

# GLOSSARY

<b>Aunty</b>	Indigenous English slang for someone like an aunty.
<b>Baba</b>	Father.
<b>Babaraa</b>	The great creator.
<b>Bagaa</b>	Shield.
<b>Balagaan</b>	Standard hero of Bundjalung stories and legends.
<b>Bambang</b>	Unhealthy; sickly; weak.
<b>Bandang</b>	Backside; buttocks.
<b>Banidjar</b>	Husband.
<b>Ban-yana</b>	Go away.
<b>Barrabun</b>	Dream.
<b>Bawul</b>	Intelligent person.
<b>Bawuur</b>	Head.
<b>Baygal</b>	Dark-skinned of any race; Aboriginal; Aboriginal people.
<b>Bilbi</b>	Bandicoot, long-nosed.
<b>Bilimbal</b>	Tea-tree.
<b>Billabong</b>	A water hole.
<b>Binghi</b>	A racist term used by the British colonisers for Indigenous Australians. Some sources suggest the word originally meant 'brother' in the Dyangadi language of the peoples of the Macleay River.

<b>Bugelba</b>	Thank you.
<b>Bugal</b>	Good; pleasant; beautiful; nice; quiet.
<b>Bullenaa</b>	Place where a fight took place.
<b>Bullinaa</b>	Place of seafood and fish.
<b>Bullroarer</b>	A piece of wood attached to a string, whirled above the head to produce a roaring noise.
<b>Bumaalii</b>	Tribal battle; war; fight with spears.
<b>Bundjalung</b>	Is the name of the Aboriginal language spoken in north-eastern New South Wales and South-East Queensland. When Europeans invaded in the mid-1800s, there were up to 20 dialects of Bundjalung.
<b>Buyam</b>	King parrot.
<b>Cooee</b>	From the Dharug language of the original mob of the Sydney area. It means, “Come here” or “over here.”
<b>Coolamon</b>	An English translation of an Aboriginal word in NSW used to describe a long dish with shallow, curved sides about 30–70 cm in length. It was used for carrying all sorts of things from yams to babies.
<b>Country</b>	“For Aboriginal people, “country” does not just mean the creeks, rock outcrops, hills and waterholes. “Country includes all living things. It incorporates people, plants and animals. It embraces the seasons, stories and creation spirits. “Country” is both a place of belonging and a way of believing.” ( <a href="https://www.aboriginalart.com.au">https://www.aboriginalart.com.au</a> › culture › tourism2).

<b>Cuz</b>	Indigenous English slang for ‘cousin’ or someone like a cousin.
<b>Damper</b>	Also known as bush bread or seed cake, is a European term that refers to bread made by Indigenous Australians. Damper is made by crushing native seeds, nuts or roots into a dough which is then baked in the coals of a fire.
<b>Dangan</b>	This was the name of Balagaan’s enemy in a Bundjalung story I came across.
<b>Deadly</b>	Although not an Aboriginal word it has taken its own meaning among Aboriginal society, meaning fantastic or really good.
<b>Dilly bag</b>	Coarse grass, fibre bag.
<b>Djurabiil</b>	Sacred site or place.
<b>Dreamtime (or Dreaming)</b>	<p>“According to Aboriginal belief, all life as it is today - human, animal, bird and fish is part of one vast unchanging network of relationships which can be traced to the great spirit ancestors of the Dreamtime.</p> <p>The Dreamtime continues as the “Dreaming” in the spiritual lives of Aboriginal people today. The events of the ancient era of creation are enacted in ceremonies and danced in mime form. Song chant incessantly to the accompaniment of the didgeridoo or clap sticks relates the story of events of those early times and brings to the power of the Dreaming to bear of life today. The Dreamtime is the Aboriginal understanding of the world, of its creation, and its great stories. The Dreamtime is the beginning of knowledge, from which came the laws of existence. For survival these laws must be observed.”  (<a href="https://www.aboriginalart.com.au/culture/dreamtime2.html">https://www.aboriginalart.com.au/culture/dreamtime2.html</a>)</p>

<b>Dubay</b>	Girl, woman.
<b>Dubay-mir</b>	Girls, women.
<b>Duruny</b>	Fear; frightened; afraid.
<b>Freestyle</b>	Over arm was invented by Indigenous Australians. The Indigenous stroke had a sidestroke kick that was altered a little by early white Australians to become known as The Australian Crawl. You can view the Indigenous freestyle stroke on YouTube in its original form (the Trudgen stroke).
<b>Gabal</b>	Bush; big scrub, forest, rainforest. I use this term to describe the largest rainforest in the Southern hemisphere that covered Bundjalung lands (renamed 'the Big Scrub' by the white settlers).
<b>Gabir</b>	Hungry.
<b>Gammon</b>	Can mean fake (he's gammon, he thinks he's good but he's never played footy in his life), pathetic (this boomerang from China is gammon), or to pretend (just gammon Mum, I love your cooking).
<b>Gamuum</b>	Bulldog ant; jumper ant.
<b>Garenggi</b>	Silly; wild; gone mad (Lower Richmond).
<b>Gawandi</b>	Dolphin.
<b>Gawngan</b>	A good-looking girl; standard female character in Bundjalung stories and legends; the heroine.
<b>Geer</b>	White cockatoo, sulfur-crested; sulfur-crested cockatoo.
<b>Gidjuhr</b>	Old (Lower Richmond dialect).
<b>Gimang</b>	Ghost; demon.
<b>Ginibi</b>	Black swan.
<b>Gudjaran</b>	Little hairy man.
<b>Gunang</b>	Faeces; excrement; poo.
<b>Gurii</b>	Aboriginal person in the north coast of NSW.
<b>Guruuman</b>	Kangaroo.

<b>Heron</b>	The white-faced heron is a crane-like bird with long legs and a long knife-like beak that stalks its prey by remaining still and waiting for its prey to move.
<b>Humpy</b>	A humpy is a small, temporary shelter, traditionally used by Australian Aboriginal people.
<b>Jaadjam-mirr</b>	Children.
<b>Jaalii</b>	Tree.
<b>Jalubay</b>	Urine.
<b>Jalngaywen</b>	The reflection of a fire; a shimmering light.
<b>Jamaalgan</b>	Huge.
<b>Janang</b>	Boy.
<b>Janangan-da</b>	Boys.
<b>Janguy</b>	Angry; quarrelsome; bad-tempered; enemy.
<b>Jigi</b>	Cheeky
<b>Jingiwala</b>	Hello.
<b>Jugali</b>	To have sex.
<b>Jur-jur</b>	Creek, waterhole.
<b>Juruung</b>	Leech.
<b>Maamanggen</b>	Mother.
<b>Miri</b>	Alive.
<b>Mob</b>	An English word appropriated by the first Australians. It is used colloquially today to mean a group of Indigenous Australians, such as an extended family, or language group, from a particular place. It is used to identify the person and where they are from. "My mob" means my people or extended family.

**Moiety** “The first level of kinship is Moiety. Moiety is a Latin word meaning ‘half’. In Moiety systems, everything, including people and the environment, are split into two halves. Each half is a mirror of the other, and to understand the whole universe these two halves must come together. A person’s Moiety can be determined by their mother’s side (matrilineal) or their father’s side (patrilineal). Moieties can also alternate between each generation (people of alternate generations are grouped together). People who share the same Moiety are considered siblings, meaning they are forbidden to marry. They also have a reciprocal responsibility to support each other.”

<https://australianstogether.org.au/discover/Indigenous-culture/kinship/>

**Moon-Man** “The Moon was thought to be male. Because of the association of the lunar cycle with the female menstrual cycle, the Moon was linked with fertility and was accorded great magical status. A solar eclipse was interpreted as the Moon-man uniting with the Sun-woman.”

<http://solar-center.stanford.edu/folklore/aborigine.html>

**Mugal** Lazy; stubborn; naughty; deaf.

**Ngandja** Friend.

**Nguunybaa** Black snake.

**Nguun** Warm.

**Ningwenaa** Become quiet.

**Nulla-nulla** Club; chopper; waddy; fighting stick (Dharug Language).

**Nyang** What; something; question marker.

**Nyangbal** The Ballina mob.

**Nuruny.** Emu.

<b>Nyimbiny</b>	A Clever Man with great supernatural powers who once governed the Bundjalung lands for many miles around. People came to him when they needed food, rain or other significant things. He was generous, wise and kind and would visit the local mobs to check if everyone was okay and that they were following the Lore.
<b>Nynboo</b>	Goodbye.
<b>Pay-back</b>	Is an Australian Aboriginal English term whereby a victim seeks to get retribution for a grievance, such as the death of a family member or wife-stealing. Satisfaction may be sought through ritual ceremony, gift-giving, ordeal or corporal punishment.
<b>Pipi</b>	A small shellfish like a cockle or clam.
<b>Shake-a-leg</b>	Australian slang to describe the Gurii mobs' foot stamping dancing, often imitating animals or birds.
<b>Sis</b>	Indigenous English slang for 'sister' or someone like a sister.
<b>Sun Woman</b>	<p>"The Sun was seen as a woman who awakes daily in her camp in the east, lights a fire, and prepares the bark torch she will carry across the sky. Before setting out, she decorates herself with red ochre, which she spills, colouring the clouds red. Upon reaching the west, she reapplies her paint, again spilling reds and yellows in the sky. The Sun-woman then begins a long passage underground back to her camp in the east. During this subterranean journey her torch warms the earth, causing plants to grow."</p> <p><a href="http://solar-center.stanford.edu/folklore/aborigine.html">http://solar-center.stanford.edu/folklore/aborigine.html</a></p>
<b>The Desert mob</b>	The original inhabitants of Western Sydney.
<b>The Gudjin mob</b>	The Indigenous people around Cudgen.

<b>The High Country mob</b>	The Indigenous people around Woodenbong.
<b>The Island mob</b>	The Aboriginal people of the Australian state of Tasmania.
<b>The Plains mob</b>	The Indigenous people around Canberra.
<b>The Rain Forest mob</b>	The mob from around Nimbin.
<b>The Red Soil mob</b>	The Indigenous people whose country is on the red soils south and west of the Dividing Range.
<b>The Southern River mob</b>	The mob on the coastal land from Botany Bay south to the Shoalhaven.
<b>The West Coast mob</b>	The Aboriginal peoples who live in the south-west corner of Western Australia.
<b>The Western mob</b>	The largest Aboriginal group in central New South Wales.
<b>Totem</b>	Members of a Clan or family inherit a plant or animal that becomes their spiritual emblem. It is their responsibility to look after their totems and in return their totems look after them.
<b>Tucker</b>	Food.
<b>Uncle</b>	Indigenous English slang for someone like an uncle.
<b>Wadjeru</b>	Fat.
<b>Wagar</b>	Axe; axe, small; tomahawk.
<b>Walkabout</b>	A rite of passage for Indigenous males during adolescence. It was a journey into the bush for up to six months to make the spiritual and traditional transition into manhood.
<b>Wanggum</b>	Fool.



<b>Wiiyang</b>	Clever Man (or Clever Fella) is an Aboriginal man who practises traditional medicine and may also play a role in ceremonial life. The Clever Man has the power of weather control, curing illness, hypnotism, the strong eye, visiting the Sky-world and so much more. He has magical powers of invisibility, psychic displays, clairvoyance and telepathy. The life of the tribe revolved around this spiritual man.
<b>Woomera</b>	A wooden tool that can be notched to the end of the spear to allow its user to throw the spear with greater force than if thrown with a human arm alone. It acts as an extension of the human arm, allowing a spear to travel faster and further than would be possible with only the arm. It can also be used as a digging stick and a throwing stick (Dharug language).
<b>Wudgee wudgee</b>	The enormous cedar trees.
<b>Wudjaabiny</b>	Flower (wattle tree).
<b>Yana</b>	Go.
<b>Yarany</b>	Beard.
<b>Yaway</b>	Yes; certainly; of course.
<b>Yirraalii</b>	The newcomers; the British, white people.
<b>Yugam</b>	No.
<b>Yurginy</b>	Dingo; wild dog.

## Appendix

**T**he historical recount of the massacre in this novel was pieced together from oral history and the source below.

Seventy-Five Years on the Richmond. 1847-1922. James Ainsworth's Reminiscences (No. 5) (From *Ballina Beacon*.)

*An East Ballina Massacre*  
*SHOT DOWN LIKE DOGS.*

*In 1853 or '54, when Queensland was still under the jurisdiction of N.S.W., it was the custom (occasionally) to patrol distant territories with black trackers in charge of white troopers. These were trained horsemen and musket shots but were possessed very often with only a cramped conception of their duty.*

*It had been alleged in Brisbane that the blacks to the north of the Tweed had murdered some white men and that the murderers had fled south towards the Richmond.*

*In due course one afternoon one of these patrols – a small one – rode into East Ballina and put at Ainsworth's public house, 'The Sailor's Home.' That is to say, the white troopers stayed at the hotel while the black trackers camped outside.*

*The object of the mission to Ballina was not disclosed to the settlement and no inquiries were made by the patrol, but at 3 O'clock the next morning they turned out and ascended the hill in the direction of the present reservoir. The blacks had a camping ground on the clear slope of the hill facing the valley reaching over towards Black Head. At the time between 200 and 300 of them lay asleep in the camp.*

*The troopers and trackers stealthily surrounded the slumbering*

*blacks, and when sufficiently close at a given signal opened fire. Men, women and children were slaughtered without mercy, and their screams and cries during the onslaught were heart-rending. Between 30 and 40 of the poor wretches were killed outright, and many who go away were badly wounded. Their graves may still be found on the fatal ridges.*

*The patrol, after its bloody work, returned north, and the white settlers at East Ballina reported the unprovoked massacre to the N.S.W. Government. The authorities, however, gave no satisfaction, and when pressed to take action against the troopers the settlers were peremptorily told to mind their own business and were warned that persistence in the matter might lead to trouble for them.*

*In their flight from the camp the blacks took refuge in the scrub and did not return for quite a period. They sought no reprisals and took no revenge; and to the credit of the whites, in the meantime, be it added, they were shown every sympathy and every assistance.*

National Library of Australia

<https://trove.nla.gov.au/newspaper/article/234048684>

Scan the QR code to contact **Yidabal Gali Maa** and organise a walk on Country with the traditional custodians of Ballina.

