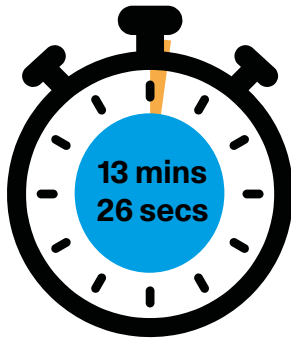
I-Lann thinks that tikars are places where everyone is equal. This means nobody is more important than anybody else.



The rug in the gallery was made using plastic that washed up on the beaches of Omadal Island which is in the sea between Borneo and the Philippines.



You are invited to sit on the rug to watch the video.



The video is 13 minutes and 26 seconds long.



The video shows weavers. Weavers are people who make fabrics and rugs by crossing threads over each other in special patterns.



The weavers live on Omdal Island.



Weaving is an important part of the culture on Omdal Island. Culture is the things like song, dance, stories and crafts that are special to a place.



The weavers in the video made the tikar rug in the gallery.



I-Lann made the video work after she found a sound recording at the British Library called *A Visit to Borneo*. The recording was made in 1961 by Ivan Polunin.



Part of the recording was a song. The song had the words 'Oh my darling, oh my darling'.



The words were being sung to the tune of an old American song called *Oh My Darling, Clementine*.



I-Lann recognised that this was the same tune as a Malaysian children's song called *Bangung pagi, gosok gigi*. This means 'wake up in the morning and brush your teeth' in English.



This made I-Lann think about how sounds and music travel across the world.



She started thinking about the word 'dalling' in the Bajau language. This means 'darling' in English. These two words are nearly the same.



I-Lann wondered if the word ‘darling’ and the song *Oh My Darling, Clementine* travelled to Borneo during the USA’s colonisation of the Philippines. Colonisation is when a group of people from one country take over another country. They do this without asking the people who live there. The people who take over often change the way of life in the country by making new rules. They also change the way people live by bringing things like different clothes, food, stories and songs from their own country.



In the film, the weavers sing the words ‘oh my darling, oh my darling’ and add in new made up words. They add words to share things about their day or to tell jokes.



They mostly sing in a language called Bajau Sama Dilaut which people on Omdal Island speak.



The film shows how the song has changed over time.

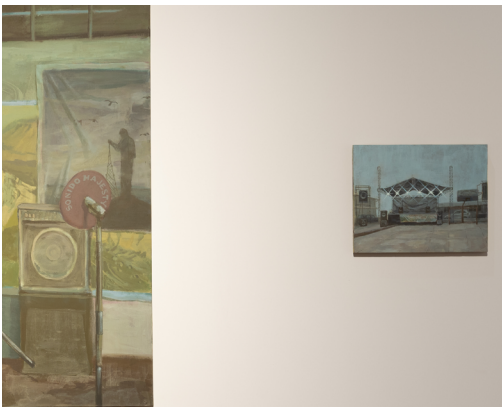
Arturo Kameya



These artworks in Gallery 2 were made by an artist called Arturo Kameya.



Arturo is from Peru.



The artworks are two paintings.



The paintings are called *Sonido Majestic* and *Sonido Majestic III*. This means Majestic Sound in Spanish. Majestic means something is very impressive because it is very big or beautiful.



The paintings were made in 2024.



The paintings show places where people come together to listen to music or sound. These might be places like clubs or concert venues.



These places are empty in the paintings like a concert has just happened or is about to happen.



We can't hear the sound but we can feel the memory of it in the artwork.



Arturo wants us to think about the ways spaces for music can bring people together and create community. Community is when a group of people come together to share things.



Arturo thinks these spaces where we share sound can be very happy places for celebration.



Arturo thinks about how sounds can create memories.



These paintings might make you think of your own memories of sound from parties or music concerts.

Nguyễn Trinh Thi



This artwork in Gallery 2 is by an artist called Nguyễn Trinh Thi.



Thi is from Vietnam.



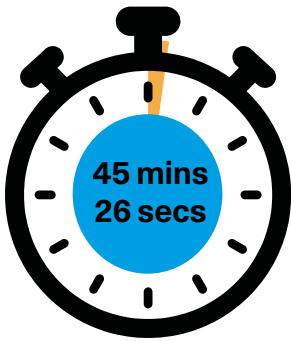
The artwork is a video shown on three screens.



The film is called *How to Improve the World*.



The video was made in 2021.



The video is 45 minutes and 26 seconds long.

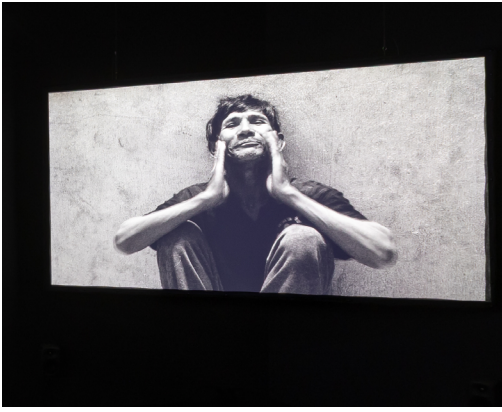


In the video, Thi travels through a place called the Central Highlands of Vietnam.



Thi talks with two people:

- her teenage daughter



- a local person called Ksor Sop who is like a shaman. A shaman is a person who people believe can speak to good and evil spirits.

Spirits are a bit like ghosts. Shamans heal people who are ill and speak to spirits to see the future.



Thi asks the shaman and her daughter questions about sound and memory.



Sound is important to the traditional culture of Vietnam. Traditional culture is the ways of thinking and doing things that make a country different to other countries. This includes things like stories, art, song and dance. When culture is traditional it is because it has been shared from older people to younger people, like if a grandparent teaches something to their children or grandchildren.



Thi asks the shaman and her daughter questions like “is your first memory something you saw or something you heard?”



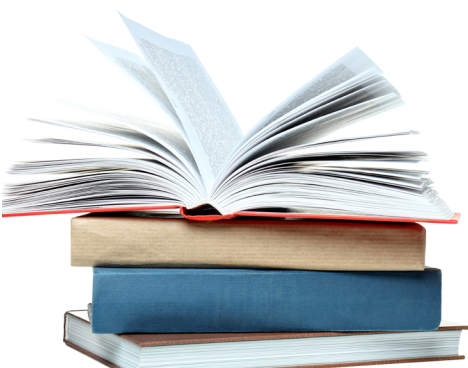
This wants us to think about how listening can be a way to remember things and understand memories better.



In the film we hear the traditional sound of gongs being played. Gongs are a type of musical instrument made from metal which is hit to make a sound.



We also hear the sound of people singing hymns. Hymns are songs from the Christian religion.



Over time, lots of traditional Vietnamese culture has been lost. Storytelling, sharing songs and passing on sound is seen as less important than images and written words by some people now.

This change in culture has happened because of:



- People losing the land they live on. This happens because of deforestation and dispossession. Deforestation means cutting down trees to make room for new roads and buildings. Dispossession means taking someone's land or home away from them without their permission.



- Western colonisation. This is when people from a country in Europe or the USA take over another country. They do this without asking the people who live there. The people who take over often change the way of life in the country by making new rules. They also change the way people live by bringing things like different clothes, food, stories and songs from their own country.



- the Christian church in Vietnam. The Christian religion has become more popular in Vietnam so some local people have forgotten their traditional culture because they have started learning Christian songs and stories instead.



Thi thinks that listening can be a way of saying no to images being more important than sound.

Hellen Ascoli



This artwork in gallery 2 is by an artist called Hellen Ascoli.



Hellen is from Guatemala.



Hellen lives in Cincinnati which is a city in the USA.



The artwork is called *¿Cómo está tu corazón? – Achike' rub'anön ak'u'x (How is your heart?)*

The title is the words “How is your heart?” written in Spanish, Maya K'iche', and English.



Spanish is the language used by the people who colonised Guatemala. Colonised means when a group of people from one country take over an area of another country. They do this without asking the people who live there. The people who take over often change the way of life in the country by making new rules and introducing new things like their own language. Spanish has become the most spoken language in Guatemala.



Maya Kaqchikel is the language of the Indigenous people of Guatemala. Indigenous means the people whose family come from the first people who lived in a place.



The title of the artwork is a way of saying hello that is used a lot in Guatemala. This way of saying hello asks how a person is and invites them to feel the beat of their heart and think about their connection to the world.



The artwork is a woven fabric. This means a fabric that has been made by people called weavers who make fabrics by crossing threads over each other in special patterns on tools called looms.



Weaving is very important in Guatemala and is very important to Hellen.



Hellen thinks that weaving is a way of recording things and writing things down.



Hellen has written the words ¿Cómo está tu corazón? – Achike' rub'anön ak'u'x (How is your heart?) into the fabric of the artwork by weaving them.



Hellen thinks that weaving makes art with sound as well as making a fabric we can look at.



This is because weaving is very rhythmical. This means the way the weaver moves their body up and down and side to side when they are working follows a rhythm or pattern. This is like how we might move our bodies when we are dancing to the beat of music.



The rhythmical movement of the weavers and the looms they work on makes a sound which repeats over and over again when they are working.



This beating sound is like the sound of a heart beating.

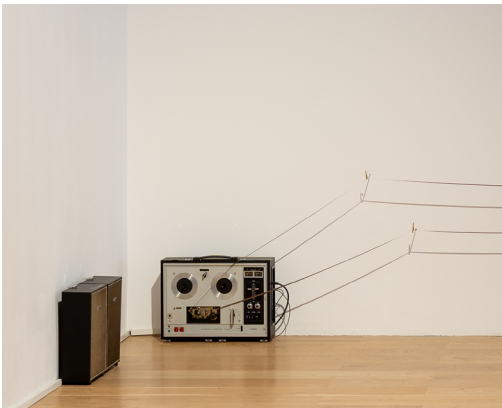
Simnikiwe Buhlungu



This artwork in gallery 2 is by an artist called **Simnikiwe Buhlungu**.



Simnikiwe is from **South Africa**.



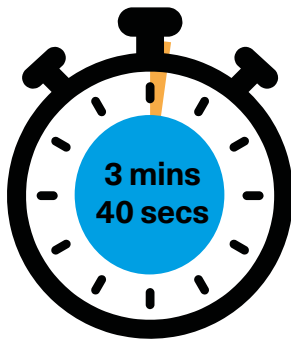
The artwork is called ***Same-ing the same sames***.



The artwork was made in **2023**.



The artwork is a sound installation artwork. A sound installation is a sound piece that is shown with other things around it.



The sound piece is 3 minutes 52 seconds long.



The sound is playing from a reel-to-reel tape machine. This is a device that plays sound out loud from special tapes. This is an old way of recording and listening to sounds.



Reel-to-reel tape machines were often used by people called ethnographers. Ethnographers are people who study the culture of a group of people who live in a place. Ethnographers are not often from the place that they are studying. In the past, some ethnographers have done bad things like recording people without asking for permission or stealing special objects from a place to put into museums.



Simnikiwe is interested in who gets to tell stories about people.



She thinks it is unfair that a lot of stories about people from Africa are told by people like ethnographers who aren't from Africa.

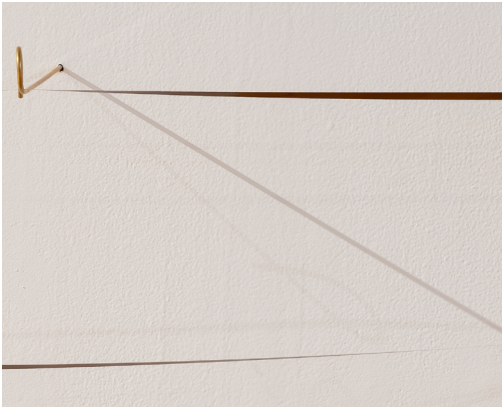


Simnikiwe says some ethnographers who worked in South Africa used tape recordings to show the people as being different to how they really were. She doesn't think this is very fair.





Simnikiwe has used the reel-to-reel tape machine to let someone South African share what it's like to live in South Africa.



Simnikiwe's sound piece is recorded on 10 metres of tape which plays through the machine.



Simnikiwe has made an installation on the wall of the gallery with the tape so that we can see how long it is.



Usually the tape would be hidden inside the machine.



In the sound piece, Simnikiwe is playing a piano.



The piano belonged to a man called D.D.T. Jabavu. He was a writer from South Africa.



D.D.T. Jabavu set up the All African Convention. This was a group that wanted to bring together people from across Africa who were against Apartheid. Apartheid was when the people in charge in South Africa said that Black people and white people couldn't be together. They had to live separately and Black people were not allowed to do some things that white people could do.



D.D.T. Jabavu's daughter now lives in the house where he lived. She let Simnikiwe play the piano in the house when she visited.



Simnikiwe visited the house with her dad and brother.



As well as the sound of the piano, we can hear Simnikiwe's dad talking to D.D.T. Jabavu's daughter.



Simnikiwe has displayed the tape on the gallery wall at the height of the piano she is playing in the sound piece.



As well as the sound piece there are painted stands made of wood. These are called Khuayas.



Simnikiwe says these stands can be used in lots of different ways:

- as a seat to watch a film or listen to a sound piece



- as something to stand on when you speak to a group of people



- as a table to put things on



- as something to play on or somewhere to hide

Zahra Malkani



This artwork is by an artist called Zahra Malkani.



Zahra is from Pakistan.



The artwork is called *Sada sada*.
'Sada' means 'sound' or 'cry' in Urdu.



The Urdu word 'sada' comes from the Arabic word 'sadain' which means 'echo'. An echo is when a sound repeats.



The artwork is a sound installation. A sound installation is a sound piece that is shown with other things around it.



The sound piece is made of sounds Zahra recorded in Pakistan. The sounds are of people crying and singing.



Some people in the sound piece are thumping their chests like drums. This is called maatam. It is a way of showing you are sad after someone has died in Pakistan.



Zahra was thinking about sadness in Pakistan. Lots of people in Pakistan are sad because they have been affected by wars and very bad weather which have destroyed their homes, made them ill, and killed people they love.



The sound piece is playing through a big stack of speakers in the gallery. Speakers are devices that play sound out loud.



The speakers are arranged like an altar. An altar is a special table in a church or other place people go to pray.



There are candles in the gallery which Zahra would like you to put on the speaker altar.



The way the speakers are displayed is like the way speakers are stacked together in protests in Pakistan. Protests are when people stand together to say they disagree with something. People might gather together and march or shout in the streets during a protest.



Speakers are also displayed like this in the Shia Muslim Ashura festival. This is a celebration that happens every year for a group of people from the Muslim religion.

Hong-Kai Wang



This artwork in gallery 3 is by an artist called Hong-Kai Wang.



Hong-Kai is from Taiwan.



The artwork is called *Southern Clairaudience–Some Sound Documents for a Future Act – Listening Room*.



The artwork is part of a project Hong-Kai has been working on since 2016.



This project is about the sugarcane song. This was a song written in 1925.



At the time, Taiwan was colonised by Japan. This means people from Japan took over the country of Taiwan and changed the rules of the country.



The sugarcane song was written during an uprising by local people who worked on sugarcane farms. An uprising is when people say they don't agree with something and they won't take part in it any more.



The sugarcane workers refused to work during the uprising.



The workers were uprising because they worked in very bad conditions with long working days and not enough money.



There is no recording of the song so we don't know what it sounded like.



The words of the song were written down so we know what words were sung.



Hong-Kai has held workshops where she asks people to imagine what the song might have sounded like. Together, they make up a new tune using the words from the song.



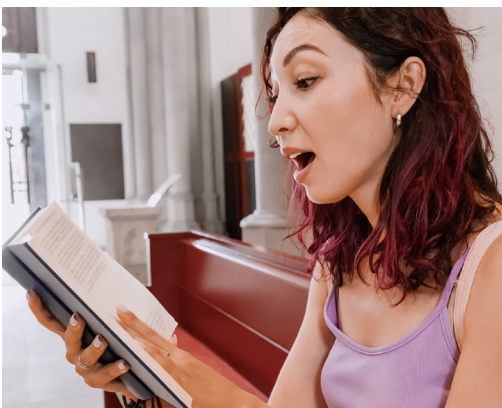
The first workshop Hong-Kai held was with a group of sugarcane workers in Taiwan. These people worked near to where the song was written by sugarcane workers 100 years ago.



Hong-Kai has held other workshops with groups of people who have moved country to find work.



Hong-Kai will hold a new workshop in Nottingham with some people who live here.



The people in the workshop will imagine a new tune for the sugarcane song.



The gallery contains :

- Photos from the workshops Hong-Kai ran.



- 4 old radios which play sound recorded at the workshops.



- A drum like the kind of drum that would have been used when the sugarcane song was written.

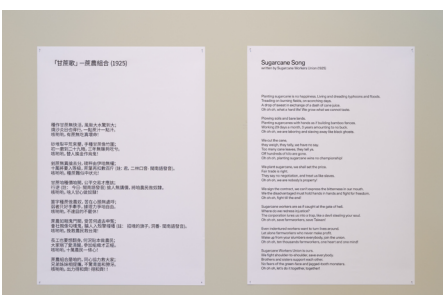


- A rug



- 2 videos. One video shows people in the workshops.

The other video shows a monument to the uprising. A monument is a big statue in a public place to help people remember something from history.



- The words of the sugarcane song written in English and Mandarin.

Hajra Waheed



This artworks in gallery 2 is by an artist called Hajra Waheed.



Hajra lives in Canada.



The artwork is 9 drawings.



The artwork is called *Studies for a Sound Chamber 1-9*.



Hajra made the drawings while she was humming.



Hajra was thinking about how she could write down the sound of humming.



Hajra made each drawing by drawing shapes without taking her pen off the paper.



She kept humming and drawing until the ink in her pen ran out.

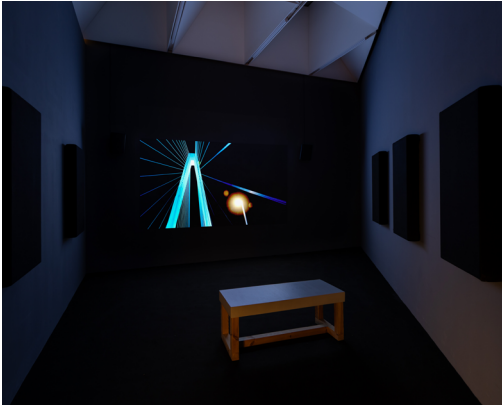


Humming is interesting because we can hum without speaking.



Some people hum when they are not allowed to sing or speak.

Sky Hopinka



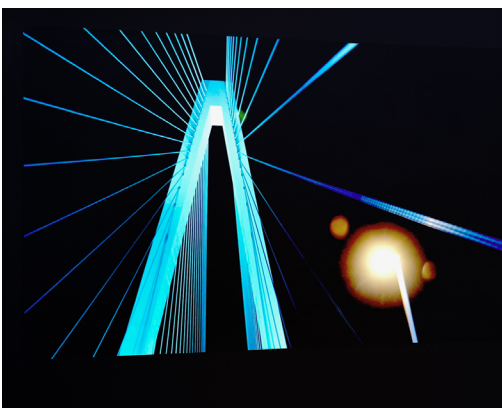
This artwork in gallery 3 is by an artist called Sky Hopinka.



Sky is an Indigenous American from the Ho-Chunk nation. This means Sky's family come from the first people who lived in America. Most Americans have family in the past who came to America from Europe.



Sky lives in Vancouver which is a city in Canada.



The artwork is called *Jáaji Approx.*



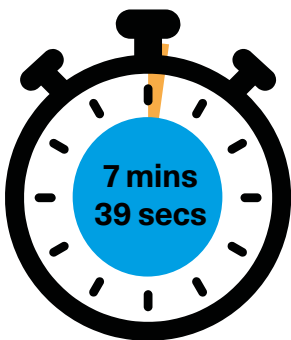
The word 'Jáaji' means 'dad' in the Hočak language. This is the language that the people of the Indigenous Ho-Chunk nation speak.



The artwork was made in 2015.



The artwork is a video.



The video is 7 minutes 39 seconds long.



The film shows the landscapes of America.



These landscapes are places Sky and his father know well because they have travelled there before.



Sky is interested in the way he and his father might see these landscapes differently.



The sound of the film is Sky's dad talking.



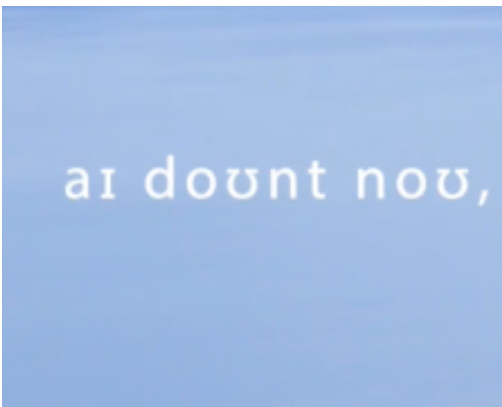
The sound includes Sky's dad singing traditional Indigenous songs as well as some new songs.



Sky's dad talks about the songs and what they mean to him.



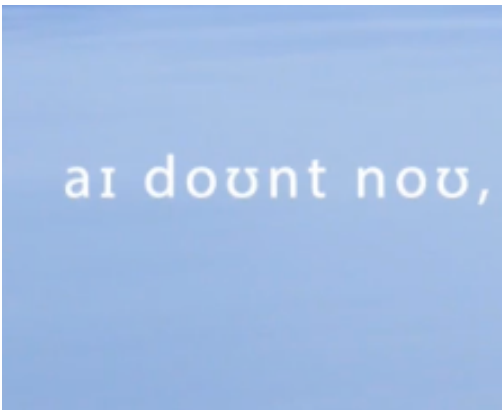
In the video Sky says the date and time when his dad made each recording.



All of the singing and talking in the film is written on the screen in the International Phonetic Alphabet. This is a way of writing sounds down so that people who understand the international phonetic alphabet know how to say a word out loud.



Using the International Phonetic Alphabet to write sounds down is something ethnographers do. Ethnographers are people who study the culture of a group of people who live in a place. Ethnographers are not often from the place that they are studying. In the past, some ethnographers have done bad things like recording people without asking for permission, or stealing special objects from a place to put into museums.



Sky has used the International Phonetic Alphabet to let Indigenous people show what their own life is like.



This is like the way Simnikiwe Buhlunhu used the reel-to-reel tape machine which you can read about on page 38.

Raheel Khan



This artwork is by an artist called Raheel Khan.



Raheel is from Nottingham.



Raheel's family are from Pakistan. Raheel's family moved to Nottingham after a dam called The Mangla Dam was built in Pakistan in 1966.

A dam is a wall which is built across a river to hold back water. This creates a lake behind the dam.



Building The Mangla Dam flooded lots of villages. Flooded means the villages were covered in water so lots of people had to move home. Lots of people moved to the UK.



The artwork is called Flood. The artwork was made in 2025.



The artwork is an installation. This means the artwork is made up of lots of things that fill a space in the gallery.



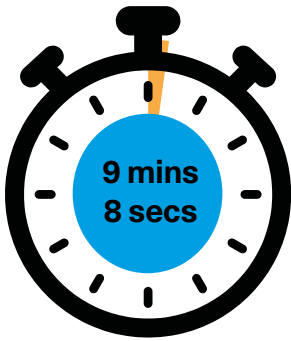
Part of the installation is a picture which shows The Mangla Dam.



Part of the installation is a framed work with parts of a clock owned by Raheel's grandad. Raheel was thinking about time and the tools used to make The Mangla Dam when he was making this work as he thinks the clock parts look like tools.



Part of the installation is a sound artwork called *Siren pt. I, II, III*.



This sound artwork is 9 minutes 8 seconds long.



The sound artwork is playing from 6 Tannoy speakers in the gallery. Tannoy speakers are devices which play sound out loud. They are often used in loud public places like football stadiums.



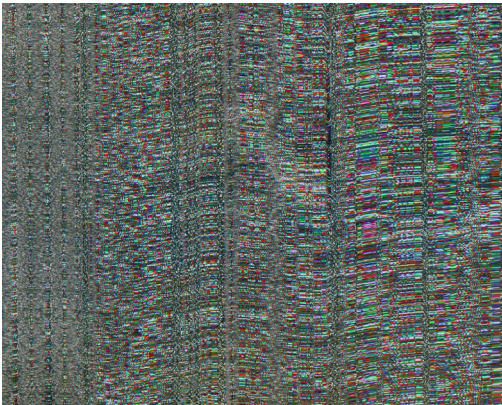
The sound artwork has two voices which warn whoever is listening about a flood.



Another sound artwork in the gallery is called *Mirpur Cassette Exchange*.



This sound artwork plays on a cassette tape. A cassette tape is a plastic box that holds sound recordings. They can be played out loud on cassette players. This is an old fashioned way of listening to music and sound before CDs.



The sound playing on the cassette tape is static sound. This is a crackling or hissing sound which old videos or cassette tapes made when nobody was speaking.



Raheel was thinking about the cassette tapes people who moved to the UK would send and receive from their family back in Pakistan.



Raheel didn't want to use his own family's cassette tapes. Instead he wants you to imagine what might have been said on them.



On the wall of the gallery are parts of a shop shutter. Shop shutters are the metal covers that are pulled down over shop windows when the shop is closed.



There is also an old shop sign with a light inside it.



Raheel is interested in the way shops are important to local communities. Local communities are the groups of people who live in a place. They might use a shop as a place to meet people and get to know them.



Lots of people who moved to the UK from Pakistan set up shops here.



Lots of shops on British high streets have closed down in the last few years. This is because more people buy things online now and don't use shops on the high street as much.

John Pepper



This display in gallery 4 is of work by a researcher called John Pepper. A researcher is someone whose job is to find out new information by looking at things like books.



John is from the USA.



The display is called *Notes on Cuts – Listening Room*.



The research in the display was made in 2023.



John looked at the music owned by the South African Broadcasting Corporation. The South African Broadcasting Corporation is sometimes written as SABC to make it shorter. The SABC look after music, radio and TV recordings in South Africa. They are part of the government in South Africa. The government are the people in charge who make the rules of a country.



A lot of the music owned by the SABC is on records. Records are things that store music so it can be played out loud. Records were used a lot before CDs and new ways of listening to music online.



Some of the records owned by the SABC had been damaged on purpose by the government. They were scratched and cut so that the music couldn't be played any more.



These records were damaged by the government during Apartheid. Apartheid was when the people in charge in South Africa said that Black people and white people couldn't be together. They had to live separately and Black people were not allowed to do some things that white people could do.



These records were damaged because the government didn't like the things being said or sung on them. Some of the records had words about Black and white people mixing together which the government didn't like during Apartheid.



Some of the records that were damaged had words about other things like sex and drugs which the government didn't think were good.



John found out about the SABC scratching records when he was buying some records at a shop in South Africa.



John noticed that some of the records in the shop were scratched. Some of the records had stickers on them that said “avoid” or “cancelled”. Some of the records had song names scribbled out on the list of tracks.



John wondered why this was and started to research it at the archives of the SABC. Archives are where people store old documents, books and records.



John played some of the damaged records at the SABC and recorded the sounds of the damaged records.



He mixed the sounds of the damaged records together to make a new sound piece.



A South African record label called Nothing to Commit records agreed to make John's sound piece into a record to sell. A record label is a company that makes records. They work with musicians to record music and sell it to people.



You can listen to John's record in Gallery 4.

Dylan Robinson



This artwork is by an artist called Dylan Robinson.



Dylan is from the Kwantlen First Nation.



The artwork is called *here, inside, kwetxwí:lem.*



The artwork was made in 2025.



The artwork is 3 soundpieces played on 3 speakers. Speakers are devices that play sound out loud.



The artwork is playing in the entrance to our building.



One of the sound pieces plays music by Andrew Balfour. Andrew was a Cree musician. Cree people are some of the Indigenous people who live in Canada. Indigenous means the people whose family come from the first people who lived in a place.



The songs by Andrew Balfour were rewritten versions of hymns by English musicians from hundreds of years ago called Thomas Tallis and Henry Purcell. Hymns are songs sung by people in the Christian religion. Andrew Balfour rewrote the hymns in Anishinaabemowin and Cree. These are two languages spoken by the Indigenous people of Canada.



Dylan thinks it is interesting that these English songs travelled to Canada and were changed before they travelled back to England for this artwork.

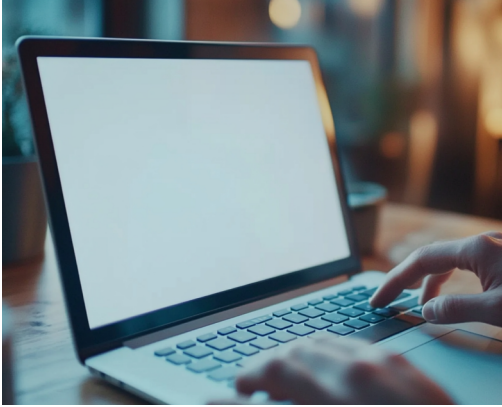


Either side of the speaker which is playing the hymns are two speakers playing the sound of a woman called Lisa Ravensbergen speaking.



Lisa reads out words written by Dylan. These words ask you questions about listening and how the sound piece makes you feel.

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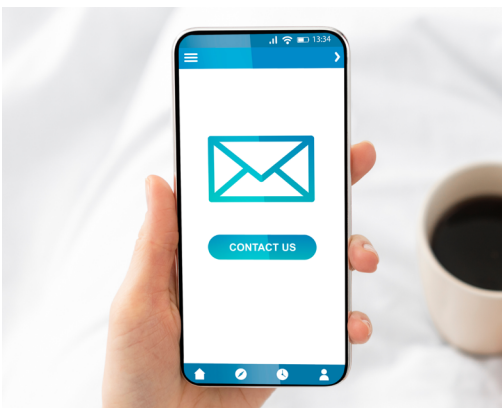
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