

# Yarriin: Culture, Fish and Flows

Cultural Watering Place Case Study,  
Galala, Peel River, Tamworth

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## Acknowledgment of Country

We acknowledge the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people as the traditional custodians of the land we work on. We recognise the strength, resilience and capacity of our Aboriginal community and have the utmost respect for our Elders past, present and future. We acknowledge that the meetings and workshops for this project took place in Tamworth on Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay land. We pay our respect to the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay and other First Nations participants who shared their lived experience, knowledge and understanding.



**Featured artwork:** 'Paradise' by Amy Allerton (Gumbaynggirr, Bundjalung and Gamilaroi).

**Artwork story:** We are part of an ancient Paradise that has existed since the beginning of time. This Paradise brings together every story that was and will be, and weaves them into the fabric of Country, creating an eternal flowing river that sustains life, teaches, guides and connects all things.

As long as the river continues to flow through Country, we will continue to walk in the ancient Paradise that we have called home for tens of thousands of years. But paradise is much more than Country, more than a place.

Paradise is the beating heart of our people, where our culture and communities thrive; it is the stories we share, the legacies we forge and the future we build. Paradise lives within us and all around us, it is the strength that carries us forward and the flowing river that holds our spirits forever.

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# Glossary

In this document Kamaroi / Gamaroi / Gomeroi / Gamilaraay language has been used where possible. This Glossary provides a list of names and a pronunciation guide to aid in reading this document. The species referenced in this glossary and throughout the document are important to Kamaroi / Gamaroi / Gomeroi / Gamilaraay people and culture.

The language included in this document was referenced from Gamilaraay, Yuwaalaraay, Yuwaalayaay Dictionary (2003) and provided by the Yarriin: Culture Fish and Flows participants. If clarification on language is sought, please contact the authors.

## Legend

GR = Gamilaraay language group  
YR = Yuwaalaraay language group  
YY = Yuwaalayaay language group

Our Name	English Name	Pronunciation guidelines
<b>Bagay</b> (YR, GR)	River	b = between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' g = between English 'g' and 'k', or can sound like either ay = as in 'bay' or 'hay'
<b>Bagay-galga</b> (galga = YR, YY)	galga = <i>many</i> (Rivers - plural)	b = between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' g = between English 'g' and 'k', or can sound like either ay = as in 'bay' or 'hay' l = the same as in English aa = long vowel, as in 'father'
<b>Nhama Bagay</b> (nhama = YR, YY, GR)	The River	nh = like English 'n' but with the tip of your tongue between your teeth a = short vowel, as in 'cut' m = the same as in English aa = long vowel, as in 'father'
<b>Gali</b> (GR)	Water	g = between English 'g' and 'k', or can sound like either a = short vowel, as in 'cut' l = the same as in English i = short vowel, as in 'pin'
<b>Wii</b> (YR, YY, GR)	Fire	w = the same as in English ii = long vowel, as in 'peel'
<b>Yaraaybaa</b> (GR)	Summer / Time of the Sun (yaraay = sun) (baa = time)	y = the same as in English a = short vowel, as in 'cut' r = like 'r' in English 'run', but with the tongue tip turned back aay = as in 'my' or 'buy' (but sometimes said 'oy', as in 'boy') b = between English 'b' and 'p', or can sound like either aa = long vowel, as in 'father'

Our Name	English Name	Pronunciation guidelines
<b>Yuuruu</b> (GR)	Rain - February March	y = the same as in English uu = long vowel, as in 'cool' r = like 'r' in English 'run', but with the tongue tip turned back
<b>Balal</b> (YR, YY, GR)	Dry - April May	b = between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' l = the same as in English
<b>Dhandarraa</b> (YR, YY, GR)	Winter – Time of Frost (June – July)	dh = like English 'd' but with the tip of your tongue between your teeth a = short vowel, as in 'cut' n = the same as in English d = between English 'd' and 't', or can sound like either rr = a 'rolled' 'r', as some Scottish or German people say it aa = long vowel, as in 'father'
<b>Yarragaa</b> (YR, YY, GR)	Spring Wind – August September	y = the same as in English a = short vowel, as in 'cut' rr = a 'rolled' 'r', as some Scottish or German people say it g = between English 'g' and 'k', or can sound like either aa = long vowel, as in 'father'

### Guya (Fish) and aquatic invertebrates

<b>Biirrnga</b> (YR, YY, GR)	Bony Bream	b = between English 'b' and 'p', or can sound like either ii = long vowel, as in 'peel' rr = a 'rolled' 'r', as some Scottish or German people say it ng = a single or 'one' sound, as in <b>singer</b> (not 'two' sounds, as in <b>finger</b> ) a = short vowel, as in 'cut'
<b>Guduu</b> (YR, YY, GR)	Murray Cod	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' d = between English 'd' and 't', or can sound like either uu = long vowel, as in 'cool'
<b>Giirray</b> (GR)	Yabbies	g = between English 'g' and 'k', or can sound like either ii = long vowel, as in 'peel' rr = a 'rolled' 'r', as some Scottish or German people say it ay = as in 'bay' or 'hay'
<b>Gaygay</b> (YR, YY, GR)	Catfish	g = between English 'g' and 'k', or can sound like either ay = as in 'bay' or 'hay'
<b>Gambaal</b> (YR, YY, GR)	Black Bream	g = between English 'g' and 'k', or can sound like either a = short vowel, as in 'cut' m = the same as in English b = between English 'b' and 'p', or can sound like either aa = long vowel, as in 'father' l = the same as in English

Our Name	English Name	Pronunciation guidelines
<b>Babi</b> (YY)	Spangled Perch	b = Between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' i = Short vowel as in 'pin'
<b>Dhagaay</b> (YR, YY, GR)	Golden Perch (Yellowbelly)	dh = like English 'd' but with the tip of your tongue between your teeth a = short vowel, as in 'cut' g = between English 'g' and 'k', or can sound like either aay = as in 'my' or 'buy' (but sometimes said 'oy', as in 'boy')
<b>Dhanggal</b> (YR, YY, GR)	Mussels	dh = like English 'd' but with the tip of your tongue between your teeth a = short vowel, as in 'cut' ng = a single or 'one' sound, as in <b>singer</b> (not 'two' sounds, as in <b>finger</b> ) ngg = is two sounds together (ng and g). A 'g' that follows 'ng' is pronounced between English 'g' and 'k', or can sound like either, like English <b>finger</b> l = the same as in English
<b>Nguluumanbuu</b> (YY)	Flat-Headed Gudgeon	ng = a single or 'one' sound, as in <b>singer</b> (not 'two' sounds, as in <b>finger</b> ) u = short vowel, as in 'put' l = the same as in English uu = long vowel, as in 'cool' m = the same as English a = short vowel, as in 'cut' n = the same as English b = between English 'b' and 'p', or can sound like either
<b>Dhugaalubaa</b> (YR, YY) *Mirrindjaa (GR)*	Shrimp	dh = like English 'd' but with the tip of your tongue between your teeth u = short vowel, as in 'put' g = between English 'g' and 'k', or can sound like either aa = long vowel, as in 'father' l = same as English b = between English 'b' and 'p', or can sound like either aa = long vowel, as in 'father'
Mammals		
<b>Buubumurr</b> (GR)	Platypus	b = between English 'b' and 'p', or can sound like either uu = long vowel, as in 'cool' u = short vowel, as in 'put' m = the same as in English rr = a 'rolled' 'r', as some Scottish or German people say it.
<b>Gumaay</b> (YR, YY, GR)	Rakali (Water Rat)	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' m = the same as in English aay = as in 'my' or 'buy' (but sometimes said 'oy', as in 'boy')
<b>Buruma</b> (GR)	Dog	b = between English 'b' and 'p', or can sound like either u = short vowel, as in 'put' r = like English 'r', but with the tongue tip turned back m = the same as in English a = short vowel, as in 'cut'

Our Name	English Name	Pronunciation guidelines
<b>Reptiles</b>		
<b>Balawagarr</b> (GR)	Eastern Bearded Dragon	b = between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' l = the same as in English w = the same as in English g = between English 'g' and 'k', or can sound like either rr = a 'rolled' 'r', as some Scottish or German people say it.
<b>Dhuru</b> (GR)	Snake	dh = Like English 'd' but with the tip of your tongue between u = short vowel, as in 'put' r = like English 'r', but with the tongue tip turned back
<b>Dhulii</b> (YR, GR)	Sand Monitor (Sand Goanna)	dh = Like English 'd' but with the tip of your tongue between u = short vowel, as in 'put' l = the same as English ii = long vowel, as in 'peel'
<b>Guugaarr</b> (YR, YY) *Yurrandaali (GR)*	Lace Monitor (Tree Goanna)	g = between English 'g' and 'k', or can sound like either uu = long vowel, as in 'cool' aa = long vowel, as in 'father' rr = a 'rolled' 'r', as some Scottish or German people say it.
<b>Gawu (Insects)</b>		
<b>Murrumanama-naa</b> (YR, YY)	Dragonfly	m = the same as in English u = short vowel, as in 'put' rr = a 'rolled' 'r', as some Scottish or German people say it. n = the same as English aa = long vowel, as in 'father'
<b>Balabalaa</b> (YR, YY, GR)	Butterfly	b = between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' l = the same as in English aa = long vowel, as in 'father'
<b>Gayiya</b> (YY)	Spider	g = between English 'g' and 'k', or can sound like either a = short vowel, as in 'cut' Y = the same as in English i = short vowel, as in 'pin'
<b>Gunambaay (Waterbirds)</b>		
<b>Garrangay</b> (YR, YY, GR)	Duck – referring to any duck	g = between English 'g' and 'k', or can sound like either a = short vowel, as in 'cut' rr = 'rolled' 'r', as some Scottish or German people say it ng = a single or 'one' sound, as in singer (not 'two' sounds, as in finger) ay = as in 'bay' or 'hay'

Our Name	English Name	Pronunciation guidelines
<b>Giinbaywarraymal</b> (YY)	Seagull	<p>g = between English 'g' and 'k', or can sound like either      ii = long vowel, as in 'peel'      n = the same as in English      b = between English 'b' and 'p', or can sound like either      ay = as in 'bay' or 'hay'      w = the same as in English      a = short vowel, as in 'cut'      rr = 'rolled' 'r', as some Scottish or German people say it      m = the same as in English      l = the same as in English</p>
<b>Gulgawi</b> (YR, YY, GR)	Black-tailed Waterhen	<p>g = between English 'g' and 'k', or can sound like either      u = short vowel, as in 'put'      l = the same as in English      w = the same as English      i = short vowel, as in 'pin'</p>
<b>Dhaadhiirr</b> (YR, YY, GR)	Kingfisher	<p>dh = like English 'd' but with the tip of your tongue between your teeth      aa = long vowel, as in 'father'      ii = long vowel, as in 'peel'      rr = a 'rolled' 'r', as some Scottish or German people say it.</p>
<b>Gulayaali</b> (YR, YY, GR)	Pelican	<p>g = between English 'g' and 'k', or can sound like either      u = short vowel, as in 'put'      l = the same as in English      ay = as in 'bay' or 'hay'      aa = long vowel, as in 'father'      i = short vowel, as in 'pin'</p>
<b>Yuwagayrr</b> (GR)	Ibis	<p>y = the same as in English      u = short vowel, as in 'put'      w = the same as in English      a = short vowel, as in 'cut' but sounds like 'o' in 'got' after w      g = Between English 'g' and 'k', or can sound like either      ay = as in 'bay' or 'hay'      rr = 'rolled' 'r', as some Scottish or German people say it. Often, at the end of a word when 'rr' follows 'ay', it can sound like the 'd' in 'bed'</p>
<b>Ganandhaal</b> (YY, GR)	Long-necked Shag	<p>g = Between English 'g' and 'k', or can sound like either      a = short vowel, as in 'cut' but sounds like 'o' in 'got' after w      n = the same as in English      dh = Like English 'd' but with the tip if your tongue between your teeth      aa = long vowel, as in 'father'      l = the same as in English</p>
<b>Garraagaa</b> (YR, YY, GR)	Crane	<p>g = Between English 'g' and 'k', or can sound like either      a = short vowel, as in 'cut'      rr = 'rolled' 'r', as some Scottish or German people say it      aa = long vowel, as in 'father'</p>

Our Name	English Name	Pronunciation guidelines
<b>Wurungayawaa</b> (GR)	Great Cormorant	w = the same as in English u = short vowel, as in 'put' r = like 'r' in English 'run', but with the tongue tip turned back ng = a single or 'one' sound, as in <b>singer</b> (not 'two' sounds, as in <b>finger</b> ) ay = as in 'bay' or 'hay' a = short vowel, as in 'cut' but sounds like 'o' in 'got' after w aa = long vowel, as in 'father'
<b>Maadhaabulaa</b> (YY)	Spoonbill	m = the same as English aa = long vowel, as in 'father' dh = Like English 'd' but with the tip of your tongue between your teeth b = Between English 'b' and 'p', or can sound like either u = short vowel, as in 'put' l = the same as in English
<b>Baluun</b> (YR, YY)	Egret	b = between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' l = the same as in English uu = long vowel, as in 'cool' n = the same as in English
<b>Dhigaraa (Birds)</b>		
<b>Burrugarrbuu</b> (YR, YY, GR)	Magpie	b = between English 'b' and 'p', or can sound like either u = short vowel, as in 'put' rr = 'rolled' 'r', as some Scottish or German people say it g = Between English 'g' and 'k', or can sound like either a = short vowel, as in 'cut' uu = long vowel, as in 'cool'
<b>Barawaa</b> (YR, GR)	Plains Turkey	b = between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' r = like 'r' in English 'run', but with the tongue tipped turned back w = the same as in English aa = long vowel, as in 'father'
<b>Galalu</b> (GR)	Currawong	g = between English 'g' and 'k', or can sound like either a = short vowel, as in 'cut' l = the same as in English u = short vowel, as in 'put'
<b>Gugurrgaagaa</b> (YR, YY, GR)	Kookaburra	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' rr = 'rolled' 'r', as some Scottish or German people say it aa = long vowel, as in 'father'
<b>Barriindjiin</b> (YR, YY, GR)	Magpie Lark	b = between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' rr = 'rolled' 'r', as some Scottish or German people say it ii = long vowel, as in 'peel' n = the same as English dj = sometimes sounds like John, or as in budge, and even like 'ch' in catcher

Our Name	English Name	Pronunciation guidelines	
<b>Dhirridhirri</b> (YR, YY, GR)	Willy Wagtail	dh = Like English 'd' but with the tip of your tongue between your teeth i = short vowel, as in 'pin' rr = 'rolled' 'r', as some Scottish or German people say it	
<b>Biliirr</b> (YR, YY, GR)	Red-tailed Black Cockatoo	b = between English 'b' and 'p', or can sound like either i = short vowel, as in 'pin' l = the same as in English ii = long vowel, as in 'peel' rr = 'rolled' 'r', as some Scottish or German people say it	
<b>Gilaa</b> (YR, YY, GR)	Galah	g = between English 'g' and 'k', or can sound like either i = short vowel, as in 'pin' l = the same as in English aa = long vowel, as in 'father'	
<b>Muraay</b> (GR)	White Cockatoo / Sulphur Crested Cockatoo	m = the same as English u = Short vowel, as in 'put' r = like 'r' in English 'run' but with the tongue tip turned back aay = as in 'my' or 'buy' (but sometimes said 'oy', as in 'boy')	
<b>Muyaan (Tree)</b>			
<b>Murrgu</b> (YR, YY, GR)	She-oak	m = the same as English u = Short vowel, as in 'put' rr = 'rolled' 'r', as some Scottish or German people say it g = between English 'g' and 'k', or can sound like either	
<b>Nhungga</b> (YR, YY) <b>Nhimin</b> (GR)	Kurrajong	nh = Like English 'n' but with the tip of your tongue between your teeth as in onion u = Short vowel, as in 'put' ng = a single or 'one' sound, as in <b>singer</b> (not two sounds, as in <b>finger</b> ) ngg = is two sounds together (ng and g) as in <b>finger</b> . A 'g' that follows 'ng' is pronounced between English 'g' and 'k', or can sound like either a = short vowel, as in 'cut'	nh = Like English 'n' but with the tip of your tongue between your teeth as in onion i = short vowel, as in 'pin' m = the same as English n = the same as English
<b>Dhariil</b> (GR)	Reeds	dh = Like English 'd' but with the tip of your tongue between your teeth a = short vowel, as in 'cut' r = like 'r' in English 'run', but with the tongue tipped turned back ii = long vowel, as in 'peel' l = the same as English	
<b>Bibil</b> (YR, YY, GR)	Bimble Box Tree	b = between English 'b' and 'p', or can sound like either i = short vowel, as in 'pin' l = the same as in English	

Our Name	English Name	Pronunciation guidelines
<b>Bilaarr</b> (YR, YY, GR)	Swamp Oak	b = between English 'b' and 'p', or can sound like either i = short vowel, as in 'pin' l = the same as in English aa = long vowel, as in 'father' rr = 'rolled' 'r', as some Scottish or German people say it
<b>Gurraari</b> (GR)	Cypress Pine	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' rr = 'rolled' 'r', as some Scottish or German people say it aa = long vowel, as in 'father' r = like 'r' in English 'run' but with the tongue tip turned back i = short vowel, as in 'pin'
<b>Buunhu</b> (YR,YY) *Garaarr (GR)*	Native Grass (general)	b = between English 'b' and 'p', or can sound like either uu = long vowel, as in 'cool' nh = like English 'n' but with the tip of your tongue between your teeth u = short vowel, as in 'put'
<b>Guli</b> (YY, GR)	River Grass	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' l = the same as in English i = short vowel, as in 'pin'
<b>Yarraan</b> (YR, YY, GR)	River Red Gum	y = the same as in English a = short vowel, as in 'cut' rr = 'rolled' 'r', as some Scottish or German people say it aa = long vowel, as in 'father' n = the same as English
<b>Gundhi</b> (YR, YY, GR)	Stringy Bark Gum	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' n = the same as English dh = Like English 'd' but with the tip of your tongue between your teeth i = short vowel, as in 'pin'
<b>Guburruu</b> (YR, YY, GR)	Black Box or River Box	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' b = between English 'b' and 'p', or can sound like either rr = 'rolled' 'r', as some Scottish or German people say it uu = long vowel, as in 'cool'
<b>Gurrulay</b> (YR, YY)	River Wattle	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' rr = 'rolled' 'r', as some Scottish or German people say it l = the same as in English ay = as in 'bay' or 'hay'
<b>Bambul</b> (YR, YY, GR)	Native Orange	b = between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' m = the same as English u = short vowel, as in 'put' l = the same as in English

# About this Case Study

Yarriin is the current flowing through our bagay-galgaa; it is the lifeblood of our people, and connects all things across country. Yarriin holds the spirit of the Gomeroi people, both strong and unbroken. It mirrors the deep and sacred relationship between land, gali, and community, embodying the pulse that sustains us. As nhama bagay's current supports everything it touches, the current within Gomeroi people carries the legacy, strength, and connection to Country. In yarriin, nhama bagay, the guya and the people move as one.

Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have an important role and connection to care for Country and bagay-galgaa of the Peel River Valley. This Case Study shares the views of specific members of the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay community in Tamworth about Galala (Old Paradise Weir) and the Peel River.

We do not speak for all Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people or the entirety of Country. Neither is this Case Study a reflection of the entire Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Nation, rather a specific place on the Peel River.

Our goal is that Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay knowledge contributes to the health of bagay-galgaa (rivers), and therefore the health and survival of First Nations people. Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people need to have a say in improving the bagay (river) health and all the native guya (fish), dhigaraa (birds) and dhii (meat or animals) that depend on nhama bagay.

We want our stories and knowledge to be shared, so people understand the importance of the bagay and our history here.

We want our voices to be heard and to work with the government and community partners so we can all Care for Country.



Pictured: Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay community knowledge holders and research participants, and the project team.

Front row left-to-right: Aunt Sharon Porter, Uncle Len Waters.

Second row left-to-right: Stephanie McCaffrey (DPIRD), Hank Flett, Ben Kent, Karen Porter, Kristal Kinsella, Jolene Faint, Terri Whittton, Alexandra Almond.

Back row left-to-right: Alexander Habilay (DPIRD), Luke Dimmock, Karwin Knox, Zac Spreadborough.

Not pictured: Lyniece Keogh, Marc Sutherland, Wally Hammond, Amy Allerton, Luke Raveneau.

# A message from DPIRD Fisheries

First Nations voices, cultural knowledge and perspectives are a recognised gap in our understanding of native guya and riparian ecology. The Yarriin: Culture Fish and Flows project explored how Kamilaroi / Gamarlari / Gomeroi / Gamilaraay knowledge about bagay flow and native guya ecology can be represented in government science and decision-making frameworks.

This Case Study is a part of the Yarriin: Culture Fish and Flows Project. It was prepared through the collaborative efforts of knowledge holders and community members of the Kamilaroi / Gamarlari / Gomeroi / Gamilaraay Nation living in the Tamworth region, along with Aunty Kay Blades, Alexandra Almond, Kristal Kinsela, and NSW Department of Primary Industries and Regional Development (DPIRD) Fisheries.

Fifteen members of the Kamilaroi / Gamarlari / Gomeroi / Gamilaraay community participated in workshops between April-July 2024, and have co-authored this Case Study. The words printed here reflect their perspectives, values, views and aspirations for their community and bagay-galgaa.

Participants contributed many different culturally important Stories and cultural knowledge frameworks for this project. This Case Study applies the cultural knowledge and frameworks to Story to develop aspirations and objectives for Kamilaroi / Gamarlari / Gomeroi / Gamilaraay people about guya and bagay-galgaa. This supports the participants to articulate their role in caring for Country in the Peel River Valley.

We thank the participants who shared their lived experience, knowledge and understanding to make this project possible.

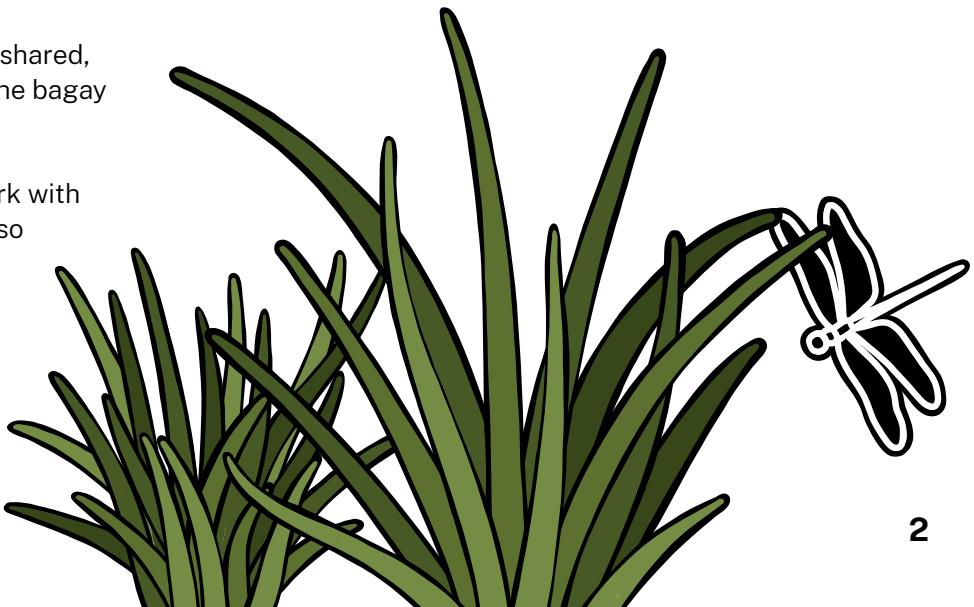
## Purpose

Kamilaroi / Gamarlari / Gomeroi / Gamilaraay people have an important role and connection to care for Country and bagay-galgaa of the Peel River Valley. This Case Study shares the views of specific members of the Kamilaroi / Gamarlari / Gomeroi / Gamilaraay community in Tamworth about Galala (Old Paradise Weir) and the Peel River. We do not speak for all Kamilaroi / Gamarlari / Gomeroi / Gamilaraay people or the entirety of Country. Neither is this Case Study a reflection of the entire Kamilaroi / Gamarlari / Gomeroi / Gamilaraay Nation, rather a specific place on the Peel River.

Our goal is that Kamilaroi / Gamarlari / Gomeroi / Gamilaraay knowledge contributes to the health of bagay-galgaa (rivers), and therefore the health and survival of First Nations peoples and their cultures. Kamilaroi / Gamarlari / Gomeroi / Gamilaraay people need to have a say in improving the bagay (river) health and all the native guya (fish), dhigaraa (birds) and dhii (meat or animals) that depend on nhama bagay.

We want our stories and knowledge to be shared, so people understand the importance of the bagay and our history here.

We want our voices to be heard and to work with the government and community partners so we can all Care for Country.



# Galala

## Galala is Paradise

Galala (Old Paradise Weir) is a really special place. We have a strong connection to Country at the bagay here and many stories to share.

The Peel River flows through Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Country. The Peel's gali was birthed deep beneath Country, emerging with Garriya the creator serpent/crocodile, from the Mountain Country up near Nundle. Gali followed Garriya on its journey, flowing into the Peel, Manning and Hunter Rivers, creating Story in different places at different times, with gali as the thread that connects Country together. Galala is one of the places Garriya rests as it travels Country - it is where it curled up and made a home.

***“When all the small creeks flow into this place, the connection forms a huge eddy of water. This connection event is important to this place and to Gomeroi.”***

***“The colours and the sounds of Country flow through this place, and that reflection of country is important for our mental health.”***

***“As boys we used to make clay-balls from the riverbanks under the She-Oaks. We would get our launchers and throw the clay-balls as far as we could.”***



# Galala's Character

For some people, Galala is a deep pool of cultural significance that exists on the confluence of the Peel River and Calala Creek, near Tamworth NSW.

In Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay language the word Galala can be interpreted as “vessel, something that holds water.” It could also mean the “winding of water, coiling like a whirlpool, like a snake at rest.” Some people believe that Galala is one of the many places Garriya rests as it travels across Country, leaving gali behind and embedding Story all across Country.

The Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have cared for their Country since Garriya emerged from deep beneath the land, from the time when Bayaami first walked nhama bagay-galgaay, and long before their bagay was renamed the Peel.

When time is viewed through a cultural lens, it unfolds differently on Country. Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Story tracks back to deep time and describes when our Country was first created and how our people came to be. Contemporary information about artefacts found near Dungowan Creek indicate that the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have occupied the Tamworth area for at least 5,500 years (DCCEEW 2024). Both views are correct and can be paired together to enhance the knowledge of our Country.

Just as the Peel River and Calala Creek connect at Galala, the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have always known that the Tamworth region is an important area to connect with kin and other groups. The Country Galala belongs to was once rich and abundant, John Oxley wrote “it would be impossible to find a finer, or more luxuriant country than its waters” and the “abundance of game, such as emus and kangaroos and of wild ducks on the stream, was wonderful” (Oxley 1820).

When the Country was abundant, different Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay groups would meet for ceremony, trade and exchange (Boileau 2007). This is evident at Boundary Rock, which is a 600-year-old rock art site that marks a ceremonial meeting place with the neighbouring Anaiwan people (Stead 2019). There is also a stone axe quarry at Daruka, which is a significant trade resource that was exchanged with clans in the far west (where the Country had significantly less hard stones). Close to both these

special places is Long Gully, which is one of the many places where Garriya left the main bagay to create Story. Garriya manifests here in the series of freshwater springs that nourish Country. Each of these places are a part of the journey Garriya made across Country and are important to our culture.

Seasonal cycles unfold across Country and trigger important ceremonies or tell Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay to look for specific resources. Usually during dhandarrraa (winter), the people moved into the mountains to hunt possum and wallaby, returning to the bagay-galgaay in the yarragaa (spring) where they harvested a rich variety of guya, shellfish, wildfowl and birds’ eggs (Boileau 2007).

In 1854, William Gardner observed that at certain seasons of the year, various tribes of the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay would meet at special places, like Burkanbandean near the Peel River, for ceremony (Boileau 2007). In the 1850s, William Telfer described a corroboree he saw near Tamworth, “There was a tribe of Aboriginals on Tamworth in those days, about 1844, two hundred and fifty males and females. There was a great corroboree or dance, all male Aboriginals were painted with white chalk or pipeclay. The long lines of fires and the dark night amongst the white gum and apple trees with the figures of the blacks had a most striking appearance, gliding from tree to tree flourishing their boomerangs. Some of them looked like demons whooping and shouting in their own language, some with figures of Emus cut out of bark carrying in their hands, also figures of Kangaroos made the same way astonished us children. Some of the gentlemen said there were fully three hundred Aboriginals in the performance.”

For some people, gali is the gift from Garriya and the thread that weaves Story, People and Country together. Country cannot exist without gali. Gali is the essence of Garriya and reflects all the places it left Story as it journeys across Country. Gali is a part of the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people’s custodianship over Country and it’s their right and responsibility to care for.

We know that Galala is an important place on Country and that it cannot exist without gali. To this end, some people’s vision for Galala is one where gali flows through Galala to maintain and pass-on Story, where everything that belongs to nhama bagay has the best opportunity to thrive and that a healthy bagay will bring a healthy people.

# Galala Story: Bagay Flow

As explained above, Galala in Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay language can be interpreted as “vessel, something that holds gali”, it could also mean the “winding of gali, coiling like a whirlpool, like a snake at rest.”

Some Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people believe that the English translation of Galala is describing a culturally significant hydrological event on the Peel River. This hydrological event potentially has deep cultural relevance to the Garriya story and the overall understanding Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have about the importance of Galala to the entirety of Country.

It is believed that this culturally significant hydrological event occurs during high yuuruu (rain) and results in the connection of up to three bagay-galgaa at Galala. The Peel River and Calala Creek are known to be a part of this hydrological event, however some Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people theorise that the third bagay has been modified, after colonisation, to such an extent that the Galala hydrological event can no longer occur.

This third bagay could potentially be Garreties Gully, which is a Strahler third order stream (meaning two second order streams have joined), that originates

from Flagstaff Mountain in Tamworth. This place of origin aligns with the Garriya story, in which it left the main bagay channel and created the tributaries of the Peel River, showing the importance of tributaries and bagay connectivity to Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Story.

Garreties Gully, and the surrounding Tamworth area, have been modified to such an extent that the tributary no longer naturally connects to Galala or the Peel River. In modern day, this tributary has been modified to use the man-made stormwater network, rather than the natural channel, to return surface gali back to the main bagay. This stormwater network is evident at Galala through a stormwater outlet pipe located on the north-eastern edge of Galala, behind the Big 4 Caravan Park.

The Galala Story hydrological elements can be summarised into the following observations:

1. Galala is a deep pool of cultural significance that should always hold gali;
2. Galala language translation describes a culturally significant hydrological event that has relevance to the Garriya story, Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay language and the entirety of Country surrounding the Peel River;
3. More work to understand the hydrological components of the Galala flow event and how to restore this flow event at Galala needs to occur.



Pictured: Culturally significant tributaries that connect at Galala on the Peel River.

# Natural features

Galala retains natural beauty. A lot of the original native plants and animals don't live here anymore. Invasive species are common in and around nhama bagay, but there is still habitat for native birds and animals and we still find native guya.

Some of the plants and animals that could call Galala home are listed here.

## Legend

◎ = plants and animals that were observed and recorded during the cultural health assessment (AWA)

### Native vegetation

- ◎ She oak (*Casuarina cristata*) -Murrugu
- ◎ Reeds -Dharril
- ◎ Swamp oak -Guburruu
- ◎ Cypress Pine -Gurraay
- ◎ River Red Gum -Yarraan
- ◎ River Bottlebrush / *Callistemon* -Gurrulay
- ◎ Panic Grass / native millet -Guli
- ◎ Silky Oak
- ◎ Native grass -Buunhu
- ◎ Kurrajong -Nhungga
  - Stringybark Gum -Gundhi
  - Swamp box -Guburruu
  - Bimble Box Tree -Bibil
  - Stringybark Gum -Gundhi

### Native guya (fish)

- ◎ Murray Cod -Guduu
- ◎ Freshwater Catfish -Gaygay
- ◎ Black Bream, Silver Perch -Gambaal
- ◎ Yellowbelly, Golden Perch -Dhagaay
  - Bony Bream/ Herring, Forktail -Biirrnga
  - River mussels, large -Dhanggal
- ◎ Yabbies -Giirray
- ◎ Shrimp -Mirrindjaa
  - Spangled Perch -Babi
  - Northern River Blackfish
  - Darling River Hardyhead
  - Carp Gudgeon species complex
  - Southern Purple Spotted Gudgeon
  - Flat-headed gudgeon -Nguluumanbuu
  - Mountain Galaxias
  - Unspcked Hardyhead
  - Australian Smelt
  - Murray Darling Rainbowfish

### Native birds and animals

#### Dhigaraa (Birds):

- ◎ Rosella
- ◎ Fire Tail Finch
  - Magpie -Burragarrbuu
  - Plains Turkey -Barawaa
  - Currawong -Galalu
  - Kookaburra -Gugurrgaagaa
- ◎ Magpie Lark -Barriindjiin / Birrgabirrga
- ◎ Willy-wagtail -Dhirridhirri
  - Red Tailed Black Cockatoo -Biliir

#### Gunambaay (Waterbirds):

- ◎ Waterhen -Gulguwi
  - Kingfisher -Buruma
  - Ibis -Yuwagayrr
- ◎ Pelican -Gulayaali
- ◎ Shags -Ganandhaal / Gunambaal
- ◎ Cormorant -Wungayawaa / Wurungayawaa
- ◎ Spoonbill -Maadhaabulaa
- ◎ Egret -Balun
- ◎ Crane -Garraagaa
- ◎ Duck -Garrangay

#### Dhii (Animals):

- ◎ Waterdragon -Balawagarr
- ◎ Snake -Dhuru
- ◎ Bats
- ◎ Sand Goanna -Dhulii
- ◎ Tree Goanna -Guugaarr
  - Dingo/dog -Buruma
- ◎ Dragonfly -Garrarana / Murrumanamanaa
- ◎ Butterfly -Balabalaa
- ◎ Spider -Gayiya
- ◎ Water-rat -Gumaay
- ◎ Platypus -Buubumurr
- ◎ Short-necked Turtle -Waraba

# Important places on and around nhama bagay

**Dhariil (Rocky Waterhole):** A natural permanent spring, which is extremely valuable to Kamaroi / Gamaroi / Gomeroi / Gamarraay people. We need gali to live.

**Boundary Rock:** Home to a ceremonial area, ochre paintings, carvings in the stone, curvature of the rocks. Old fellas say it's on the path of the dragon.

**Jewry Street:** A significant place for Mob. We felt safe to gather there and swim. Back then someone lost her wedding ring, and we dived in and found it. That's how clear the gali was. You wouldn't find anything in there now.

**Long Gully:** Holds story about a dhuru (snake) that had travelled along there, connecting a couple of freshwater springs. Most of the places on the map are connected. Lots of significant artefacts found along that crack in the mountain range.

**Timbumburi Creek:** An important place that holds stories of people camping there. Artefacts and scar trees can be found there.

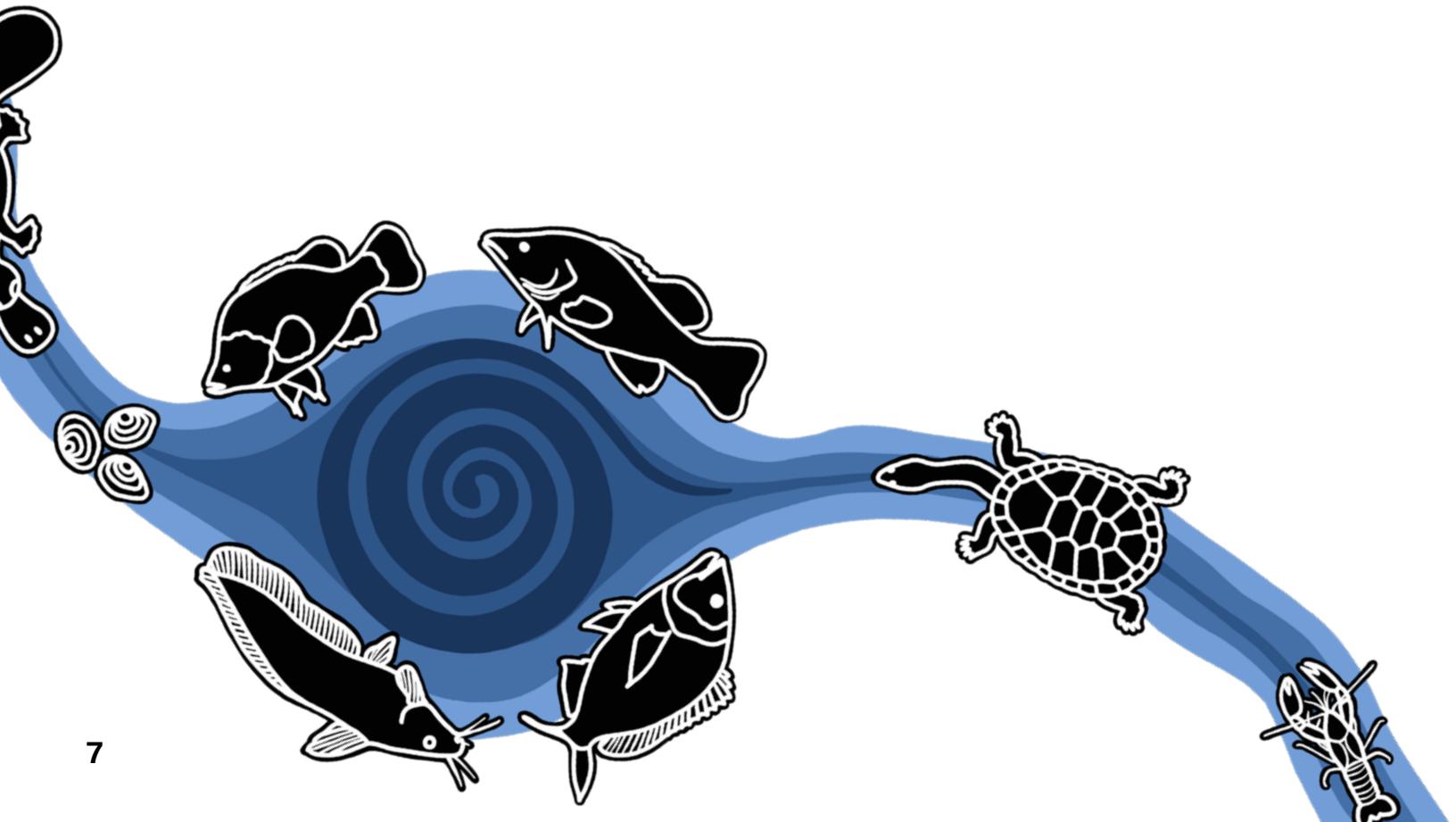
**Racetrack:** At the back of the Racetrack there is one of the tributaries of the bagay. It's like an overflow of the

Peel. A few of the old non-Aboriginal people would say their grandfathers would walk across the old railway bridge from west Tamworth and they saw our Mob doing corroboree there. You could hear the clapping of sticks and the stomping of feet, and it would go on for hours.

**Daruka:** A stone axe quarry. Our old people used to trade stone and tools with Mob out west (Gwydir wetlands) where there isn't as much good stone. Gali feeds into this place from those bagay-galgga near Daruka and used it in our grinding stones. Gali connects our cultural practise and people together.

**Happy Camp:** A place of family. Happy Camp wasn't classed as a mission. It was tin huts that some of the old families moved into in the 1940s and 1950s. Aboriginal people who came to the area would go there. They knew that's where Mob would be. Everyone has stories of coming there to visit rellies [relatives]. There's gali up there, and three dry dams up there too, and right up the creek from there there's a permanent mayan.

**The old campsite near the water treatment plant:** Recorded by some of the first non-Aboriginal people that came through. They referred to the "Kallala Blacks". There's been some surveys out there that confirm the oral history that people have been there a long time.



## Map Legend

 Galala	 Campsite
 Waterhole	 Story Place
 Bagay (river)	 Meeting Place

Gali connects all these important places together.

***“Most of the places on the map are connected.”***



# Garaydhi Barawaanha

## Diving into story

The Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Way is an ontological framework that focuses on four domains: story, knowing, being and doing. Story is central to our Culture, with all aspects of Culture originating with Story.



*This diagram shows how the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Way was visualised by participants.*

# Story

Stories are how we share knowledge, language and culture. Stories connect people and communities, and they show the importance of the bagay to Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay. If you know those stories, then you know those bagay-galgaa.

To look forward, you always must look back. Our past informs our present and future. This next section reflects our shared stories. Our knowledge, our history and our past.

# Knowing

‘Ways of knowing’ are specific to Story and to aspects that encompass Country such as bagay-galgaa, land, animals, plants, skies, climate, and spiritual systems.

Knowing is an interaction based on the social organisation, time and space aspects of a person, group and Country. Knowing is more than information and facts, it’s taught and learned in certain contexts, in certain ways and at certain times.

Knowing is purposeful. It keeps everything known about Country and People within a network of relationships. Without ‘knowing’ we are unable to ‘be’.

# Being

Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay are a part of the world as much as it is a part of them.

Everything on Country exists within a network of relationships and in certain contexts. To ‘be’ Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay means to know how you are a part of this network, which can define the custodianship responsibilities and rights Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people fulfil for Country, community and self.

‘Ways of being’ have evolved as the context has

changed (i.e. colonisation), just as relationships change and the movement of life (birth, adulthood, death) occurs, the way of being Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay changes.

We are custodians. All living things are connected. We not only share with them, but we also guard them.

# Doing

‘Ways of doing’ are a combination and an expression of ‘Knowing’ and ‘Being’.

Doing can be expressed through language, art, symbolism, technology, traditions, ceremony, gali and land management practices and social organisation.

As with ‘Knowing’ and ‘Being’, ‘Doing’ is also affected by life stage, gender and cultural role (i.e. Elders, knowledge holders). ‘Doing’ is an expression of individual and group identities and individual and group roles in caring for Country.



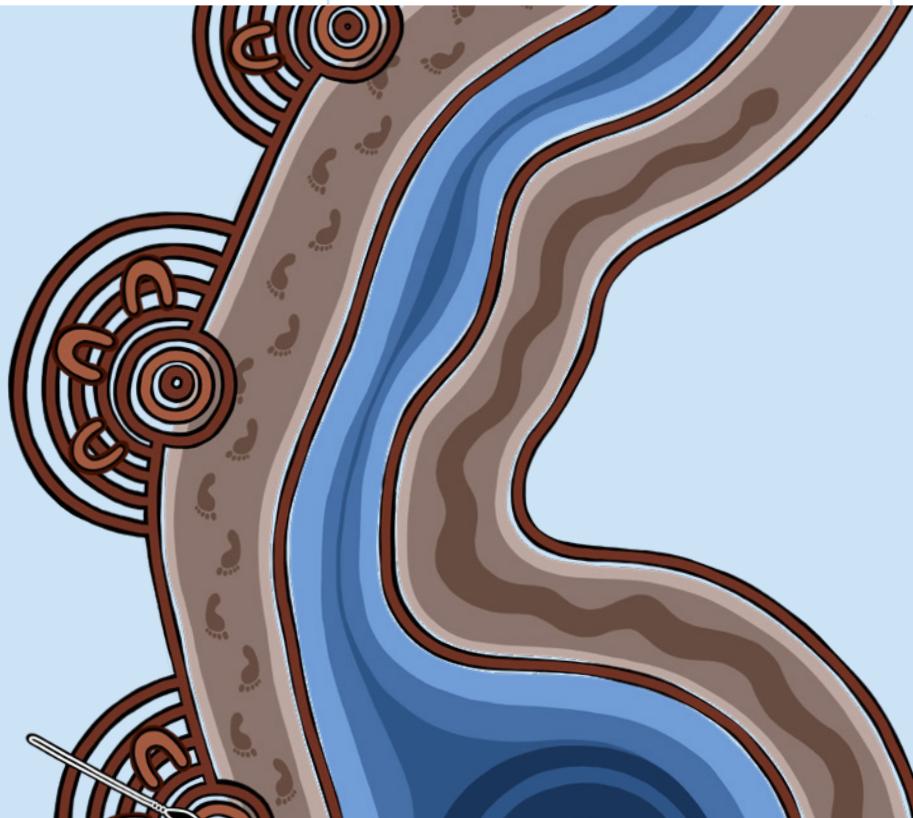
## Story

# Garriya

Garriya travelled country and left story in different places. Upstream and downstream. The bagay-galgaa are heavily embedded in that story. Garriya can travel underground and over. It's important that it can exist underground as well (groundwater) and stories reflect that.

Garriya didn't travel nhama bagay once, it's always travelling it. We know it's still moving because nhama bagay changes with it. Some Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people believe that as Garriya travels nhama bagay-galgaa and aquifers, that it rests in many different places including Galala, Dhariil (Rocky Waterhole) and Boobera Lagoon.

Knowing	Being	Doing
<p>This Dreaming can be interpreted as a story about the importance of gali, bagay connectivity and the connection between surface gali and ground gali sources. To know Country means to understand that Garriya created Country and that Garriya is deeply connected to gali, Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay know that Garriya still travels nhama bagay-galgaa and aquifers today.</p>	<p>This Dreaming could explain the importance of gali to Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Country, because like Garriya it intertwines Country together. It could also explain why surface gali and ground gali are connected on our Country and that Country can't exist without both.</p> <p>The Dreaming may also explain the deep connection Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have to their Country, and their custodianship over the places Garriya left Story and gali.</p>	<ul style="list-style-type: none"><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have a voice in decision making, planning and developing gali management outcomes.</li><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay People lead caring for Country projects.</li><li>• Knowledge is shared and Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay maintain cultural practice on Country (education, both ways, for all).</li></ul>



## Story

# Baayami<sup>1</sup>

Our ancestor Baayami lives in the west. There's a story that Garriya travelled down nhama bagay and created it and Baayami walked back up nhama bagay. He camped on nhama bagay and there were great camping spots and so we camped there as well. It's said that he had buruma (dogs) with him on his walk. His buruma would run off and create tributaries, Daruka and Attunga are some of the places he stopped and left Story.

Knowing	Being	Doing
<p>This Dreaming can be interpreted as Baayami giving Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people their Lore. This includes cultural traditions like Story, song, dance and ceremony.</p> <p>It can be interpreted as our people following Baayami's footsteps to look after the songlines that connect Story and Country together.</p>	<p>This Dreaming may explain the deep spiritual connection Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have to their Country and their custodianship over places Baayami left story. Knowing your Lore and participating in cultural traditions is a part of being Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay.</p>	<ul style="list-style-type: none"><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have a voice in decision making, planning and developing gali management outcomes.</li><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay People lead caring for Country projects.</li><li>• Knowledge is shared and Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay maintain cultural practice on Country (education, both ways, for all).</li></ul>

<sup>1</sup> Baayami used to be a restricted name, but today it's used commonly, and the group agreed it was appropriate to use in this context.



## Story

# Dhuluumay & Murrumay

That's Dhuluumay (thunder). The old people say that wii (fire) comes from Murrumay (lightning) in the sky-country and gali comes from the clouds that bring Yuuruu (rain).

Gali and wii are both two healers, they come from the Father, wii from lightning and gali from the rain. Wii provides warmth, protection and regrowth. Gali gives introspection, comfort and eases mental health. This place has both our healers here today.

Knowing	Being	Doing
<p>This Dreaming may be interpreted to explain how wii and gali are brought to Country, and the role each element has in caring for Country and for people.</p> <p>Dhuluumay means thunder, specifically 'low muttering thunder' which is believed to be the voice of the Creator. Murrumay is a word that means lightning. Some people interpret this as Dhuluumay waking up Yarragaa (spring).</p> <p>This Dreaming could explain the importance of seasonal cycles to gali and bagay flow and the cultural practices associated with available resources or seasons.</p>	<p>This Dreaming could explain Kamaroi / Gamaroi / Gomeroi / Gamilaraay people's connection to wii and gali as a way to influence Country.</p> <p>It could also be interpreted as an example of the deep connection we have to seasonal weather patterns and how these patterns trigger important cultural queues for people to follow.</p> <p>It may also be an example of the deep physical and mental connection Kamaroi / Gamaroi / Gomeroi / Gamilaraay people have to their Country and how the condition of this Country impacts our welfare.</p>	<ul style="list-style-type: none"><li>• Kamaroi / Gamaroi / Gomeroi / Gamilaraay people have a voice in decisions and are partners in native guya management in the Peel valley.</li><li>• Kamaroi / Gamaroi / Gomeroi / Gamilaraay people lead caring for Country projects.</li></ul>

### William Telfer, Wallabadah Manuscript. 1850s:

*This tract of country was a vast lake or inland seas. The Aboriginals have a tradition that it was three hundred miles along, a large lot of islands in the middle of it...they used to have canoes and go fishing from one island to the other, making a stay at each place.*

*I said at the time, 'where was the river?' and he said 'no river, all water and ridges and mountains all around the outside.' There came this very wet season and his people shifted away to the mountains, he said they heard a great noise at different times, like thunder. He said they were very frightened, when they came back, all the big water was gone, nothing but mud and swamps where the plains are now, plenty of fish in different water holes"*

This quote can be interpreted as describing inland flooding on Kamaroi / Gamaroi / Gomeroi / Gamilaraay Country near Gunnedah. It includes thematic elements similar to the Dhuluumay and Murrumay story, specifically thunder waking up Spring and how hydrological weather cycles influence Country and People.

### Thematic History of Nundle, Manilla and Barraba (Page 11-12):

By the spring of 1837 tensions between the Gamilaroi and Europeans increased to a new level. Convinced they had quelled the Gamilaroi resistance, Hall and others had moved cattle and sheep over the Nandewar Range and established runs on the Gwydir plains, disrupting the seasonal cycle of the Gamilaroi. Usually during the winter, the Gamilaroi moved into the mountains to hunt possum and wallaby, returning to the river valley in the spring where they harvested a rich variety of fish, shellfish, wildfowl and birds' eggs. The Gamilaroi returned to the Gwydir that spring to find the delicate ecology of the valley destroyed, the banks of the river trampled by cattle, the reed beds where wildfowl nested flattened, and the water polluted.

This quote explores the seasonal cycle of Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people and details types of seasonal resources our people require. Includes thematic elements similar to the Dhulumay and Murrumay story.

## Story

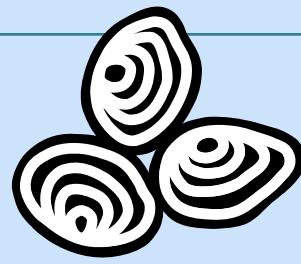
# Gulayaali

Gulayaali (pelican) was the first fellow to make a gulay (net). But he used to keep it a secret and hid it in his mouth. Eventually people caught onto him and he taught them. He made the gulay out of currajong.



Knowing	Being	Doing
<p>This Dreaming may be interpreted as an example of Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people's connection to ancestor spirits and how they were taught to manipulate Country from their ancestor spirits. It could be interpreted that Country has all the resources needed for people to thrive, but knowledge of Story and language is crucial to knowing how to survive on Country.</p>	<p>This Dreaming may be an example of why gunambaay are important for Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay bagay-galgaa and to our cultural fishing practices. It could be an example of how intangible (Story) and tangible (Country itself) aspects of culture are combined to create cultural practises that define the identify of a group.</p>	<ul style="list-style-type: none"><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people lead caring for Country projects.</li><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay stories are held, maintained and passed through the generations.</li><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have a voice in decisions and are partners in native guyamanagement in the Peel valley.</li></ul>

# Giinbaywarraymal



There is a story around Dhanggal (mussels) and how the seagull travelled over by the coast and got tricked by the crow to leave its mussels. Giinbaywarraymal (Sea gull) means bringer of mussels. There were seagulls in the main street and the magpies didn't know what to do with them.

Knowing	Being	Doing
<p>This Dreaming may be an example of how language is a thread that weaves Country and Story together. In our language, Giinbay means 'small mussel', Dhanggal means 'large mussel' and Giinbaywarraymal means 'sender/bringer of mussels'. The language connection between each life-history of the mussel, the seagull and potentially Dungowan Creek (tributary of the Peel River) could be interpreted as a deep cultural relationship between aquatic species, gunambaay (waterbird), specific places and how the life-history needs of species are articulated through language and Story.</p> <p>This Dreaming may also be interpreted as a story about social organisation and interactions with other groups centralised on a resource. In this case, the Seagull and Crow may represent different First Nations groups and the mussel as a resource.</p>	<p>This Dreaming may explain that Dhanggal (mussels) are important species to Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Country, especially Dungowan Creek. Through language, it identifies that our people observed Dhanggal (mussels) life-history interactions or dependencies with the Giinbaywarraymal (seagull), resulting in a culturally significant relationship between Dhanggal (mussels), Giinbaywarraymal (seagulls) and Dungowan Creek.</p>	<ul style="list-style-type: none"> <li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have a voice in decisions and are partners in native guyamanagement in the Peel valley.</li> <li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people lead caring for Country projects.</li> <li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay stories are held, maintained and passed through the generations.</li> </ul>

**HR Carter, 1968, The Quirindi District Historical Society**, surveyed the extent of Aboriginal occupation and found a great amount of evidence. His findings on the Mooki River indicate evidence of trade between coastal and inland Aboriginal groups, which aligns with the Gomeroi story about Giinbaywarraymal:

*"An interesting discovery was a shell - *Cymatium spenglen* - or Spenglers Triton, identified by the Australian Museum as being of coastal origin ... Although the [mussel] shell was not found in a known campsite, it was in a locality frequented by the Aborigines, and show that their movements covered a wide area."*

Story

# Bunyip

They used to tell us the Bunyip lived at the mouth of nhama bagay. We could go anywhere we liked on the main bagay but we couldn't go to the mouth. It was forbidden. It was a big stretch of gali very wide and still and deep. But as we got older, the Bunyip turned into something else, it was just a safety thing for when we were kids. The bunyip was a protector, looking after us.

A lot of Murri don't camp around the mayan; they'll do what they need to around the mayan during the day and then camp a long way away.

Knowing	Being	Doing
This Dreaming could be interpreted as a way Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people use Story as a governance system to care for people and places. The meaning of the Story may change with the audience and context. The Story could begin with themes of fear and avoidance, eventually evolving into aspects of protection and respect for Story and important places.	This Dreaming may explain that being Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay means to know Story, but knowing this Story will change as you mature or learn other aspects of our culture. It could be an example of why intergenerational knowledge sharing is a crucial aspect of our culture and that all Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people should be aware of our cultural knowledge frameworks.	<ul style="list-style-type: none"><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay stories are held, maintained and passed through the generations.</li></ul>

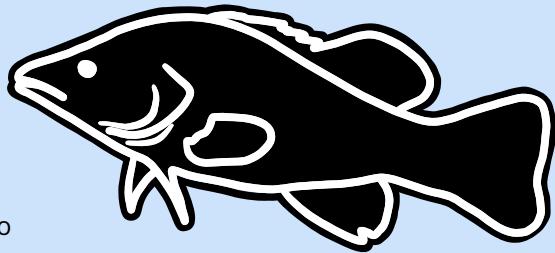
## William Telfer, Wallabadah Manuscript. 1850s:

While creating a marked tree line from Port Stephens to Dungowan Creek through Nowendoc and the Barrington Tops, Telfer recorded the following encounter:

*"There was one place on the road, the water was running down a narrow gorge in the mountain and my father wanted to see where it went. The Blackfellow said plenty of Blackfellow go down there and never come back. Many more Blacks were very frightened, my father went and had a look but could see nothing, only hear the rumbling underneath as the water disappeared under the surface. By what the Blacks said, there was some kind of animal in the gorge that used to take them when they went for a drink at the place".*

## Story

# Guduu

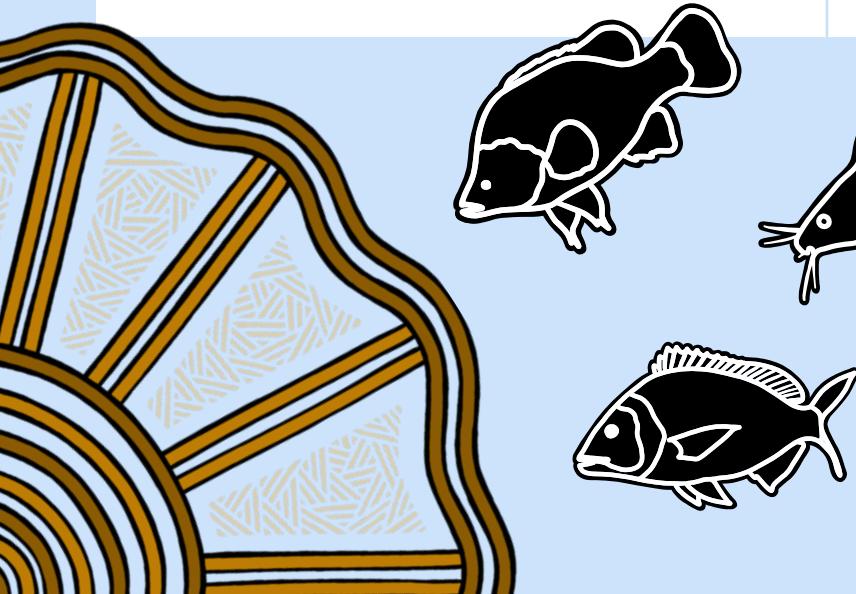


Guduu (Murray Cod) is the grandest of all guya and he's referred to in several stories as the father of all guya.

In Dreamtime he sacrificed himself in order to give other guya a life. He was captured after a great hunt that carved our bagay-galgga and he was cut up by our ancestor hunter into many different pieces and thrown back into nhamaa bagay. As each piece of Guduu entered the gali, it transformed into one of the many guya we have on nhama bagay today. Dhagaay (Yellowbelly), Gambaal (Black Bream), Gaygay (Catfish). But before the hunter threw the last piece back in, the head, he said "You go on and keep being Guduu" and so he did.

In another story he dragged fire into nhama bagay and made it warm enough for all the other guya to live in. Guduu can live in colder gali but other fish can't. The fiercest, the smartest, the cleverman of all guya. He knew all the tricks. He is the grandfather of all guya, big Guduu aren't touched by Mob because he's sacred.

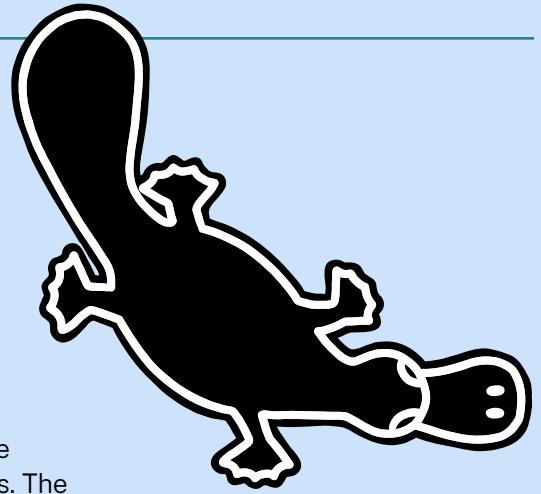
Knowing	Being	Doing
<p>This Dreaming could be interpreted as a reflection on the deep cultural connection Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have with bagay Country and the native guya that depend on nhama bagay.</p> <p>This Dreaming may indicate that through a cultural knowledge framework, Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people possessed intricate knowledge about managing a native fishery, especially in understanding and respecting apex predators like Guduu and its role in the food web.</p> <p>This Dreaming could also be interpreted as the concept that Country sustains all, including the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay, and that we have an important role to play in sustaining Country.</p>	<p>This Dreaming may emphasise the deep custodianship relationship Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay have to their Country and especially Guduu, Gambaal, Gaygay and Dhagay as dhii (meat/totem) species and that bagay-galgga should flow in a way that sustains dhii.</p>	<ul style="list-style-type: none"><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have a voice in decisions and are partners in native guya management in the Peel valley.</li><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay stories are held, maintained and passed down through the generations.</li></ul>



## Story

# Buubumurr

The buubumurr (platypus) story is about the garrangay (duck) who swam far away upstream from his own and found a gumaay (water rat). The garrangay and gumaay were forbidden to meet, but they did so anyway. When the garrangay returned back to their Country they laid some eggs, but instead of a duckling, a buubumurr hatched from the duck's eggs. The buubumurr was an abomination, mixed between the garrangay and the gumaay but not belonging to either Mob.



Knowing	Being	Doing
This Dreaming could be interpreted as being about social organisation through skin moiety and social rules around kinship for Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people.	This dreaming could be an example of what Gomeroi means to have an understanding of your kinship and the social rules that are paired to your moiety and dhii. It also reinforces that Gomeroi people's connection to Country is interwoven in their kinship systems.	<ul style="list-style-type: none"><li>• Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay stories are held, maintained and passed down through the generations.</li></ul>
Each person belongs to one of two moieties and to one moiety subdivision. Each person also has a number of totems and one person's dhii (totem) might include the emu, a particular star, a plant or plants, a wind and other things as well. Each person also belongs to one social class and also one 'blood' group.		
When meeting a person for the first time, the first thing to find out was the person's dhii (totem) and social class. Marriage was determined by dhii (totem) and social class, with strict rules around which dhii can mix. (A. Ash, J. Giaccon & A. Lissarrague 2003).		

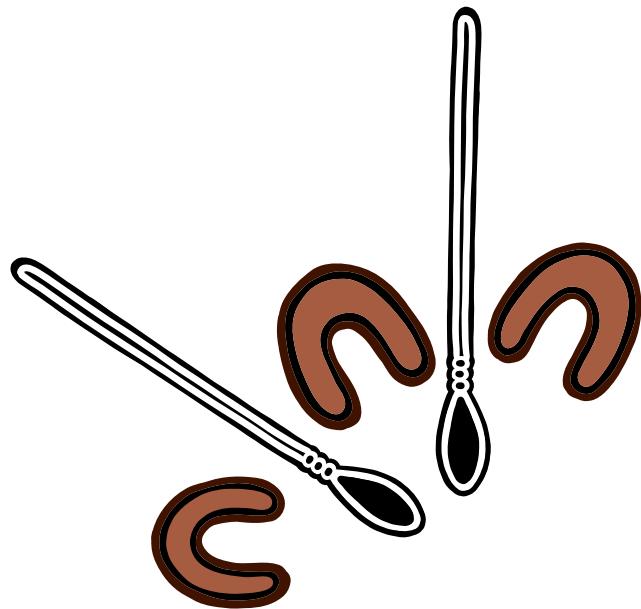


## Guya and yinabi-li (fish and fishing)

Some Kamaroi / Gamaroi / Gomeroi / Gamilaraay people belong to a mayan on the Peel River in Tamworth called Maian Kambaalngu, which means 'waterhole that the Gambaal (Silver Perch) belongs to'. An English translation of Maian Kambaalngu would limit this connection strictly to the Gambaal and the gali. However, we know through the kinship system that they (the people) are also a part of Maian Kambaalngu's deep connection.

Through the Kamaroi / Gamaroi / Gomeroi / Gamilaraay kinship system, we are given a number of totems (also called Dhii – meats) which describes who each person is, where they are from, what they are responsible for and provide an aspect of their identify. In Kamaroi / Gamaroi / Gomeroi / Gamilaraay language, a more accurate translation of Maian Kambaalngu is "waterhole where the Gambaal belong to, both the fish and the people", which indicates the Gambaal is an important totem for the Tamworth region.

The location of Maian Kambaalngu is not recorded, however the relevance of the Gambaal to the Kamaroi / Gamaroi / Gomeroi / Gamilaraay people is also outlined in their Dhinggaa, which is a cultural framework explored in the next section.



### Excerpt from Gomeroi Dance Company 2021 Facebook:

*In 1835, William Telfer Jnr recorded that there was a Gomeroi community of around 250 men and women camped at a large waterhole along the Peel River. Abraham Cohen wrote that up until 1849 'Tamworth was a forest, there were few white people in the place, the inhabitants were mostly black'. It was said that those Gomeroi people belonged to a waterhole on the Peel River in Tamworth called Maian Kambaalngu, meaning the waterhole that Gambaal (Silver Perch / Black Bream) belongs to. An English translation would limit this connection only to the fish and the water but we know that through our kinship system Gomeroi people are also a part of this deep connection. Through our kinship systems we are given a number of totems (also called Dhii - meats). Our totems let us know who we are, where we belong, our responsibilities and provide us with our identity. A more accurate translation of Maian Kambaalngu is, the waterhole where the Gambaal belong to, both the fish and the people. Making the totem for Tamworth Gambaal (the Silver Perch / Black Bream). It is hard to know exactly where this waterhole was located as the river has changed so much over the past 180 years. The earliest written record is from John Oxley in 1818 who named it the Peel River and said "it is the largest interior river (with the exception of the Macquarie and Castlereagh), which we had yet seen. It would be impossible to find a finer or more luxuriant country than its waters".*

## Dhii (Dhinggaa)

Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay People have a deep connection to guya and yinabi-li (fishing) as a cultural practise. This connection to guya is represented in the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people's Dhinggaa.

Dhii is an abbreviation of Dhinggaa, which has many meanings in Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay language. Dhii can be translated into three meanings, the first is 'meat' as in the name for all meat foods. The second translation is also 'meat', as in totem in relation to moiety and kinship. A Dhii is primarily a totemic animal or plant inherited from one's mother, it can also include aspects of Country such as the emu, a particular star, a plant or plants, a wind and other things as well. Dhii can also translate to the literal translation of 'animal'.

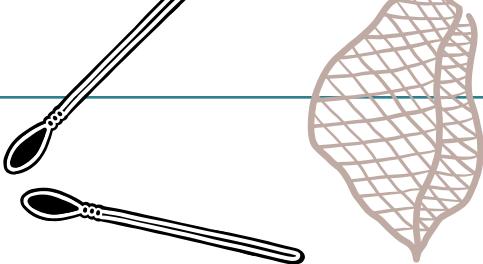
Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Dreamings refer to the us as only having four meat guya. These are Gudu, Gayg, Gambaal, Dhagaay. The four Dhii are culturally significant species for Story and as a

resource and are also representations of a cultural framework used by us to guide the management of fisheries and fishing practises. Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people believe that this cultural framework can be expanded to include complementary western scientific elements required by each Dhii.

The western scientific concepts of habitat types, food web interactions, bagay flow requirements, interactions with other species or Country, seasons or relationship to other environmental patterns are complementary to the Dhii cultural framework. Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people have determined that the Dhii cultural framework can be applied to western scientific management practises for gali and native guya species. It can also be expanded to include complementary western scientific elements required by each dhii. In this application, the Biirnga (Bony Bream), Giiray (Yabbies) and Dhanggal (Mussels) have been added for consideration. The Biirnga representing small-bodied native guya and their role in the food web, whereas Giiray and Dhanggal have been included due to their cultural significance in story and as a food resource.



# Long established fishing practices



We have a Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay name for fishing nets (gulay), spears (dhindi), and fishing line (yalaayn) so we used all those things in our fishing practices. We also use poison from the Black Wattle and some other plants to temporarily stun the guya then pick them up.

*"On the mission you wouldn't take any more than what you needed. No good getting 30 [fish] when 10 would feed everyone. A sugarbag full would be sufficient."*

But we knew not to overfish. We have laws around how many guya to catch and when to catch them.

There's the idea that where things have a place, that's where they're meant to be, and that's a kind of sanctuary. There are times when you don't catch guya, but there are also places where you don't fish, and guya that you don't catch.

Our Name	English Name	Pronunciation guidelines
<b>Yalaayn</b> (YR) *Buurr (YR, YY, GR)*	Fishing line	y = the same as English a = short vowel, as in 'cut' aay = as in 'my' or 'buy' (but sometimes said 'oy' as in 'boy') n = the same as English
<b>Gulay</b> (YR, YY, GR)	Fishing net / net bag	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' l = the same as English ay = as in 'bay' or 'hay'
<b>Dhindi</b> (YY) *Bilaarr (YR, YY, GR)*	Fishing spear	dh – Like English 'd' but with the tip of your tongue between your teeth i = Short vowel as in 'pin' n = Same as in English d = Between English 'd' and 't', or can sound like similar
<b>yinabi-li</b> (YR, YY, GR)	Fish, catch fish, fish with instrument	Y = the same as English, though yi at the start of a word is mostly pronounced like i i = short vowel as in 'pin' n = the same as English a= short vowel, as in 'cut' b = between English 'b' and 'p', or can sound like either i = short vowel as in 'pin' l = the same as English
<b>Bunduurraa</b> (YR, YY) *Nganda (YR, YY, GR*)	Bark canoe	b = between English 'b' and 'p', or can sound like either u = short vowel, as in 'put' n = the same as English d = between English 'd' and 't', or can sound like either uu = long vowel, as in 'cool' rr = a rolled 'r', as some Scottish or German people say it aa = a long vowel, as in 'father'

Our Name	English Name	Pronunciation guidelines	
<b>Bin.guwi</b> (YR, YY, GR) <b>Guliman</b> (YR, GR)	Coolamon	b = between English 'b' and 'p', or can sound like either i = ghort vowel as in 'pin' n = the same as English g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' w = the same as in English i = short vowel as in 'pin'	g = between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' l = the same as English i = short vowel as in 'pin' m = the same as English a= short vowel, as in 'cut' n = the same as English
<b>Badi</b> (YR, YY)	Fish trap	b = Between English 'b' and 'p', or can sound like either a = short vowel, as in 'cut' d = Between English 'd' and 't', or can sound like either i = Short vowel as in 'pin'	
<b>Yinabil</b> (GR)	Hook	y = the same as English, though <i>yi</i> at the start of a word is mostly pronounced like <i>i</i> i = Short vowel as in 'pin' n = The same as English a = short vowel, as in 'cut' b = Between English 'b' and 'p', or can sound like either i = Short vowel as in 'pin' l = The same as English	
<b>Buurr</b> (YR, YY, GR)	Fishing line / rope / string	b = Between English 'b' and 'p', or can sound like either uu = Long vowel, as in 'cool' rr = A rolled 'r', as some Scottish or German people say it	
<b>Ngunmal</b> (YY, GR)	Yard / enclosure - fish trap	ng = a single or 'one' sound, as in <b>singer</b> (not 'two' sounds, as in <b>finger</b> ) u = short vowel, as in 'put' n = the same as English m = the same as English a = short vowel, as in 'cut' l = the same as English	
<b>Giinbal</b> (YR, YY, GR)	Scales -part of fish	g = Between English 'g' and 'k', or can sound like either ii = long vowel, as in 'peel' n = the same as English b = the same as English a = short vowel, as in 'cut' l = the same as English	
<b>Guya</b> (GR)	Fish-general	g = Between English 'g' and 'k', or can sound like either u = short vowel, as in 'put' y = the same as English a = short vowel, as in 'cut'	

# It's all connected

We have a story that up in the mountain, at the head of the Peel, where Garriya comes out of the ground. Three bagay-galgga start, this is just one of them, but they're all connected at the top.

The flow is integral to everything around nhama bagay. It's not just guya who depend on flowing gali; there's gumaay, dhigaraa, turtles, Buubumurr and all things that survive on and around gali. Their whole existence depends on gali flowing across Country. You can't have one without the other.

In Wee Waa, during the drought we were at nhama bagay and the gilaa (galahs) and muraay (cockatoos) started going mad. A few minutes later the gali started coming down. They knew.

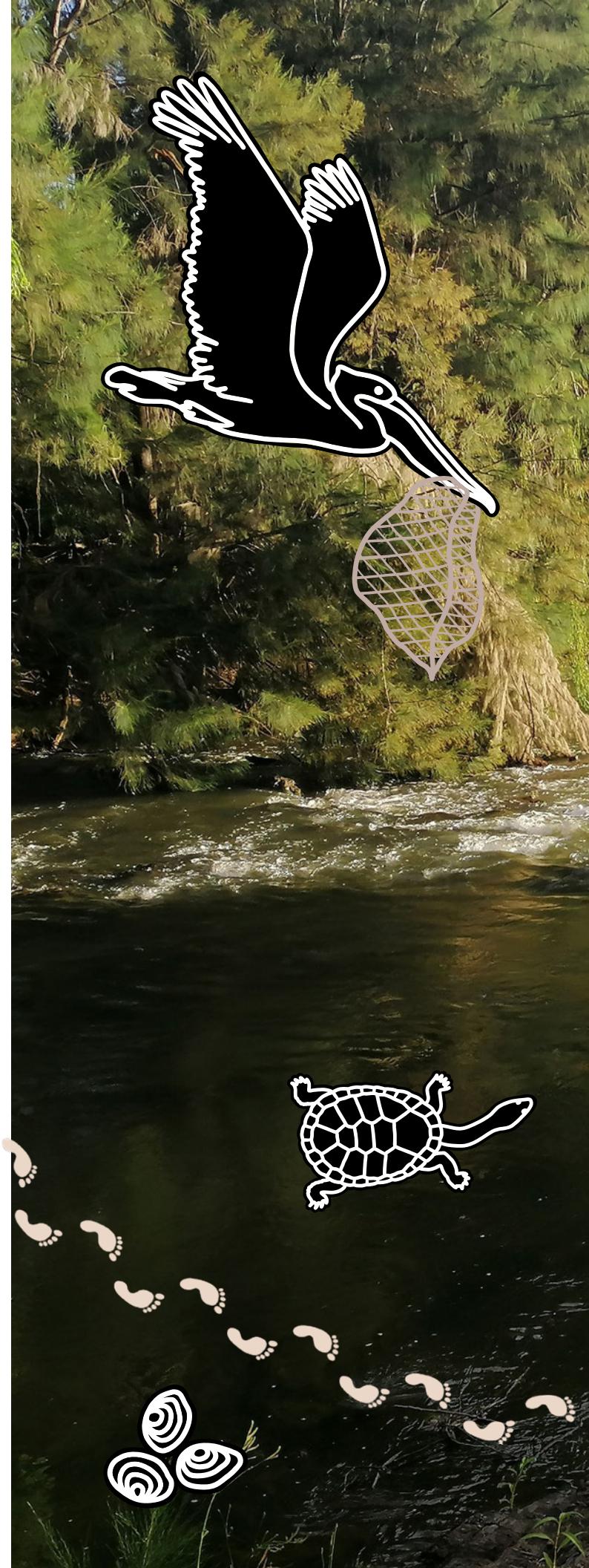
Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay people know that as gali flows across Country, Garriya moves with it, leaving story in different places along the way. Galala is one of the places Garriya rests and so is Booera Lagoon, near Boggabilla. While the distance between these places is large, gali and Story connect Country together.

The importance of these stories is about the connection of people and communities across language groups through story. It's also about how gali is needed to connect these stories together. No matter the distance between places or the stories that exist on the way, flowing bagay-galgga are needed to navigate and listen to all of Country.

**“Funny story from Wullamaringal, there was a big Gudu that used to go from one side of the river to get the sun, morning and afternoon.**

**But people wouldn’t eat that fella. There’s a thing where we say, these things have sustained us for generations and generations and sometimes we’ve got to give back. As people we should try to sustain them.”**

**“Dharuka is an example of that, where Garriya left the river and created that landscape. It’s a cultural landscape, all connected to a larger story.”**





# Bangahawaanha

## Travelling on top of water (How Galala has changed)

### Our bagay is not healthy

Galala doesn't look the way it used to look. Colonisation has had a significant and detrimental impact on the waterway at this site.

#### Bagay shape and flow

There is significantly less gali now than there used to be. This was known to be a deep mayan, but there's a lot less gali now.

Nhama bagay has changed; it's narrower in some areas and wider in others. Rapids have formed upstream where there never used to be any, and there is almost no flow here where there used to be a lot.

Changes to nhama bagay aren't always bad — Gariya didn't travel nhmam bagay once, it's always travelling it. We know it's still moving because nhmama bagay changes. But most of these changes are man-made.

#### **Journal of Two Expeditions into the Interior of New South Wales, John Oxley, 1817-18, September 2:**

This quote describes Oxley's first encounter with the Peel River and its depth and velocity, quite different to the river today.

*"We came to a deep and rapid stream running to the north, through the valley whose eastern side it waters: finding it too deep to be forded."*

#### Gali quality and pollution

There is a lot of rubbish in gali and on the banks and that's just what you can see. Knowing about all the upstream run-off, it's worrying what else might be here. Gali looks murky and stagnant and clarity is very low. Sometimes there's a stale smell here, like dead carp.

#### Signs of neglect and poor access

There's been minimal maintenance and the site looks neglected. It's overgrown and you can see vehicle damage. It's not easy to get to, with no vehicle access and the pathway being overgrown. It's steep and rough walking for our elders.

#### Signs of neglect and poor access

There's been minimal maintenance and the site looks neglected. It's overgrown and you can see vehicle damage. It's not easy to get to, with no vehicle access and the pathway being overgrown. It's steep and rough walking for our elders.

#### Vegetation

There are still native trees and grasses and reeds around but also a lot of weeds and willows. Overgrown vegetation is strangling the native tree species. The far bank was once clear and easily accessible. It's now overgrown with non-native trees and plants. Part of nhama bagay is concealed, and the banks have eroded away.

***"It's not just about flow, it's about the ecosystem."***

### Wallabadah Manuscript, William Telfer 1860s:

*"The climate has changed of late years, there was no dams to hold water in those days only natural water holes such as Nicolas Lagoon and Gillons lagoon, the dirty lagoon on the Walhallow Run and several others on the Liverpool plains Country. There was a great deal of myall timber on the Walhallow station those days, but all this had disappeared, only a few scattered trees remain at the present time, the reason a great deal more stock has been de-pastured on the Country and dry seasons they have had to cut it down as fodder for the stock, also the saltbush has disappeared that used to grow in those myall scrubs on the Liverpool plains, thus deteriorating their fattening capacity. I have seen those plains with an emerald coat of green herbage of all descriptions, the cattle and sheep rolling fat in a short time, but now there is a lot of noxious weeds growing in the place of the natural pasture, also overstocking the runs has a great deal to do with the Evil, when a run is overstocked they destroy the natural grasses, there is nothing but rubbish to take its place."*

### Accessibility

It's not easy to get to, with no vehicle access and the pathway being overgrown. It's steep and rough walking for our elders.

### There's still a connection, despite the downsides

Gali is a place of healing, and we can find a spiritual connection here. We're in town but away from town, we can relax and listen to the sounds of Country and observe all its interactions. Being here is good for our wellbeing.

### Culture and history

This is our bagay, and this place holds significant Aboriginal stories. Even for those who haven't visited this particular site, it's a part of our cultural history. For some this was the go-to swimming mayan growing up, at this site or up above nhama bagay. There is history and a connection to Country within this area, and many stories to share.

### Connection and recreation

It provides a place to relax recreationally and get away from man-made structures and designs. To reconnect with Country when you're in town but away from it at the same time.

### Sharing stories and history

This is a culturally significant area we can use for storytelling and teaching. Our people have history here and we have many stories to tell. It could be a place of learning and a place to share traditional knowledge.

### Bringing people together

It's a good place to come and yarn, bring community together. It's peaceful and away from man-made structures. It could be good for recreation; people are still fishing here.

## Native guya, dhigaraa and animals

There is still good habitat for native dhigaraa and animals around here. There are trees, reeds and logs around, dead trees in nhmama bagay and nesting holes in the bank. There are bush dhigaraa flitting around, garrangay in the reeds, a wurungayawaa (cormorant) perched on the dead tree. We saw a turtle.

Some kids caught a few gaygay while we were at nhama bagay but other than that it's mainly carp.

## Lack of people

Many of us have memories of coming to this place to swim or fish, at this site or up above the weir, but not recently. Some generational ties have been cut because of the increased man-made changes. A healthy bagay has people, using the gali because it's a part of them.

**“The water has and always will take away stresses with its flow.”**

**“I can’t believe how low the water is. We used to jump in where we’re sitting now.”**

**“Today made me realise that if I’m not coming here, then my kids won’t come here.”**

**“This river has changed so much. You don’t see [Silver] Perch and Bony Bream anymore, once upon a time that’s all you’d catch and you’d be cursing them because they’re hard to eat. Now it’s Carp that’s the curse.”**

**“I’ve heard it used to be a good fishing hole. I’ve never caught anything here though, only Carp.”**

## A voice for Kamaroi / Gamilaroi / Gomeroi / Gamilaraay people

Our people have no say about the use of nhama bagay and when we’re asked about what’s important, we’re expected to respond through a western lens. We don’t think about nhama bagay in the same way, and it’s hard to answer the way they [managers, scientists] want.

There is a tension because of a lack of shared traditional knowledge. Even those Mob who care and want to honour and do right need western information to respond.

We are in contemporary modern times with cities, communities, businesses that need gali and we need to figure out how we can all work together.

Wouldn’t it be great if we had better flow, but also improved bagay conditions: habitat and gali quality. We need a collective approach, so everyone is working towards the same goal in caring for and looking after our bagay systems.

It would be great for us to have a better voice.

**“The impact of agriculture and cows and invasive species, that’s been devastating. If our river was cleaner and healthier, that’s part of what we’re looking for. There’s no point doing one thing (flow) if you don’t deal with the cattle, and the native vegetation, and the pollution.”**

**“It comes back to respect, respecting it as a life source. The river is part of everything. It’s so beautiful. You talk about losing beautiful creatures, but what about the river and losing it? We see it as a resource but one day it won’t be there.”**

**“Our rock art diminishes every year, our rivers diminish, we as a people are being diminished. Part of this project needs to acknowledge that has been done.”**



# Maarumaldanha

## Fixing, healing, making better

### Our aspirations for Galala

Our aspiration is for a clean and flowing bagay (river) that provides a healthy habitat for all the native guya (fish), dhigaraa (birds) and dhii (meat or animals) that belong here. A place that welcomes people to reconnect with Country and community.

### A healthy bagay means healthy people

Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay are a part of Country and Country is a part of us. We can't thrive without Country, so in caring for this bagay, we're looking after our people. Not just for ourselves but for generations to come.

### Everything that's in nhama bagay and belongs to nhama bagay, should have the best opportunity to thrive

All nhama bagay-galgga and tributaries are part of the system, all the guya and other animals and dhigaraa and all the plants are connected to gali. We're looking for a holistic approach that helps the whole ecosystem to survive, not just elements of it.

### Our stories should be held, maintained and passed on through generations

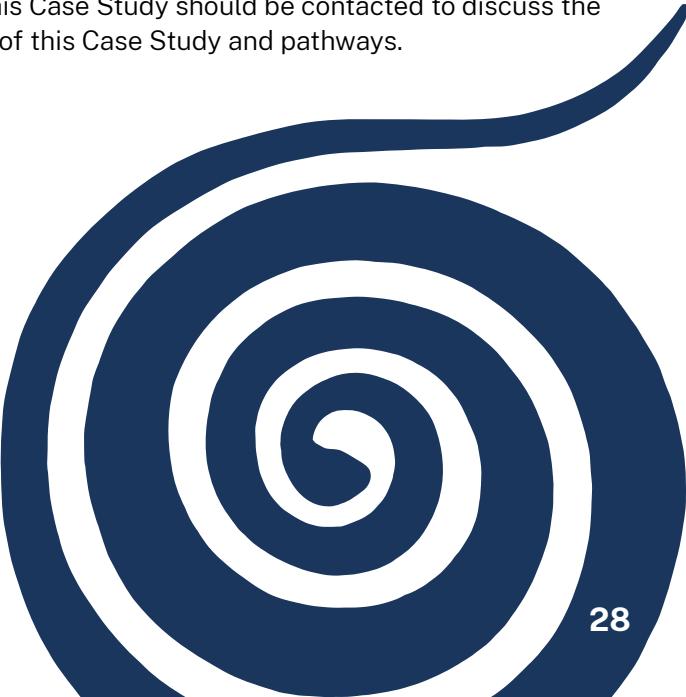
We want to bring our young people here and teach them our culture, our way. It is a place to regain connection to country, a place for stories and sharing knowledge to pass through generations.

### Maarumaldanha (fixing, healing, making better)

To realise our aspirations — a clean and flowing bagay that provides a healthy habitat for all the native guya, dhigaraa and dhii that belong here. A place that welcomes people to reconnect with Country and community — we've identified four key objectives to work towards.

These objectives and pathways have been developed through information gathered during the Aboriginal Waterways Assessment of Galala on the Peel River, and by applying the Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay Way to Story. This is a method used to articulate our aspirations for nhama bagay, specific objectives related to Guya, Gali, Story and People.

DPIRD Fisheries and project participants collaborated to develop these objectives into potential pathways for future projects. These pathways should be cross-referenced against Peak First Nations organisations relevant to the Tamworth region, to identify how the pathways can be used to support current First Nations community strategies or programs. The Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay participants involved in this Case Study should be contacted to discuss the use of this Case Study and pathways.



Objectives	Potential pathways
<p><b>Kamilaroi / Gamilaroi / Gomeroi Gamilaraay people continue to care for Country, taking the lead on caring for country projects.</b></p>	<ol style="list-style-type: none"> <li>1. Site management plans for places of importance with Memorandum of Understanding (MOU) for First Nations groups to be involved in their management of. Places of significant importance include: Happy Camp, Old Paradise Weir &amp; Dhariil (Rocky Waterhole).</li> <li>2. Improve the health and abundance of native dhigaraa, mammals and other gali dependent species.</li> <li>3. Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay community members and NSW Government (NSW Geographic Names Board) collaborate to identify a Gomeroi name for the Peel River and incorporate dual-naming across the Peel River catchment.</li> <li>4. Kinship and totem mapping: cultural values, monitoring and distribution map.</li> </ol>
<p><b>Kamilaroi / Gamilaroi / Gomeroi / Gamilaraay knowledge and science is integrated into native guya management decisions and practice.</b></p>	<ol style="list-style-type: none"> <li>5. The following cultural flow objectives are incorporated into the DPIRD Fisheries Fish and Flows framework that is used to guide native guya management in the Tamworth area: <ul style="list-style-type: none"> <li>• Galala (“Windy water, in a spiral”) cultural flow element identified and restored at Old Paradise Weir site. This includes removing barriers to guya passage and reinstating natural flow regimes.</li> <li>• Hydrological connectivity along the Peel River and between the Peel-Namoi Rivers is maintained.</li> <li>• Lateral connectivity to the floodplain is supported.</li> <li>• The health, abundance and distribution of Dhii and other native guya is improved.</li> <li>• Support movement and dispersal opportunities for native guya and other gali-dependent biota to complete lifecycles.</li> <li>• In-stream productivity is supported.</li> </ul> </li> <li>6. In addition, that NSW DPIRD Fisheries implement updates to the Fish and Flows Framework based on learnings from the Yarriin: Culture, Fish and Flow project. These include the development of ecosystem approaches to native fish management, developing cultural monitoring methods, dual naming, and the inclusion of cultural aspirations or objectives.</li> <li>7. Conceptual hydrographs for Dhii guya species are developed.</li> <li>8. Learnings from the Yarriin: Culture, Fish and Flow project are shared with NSW and Commonwealth government agency partners.</li> <li>9. Learnings, objectives and aspirations from the Yarriin: Culture, Fish and Flow project contribute to cultural gali planning where the opportunity arises (with appropriate consultation with the community.)</li> </ol>

Objectives	Potential pathways
<p><b>Kamilaroi / Gamaro / Gomeroi / Gamilaraay people have a voice in decisions</b> and are partners in guya management in the Peel valley.</p>	<p>10. Kamilaroi / Gamaro / Gomeroi / Gamilaraay people are represented on decision making bodies such as the Environmental Water Advisory Group (EWAG) with government partners when established for the Peel River.</p> <p>11. Kamilaroi / Gamaro / Gomeroi / Gamilaraay people are represented on other Water Advisory Groups (WAG) if established for the Peel River.</p> <p>12. Kamilaroi / Gamaro / Gomeroi / Gamilaraay community members and DPIRD Fisheries co-design and develop a Gambaal (Silver Perch) project.</p> <p>13. Kamilaroi / Gamaro / Gomeroi / Gamilaraay community members and DPIRD Fisheries co-design and develop a Dhangaal mapping and rehabilitation project.</p> <p>14. Opportunities for community to undertake cultural monitoring of river flow and gali management activities on the Peel River, with focus on Dhii species response to changes in flow e.g., at Galala (Old Paradise Weir) are explored.</p> <p>15. Support cultural monitoring programs at additional sites e.g. Dharil (Rocky Waterhole) monitoring program.</p> <p>16. Opportunities for community to undertake gali quality monitoring program for the Peel River and its tributaries.</p>
<p><b>Knowledge is shared</b> and Kamilaroi / Gamaro / Gomeroi / Gamilaraay maintain cultural practice on Country (education, both ways, for all).</p>	<p>17. Kamilaroi / Gamaro / Gomeroi / Gamilaraay Fishing Guide is developed to share information with community. Topics include cultural fishing catch sizes, locations, seasons, site specific restrictions. For example – cultural fishing calendars, gaygay nest restrictions, Dhii catch size.</p> <p>18. A guide to Cultural fishing practices, net-making, gathering bait resources, plant species used to create fishing tools or to poison guya is developed.</p> <p>19. Kamilaroi / Gamaro / Gomeroi / Gamilaraay people receive training, competency and qualifications that supports jobs pathways toward working on country.</p> <p>20. Moiety mapping: Kinship mapping project to identify the social organisation of Kamilaroi / Gamaro / Gomeroi / Gamilaraay people, investigate kinship totems and co-design a process to identify totems and determine custodianship duties based on moiety system.</p> <p>21. Galala (Old Paradise Weir) site developed into a knowledge sharing place.</p> <p>22. Kamilaroi / Gamaro / Gomeroi / Gamilaraay cultural education signage developed for the Peel River and tributaries (including story-places and songlines). Possible sites include all those identified earlier in this document. Important Places on and around nhama bagay.</p> <p>23. Guya education workshops for First Nations communities held in Tamworth annually.</p> <p>24. Improve recreational fishing experience by enhancing fishing facilities on the Peel River.</p>

# Appendices

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## Workshop dates and content

**Workshop 1 on 16-17 April 2024:** We applied the Aboriginal Waterways Assessment tool to assess and prioritise the cultural health of Galala. Aunt Kay Blades was invited as an Aboriginal Waterways Assessment advisor and facilitated the workshop, supported by Kristal Kinsela.

**Workshop 2 on 14 June 2024:** We further explored the values of Galala and its cultural relationship to floodplain, upstream and downstream places including changes over time. We captured knowledge about guya and other valued species, exploring their interrelatedness or interconnectedness.

**Workshop 3 on 16 July 2024:** We looked at the relationship between Cultural and Western science perspectives, examined gali management decisions, explored aspirations and pathways forward.

# Pronunciation notes

from the Gamilaraay, Yuwaalaraay, Yuwaalayaay Dictionary 2003

GY Spelling	Similar English sound
a	short vowel, as in 'cut', but sounds like 'o' in 'got' after w
aa	long vowel, as in 'father'
i	short vowel, as in 'pin'
ii	long vowel, as in 'peel'
u	short vowel, as in 'put'
uu	long vowel, as in 'cool'
ay	as in 'bay' or 'hay'
aay	as in 'my' or 'buy' (but sometimes said 'oy', as in 'boy')
b	between English 'b' and 'p', or can sound like either
d	between English 'd' and 't', or can sound like either
g	between English 'g' and 'k', or can sound like either
dh	like English 'd' but with the tip of your tongue between your teeth
m	the same as in English
n	the same as in English
ng	a single or 'one' sound, as in <b>singer</b> (not 'two' sounds, as in <b>finger</b> )
nh	like English 'n' but with the tip of your tongue between your teeth
ny	as in onion
dj	sometimes sounds like John, or as in budge, and even like 'ch' in 'catcher'
l	the same as in English
r	like 'r' in English 'run', but with the tongue tip turned back
rr	a 'rolled' 'r', as some Scottish or German people say it. Often, at the end of a word when 'rr' follows 'ay', it can sound like the 'd' in 'bed'
w	the same as in English, though yi at the start of a word is mostly pronounced like i
y	the same as in English, though yi at the start of a word is mostly pronounced like i

