Garay Guwaala 1.

Talk the language.

Gamilaraay lessons 1

John Giacon

2016
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Garay Guwaala

Introduction
2016 version

Changes
Regular changes are made to this document, for three main reasons.
1. Correcting things like spelling errors, or word left out of the wordlists. (please let me know if you find any.)
2. Modifying the presentation when I think there is a better way of doing it.
3. The main reason is that I/we find new or different language rules. These changed rules are listed below, but there are hundreds of sentences in the book, and I may not have found all the instances that need to be changed. As well it is much harder to redo sound than to retype, so the sound material is likely to have the ‘old’ version.

You might be better ignoring the next section until you come to the relevant sections of the book.

Rule changes:

2016 January
The analysis of dual third person pronouns has changed. The current version is in the Lesson 21 wordlist and table. The previous versions are still found in the wordlists and perhaps in example sentences.

1  Negating commands:
This is from Lessons 3, 5
The ‘new rule’ is:
You can make a negative command by putting garriya as the first word.

   Garriya dhiyamala barran! Garriya barran dhiyamala!
   Don’t pick up the boomerang.

[the ‘old rule’ was:
You can make a negative command by putting gamil as the first word.

   Gamil dhiyamala barran! Gamil barran dhiyamala!
   Don’t pick up the boomerang. ]

2  Pronouns – where they occur in the sentence.
Pronouns are discussed from lesson 4 onwards.
The **first rule** is that pronouns occur second in the sentence (lots of examples in lesson 4 and later) **except** when the pronoun is the ‘focus’, the ‘main information’ in the sentence. So ‘I saw the dog.’ is normally

   Buruma ngaya ngamiy.  Dog I saw.
Except for cases like the answer to ‘Who saw the dog?
   Ngaya buruma ngamiy  I dog saw. Where the main part of the answer is ngaya ‘I’.
Another exception is that ‘possessive pronouns’ like ngay ‘my’, generally come after the thing owned: *buruma ngay* [dog my] ‘my dog’. [lesson 8]
Ablative[from] pronouns generally follow the rule, but have more exceptions.
The second rule is that, if there are two pronouns in the phrase, the subject pronoun comes first.

Giyal ngaya ngamundi. Afraid I you-from. I am afraid of you.
Gamil nginda giyal ngamundi. Not you afraid me-from. You are not afraid of me.
Ngamiy nguru nganha. Saw she/he me. She saw me.
Winangay ngaya nhama. Heard I her. I heard her.

Because there are so many pronouns in the text it is likely that I have not corrected all the examples yet.
As well there are some situations where it is not certain what the rule is, so there may be some exceptions to the above rules.

3 Demonstratives

Demonstratives in English are words like ‘this’ and ‘that’, used mainly when pointing to something or referring to something the speaker and hearer know. In Gamilaraay there are words with some of the properties of English demonstratives – words like nhama and nhalay. They often are given two translations: nhama ‘there’ or that; and nhalay ‘here’ or ‘this’. The simple fact is that at this stage we don’t really understand how Gamilaraay used these words, or other similar words like ngiyarrma, which is also translated ‘there’ and also as ‘he/she’. So they end up getting used like English words; some people use nhama like English ‘the’, for instance. Gamilaraay demonstratives are a good research topic for someone, or actually for someones.

2013

December 2013: Some text revisions and additions. Thanks to Martin Pinkler and Amy Cruickshanks for pointing out the errors.

May 2013. The text has been continuously revised, but this is a more substantial revision. The major change is in the order of the last six lessons:

<table>
<thead>
<tr>
<th>Now</th>
<th>Was</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lesson: 16, 17</td>
<td>Lesson: 20, 21</td>
</tr>
<tr>
<td>Lesson: 19-21: Pronouns</td>
<td>Lesson: 16, 17, 19</td>
</tr>
</tbody>
</table>

As well there has been some movement of pronoun material from later chapters to chapter 15.

2013 Comments

A number of minor changes and corrections have been made to the 2013 version. These include typos and some comments on the ongoing research in Gamilaraay-Yuwaalaraay.

The longer I work with this material the more I realise these languages are different from English. What generally happens is that people have a lot of English in their Gamilaraay - in the way they pronounce, in the word order, in thinking of one Gamilaraay [GR]word as being the same as a particular English word (e.g the first wordlist has mara ‘hand’, but in GR it is also the word for ‘finger’. The wordlist also has bina ‘ear’, but does not include the information that in GR the ear is a very strong symbol of wisdom and knowing.)

A beginner needs to begin with small steps. When you finish this book you will probably know a lot more Gamilaraay than when you started. Gaba. But there is a lot more Gamilaraay to learn, and your Gamilaraay then will have lots of English in it. And generally you won’t know it, because it is the you have spoken all your life, so you don’t even think of the patterns. So welcome to the journey.
Yaama, welcome, to Garay Guwaala. These Gamilaraay language lessons give you an introduction to the language and some basic words and rules (grammar). This language has been in decline since colonisation, until recent years when Gamilaraay people have started to rebuild it. This is an exciting and challenging project, especially since so much knowledge of the language has been lost. To learn the language well you will need to use other resources as well, especially the sound resources. You will also need to be part of the Gamilaraay language community, since language is a group skill, and is only developed with others.

\[ d \quad \text{dm} \text{noun.} \]

Pictures by Walter George Mason from Ridley’s 1856 book:
In today’s spelling: dhinawan, garay Gamilaraay (see http://www.gutenberg.org/etext/16811)

Acknowledgements

These Gamilaraay lessons build on many people’s efforts to record and teach the language. My own involvement started when I moved to Walgett and began working with Uncle Ted Fields on Yuwaalaraay. By 1996 there was a Yuwaalaraay language program at St Joseph’s Walgett and shortly after a program at Walgett High School. John Brown, one of the initial teachers, is still teaching at St Joseph’s and elsewhere.

Gamilaraay Yuwaalaraay meetings from around 1997 on gave impetus to revival of the languages, and many elders and others were involved. Towns such as Toomelah-Boggabilla, Goodooga, Lightning Ridge, Coonabarabran Gunnedah and Moree were all involved in language. There was strong support from ATSIC, The Catholic Schools Office, schools and the Department of Education, who in 1999 funded a year 7 Gamilaraay Yuwaalaraay textbook. The Gamilaraay Yuwaalaraay Yuwaalayaay Dictionary, published in 2003, was largely funded by ATSIC. A Commonwealth Government grant enabled John Hobson, from the Koori Centre at University of Sydney and John Giacon to develop a Gamilaraay course. It was first delivered by New England Institute of TAFE at Armidale, and parts of it have since been taught at TAFE in Tamworth, Narrabri and Coonabarabran. It is also taught as ‘Speaking Gamilaraay I’ by the Koori Centre. Each teaching of the course has led to some revision and adaptation of the material, but the lessons basically follow the structure created by John Hobson and John Giacon. All the people and institutions involved have helped bring the course to its present form.
Using GarayGuwaala1

Gamilaraay is a language that is being rebuilt and relearnt. It is wonderful to see the pride people have in speaking and hearing their language, especially when the language previously had been slowly disappearing.

Rebuilding the language involves trying to be true to traditional Gamilaraay and also making it relevant for a very different world. It involves slowly establishing a speech community who use the language. Without fully fluent speakers to learn from and to guide us, we need to work at developing good Gamilaraay – good pronunciation and good language structure.

While you will be able to learn a certain amount about the structure of Gamilaraay from these notes, they are introductory, so much of what is known about Gamilaraay is not in them. It is good that people want to say new things in Gamilaraay, things they have not read in the book. However when doing this people often end up using English patterns. It is good if you can check new Gamilaraay you come up with to make sure you have used traditional forms and not used English structures. Similarly it is good to work on pronunciation by listening to the tapes of traditional speakers, or by working in a group and having others listen to your Gamilaraay.

Pronunciation:

A pronunciation guide is included in Garay Guwaala. However it will only be a guide. There is a lot of variation in the normal, fluent pronunciation of any language, and anyone learning a second language brings their first-language patterns with them. We all (I think) will speak Gamilaraay with an English accent. With work that accent will decrease, but to some extent it will be part of rebuilt Gamilaraay.

Other materials:

A substantial amount of Gamilaraay material has been produced in recent years. A main source is the Gamilaraay Yuwaalaraay Yuwaalayaay Dictionary published in 2003 and available from bookshops and IAD in Alice Springs. We are working on a supplementary list of words developed since 2003 and of additions and corrections. This will be available on http://yuwaalaraay.org. Gaay Garay Dhadhin - a GY Picture Dictionary is very well illustrated and an easier way to learn lots of words. The Yugal CD and songbook has introduced many people to lots of Gamilaraay Yuwaalaraay. Dhiirrala Gamilaraay is a teachers’ handbook with many teaching and
programming ideas. *Guwaabal* is a CD of rerecorded stories in Gamilaraay and Yuwaalaraay, and is also available at [http://yuwaalaraay.org](http://yuwaalaraay.org).

Many sound files have been recorded where you can hear the Gamilaraay words and sentences from the lesson notes, and extra related material. We hope to record more sound. You may be given the sound files if you are doing a course. If not you may be able to download them from the web. Some are currently on the Google groups sites, or go to [http://yuwaalaraay.org](http://yuwaalaraay.org) for more information. We are also working on other projects, such as ‘conversational language.’ These will be posted on the web sites as they are developed as well as associated sound files.

There is a growing set of web resources. The main site is [http://yuwaalaraay.org](http://yuwaalaraay.org) which has links to many other sites, including *Gayarragi, Winangali*, a multi-media version of the dictionary. There you can search, hear words, sentences, songs and stories and play games. We are experimenting [2011] with more web sites, [http://groups.google.com.au/group/garayguwaala](http://groups.google.com.au/group/garayguwaala) and [http://groups.google.com.au/group/gamilaraay-gulaydha](http://groups.google.com.au/group/gamilaraay-gulaydha) and now with facebook (Gamilaraay community) and a blog ([http://gamilaraay.wordpress.com/](http://gamilaraay.wordpress.com/)) You might like to start more web projects to show your Gamilaraay and to help the Gamilaraay speaking community to grow.

Welcome again to the exciting and challenging journey of re-establishing Gamilaraay language. If you have any questions contact me at jgiacon@ozemail.com.au.


*Maaru yanaya, bamba garay guwaala.*

Go well and speak the language enthusiastically.

w wāru. j. jimba.

waaruu, dhimba.
Garay Guwaala

Lesson 1: Hello / What’s This/that? / Goodbye

You can read this lesson and then go to the sound for the lesson and to extra text at the end of the lesson. The sound files for this lesson are GarayGuwaala1.1.[mp3 or .wav], GarayGuwaala1.2 and so on.

This is very much a work in progress so there will be some things to fix. Comments welcome, to: jgiacon@ozemail.com.au.

Yaluu, John Giacon

Vocabulary

Most lessons have a vocabulary section - Gamilaraay words that are used in that lesson. It takes a while to learn how to interpret the letters - if you are only used to reading English you will not get the right pronunciation. You will do better if you are used to reading languages like Italian or Japanese where there is generally a ‘one letter’ = ‘one sound’ system (or a pair of letters = one sound). There are aspects which are particular to Aboriginal languages, and you can get better pronunciation by listening to the sound files for lesson 1 and by listening to Gayarragi, Winangali. You can listen to the wordlist on GarayGuwaala1.1. You can also read the pronunciation notes available at the back of the book or at http://groups.google.com.au/group/garayguwaala and at moodle.arm.catholic.edu.au. Your pronunciation will generally improve a lot when you work with someone who is more used to the sounds of Gamilaraay.

<table>
<thead>
<tr>
<th>ngamila</th>
<th>look!</th>
</tr>
</thead>
<tbody>
<tr>
<td>winangala!</td>
<td>listen!</td>
</tr>
<tr>
<td>garay guwaala!</td>
<td>speak!</td>
</tr>
<tr>
<td>yaama</td>
<td>hello</td>
</tr>
<tr>
<td>yaama</td>
<td>question word</td>
</tr>
<tr>
<td>yaluu</td>
<td>goodbye</td>
</tr>
<tr>
<td>maliyaa</td>
<td>friend</td>
</tr>
<tr>
<td>dhagaan</td>
<td>brother</td>
</tr>
<tr>
<td>baawaa</td>
<td>sister</td>
</tr>
<tr>
<td>minya</td>
<td>what?</td>
</tr>
<tr>
<td>nhalay</td>
<td>this</td>
</tr>
<tr>
<td>nhama</td>
<td>that</td>
</tr>
</tbody>
</table>

* When you see this symbol, ‘*’, in the wordlists, look for extra information below.

* guwaala by itself means ‘tell’ ‘say’; garay is ‘word’

* a ‘!’ after a verb means it is the command form, telling someone to do something.

Often words in one language do not translate into one word in another language. Yaama is one such word, with at least two translations in English. The word nhama is most commonly ‘that’, as in the wordlist, but is also translated ‘it, he, she, him, her’ and in other ways. For more information see the Gamilaraay Yuwaalaraay Yuwaalayaay Dictionary [GYYD] entries for each word.
* The word *gamil* translates the English word ‘no’ **in some circumstances.** At other times it translates the English ‘not’.

*gamil* = *no* in answer to a question - e.g. ‘Are you well?’ ‘*No.*’

*gamil* = *not* to negate a statement. - e.g. ‘I did *not* go’.

It **is not used** to translate ‘no’ in ‘no + noun’ phrases e.g. ‘no money, no water’. That will be covered in later lessons.

**Grammar**

Each lesson has a grammar section, which generally introduces some more Gamilaraay rules.

**Greetings.**

In traditional Aboriginal societies where people lived in small groups the sorts of greetings and farewells used today were not common. However as people have moved into different social settings greetings and farewells have been developed. Below are some simple ones.

**When meeting people:**

- *Yaama maliyaa.* Hello friend/mate.
- *Yaama baawaa.* Hello sister.
- *Yaama dhagaan.* Hello brother.

**When leaving:**

- *Yaluu maliyaa.* Goodbye friend/mate.
- *Yaluu baawaa.* Goodbye sister.
- *Yaluu dhagaan.* Goodbye brother.

*Yaluu* is ‘again’ and when used as a greeting is short for ‘see you again’ ‘talk again’ etc. Some people use *baayandhu* ‘soon’ in the same way. You can listen to these greetings on [GarayGuwaala1.2](#).

Try to practise them: with people who can reply is good; with babies or your pets is sometimes easier.

**Statements. ‘this, that’ (these, those)**

For the present use *nhalay* ‘this’ for things that are close to you and *nhama* ‘that’ for anything else. As you point to your own eye you say:

- *Mil nhalay.* This is an eye.

If you point to someone else’s eye[s], you say:

- *Mil nhama.* That is an eye. [Those are eyes.]

The *nhalay/nhama* comes second.

Often there is no singular/plural distinction in Gamilaraay - in other words,

- *nhalay* this, these,
- *nhama* that, those
- *dhinawan* emu, emus etc

Study the examples.

- *Dhinawan nhalay.* This is an emu. These are emus.
- *Mil nhalay.* This is an eye. These are eyes.
- *Biiba nhama.* That is paper. Those are papers.
Ngamila! Bigibila nhama. Look. That is a porcupine/echidna. Those are porcupines.

Winangala! Dhinawan nhama. Listen. That is an emu. / Those are emus.

To practice your Gamilaraay you might like to combine English words in the Gamilaraay structures you know, e.g.
car nhama, house nhama, etc. As you learn more Gamilaraay you can use less English. You can hear these words and sentences on GarayGuwaala1.3

Questions and answers.

We will consider two basic types of questions. The first is ‘content’ or ‘information’ questions. The ‘information’ questions in this lesson all begin with minya? ‘what?’ In later lessons you will learn to ask other information questions. [Who?, where?, etc]. The second type is ‘yes/no’ questions, and in Aboriginal languages the most common way of asking this type of question is by the tone of voice. For instance, in English you can say:
‘You had lunch.’ as a statement or as a question.

In later lessons you will learn to also use yaama to ask ‘yes/no’ questions.

‘What’ questions.

You can hear these on GarayGuwaala1.4

Use minya to ask ‘what?’ questions. [Remember the tongue position for the ny - tongue tip on the bottom teeth, tongue pushed forward. Also make sure the ‘a’ in minya as an ‘a’ sound.]

Minya nhalay? What is this? / What are these?
[Asking about things next to you, on you.]

Minya nhama? What is that? / What are those?
[Asking about things not next to you, not on you.]

Remember the structure of the answers: the nhalay or nhama is second.

Mil nhalay. This is an eye, these are eyes.

Biiba nhama. That is paper, those are papers.

A reminder: tongue position for nh is tongue tip on the bottom teeth or between the teeth, top of the tongue against the teeth.

Conversations

Below is one longer conversation. There are others on the sound and transcript files. Listen to the sound file GarayGuwaala1.5 and read the text.

A. Yaama dhagaan. Hello brother.
B. Yaama baawaa. Hello sister.

A. Minya nhama, Bobby? What is that, Bobby?
B. Biibabiiba nhalay. This is a book.


Pronunciation

The ideal is to practice pronunciation by being with a group who are fluent in the language. For Gamilaraay the best you can do might be get with a group, then listen to the old Yuwaalaraay tapes, and try to imitate them, and help each other to learn. You can listen to some of the tape material on Gayarragi Winangali. The more recent sound files can help, but they are all by relatively recent learners of the language. You can also read pronunciation guides in the dictionary and elsewhere.
For this lesson focus on:

*dh* and *nh*: tongue on the bottom teeth or between the teeth, and pressed up.

The *dh* is often easy to hear, it is generally harder to distinguish *nh* from *n* the *ny* sound in *minya*.

the difference between long and short vowels: *[a and aa, i and ii, u and uu]*

try saying these and notice the difference: [only some of them are real words]

<table>
<thead>
<tr>
<th>yaama</th>
<th>yama</th>
<th>yamaa</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaluu</td>
<td>yalu</td>
<td>yaluu</td>
</tr>
<tr>
<td>gaba</td>
<td>gabaa</td>
<td>gaaba</td>
</tr>
<tr>
<td>maliyaa</td>
<td>maaliya</td>
<td>maliya</td>
</tr>
<tr>
<td>bina</td>
<td>binaa</td>
<td>biina</td>
</tr>
</tbody>
</table>

**Being creative.**

It is great if you can use Gamilaraay in new situations. However be aware that the patterns of Gamilaraay are often very different from the patterns of English, and since what most learners know is English, they often put English patterns into their Gamilaraay. This can happen with pronunciation: It is easy to say ‘n’ instead of ‘nh’, it is very easy to shorten the second part of *yaluu* and say *yalu*, with the stress on the ‘ya’. Sentences can also easily follow English pattern, so it is common to hear:

*Nhama mil.* for ‘That is an eye.’ instead of the correct form: *Mil nhama.* In future lessons you will see many examples where the English pattern is different, and it is important to keep reminding yourself of the Gamilaraay patterns.

**Winangala, garay guwaala, yawala. Listen, say and read.**

**Extra Text and sound**

Over the years we have written extra text to help you get familiar with how Gamilaraay works. There are sound files for some of this material, and more sound files are produced at times. Below is the extra text for Lesson 1. There are sound files for this. [Note, in lesson 1 the extra sounds start from 1.6. In later lessons the extra sound files start from 2.10, 3.10 etc.]

**GarayGuwaala1.6 Minya? What?**

**Minya nhalay?** What’s this? / What are these?

**Minya nhama?** What’s that? / What are those?

<table>
<thead>
<tr>
<th>Minya nhalay?</th>
<th>What is this?</th>
<th>Bina nhama.</th>
<th>That’s an ear.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minya nhalay?</td>
<td>What is this?</td>
<td>Mil nhama.</td>
<td>That’s an eye.</td>
</tr>
<tr>
<td>Minya nhalay?</td>
<td>What is this?</td>
<td>Mara nhama.</td>
<td>That’s a hand.</td>
</tr>
<tr>
<td>Minya nhalay?</td>
<td>What is this?</td>
<td>Dhina nhama.</td>
<td>That’s a foot.</td>
</tr>
<tr>
<td>Minya nhama?</td>
<td>What is that?</td>
<td>Bigibila nhama.</td>
<td>That’s an echidna/porcupine .</td>
</tr>
<tr>
<td>Minya nhama?</td>
<td>What is that?</td>
<td>Dhinawan nhama.</td>
<td>That’s an emu.</td>
</tr>
<tr>
<td>Minya nhama?</td>
<td>What is that?</td>
<td>Biiba nhama.</td>
<td>That’s paper.</td>
</tr>
</tbody>
</table>
Minya nhama? What is that? Baadhal nhama. That’s a bottle.

**GarayGuwaala1.7** More greetings, family words

Yaama gunii, yaluu gunii. Hello mum, goodbye mum.
Yaama bubaa, yaluu bubaa. Hello dad, goodbye dad.
Yaama walgan, yaluu walgan. Hello auntie, goodbye auntie.
Yaama garruu, yaluu garruu. Hello uncle, goodbye uncle.
Yaama dhaadhaa, yaluu dhaadhaa. Hello grandfather, pop; goodbye pop.
Yaama badhii, yaluu badhii. Hello gran, grandmother; goodbye gran.

There is no GarayGuwaala1.8 or GarayGuwaala1.9.

**GarayGuwaala1.10** Conversation

*Winangala! Biiba nhama? Yawu, biiba nhama*

Listen! Is that paper? Yep, that is paper.

**GarayGuwaala1.11** More Conversations

a) Minya nhama? Mara nhalay.
   Aa, mara nhama? Yawu, mara nhalay.

What’s that. This is a hand./This is my hand.
Oh, so that’s a hand. Yep, this is my hand.

b) Minya nhama? Bina nhalay.
   Aa, bina nhama? Yawu, bina nhalay.

What’s that. This is an ear./This is my ear.
Oh, so that’s an ear? Yep, this is my ear.

c) Minya nhama? Biiba nhama.
   Aa, biiba nhama? Yawu, biiba nhama.

What’s that. That is paper.
Oh, so that’s paper? Yep, that is paper.

   Aa, baadhal nhalay? Yawu, baadhal nhama.

What’s this. Hello Bobby. That is a bottle.
Oh, so this is a bottle?  
Yep, that is a bottle.

*GarayGuwaala1.12  No English.*

After listening to the other sound files, you might be able to work out what is being said here.

<table>
<thead>
<tr>
<th>Winangala!</th>
<th>Biiba nhama.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Winangala!</td>
<td>Baadhal nhama.</td>
</tr>
<tr>
<td>Winangala!</td>
<td>Mara nhama.</td>
</tr>
<tr>
<td>Winangala!</td>
<td>Dhina nhama.</td>
</tr>
</tbody>
</table>
Lesson 2: Yes/No questions and answers.
This lesson introduces some new Gamilaraay words and shows simple ways to ask and answer ‘yes/no’ questions.

Vocabulary
You can listen to these on GarayGuwaala2.1. Remember to be careful about pronunciation. Some other words will be introduced in the song and conversations. Try to remember just a few words at a time, and begin with the ones you can use most frequently.

<table>
<thead>
<tr>
<th>gaabu!</th>
<th>hush!</th>
<th>biibabiiba</th>
<th>book</th>
</tr>
</thead>
<tbody>
<tr>
<td>*wanagidjay!</td>
<td>leave it!</td>
<td>gaala</td>
<td>mug</td>
</tr>
<tr>
<td>yulunga!</td>
<td>dance!</td>
<td>bundi</td>
<td>club</td>
</tr>
<tr>
<td>bawila!</td>
<td>sing!</td>
<td>gali</td>
<td>water</td>
</tr>
<tr>
<td>wiyayl</td>
<td>pen</td>
<td>dhigaraa</td>
<td>bird</td>
</tr>
</tbody>
</table>

1. The word *wanagidjay* is almost always used as a one word expression, something like the English ‘Stop it.’, ‘Leave it.’ or ‘Quit it.’

Yes/no questions
You can listen to these on GarayGuwaala2.2.
There are two ways to ask the kind of questions in Gamilaraay that can be simply answered with *yawu* ‘yes’ or *gamil* ‘no’:

Tone of voice
Below are some Gamilaraay questions, asked using the tone of voice, and some answers.
To ask a question the whole statement is said using a higher tone of voice, and there is also a further rise at the end.

A. *Yawu,* dhinawan nhama. Yes, that is an emu. / Those are emus.

Other answers could be:
A. *Yawu.* Yes.
A. *Gamil.* No.
A. *Gamil dhinawan nhama.* That is not an emu. / Those are not emus.

For the question:
Q. Mil nhalay? Is this an eye? / Are these eyes?
Some possible answers are:
A. *Yawu.* Yes.
A. *Gamil.* No.
A. *Gamil mil nhama.* That is not an eye.
A. *Yawu,* mil nhama. Yes, that is an eye.

Question word - *yaama*
The other way of asking yes/no questions is by using *yaama* as the first word.
You can listen to these on GarayGuwaala2.3.
Q. Yaama dhinawan nhama? Is that an emu?
A. Yawu, dhinawan nhama. Yes, that is an emu.
Q. Yaama mil nhalay? Is this an eye?
A. Gamil mil nhama. That is not an eye.

How to use yaama
The way to make a yes/no question using yaama is to put yaama in front of the statement. For example:
Q. Mil nhalay. This is an eye. Statement.
Q. Yaama mil nhalay? Is this an eye? Question.

Yes/no answers.
The answer to a yes/no can be a simple yawu ‘yes’ or gamil ‘no’. [We won’t do ‘maybe/don’t know’ answers now.]
You can listen to this on GarayGuwaala2.4.
Q. Yaama wiyayl nhama? Is that a pen?
A. Yawu. Yes.
A. Gamil. No.

After yawu ‘yes’ you can pause, and add confirmation by repeating part of the question:
Q. Yaama wiyayl nhama? Is that a pen?
A. Yawu, wiyayl nhama. Yes, that is a pen.

There are more possibilities if the answer is gamil ‘no’.
Q. Yaama gali nhama? Is that water?
A. Gamil. No.
A. Gamil gali nhama. That is not water. [no pause after gamil]
A. Gamil, gamil gali nhama. No, that is not water. [pause after first gamil]

The presence or absence of pauses in the speech makes a big difference to the meaning. The pause is shown by a comma when writing. In the next lesson you will learn another way to answer this type of question.

Below are further examples of the various uses of gamil:
You can listen to this on GarayGuwaala2.5.
Q. Yaama mil nhalay? Is this an eye?
A. Gamil mil nhama. That is not an eye.
Q. Yaama mil nhalay? Is this an eye?
A. Gamil. No.
Q. Yaama mil nhalay? Is this an eye?
A. Gamil, gamil mil nhama. No, that is not an eye.

Yaama and Gamil sentences:
An easy way to translate an English negative statement or question is to:
- firstly translate the simple statement
- then add yaama or gamil to the front of the sentence.
In the ‘interlinear writing’ below the second line shows words corresponding to the first line, but not in Gamilaraay word order. And a reminder – use nhalay ‘this’ for things close to you, use nhama ‘that’ for anything else.
So to translate: ‘This is not paper.’ or ‘Is this paper?’ first translate: ‘This is paper.’:

- **This is paper**
  - nhalay  biiba

- **Biiba nhalay.**
  - Then add yaama or gamil.

- **Yaama biiba nhalay?**  
  - Gamil biiba nhalay.

- **question paper this**  
  - not paper this

- **Is this paper?**  
  - This is not paper.

**Translation**

The examples above give a sentence in Gamilaraay, a word-by-word translation, and then an English sentence translation. In the early stages it is often a good idea to do translations in these two steps - word by word and then into sentence structure. Below are some more examples.

- **Garay guwaala baawaa!**
  - word  tell  sister!
  - Talk sister.

- **Minya nhalay?**
  - what  this
  - What is this? or What’s this?

- **Bigibila nhalay.**
  - porcupine this.
  - This is a porcupine.

- **Yaama bigibila nhalay?**
  - question porcupine this
  - Is this a porcupine?

- **Yawu, bigibila nhama.**
  - yes,  porcupine that
  - Yes, that is an echidna.
A good way to practice some of the words already learnt is with the song *Bina mil - ‘Ears eyes [hands and feet]’*. You can also listen to the other verses and hear other words, but you don’t need to remember all the words now. You can listen to the song with the other lesson 2 sound or on the CD *Yugal*, [track 26] or on Gayarragi, Winangali.

```
Bina, mil, mara, dhina
Mara, dhina,
Mara, dhina,
Bina, mil, mara, dhina
Yulunga, yulunga, yulunga
Ngulu, biri, mubal, buyu
Mubal, buyu
Mubal, buyu
Ngulu, biri, mubal, buyu
Baraya, baraya, baraya
Wara, dhuruyaal, dhalay, dhaal
Dhalay, dhaal
Dhalay, dhaal
Wara, dhuruyaal, dhalay, dhaal
Burrumbaya, burrumbaya, burrumbaya
```

**Ear, eye, hand, foot**
**Hand, foot**
**Hand, foot**
**Ear, eye, hand, foot**
**Dance, dance, dance**
**Face, chest, stomach, leg**
**Stomach, leg**
**Stomach, leg**
**Face, chest, stomach, leg**
**Hop, hop, hop**
**Left hand, right hand, tongue, cheek**
**Tongue, cheek**
**Tongue, cheek**
**Left hand, right hand, tongue, cheek**
**Skip, skip, skip**

### Pronunciation

For this lesson focus on getting the stress right in words:

the main stress is shown by **underline+bold**

secondary stress is shown by **bold**

```
gaba
bawila
```

**buruma**
**wiyayl**

**dhigaraa**
**yulunga**

*wanagidjay* [this word does not fit the rules easily]

### Speaking Gamilaraay

You can listen to this on *GarayGuwaala2.6*.

It is really helpful if you can practice speaking Gamilaraay. Using picture cards, or pointing to a body-part or objects, have conversations with others like:

```
Bill:  Hilary, minya nhalay?  Hilary, What’s this?
Hilary:  Buruma nhama, Bill.  That is a dog, Bill.
Bill:  Gaba.  Good.
Kath:  Kim, minya nhamay?  Kim, what is that?
Kim:  *Bina nhalay, Kath.*  This is an ear, Kath.
Kath:  Gamil.  No.
```

### Winangala, garay guwaala, yawala. Listen, say and read.

You can listen to further examples of questions and answers on the sound files for lesson 2.

You can listen to these sentences on *GarayGuwaala2.10*

Q. *Minya nhalay?*  What is this?

A. *Wiyayl nhama.*  That is a pen.
A. *Biibabiiba nhama.* That is a book.
Q. *Minya nhalay?*
A. *Gali nhama.* That is water.
Q. *Minya nhalay?*
A. *Buruma nhama.* That is a dog.
Q. *Minya nhalay?*
A. *Dhuru nhama.* That is a snake.
Q. *Minya nhalay?*
A. *Gaala nhama.* That is a mug.
Q. *Minya nhalay?*
A. *Bundi nhama.* That is a hitting stick.

You can listen to these on [GarayGuwaala2.11](http://www.garayguwaala.com).

Q. *Biibabiiba nhama?* or Yaama biibabiiba nhama? Is that a book?
A. Yawu, biibabiiba nhama. Yes, that is a book.
Q. *Dhigaraa nhama?* or Yaama dhigaraa nhama? Is that a bird?
A. Yawu, dhigaraa nhama. Yes, that is a bird.
Q. *Gali nhama?* or Yaama gali nhama? Is that water?
A. Yawu, gali nhama. Yes, that is water.
Q. *Buruma nhama?* or Yaama buruma nhama? Is that a dog?
A. Yawu, buruma nhama. Yes, that is a dog.
Q. *Biiba nhama?* or Yaama biiba nhama? Is that paper?
A. Yawu, biiba nhama. Yes, that is paper.
Q. *Wiyayl nhama?* or Yaama wiyayl nhama? Is that a pen?
A. Yawu, wiyayl nhama. Yes, that is a pen.
Q. *Dhuru nhama?* or Yaama dhuru nhama? Is that a snake?
A. Yawu, dhuru nhama. [Yes,] that is a snake.

You can listen to these on [GarayGuwaala2.12](http://www.garayguwaala.com).

Q. *Winangala maliyaa, biiba nhama?* Listen friend, is that paper?
Q. *Winangala maliyaa, yaama biiba nhama?* Listen friend, is that paper?
A. Yawu, biiba nhama maliyaa. Yes, That is paper friend/mate.
Q. *Winangala maliyaa, gali nhama?* Listen friend, is that water?
Q. *Winangala maliyaa, yaama gali nhama?* Listen friend, is that water?
A. Yawu, gali nhama maliyaa. Yes, That is water friend/mate.
Q. *Winangala baawaa, biibabiiba nhama?* Listen sister, is a book?
Q. *Winangala baawaa, yaama biibabiiba nhama?* Listen sister, is a book?
A. Yawu dhagaan, biibabiiba nhama. Yes brother, that is a book.

You can listen to these on [GarayGuwaala2.13](http://www.garayguwaala.com).

Q. *Winangala gunii, dhaadhaa nhama?* Listen mum, is that granddad?
Q. *Winangala gunii, yaama dhaadhaa nhama?*  
A. *Yawu baawaa, dhaadhaa nhama.*  

Listen mum, is that granddad?  
Yes sister, that is granddad.
Lesson 3: This & That / Contrast / Take it!

This lesson introduces some more words, including verbs, and shows how to use the ‘contrast’ suffix in some answers to yes/no questions.

Vocabulary
You can listen to these on GarayGuwaala3.1.

<table>
<thead>
<tr>
<th>English</th>
<th>Gamilaraay</th>
<th>English</th>
<th>Gamilaraay</th>
</tr>
</thead>
<tbody>
<tr>
<td>pick up!*</td>
<td>dhiyamala!</td>
<td>boomerang</td>
<td>barran</td>
</tr>
<tr>
<td>put down!*</td>
<td>wiimala!</td>
<td>door</td>
<td>girrinil</td>
</tr>
<tr>
<td>bicycle</td>
<td>badjigal</td>
<td>nose</td>
<td>muru</td>
</tr>
<tr>
<td>ant (small, black)</td>
<td>gidjaa</td>
<td>stone/coin</td>
<td>yarral</td>
</tr>
<tr>
<td>kangaroo (grey)</td>
<td>bandaarr</td>
<td>contrast clitic</td>
<td>-*-bala</td>
</tr>
</tbody>
</table>

* there is further information on =bala later in this lesson.

The words murru and muru show it is important to distinguish between ‘r’ and ‘rr’. There is some variation in the pronunciation of ‘rr’ at the end of a word. It can be ‘trilled’, or in more casual speech it can sound like the English ‘d’ or ‘t’ at the end of a word. [‘bed, bad, bet, bat, but’]. In fact many sounds in a language can be different, depending on how careful or slow the speech is. Think of ‘You are going to.’ in English. It can be said from carefully to ‘yagunna’. Badjigal is a word borrowed from English.

Grammar Notes
Throughout the lessons there are bits of ‘grammar’. Some people find it better to read and listen to the actual language first, and then maybe come back to the grammar. The grammar of a language is the set of rules that describe how the language works. It is very easy for people used to English to assume that the rules they use (generally without realising it) for English also apply to other languages such as Gamilaraay. You then end up with a mixed language - bits of Gamilaraay and bits of English. To get better Gamilaraay you need to know and apply the rules of Gamilaraay. The section below on word order introduces some Gamilaraay rules - some elementary Gamilaraay ‘grammar’.

Word Order
You can listen to the examples on GarayGuwaala3.2.

The word order in Gamilaraay, and in Aboriginal languages in general, is very variable. [See Gamilaraay Yuwaalaraay Yuwaalayaay Dictionary [GYYD] p 322] In many instances what is to be emphasised, or what is new information, goes first. So the English - ‘Pick up the boomerang!’ can be translated as:

Barran dhiyamala! or Dhiyamala barran!, with different emphases.

-bala
You can look at the examples which include -bala first, or you might like to read this explanation first.

Gamilaraay uses lots of suffixes. -bala is a special type of suffix which attaches to the first word in a phrase (mostly). Check this in the sentences below. A simple description, sufficient for now, is that -bala is used when the focus of attention changes, and you will use it when the answer to a question includes an alternative. For instance:

‘Is that a dog?’ ‘No, it-bala is a cat.’ or ‘No-bala, it is a cat.’ [Both patterns are found and so far we don’t know the difference in meaning.]
It will be simpler in the long run if you can get used to some technical words about language, but if that puts you off pass over this section [for now at least].

Suffix: A suffix is a bit attached to the end of a word. The bits in bold and underlined are suffixes.

walked running happiness inspection

[Supplementary information: This is background information for those who may want to follow up this topic: -bala is called a clitic, and if you want to know more about clitics, see the Gamilaraay Yuwaalaraay Yuwaalayaay Dictionary or look up ‘suffix’ and ‘clitic’ in references like Wikipedia, or http://www.sil.org/linguistics/GlossaryOfLinguisticTerms/ or linguistic books. A warning - these articles are quite technical.]

Study the following examples, noting when –bala is used, and where it is in the phrase.

Yaama giidjaa nhama? Yawu, giidjaa nhama.
question ant that yes, ant that
Is that an ant? Yes, that is an ant.

Yaama giidjaa nhama? Gamil, bandaarr-bala nhama.
question ant that no, kangaroo-but that
Is that an ant? No, that is a kangaroo.

Yaama biibabiiba nhama? Yawu, biibabiiba nhama.
question book that yes, book that
Is that a book? Yes, that is a book.

Yaama biibabiiba nhama? Gamil, baadhal-bala nhama.
question book that No, bottle-but that
Is that a book? No, that is a bottle.

Biiba nhama? Yawu, biiba nhama.
paper that yes, paper-but that
Is that paper? Yes, that is paper.

Biiba nhama? Gamil, girrinil-bala nhama.
paper that No, door that
Is that paper? No, that is the door.

Remember, the middle line shows what the Gamilaraay words and bits of words mean.

Yaama biibabiiba nhama? Yawu, biibabiiba nhama.
question book that yes, book that
Is that a book? Yes, that is a book.

Yaama biibabiiba nhama? Gamil, baadhal-bala nhama.
question book that No, bottle-but that
Is that a book? No, that is a bottle.

Biiba nhama? Yawu, biiba nhama.
paper that yes, paper-but that
Is that paper? Yes, that is paper.

Biiba nhama? Gamil, girrinil-bala nhama.
paper that No, door that
Is that paper? No, that is the door.

The dash has been used to help you see the separate parts of the word. Generally it will be left out.
[girrinilbala instead of girrinil-bala]

Commands.

You can listen to the Gamilaraay on GarayGuwaala3.3.

In lesson 1 and this lesson you have learnt the commands:

ngamila! look!
winangala! listen!
garay guwaala! speak!
bawila! sing!
yulonga! dance!
dhiyamala! pick up!
wiimala! put down!

Below are some longer sentences including commands.

Dhiyamala barran! Wiimala barran!
Pick up the boomerang. Put down the boomerang.
Barran dhiyamala. Wiimala barran.
Pick up the boomerang. Put down the boomerang.

Remember an important rule about word order. If there is a more important bit of information, it generally comes first. For example, if there are a number of objects on the table, [barran ‘boomerang’, biiba ‘paper’ and wiyayl ‘pen’] you can emphasise it is the pen you want picked up by putting wiyayl first.

Wiyayl dhiyamala. Pick up the pen.

If the person is holding a pen, then the only thing they can put down is the pen, so the main information in ‘Put down the pen.’ is ‘put down’, so that will come first.

Wiimala wiyayl. Put the pen down.

Negative commands: Don’t!
You can make a negative command by putting garriya as the first word. [This is a changed rule - it was previously thought you could use gamil for this.]

Garriya dhiyamala barran! Garriya barran dhiyamala!
Don’t pick up the boomerang.

Garriya dhiyamala barran!, with dhiyamala first after the garriya, emphasises that you don’t want the other person to do the action, to pick up. [but maybe they can do something else]

Garriya barran dhiyamala!, with barran first after the garriya emphasises that you don’t want the other person to pick up the boomerang. [but maybe they can pick up something else]

Garriya garay guwaala. Don’t talk.
Garriya bawila. Don’t sing.

You can listen to the examples in the next section on GarayGuwaala3.4.

Winangala, garriya-bala garay guwaala. Listen, don’t talk.
Winangala, garriya-bala bawila. Listen, don’t sing.
Bawila, garriya-bala garay guwaala. Sing, don’t talk.
Biibabiiba ngamila, garriyabala bawila. Look at the book, don’t sing.

Reminder - answers with ‘no.’
You can listen to the Gamilaraay on GarayGuwaala3.5.
The different possible answers take a while to get used to, so here are some examples, and there are more in the extra text for lesson 3.

Q. Yaama giidjaa nhama? Is that an ant?

Here are 4 different answers.
A Gamil. No.
A Gamil giidjaa nhama. That is not an ant.
A Gamil, gamil giidjaa nhama. No, that is not an ant.
A Gamil, yarralbala nhama. No, that is a coin.

The pause, shown by comma, is important.
Q Yaama dhaadhaa nhama? Is that grandfather?

Here are 7 different answers.
A1 Yawu. Yes.
A2 Dhaadhaa nhama. That’s grandfather.
A3 Yawu, dhaadhaa nhama. Yes, that’s grandfather.
A4  Gamil.          No.
A5  Gamil dhaadhaa nhama.  That is not grandfather.
A6  Gamil, gamil dhaadhaa nhama.  No, that is not grandfather.
A7  Gamil, badhiibala nhama.  No, it’s grandmother.

More about ‘Language Rules’.
Because this is an introductory course the rules are simplified, so be prepared for more complex versions of the rules later on. Also the rules of Gamilaraay are gradually being rediscovered from historical material, and so our knowledge of Gamilaraay is growing. So, on the basis of ongoing study, we may end up with a modified version of the rules later on. In ‘fully alive’ languages such as Māori or Italian you can go to a fluent speaker and say: ‘How does this work?’ or ‘How do I say this in your language?’ That option does not exist in Gamilaraay. tohere02

Pronunciation
For this lesson focus on

rr - listen to yinarr on Gayarragi Winangali.

dj - tip of tongue on back of bottom teeth and push the back of the tongue up

Winangala, garay guwaala, yawala. Listen, say and read.
You can read and listen to further examples for lesson 3.

GarayGuwaala3.10  Commands with lesson 3 words

Dhiyamala yarral!  Pick up the coin/stone!
Yarral dhiyamala!  Pick up the coin/stone!
Badjigal dhiyamala!  Pick up the bike.

Yarral wiimala!  Put down the coin/stone!
Wiimala yarral!  Put down the coin/stone!
Badjigal wiimala!  Put down the bike.

Giidjaa ngamila.  Look at the ant.
Ngamila bandaarr.  Look at the kangaroo.
Girrinil winangala.  Listen to the door.

GarayGuwaala3.11  Negative commands with lesson 3 words;
[Garriya replaces gamil, found in the old version of this.]

Garriya dhiyamala yarral!  Don’t pick up the coin/stone!
Garriya yarral dhiyamala!  Don’t pick up the coin/stone!
Garriya badjigal dhiyamala!  Don’t pick up the bike.

Garriya yarral wiimala!  Don’t put the coin/stone down!
Garriya wiimala yarral!  Don’t put down the coin/stone!
Garriya badjigal wiimala!  Don’t put down the bike.
Garriya giidjaa ngamila.
Don’t look at the ant.

Garriya ngamila bandaarr.
Don’t look at the kangaroo.

Garriya girrinil winangala.
Don’t listen to the door.

GarayGuwaala3.12

Yaama biiba nhama?
Is that paper?

Yawu, biiba nhama.
Yes, that is paper.

Yaama biiba nhama?
Is that paper?

Gamil, baadhhalbala nhama.
No, that is a bottle.

Yaama gali nhama?
Is that water?

Yawu, gali nhama.
Yes, that is water.

Yaama gali nhama?
Is that water?

Gamil, burumabala nhama.
No, that is a dog.

Winangala, biibabiiba nhama.
Listen, that is a book.

Dhigaraa nhama?
Is that a bird?

Yawu, dhigaraa nhama.
Yes, that is a bird.

Dhigaraa nhama?
Is that a bird?

Gamil, biibabiibabala nhama.
No, that is a book.

GarayGuwaala3.13

Badjigal dhiyamala!
Dhiyamala badjigal!
Pick up the bike!

Giidjaa dhiyamala!
Dhiyamala giidjaa!
Pick up the ant!

Bandaarr dhiyamala!
Dhiyamala bandaarr!
Pick up the kangaroo!

Barran dhiyamala!
Dhiyamala barran!
Pick up the boomerang!

Girrinil dhiyamala!
Dhiyamala girrinil!
Pick up the door!

Yarral dhiyamala!
Dhiyamala yarral!
Pick up the money/coins!

Badjigal wiimala!
Wiimala badjigal!
Put the bike down!

Giidjaa wiimala!
Wiimala giidjaa!
Put the ant down!

Bandaarr wiimala!
Wiimala bandaarr!
Put the kangaroo down!

Barran wiimala!
Wiimala barran!
Put the boomerang down!

Girrinil wiimala!
Wiimala girrinil!
Put the door down!

Yarral wiimala!
Wiimala yarral!
Put the money/coins down!
Garriya barran dhiyamala!
Garriya dhiyamala barran!  Don’t pick up the boomerang!
Garriya yarral dhiyamala!
Garriya dhiyamala yarral!  Don’t pick up the money/coins!

Garriya badjigal wiimala!
Garriya wiimala badjigal!  Don’t put the bike down!
Garriya yarral wiimala!
Garriya wiimala yarral!  Don’t put the money/coins down!

Garriya barran dhiyamala!  Dhiyamalabala giidjaa!
Don’t pick up the boomerang! Pick up the ant!

Garriya yarral dhiyamala!  Barranbala dhiyamala!
Don’t pick up the money/coins! Pick up the boomerang!

Garriya wiyayl dhiyamala!  Dhiyamalabala biiba!
Don’t pick up the pen! Pick up the paper!

Garriya dhuru dhiyamala!  Burumabala dhiyamala!
Don’t pick up the snake! Pick up the dog!
Lesson 4: Who are you? Are you good?

In this lesson we introduce two more types of words, and introductory descriptions of them. **Pronouns** in English are words like ‘I, my, me, you, they, her, it’. **Question pronouns** like ngaandi ‘who?’ are a sub-section of pronouns. English **Adjectives** include ‘good, bad, tired, hungry, happy, red, old, little’ and so on. They are generally describing words associated with people or objects. Gamilaraay Yuwaalaraay have pronouns and adjectives, and they behave like English pronouns and adjectives in some ways, but not in others.

**Vocabulary**

You can listen to these on *GarayGuwaala4.1*. Remember to be careful about pronunciation.

<table>
<thead>
<tr>
<th>who?*</th>
<th>ngaandi?</th>
<th>big</th>
<th>burrul</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>ngaya</td>
<td>meat</td>
<td>dhinggaa</td>
</tr>
<tr>
<td>you [1 person]*</td>
<td>nginda</td>
<td>table</td>
<td>man.gaa</td>
</tr>
<tr>
<td>s/he*</td>
<td>nhama</td>
<td>bag</td>
<td>man.garr</td>
</tr>
<tr>
<td>s/he*</td>
<td>(nguru)</td>
<td>truly*</td>
<td>giirr</td>
</tr>
<tr>
<td>bad*</td>
<td>gagil</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tired</td>
<td>yinggil</td>
<td>girl</td>
<td>miyay</td>
</tr>
<tr>
<td>hungry</td>
<td>yuulngin</td>
<td>boy</td>
<td>birray</td>
</tr>
</tbody>
</table>

* ngaandi is a question word [see GYYD p 322ff for more information] - but it is not used in all circumstances where English uses ‘who’. It is usually the first word in the sentence.

* We keep learning more about how traditional Gamilaraay worked. At one stage I thought, and read, that ‘he/she’ is translated nguru. After looking at the sources more I think there are two translations:

- She/he is translated nhama except when ‘he/she’ is doing something to something else. For instance, use nguru for ‘She/he ate the sandwich.’ ‘She/he will see you.’ but use nhama for ‘She/he is tired.’ ‘She/he will not run.’ [There is a technical phrase: ‘subject of a transitive verb’ you might meet later. If you don’t follow this now don’t worry.] [See also section on demonstratives in ‘changes’ p 2.]

* nginda ‘you’ refers to one person only, and ‘doing the action’ hitting, etc, not having the action ‘done to’ them. The English ‘you’ translates into many Gamilaraay words.

* also use gagil for ‘no good/sick’ ‘wrong’

*giirr ‘truly’ is most commonly used to start a sentence, when you want to make the point that this is true, a fact, and often that you witnessed the event, or have control over it. It is most commonly found in sentences which involve ‘I’ and ‘past tense’: e.g. ‘I saw the car.’, but also with future tense where ‘I’ will do it. e.g. ‘I will wash the dishes.

**Grammar Notes**

**Position of pronouns. [revised rule]** – so some examples may not have been updated to fit with the rule.

The **first rule** is that pronouns occur second in the sentence; **except** when the pronoun is the ‘focus’, the ‘main information’ in the sentence. So ‘I saw the dog.’ is normally

*Buruma ngaya ngamiy.* Dog I saw.

Except for cases like the answer to ‘Who saw the dog?*  

*Ngaya buruma ngamiy* I dog saw. Where the main part of the answer is ngaya ‘I’.  

Garay Guwaala, 2016-01-27  p 19
Question pronouns come first in the sentence.

The second rule is that, if there are two pronouns in the phrase, the subject pronoun comes first.

Giyal ngaya ngimundi. Afraid I you-from. I am afraid of you.
Gamil nginda giyal nganundi. Not you afraid me-from. You are not afraid of me.
Ngamiy nguru nganha. Saw she/he me. She saw me.
Winangay ngaya nhama. Heard I her. I heard her.

Here we need to revise an earlier rule: about adding yaama and gamil to a sentence. You often need to change the word order to keep pronouns second.

e.g. Baawaa ngaya ngamiy. I saw my sister.
Gamil ngaya baawaa ngamiy. I did not see my sister.

Nouns and adjectives together.

This section covers translation of phrases like ‘good girl’ ‘hungry duck’ ‘big bag’, where in English there is an adjective followed by a noun. In English adjectives precede the noun ['big tree', not ‘tree big’], and in English you can pile up lots of adjectives before the noun ['three big old green trees']. There are many languages, such as Māori, where adjectives follow the noun, and others such as Italian where some adjectives follow the noun and others precede it. In many Aboriginal languages there is some variation, but in Aboriginal languages adjectives more often follow the noun.

As with other areas of Gamilaraay Yuwaalaraay it is unclear what these languages did pre-invasion, and recent sources may well have been influenced by English, and their Gamilaraay Yuwaalaraay somewhat modified.

Suggested rules for Gamilaraay:
Adjectives follow the noun unless you really want to stress the adjective.
Do not use more than two adjectives together, and do not do that frequently.

Some phrases:
You can listen to these on GarayGuwaala4.2.

miyay gaba ‘good girl’
garrangay yuulngin ‘hungry duck’
man.garr burrul ‘big bag’
birray yinggil ‘tired boy’

In most cases the adjective follows the noun, as in dhinggaa gaba. ‘good meat’. But if it is a question about the quality [Is that meat good?] then the order is (yaama adjective [nhama] noun) - Yaama gaba dhinggaa? Yaama gaba nhama dhinggaa? [This analysis may be modified if we can learn more from the sources.]

Ngaandi? ‘who?’
For the present use ngaandi in questions like: ‘Who are you? Who is that?’

Ngaandi nginda? Who are you? [one person]
Ngaandi nhama? Who is she/he?
Ngaandi ngaya? Who am I?

Note the word order in the answers. The new information, the answer, goes first.
You can listen to these on GarayGuwaala4.3.

Ngaandi nginda? Who are you?
Mary ngaya. I am Mary.
Ngaandi nhama? Who is she/he?
Kath nhama? She is Kath.
Ngaandi ngaya? Who am I?
Kim nginda. You are Kim.
Ngaandi nhama? Who is that?
Bubaa nhama? That is dad.

Sentences - That bag is big. That is a big bag.
You can listen to these on GarayGuwaala4.4.
The way to translate sentences like ‘That bag is big.’ is shown in the examples.
Gaba nhama miyay. That girl is good. / Those girls are good.
Yuulngin nhama garrangay. That duck is hungry. / Those ducks are hungry.
Burrul nhalay man.garr. This bag is big. / These bags are big.
Yinggil nhalay birray. This boy is tired. / Those boys are tired.

There are other similar sentences in English. We are not certain about how to make these distinctions in Gamilaraay, but for the present follow the pattern below.
Miyay gaba nhama. That is a good girl. / Those are good girls.
Garrangay yuulngin nhama. That is a hungry duck. / Those are hungry ducks.
Man.garr burrul nhalay. This is a big bag. / These bags are big.
Birray yinggil nhama. That is a tired boy. / Those are tired boys.

Sentences - I am tired. [pronouns]
You can listen to these on GarayGuwaala4.5.
Look at the examples.
Gagil ngaya. I am bad/ no good.
Yinggil nginda. You are tired. [remember: ‘you - 1 person’]
Yuulngin nhama. She/he is hungry.

Questions.
You can listen to these on GarayGuwaala4.6.
Remember, you can ask yes/no questions using the tone of voice, or using yaama. All the following sentences are questions.
Gagil ngaya? I am bad/ no good?
Yaama ngaya gagil? Am I bad/ no good?
Yinggil nginda? You tired? [remember: ‘you - 1 person’]
Yaama nginda yinggil? Are you tired? [remember: ‘you - 1 person’]
Yuulngin nhama? She/he hungry?
Yaama nhama yuulngin? Is she/he hungry?
Gaba nhama miyay? That girl is good?
Yaama gaba nhama miyay? is that girl good?
Yuulngin nhama garrangay? That duck is hungry?
Yaama yuulngin nhama garrangay? Is that duck hungry?
Burrul nhalay man.garr? This bag is big?
Yaama burrul nhalay man.garr? is this bag big?
Yinggil nhalay birray? This boy is tired?
Yaama yinggil nhalay birray? Is this boy tired?

Negatives - Is Not

You can listen to these on GarayGuwaala4.7.

To make a negative statement put gamil before the ‘positive statement’.

Gaba ngaya. I am well/good.
Gamil ngaya gaba. I am not well/good.

Word order

I assume you can change the order of the words after the gamil to change the meaning.

Gamil ngaya gaba. [not I good] is the normal order for ‘I am not good.’
Gamil gaba ngaya. is the unusual order, and puts the emphasis on ‘not good’.

There are other ways of arranging this that will give different shades of meaning, but more research needs to be done on how Gamilaraay Yuwaalaraay and other Aboriginal languages convey these subtle differences.

Gagil ngaya. I am bad.
Gamil ngaya gagil. I am not bad.

Yinggil nginda.
Gamil nginda yinggil. You are tired. [remember: ‘you - 1 person’]

Yuulngin nhama.
Gamil nhama yuulngin. She/he is hungry.
Yuulngin nhama birray.
Gamil nhama yuulngin birray. That boy is hungry.

Conversations

You can listen to these on GarayGuwaala4.8.

Tim Tammy, yaama nginda yinggil? Tammy, are you tired?
Tim Gamil Tim, yuulnginbala ngaya. Nginda? [but] I am hungry. You?
Tim Giirr yuulngin ngaya. I am hungry.
Gamilbala yinggil ngaya. I am not tired.

Betty Yaama Bill. Ngaandi nhama? Hi Bill, who is that?
Bill Yaama Betty. Harry nhama. Hi Betty, that is Harry.
Betty Gaba nhama? [Is] he good?
Bill Yawu, gaba nhama. Yes, he is good.

Yinggil nhama miyay. That girl is tired.
Gamil yinggil nhama miyay. That girl is not tired.
Gagil nhama man.ga. That table is no good.
Gamil gagil nhama man.ga. That table is not bad.
Yuulngin nhama garrangay. That duck is hungry.
Gamil yuulngin nhama garrangay. That duck is not hungry.
**Pronunciation**

For this lesson focus on the

- \textit{ng} as in singer,
- \textit{ngg} as in finger
- \textit{n.g} as in sun.glasses

**Winangala, garay guwaala, yawala. Listen, say and read.**

You can read further examples for lesson 4 and listen to them as the sound files are made.

**GarayGuwaala4.10**

\begin{align*}
\text{Yinggil nhama miyay.} & \quad \text{That girl is tired.} \\
\text{Gamil yinggil nhama miyay.} & \quad \text{That girl is not tired.} \\
\text{Gagil nhama man.ga.} & \quad \text{That table is no good.} \\
\text{Gamil gagil nhama man.ga.} & \quad \text{That table is not bad.} \\
\text{Yuulngin nhama garrangay.} & \quad \text{That duck is hungry.} \\
\text{Gamil yuulngin nhama garrangay.} & \quad \text{That duck is not hungry.} \\
\text{Yaama yuulngin bubaa?} & \quad \text{Is dad hungry?} \\
\text{Yawu, giirr yuulngin.} & \quad \text{Yep, he sure is hungry.} \\
\text{Yinggil gunii?} & \quad \text{[Is] mum tired?} \\
\text{Gamil yinggil, gababala nhama.} & \quad \text{She is not tired, she is good.} \\
\text{Yaama gaba dhaadhaa?} & \quad \text{Is grandpop well?} \\
\text{Giirr gaba dhaadhaa,} & \quad \text{Grandpop is really well,} \\
\text{badhitibala yinggil.} & \quad \text{but grandma is tired.} \\
\text{Barry nhama?} & \quad \text{Is that Barry?} \\
\text{Yawu, Barry nhama.} & \quad \text{Yep, that is Barry.} \\
\text{Mary nhama?} & \quad \text{Is that Mary?} \\
\text{Gamil Mary nhama, Suebala.} & \quad \text{That is not Mary, it is Sue.}
\end{align*}

**GarayGuwaala4.11**

\begin{align*}
\text{Don} & \quad \text{Yaama Debbie, gaba nginda?} \quad \text{Hi Debbie, are you ok?}
\text{Debbie} & \quad \text{Gamilbala. Yinggil ngaya, Don.} \quad \text{No, I’m tired Don.}
\text{Don} & \quad \text{Ngarragaa. Yaamanda yuulngin, Debbie.} \quad \text{You poor thing. Are you hungry, Debbie?}
\end{align*}
Debbie.  
*Gamil ngaya yuulngin, yinggilbala.*  
I’m not hungry, I’m tired.  

*Gamil garay guwaala. Gaabu.*  
Don’t talk! Shush.

Don  
*Ngaayaybaay. Yaluu baawaa.*  
OK. ‘Bye sister.

Debbie  
*Yaluu dhagaan.*  
Bye brother.

---

*GarayGuwaala4.12*

Mum and Mary.

Mum  
*Yaama Mary.*  
Hi Mum.

Mary  
*Yaama gunii, gaba nginda?*  
Hi Mary, you good?

Mum  
*Giirr gaba ngaya.*  
I’m really good  

*Ngamila, ngaandi nhama?*  
Look, who’s that.

Mary  
*Kim nhama. Gaba nhama.*  
That is Kim – a good guy.

Mum  
*Yaama miyay nhama?*  
Is that [he/she] a girl.

Mary  
*Gamilbala gunii, birraybala nhama, Kim Jones.*  
No mum, that’s a boy, Kim Jones.

Mum  
*Yaama gaba nhama birray, Mary?*  
Is he a good bloke Mary?

Mary  
*Yawu gunii, giirr gaba nhama.*  
Yes mum, he is really good.

Mum  
*Ngaayaybaay.*  
OK

Mary  
*Yaluu gunii.*  
See you mum.

Mum  
*Yaluu miyay.*  
See you daughter.
Lesson 5: Verbs: y class/ ‘going to’ (Allative) suffix

In this lesson we look in some more detail at verbs. Verbs are ‘doing’ or ‘being’ words. [Run, sleep, think, was, be are English verbs] In Gamilaraay Yuwaalaraay verbs fit into 4 groups or classes. This lesson is about y class verbs, and we consider only one form of the verb - the simple command. Run! Walk! etc. We also consider one particular suffix in Gamilaraay -gu.

Vocabulary

You can listen to these on GarayGuwaala5.1.

<table>
<thead>
<tr>
<th>verb</th>
<th>translation</th>
<th>example</th>
</tr>
</thead>
<tbody>
<tr>
<td>walk/go!</td>
<td>yanaya!</td>
<td>man</td>
</tr>
<tr>
<td>run!</td>
<td>banagaya!</td>
<td>woman</td>
</tr>
<tr>
<td>swim!</td>
<td>gubiya!</td>
<td>white man</td>
</tr>
<tr>
<td>hop!</td>
<td>baraya!</td>
<td>white woman</td>
</tr>
<tr>
<td>fly!</td>
<td>barraya!</td>
<td>dad [father]</td>
</tr>
<tr>
<td>to [movement to]</td>
<td></td>
<td>mum [mother]</td>
</tr>
<tr>
<td>person</td>
<td>dhayn</td>
<td></td>
</tr>
<tr>
<td>[Aboriginal] person</td>
<td>mari</td>
<td></td>
</tr>
</tbody>
</table>

* There is variation in the word for ‘mum’. The older sources have gunii, but current usage in some areas is guni. This sort of change is common.

* For more information about -gu [Allative suffix] see the Gamilaraay Yuwaalaraay Yuwaalayaay Dictionary (GYYD) p 264 and 270.

Grammar Notes

‘Command’ verbs.

The command form of a verb makes it clear that you are telling someone else to do something.

Yanaya! means ‘Go! Walk!’ . Banagaya! means ‘Run!’ and so on. Lesson 3 showed how to use garriya to negate commands.

Garriya yanaya! ‘Don’t go! Don’t walk!’

-gu ‘movement to’

Look at the following sentences. [These examples include a dash ‘-’ to show the bits of the word. Later examples will not have the dash.]

Yanaya! Walk!
Yanaya gunii-gu! Walk to mum!
Yanaya bubaa-gu! Walk to dad!

The word order in these sentences can change, depending on where you want to put the emphasis.

Gunii-gu yanaya! Walk to mum!
Bubaa-gu yanaya! Walk to dad!

This is particularly important in negative sentences.

Garriya bubaaagu banagaya! ‘Don’t run to dad!’
Garriya banagaya bubaaagu! ‘Don’t run to dad!’

-bala

Remember [Lesson 3], -bala is suffixed to the first word of a phrase when there is a contrast. Often it has no translation in the English. Study the following examples.

Banagaya-bala! Garriya yanaya! Run, don’t walk.
Garriya bubaa-gu yanaya, Don’t go to dad,
gunii-gu-bala banagaya! run to mum!’

There are a number of ways of using -bala, and the difference in meaning is not currently understood. The following three sentences have the same English translation.

Banagaya-bala! Garriya yanaya! Run, don’t walk.
Banagaya! Garriya-bala yanaya! Run, don’t walk.
Banagaya-bala! Garriya-bala yanaya! Run, don’t walk.

Social custom. There are lots of ways of getting someone to do something.

Take me fishing!
Will you take me fishing?
It’s a nice day for fishing.

Are all ways you might use to get someone to take you fishing. In this course we do not give a lot of attention to that sort of social variation in language, we focus mainly on simpler grammar - what you can say in the language.

Pronunciation

For this lesson focus on the long vowel + rr at the end of a word. Listen and say: bandaarr, giwiirr and contrast those with yinarr. Use Gayarragi, Winangali to listen to traditional pronunciation of some of these words.

Winangala, garay guwaala, yawala. Listen, say and read.

You can read further examples for lesson 5 and listen to them as the sound files are made.

GarayGuwaala5.10

dhayn.gu to the person
dhayn.gu yanaya go to the person

(Remember that n.g is two sounds, ng is one sound. Be careful to include the ‘.’ before suffixes starting with ‘g’ on words finishing with ‘n’.)

marigu to the [Aboriginal] person
marigu yanaya go to the [Aboriginal] person

giwiirrgu to the man
giwiirrgu yanaya go to the man

yinarrgu to the woman
yinarrgu yanaya go to the woman

wandagu to the white man
wandagu yanaya go to the white man

wadjii.n.gu to the white woman
wadjii.n.gu yanaya go to the white woman

bubaagu to dad
bubaagu yanaya  go to dad

guniigu  to mum

guniigu yanaya  go to mum

**GarayGuwaala5.11**

*Buruma, banagaya galigu.*  Dog, run to the water.

*Dhigaraa, barrayaa galigu.*  Bird, fly to the water!

*Bandaarr, baraya galigu.*  Kangaroo, hop to the water!

**Gubiya Harry!**  Swim Harry.

*Harry, gubiya dhagaan.gu!*  Harry, swim to [your] brother.

**Gubiya Harry!**  Swim Harry.

*Harry, Garriya gubiya baawaagu!*  Harry, don’t swim to [your] sister.

*Ngamila Billy, dhuru nhama. Banagaya bubaagu.*  Look Billy, a snake, Run to dad.

**GarayGuwaala5.12**

*Gunii, garriya gubiya.*  Mum, don’t swim.

*Bandaarr, baraya bubaagu.*  Kangaroo, hop to dad.

*Garrangay, girrinilgu gubiya.*  Duck, swim to the door.

*Gamil guniiigu, bubaagubala banagaya, Billy.*  Billy, don’t run to dad, but to mum.
Lesson 6: Verbs: y class ‘future’ and ‘past’

In this lesson we look in some more detail at y class verbs. In the last lesson we saw ‘command forms’ of the verbs. In this lesson we consider the ‘future’ and ‘past’ forms.

Vocabulary

You can listen to these on GarayGuwaala6.1.

<table>
<thead>
<tr>
<th>ngarriya!</th>
<th>sit!</th>
<th>dhalaa?</th>
<th>where!*</th>
</tr>
</thead>
<tbody>
<tr>
<td>warraya!</td>
<td>stand!</td>
<td>dhalaagu?</td>
<td>where to!*</td>
</tr>
<tr>
<td>dhuliya!</td>
<td>bend/ stoop!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ginyi*</td>
<td>happened</td>
<td>yanawaanha</td>
<td>am/is/are walking*</td>
</tr>
</tbody>
</table>

* Note that the English ‘where’ is translated dhalaa [where at] or dhalaagu [where to], depending on the context.

The ‘continuous/present’ form of the verbs is complicated, so just one example is given here. This structure will be covered later.

Grammar Notes

Past and Future forms of the verbs.

It is easy to form the future forms of y class Gamilaraay verbs. If you know the command form, just leave the final ‘a’ off, and you have the ‘future’ form. So, yanaya is a command, ‘go!’, and yanay means ‘will go’. Gubiya is the command ‘swim’ and gubiy is ‘will swim’. Check the other verbs in the table below.

A useful concept is the ‘verb stem’. That is the part of the verb that is found in all the forms. For ‘go’ the stem is yana-. The stem is never found by itself, there is always something following, but this bit of ‘go’ never changes. An alternative way of thinking of future y class forms is: ‘to form the future add ‘y’ to the verb stem.’

The idea of a stem is helpful when forming the past tense forms. The y class rule for past tense is:

If the stem ends in ‘a’, add – nhi to the stem.

- yana-nhi went
- banaga-nhi ran

If the stem ends in ‘i’ add – nyi to the stem.

- gubi-nyi swam
- dhuli-nyi bent over / did bend over
y Class Verbs

<table>
<thead>
<tr>
<th>Command</th>
<th>Future</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>yanaya!</td>
<td>yanay</td>
<td>yananhi</td>
</tr>
<tr>
<td>walk!</td>
<td>will walk</td>
<td>walked</td>
</tr>
<tr>
<td>banagaya!</td>
<td>banagay</td>
<td>banaganhi</td>
</tr>
<tr>
<td>run!</td>
<td>will run</td>
<td>ran</td>
</tr>
<tr>
<td>baraya</td>
<td>baray</td>
<td>baranhi</td>
</tr>
<tr>
<td>barraya</td>
<td>barray</td>
<td>barranhi</td>
</tr>
<tr>
<td>warraya</td>
<td>warray</td>
<td>warranhi</td>
</tr>
<tr>
<td>gubiya</td>
<td>gubi</td>
<td>gubinyi</td>
</tr>
<tr>
<td>dhuliya</td>
<td>dhuliy</td>
<td>dhulinyi</td>
</tr>
<tr>
<td>ngarriya</td>
<td>ngarriy</td>
<td>ngarrinyi</td>
</tr>
</tbody>
</table>

walk/ come/ go

run

hop

fly

stand

swim

bend/ stoop

sit

These are/will be on GarayGuwaala6.2. For more information about verbs see GYYD p 302 ff.

In the early stages we will treat the past and future forms as if they were the same as English past and future verbs. Gamilaraay Yuwaalaraay verbs do not fit neatly into that English pattern. The description of these verb forms will be modified in later courses.

These are/will be on GarayGuwaala6.3.

Yananhi ngaya. I walked.
walk-PAST I

Bubaagu ngaya yananhi. I walked to dad.
dad-TO I walk-PAST

Yananhi ngaya bubaagu. I walked to dad.
walk-PAST I dad-TO

Guniigu ngaya yanay. I will walk to mum.
mum-TO I walk-FUT

Yanay ngaya guniigu. I will walk to mum.
walk-FUT I mum-TO

Birray miyaygu banaganhi. The boy ran to the girl.

Miyaygu birray banaganhi. The boy ran to the girl.

Banaganhi miyaygu birray. The boy ran to the girl.

Remember, you can emphasise part of the sentence by putting that word first.

Birraygu miyay banagay. The girl will run to the boy.

Miyay birraygu banagay. The girl will run to the boy.

Banagay miyay birraygu. The girl will run to the boy.

Questions are formed by tone of voice or using yaama.

GarayGuwaala6.4.

Yaama ngaya yananhi. Did I walk?
Question walk-PAST I

Yaama ngaya bubaagu yananhi? Did I walk to dad?
Question dad-TO walk-PAST I
Bubaagu ngaya yanunghi? I walked to dad?
dad-TO walk-PAST I?

Yaama ngaya yanayguniigu? Will I walk to mum?
question 1 walk-FUT mum-TO

Yanay ngaya guniigu? I will walk to mum?
walk-FUT 1 mum-TO?

Yaama birray miyaygubanananahi? Did the boy run to the girl?
Birray miyaygubanananahi? The boy ran to the girl?

Yaama miyaygubirraybanaganhi. Did the boy run to the girl?
{Was it the girl the boy ran to?}

Miyaygubirraybanaganhi? The boy ran to the girl?

Yaama banaganhimiyaygubirray. Did the boy run to the girl?

Banaganhimiyaygubirray? The boy ran to the girl?

Remember, you can emphasise what you are asking about by putting it first after Yaama.

Pronunciation
For this lesson focus on ng at the start of a word. There are lots of words like that on Gayarragi Winangali – use the option: ‘search for word starting’ and then type in ‘ng’. You can practise word-initial ng by saying ‘singing.ing.ing.ing’ and then starting without the ‘si’.
Lesson 7: Where is it? The place (locative) suffix.

In this lesson we look in some more detail at how to say where something is. The basic way is to use the place suffix, also called the locative suffix.

Vocabulary

You can listen to these on GarayGuwaala7.1.

<table>
<thead>
<tr>
<th>wilbaarr</th>
<th>car</th>
<th>gundhilgaa</th>
<th>town</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhawun</td>
<td>ground</td>
<td>dhalaa-nda?</td>
<td>where are you?</td>
</tr>
<tr>
<td>wirri</td>
<td>plate</td>
<td>dhalaa?</td>
<td>where?*</td>
</tr>
<tr>
<td>dhawarr</td>
<td>bread</td>
<td>yanawaanha</td>
<td>am/is/are walking*</td>
</tr>
<tr>
<td>birralii</td>
<td>child</td>
<td></td>
<td></td>
</tr>
<tr>
<td>milimili</td>
<td>mud</td>
<td>-Ga</td>
<td>location suffix</td>
</tr>
</tbody>
</table>

* Remember that the English ‘where’ is translated dhala [where at] or dhalaagu [where to], depending on the context.

Grammar

This lesson focuses on the -Ga - ‘in, on, at’ suffix. For more information see GYYD p 265-266. Be careful to use the Gamilaraay suffix forms. Many of the examples in the GYYD are from Yuwaalaray, which often has slightly different forms. The capital ‘G’ in -Ga shows that this part of the suffix can change.

Gamilaraay, like many Aboriginal languages, uses suffixes [bits attached to the end of words] where English would use prepositions ['pre-positions’ are words that generally go in front of other words ‘in Canberra’ ‘on Monday’ ‘for the baby’]. The -Ga suffix has to do with place. It has a wide range of translations into English: ‘in, on, at, near’ are just some of them. Gamilaraay has ways of making the meaning more exact if needed, but we will not be considering them now. When translating, use the English word that makes most sense in the context. So: He stood near the tree. The plate is on the table.

The following are examples using the locative suffix. Take note of the last sound in the word, and notice that the suffix can vary, depending on what the last sound is. However the suffix always ends in ‘a’.

You can listen to these on GarayGuwaala7.2.

<table>
<thead>
<tr>
<th>burumaga</th>
<th>buruma-ga</th>
<th>on/at/near.. the dog</th>
</tr>
</thead>
<tbody>
<tr>
<td>giidjaaga</td>
<td>giidjaa-ga</td>
<td>on/at/near.. the ant/ants</td>
</tr>
<tr>
<td>muruga</td>
<td>muru-ga</td>
<td>on/at/near.. the nose</td>
</tr>
<tr>
<td>bundidha</td>
<td>bundi-dha</td>
<td>on/at/near.. the bundi</td>
</tr>
<tr>
<td>guniidha</td>
<td>gunii-dha</td>
<td>on/at/near.. mum</td>
</tr>
<tr>
<td>galidha</td>
<td>gali-dha</td>
<td>on/at/near.. the water</td>
</tr>
<tr>
<td>garrangaydha</td>
<td>garrangay-dha</td>
<td>on/at/near.. the duck/ducks</td>
</tr>
<tr>
<td>dhinawanda</td>
<td>dhinawan-da</td>
<td>on/at/near.. the emu/emus</td>
</tr>
<tr>
<td>barranda</td>
<td>barran-da</td>
<td>on/at/near.. the boomerang/s</td>
</tr>
<tr>
<td>yarrala</td>
<td>yarral-a</td>
<td>on/at/near.. the rocks/coins</td>
</tr>
<tr>
<td>badjigala</td>
<td>badjigal-a</td>
<td>on/at/near.. the bike</td>
</tr>
<tr>
<td>bandaarra</td>
<td>bandaarr-a</td>
<td>on/at/near.. the kangaroo</td>
</tr>
<tr>
<td>man.gaga</td>
<td>man.ga-ga</td>
<td>on/at/near.. the table</td>
</tr>
</tbody>
</table>

Garay Guwaala, 2016-01-27 p 31
Note that Gamilaraay Yuwaalaraay words only end with ‘a/aa, i/i/i, u/u/u, n, rr, l and y’. The forms of the locative suffix for each word ending are given below. There are summary tables in GYYD: p 266, p 340.

<table>
<thead>
<tr>
<th>Word ends</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, u</td>
<td>-ga</td>
</tr>
<tr>
<td>i, y</td>
<td>-dha</td>
</tr>
<tr>
<td>n</td>
<td>-da</td>
</tr>
<tr>
<td>rr, l</td>
<td>-a</td>
</tr>
</tbody>
</table>

Note that this suffix is not used with pronouns [e.g. ngaya ‘I’ nginda ‘you[1 person]’ or with question words [e.g. minya ‘what’].

Try to work out the locative endings for these words:

You can listen to the answers on GarayGuwaala7.3.

Be especially careful of the pronunciation of words that end in ‘rr’ or a long vowel – for instance man.garr, bandaarr, dhigaraa.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>girrinil</td>
<td>door</td>
<td></td>
</tr>
<tr>
<td>wiyaal</td>
<td>pen</td>
<td></td>
</tr>
<tr>
<td>biibabiiba</td>
<td>book</td>
<td></td>
</tr>
<tr>
<td>gaala</td>
<td>mug</td>
<td></td>
</tr>
<tr>
<td>dhigaraa</td>
<td>bird</td>
<td></td>
</tr>
<tr>
<td>dhuru</td>
<td>snake</td>
<td></td>
</tr>
<tr>
<td>man.garr</td>
<td>bag</td>
<td></td>
</tr>
<tr>
<td>dhinggaa</td>
<td>meat</td>
<td></td>
</tr>
<tr>
<td>bina</td>
<td>ear</td>
<td></td>
</tr>
<tr>
<td>mil</td>
<td>eye</td>
<td></td>
</tr>
<tr>
<td>mara</td>
<td>hand</td>
<td></td>
</tr>
<tr>
<td>dhina</td>
<td>foot</td>
<td></td>
</tr>
<tr>
<td>maliyaa</td>
<td>friend</td>
<td></td>
</tr>
<tr>
<td>dhagaan</td>
<td>brother</td>
<td></td>
</tr>
<tr>
<td>baawaa</td>
<td>sister</td>
<td></td>
</tr>
<tr>
<td>birray</td>
<td>boy</td>
<td></td>
</tr>
<tr>
<td>gundhi</td>
<td>house</td>
<td></td>
</tr>
</tbody>
</table>

Extension.

GarayGuwaala7.3.

When you use an adjective and a noun, the suffix must go on both. So:

‘on the good meat’ is dhinggaa-ga gabaa-ga

Galidha gagila. In/near the bad water.

Giwiirra gabaga. Near the good man.

Yinggila burumaga. On the tired dog.

Ngamila, giidja dhinggaaga gabaga. Look, the ant is on the good meat.

Garay Guwaala, 2016-01-27 p 32
Yaama nginda warranhi galidha gagila?  Did you stand in the bad water?
Yaama dhinggaa gaba gundhidha?  Is there good meat in the house?

Sentences
You can listen to these sentences on GarayGuwaala7.4.

1 a] Man.gaga wiimala wiyayl!  Put the pen on the table!
table-on put-command pen
b] Garriya man.gaga wiimala wiyayl!  Do not put the pen on the table!
not table-on put-command pen

2 Dhalaa giidjaa?
where-at ant

3 a] Galidha garrangay.
water-on duck
b] Galidha garrangay?
water-on duck [rising inflection makes this a question]

Note the change in emphasis shown be change in word order in the following.

c] Yaama galidha garrangay?
question water-on duck
Is the duck on the water?
d] Yaama garrangay galidha?
question water-on duck
Is the duck on the water? / Is it the duck that is on the water?

e] Gamil garrangay galidha?
The duck is not on the water? /
not duck water-on
Is it not the duck that is on the water?

For a ‘flash’ answer to 3 c] you could say.
f] Gamil, dhurubala galidha.
no, snake-but water-on
No, it’s a snake in the water.

Pronunciation
We have covered a lot of the sounds, but you need to keep practising. How is your nh, ng and rr?
You can also start focusing on the sentence pattern. There is a big difference between the way English and Gamilaraay stress words when they are put together. Listen to Arthur Dodd or Fred Reece on Gayarragi Winangali and try to imitate them. Record yourself if you can and see how close you are to them.

Winangala, garay guwaala, yawala. Listen, say and read.
You can read further examples for lesson 7 and listen to them as the sound files are made.

GarayGuwaala7.10

Dhalaa Billy?  Where is Billy?
Giirr wilbaarra Billy.  Billy is in the car/near the car.

Dhalaa gunii?  Where is mum?
Giirr man.gaga gunii.  Mum is near the table.

Dhalaa Joe?  Where is Joe?
Gamil wilbaarra Joe.  Joe is not near the car.
Yaama gundhidha Joe? Is Joe in the house?
Gamil. Giirrbala garrawala Joe. No. Joe is at the shops.

Garrawala Mary? Is Mary at the shops?
Gamil, gundhidhabala Mary. No, Mary is at home.

Yaama Susan gundhidha? Is Susan at home?
Gamil. Schoolgubala Susan yananhi. No. Susan went to school.

Schoola Susan? Is Susan at School?
Giirr schoola Susan. Susan is at school.

Garay Guwaala 7.11
A Dhalaa man.garr ngay? Where is my bag?
Yaama gundhidha? Is it at home?

B Yawu, gundhidha nhama. Yes, it is at home.

A Yaama man.gaga nhama? Is it on the table?

B Gamil, dhawundabala, galidha nhama. No, it is on the ground, in the water.

Garay Guwaala 7.12 (some examples use the -gu ‘to’ suffix: see lesson 9)
A Dhalaa buruma? Yaama galidha? Where is the dog? Is it near the water?

B Giirr galigu buruma yananhi. Galidha nhama.
The dog went to the water. It is near the water.

A Baawaa, gundhilgaaga bubaa? Sis, is dad in town?
B Yawu dhagaan, gundhilgaagu yananhi bubaa.
Yes bro, dad went to town.

Garay Guwaala 7.13
A Minya nhama man.gaga? Wirri nhama? What is that on the table? Is it a plate?
Yes, there is a plate on the table. Look, there is meat on the plate.

_GarayGuwaala7.14_

_A Billy, dhalaa nginda, dhalaanda?_ Billy, where are you, where are you?

_B Nhalay ngaya, Anna._ I am here, Anna.

_A Dhalaa Billy? Dhalaa nginda?_ Where Billy, where are you?

_B Ngamila, Gundhidha ngaya, Anna._ Look, I am in the house Anna.

_A Gaba, Gundhidgu ngaya yanay._ Good, I will go to the house.

_Gundhidha ngaya ngarriy._ I will stay [sit] at the house.

_GarayGuwaala7.15_

_M Joe, yanaya dhagaan.gu, warraya dhagaanda._ Joe, go to your brother. Stand near your brother.

_J Gamil gunii, gamil ngaya yanay dhagaan.gu._ No mum, I won’t go to my brother.

_Gamil ngaya warray dhagaanda._ I won’t stand near my brother.

_GarayGuwaala7.16_

_X Dhalaagu birralii yananhi?_ Where did the kid go?

_Yaama guniigu yananhi?_ Did it go to mum?

_Y Gamil guniigu yananhi. Giirr milimilidha nhama birralii. Milimilidha ngarrinyi._ It did not go to mum. That kid is in the mud. It sat in the mud. Kid, go to your father.

_GarayGuwaala7.17_

_Ngamila, giidjaal dhinggaaga yanawaanha._ Look, the ants are walking on the meat.

You can do similar sentences, just changing the location; man.gaga, birraliidiha, etc.
Lesson 8: Possession

In this lesson we look at some possessive pronouns, and at some of the complexities associated with the idea of possession.

Vocabulary

You can listen to these on GarayGuwaala8.1.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>warraya</td>
<td>stand!</td>
</tr>
<tr>
<td>galiyaya!</td>
<td>climb!</td>
</tr>
<tr>
<td>nginu</td>
<td>your(s)(1)</td>
</tr>
<tr>
<td>ngurungu</td>
<td>his/her(s)/its</td>
</tr>
<tr>
<td>gulaban</td>
<td>chair</td>
</tr>
<tr>
<td>yaamanda?</td>
<td>[question you[1] = are you? do you? did you? will you?]</td>
</tr>
<tr>
<td>yaama nginda*</td>
<td></td>
</tr>
<tr>
<td>ngay</td>
<td>my</td>
</tr>
<tr>
<td>dhuwadi</td>
<td>shirt</td>
</tr>
<tr>
<td>malawil</td>
<td>shadow</td>
</tr>
<tr>
<td>gayrr</td>
<td>name</td>
</tr>
<tr>
<td>yira</td>
<td>teeth</td>
</tr>
</tbody>
</table>

*The phrase *yaama nginda* [question you[1] = are you? do you? did you? will you?] is often abbreviated to *yaamanda*. [See GYYD p 292] The same abbreviation often occurs with other sentence initial words such as *dhalaa*. For the time being only use -nda with words which finish with ‘a’.

This lesson has a limited amount of new material, and is a good opportunity to revise previous vocabulary and concepts. As well as using the new material in simple sentences incorporate it in negative [gamil] and question [yaama] sentences.

Grammar

The simple use of possessive pronouns is like English ‘my’ and ‘your’, except that the Gamilaraay words can, and mostly do, come after the noun. Here are some examples of possessive pronouns.

- **Dhinawan ngay.** My emu. [emu my]
- **Wilbaarr nginu.** Your [1] car. [car your [1 person]]
- **Gulaban ngurungu.** Her/his chair. [chair his/her]
- **Dhalaa dhinawan ngay?** Where is my emu?
- **Gundhidha nginu.** At your house. [house-at your [1]]
- **Yanaya schoolgu ngurungu.** Go to her/his school.

Possession is a complex area and variable area of language - sometimes it is explicitly shown - *my* book, but at other times not ‘Here comes mum.’ [my/our mum]. While these things vary subtly within languages, introductory courses necessarily take a fairly simple approach. Often Gamilaraay does not use possessives where English would [my hand, my mother]. Sometimes the possessive pronoun is omitted entirely [Bayn mara. [hand sore] = my hand is sore] or the simple pronoun is used. [Bayn mara ngay. [hand sore I] = my hand is sore/I have a sore hand.] This lesson deals only with possessive pronouns, possessive nouns come later. For more information about pronouns see GYYD p 286 ff. The possessive pronoun or noun generally comes after the thing possessed.

Extra background.

This may help you to understand the idea, but goes beyond the basic material of the class.

Linguists have a term ‘inalienable possession’ – it means something is part of another thing. In Aboriginal languages most of the time when something is ‘inalienably possessed’ you do not use a possessive structure – you just use the two nouns – as in *ngaya mara* above. Other examples of the same structure are:

- **ngaya gayrr** ‘I name’ = ‘my name’.
ngaya dhinggaa ‘I meat’ = ‘my social section, meat’,
ngaya malawil ‘I shadow’ = ‘my shadow’,
ngaya yira ‘I teeth’ = ‘my teeth’,

In Wangaaybuwan if you are wearing something you treat it like a body part to show possession. The pattern, using Gamilaraay words is:

ngaya dhuwadi ‘I shirt’ = ‘my shirt’, [when you are wearing it], but
dhuwadi ngay ‘shirt my’ = ‘my shirt’, [when you are not wearing it]

and, if you have false teeth, sitting in a glass, they you say:
yira ngay ‘teeth my’ = ‘my teeth’, unlike the expression above, used when the teeth, false or not, are in your mouth. Languages vary in what is inalienably possessed.

It commonly includes things like shadow, name and sometimes special possessions.

Note, March 2015: There is uncertainty about the placement of nhalay and nhama in the following examples. In the tapes nhama and nhalay are sometimes first, especially when they are translated ‘there’ or ‘here’ or used in contrasts. Otherwise they are almost always second in the clause or phrase.

GarayGuwaala8.2.
1. Wiyayl ngay. My pen.
   pen my
2 a] Wiyayl ngay nhalay. This is my pen.
   pen my this
b] Yaama ngay, wiyayl nhalay. Is this pen mine?
   question my pen this
c] Gamil ngay, wiyayl nhalay. This pen is not mine.
   not my pen this
3 a] Yananhi giidjaa dhinggaaga nginu. The ant walked on your meat.
   walked ant meat-on your
b] Gamil dhinggaaga nginu yananhi giidjaa.
   not meat-on your walked ant
   The ant did not walk on your meat. / It wasn’t your meat the ant walked on.
   question-you[1] pen [your[1]] put-future table-on my
   Will you put your pen on my table?

[In a sentence like this the nginu is often assumed rather than explicit.

Winangala, garay guwaala, yawala. Listen, say and read.
You can read further examples for lesson 8 and listen to them as the sound files are made.

GarayGuwaala8.10
1. Giirr nhama gundhi ngay. That is my house.
3. Dhalaa baawaa? Where is [my] sister?
4. Giirr gundhidha baawaa nginu. Your sister is at home [at the house].
5. Giirr gundhidha ngay, baawaa nginu. Your sister is at my house.
6. Dhalaa buruma ngurungu? Where is his/her dog?

Garay Guwaala, 2016-01-27 p 37
His dog ran to the water.

**GarayGuwaala8.11**


10. *Mary, yaamanda ngarrinyi gulabanda ngay?* Mary, did you sit on my chair?

11. *Gamil ngaya, Billybala gulabanda ngarrinyi.* Not me, it was Billy who sat on the chair.

12. *Shorty, dhalaa biibabiiba nginu?* Shorty, where is your book?


14. *Joe, yaama nham nginu, wilbaarr?* Shorty, is that car yours.

15. *Yawu, ngay nhama wilbaarr. Gaba nhama.* Yep, that is my car. It is a good one.


**GarayGuwaala8.12**

[In the following Gamilaraay uses ngaya ‘I’ or nginda ‘you’ where English uses the ‘possessive’ ‘my’ or ‘your’.

17. *Bayn dhina ngaya.* I’ve got a sore foot.

18. *Cecil, bayn nginda mubal? (or Cecil, yaama-nda bayn mubal?)* Cecil, have you got a gut-ache?/ Is your stomach crook?


[There is still some question about the traditional position of the pronouns in such sentences.]
Lesson 9: To, From and At

This lesson introduces some new movement words and a new suffix, -DHi - ‘from’.

Vocabulary

You can listen to these on GarayGuwaala9.1.

<table>
<thead>
<tr>
<th>gaanga!</th>
<th>bring/take!</th>
<th>baawul</th>
<th>chicken</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhaay</td>
<td>to here</td>
<td>burrunu</td>
<td>fly</td>
</tr>
<tr>
<td>ngiilay</td>
<td>from here</td>
<td>gundhi</td>
<td>house</td>
</tr>
<tr>
<td>yurrum</td>
<td>road</td>
<td>dhaladhi*</td>
<td>Where from?</td>
</tr>
<tr>
<td>yarraaman*</td>
<td>horse</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Gamilaraay in the following will be recorded on GarayGuwaala9.2.

* The word yarraaman - horse has many forms: yaraman, yarraman, yarraamaan and more. Such variation is typical of ‘recently’ adopted words. The form yarraamaan is the most common in traditional sources.

* The historical sources do not give clear information about how to say ‘Where from?’ as in ‘Where did you just come from?’ There seem to be at least two ways. The above sentence is, with current information, best translated:

\[ \text{Dhalaa dhaay nginda yananhi?} \quad \text{Where did you come from?} \]
\[ \text{Where.at to.here you came?} \]

When Dhalaa dhaay is not appropriate – the discussion is not about someone who has come here, use dhalaadhi. For instance:

\[ \text{Dhaladhi yinarr yananhi?} \quad \text{Where did the woman come from?} \]

Grammar

Dhaay ‘to here’.

This word often means ‘to the person speaking’ and rarely means ‘to [someone else]’. It occurs with movement verbs like ‘walk, run, bring, give’ and usually appears immediately before the verb.

\[ \text{Dhaay banagaya.} \quad \text{Run here.} \]

-DHi - ‘from’ . Remember, the capital letters indicate that that section of the suffix can vary. The simplest and most common use of this suffix is to indicate ‘movement away from’, and that is the only way it is used in this lesson. There are many other uses of the suffix. For more information about this see GYYD p 267 and the extension section below. Also see the dictionary entries for more information about dhaay and ngiilay.

<table>
<thead>
<tr>
<th>burumadhi</th>
<th>buruma-dhi</th>
<th>from.. the dog</th>
</tr>
</thead>
<tbody>
<tr>
<td>gitdjaadhi</td>
<td>gitdja-a-dhi</td>
<td>from.. the ant/ants</td>
</tr>
<tr>
<td>murudhi</td>
<td>muru-dhi</td>
<td>from.. the nose</td>
</tr>
<tr>
<td>bundidhi</td>
<td>bundi-dhi</td>
<td>from.. the bundi</td>
</tr>
<tr>
<td>guniidhi</td>
<td>gunii-dhi</td>
<td>from.. mum</td>
</tr>
<tr>
<td>galidhi</td>
<td>gali-dhi</td>
<td>from.. the water</td>
</tr>
<tr>
<td>garrangaydhi</td>
<td>garrangay-dhi</td>
<td>from.. the duck/ducks</td>
</tr>
<tr>
<td>dhinawandi</td>
<td>dhinawan-di</td>
<td>from.. the emu/emus</td>
</tr>
<tr>
<td>barrandi</td>
<td>barran-di</td>
<td>from.. the boomerang/s</td>
</tr>
</tbody>
</table>
yarrali  yarral-i  from.. the rocks/coins
badjigali  badjigal-i  from.. the bike
bandaarri  bandaar-r-i  from.. the kangaroo
man.gadhi  man.ga-dhi  from.. the table
yuruundi  yuruun-di  from.. the road
wilbaarri  wilbaarr-i  from.. the car/vehicle

The table from lesson 7 is repeated here, with additional information for -DHi.

<table>
<thead>
<tr>
<th>Word ends</th>
<th>-Ga [place]</th>
<th>-DHi [from]</th>
<th>-gu [to]</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, u</td>
<td>-ga</td>
<td>-dhi</td>
<td>-gu</td>
</tr>
<tr>
<td>i, y</td>
<td>-dha</td>
<td>-dhi</td>
<td>-gu</td>
</tr>
<tr>
<td>n</td>
<td>-da</td>
<td>-di</td>
<td>-gu</td>
</tr>
<tr>
<td>rr, l</td>
<td>-a</td>
<td>-i</td>
<td>-gu</td>
</tr>
</tbody>
</table>

There are summary tables in GYYD: p 266, p 340

extension

Remember, the extension material is for background only, and most of it is not something you will need to know for this course. It is more for interest and later courses. Ignore it if you wish.

The –DHi suffix has many uses apart from the basic ‘movement away from’. It is used with the adjective giyal afraid: In Gamilaraay ‘I am afraid from someone.’ It is also used with the verb ‘laugh’ gindamay. You laugh from someone. Less intuitively it is also used with the verb wuugi ‘go in’. It is always used with wuugi but there are other verbs where it is only used some of the time, and we do not yet all have the rules for this – we don’t always know when to use –DHi and when to use something else. This last group of verbs include ‘be in’, ‘climb’ and ‘hit’.

Interestingly, well it is to some, the ‘from’ ending in Latin and some other languages also has a wide range of uses that like the uses of –DHi do not look related.

The following sentences will be recorded on GarayGuwaala9.3.

1  Dhiyamala wiyayl.  Pick up the pen.
   pick.up-command pen
2  Dhaay gaanga!  Bring it here!
   to.here bring-command [note - the ‘it’ can be omitted]
3  Wiimala man.gaga.  Put it on the table.
   put-command table-on
4  Dhiyamala biiba ngurungu.  Pick up his paper.
   pick.up-command paper his.
5  Ngiilay gaanga!  Take it away.
   from.here take-command
6  Garay Guwaala, 2016-01-27  p 40
Yananhi ngaya garrwali, gundhigu nginu. I walked from the shop to your house.
walked I shop-from house-to your.

Winangala, garay guwaala, yawala. Listen, say and read.
You can read further examples for lesson 9 and listen to them as the sound files are made.

GarayGuwaala9.10
Banagaya gundhidhi. Run away from the house.
Dhinawandi banagaya. Run away from the emu.
Banagaya burumadhi. Run away from the dog.
Wilbaarri yanaya. Get away from the car.
Dhaay yanaya. Come here.
Yanaya ngiilay. Get away from here.
Ngiilay banagaya. Run away from here.
Dhigaraa, ngiilay barraya. Bird, fly away from here.

GarayGuwaala9.11
Gaayli yuruundi gaanga. Take the kid away from the road.
Dhaay banagaya, gundhigu. Run here, to home.
Dhiyamala wiyayl man.gadhi. Pick up the pen from the table.
Biibabiiba dhiyamala man.garri. Pick up the book from the bag.
Ngaandi dhaay yananhi schooli? Who came here from school?
Dhinggaa ngiilay gaanga. Gagil nhama.
Take the meat away from here. It is bad.

GarayGuwaala9.12
Dhaay yanaya, galidhi. Come here, away from the water.
Gaanga dhuru gaaylidhi. Take the snake away from the kid.
Ngaandi banaganhi dhurudhi? Who ran away from the snake.
Gamil ngaya banagay burumadhi. I won’t run away from the dog.

GarayGuwaala9.13
Original by Elena Anderson. (A student in an earlier course.)
A: Yaama dhagaan. Hi brother.
B: Yaama baawaa. Hi sister.
A: Yaama gundhidha buruma? Is the dog at home?
B: Gamilbala, bubaaga nhama. No, he’s with dad.
A: Gaba nhama buruma. He’s a good dog.
B: Yawu. Yes.
A: Yaamanda yinggil? Are you tired?
B: Yawu. Giirr ngaya dhaay banaganhi. Yes, I ran here!

GarayGuwaala9.14
Garay Guwaala, 2016-01-27  p 41
S: Yaama Mary. Gaba nginda? Hello Mary. Are you good?
M: Gamil, ngurungubala bandaarr nhama. Minya ginyi gundhidha nginu? No, that is his kangaroo. What happened at your house?
S: Bandaarr gagil baranhi man.gabididha. The bad kangaroo hopped on the big table.

Garay Guwaala9.15

Abdul: Yaama baawaa. Yaamanda yanay garrawalgu? Hi Sister. Will you go to the shop?
Priscilla: Yawu. Giirr gagil nhama buruma. Yaamanda warray burumaga gagila? Yes. That dog is bad. Will you stand near the bad dog?
Abdul: Gamil; Burumadhibaala ngaya gagili banagay. Nginda? No. I will run away from the bad dog. What about you?
Priscilla: Giirr ngaya ngilay yanay. Ngamila, yarraaman nhama. Ngaandi nhama yarraamanda? I am going away from here. Look, there’s a horse. Who is that on the horse?
Abdul: Giirr bubaa nhama. Giirr dhaay banaganhi buruma, bubaadhi. That’s (my) dad. The dog ran here, it ran away from dad
Lesson 10: Adjectives - Gayrrda
This lesson introduces Gamilaraay adjectives and their position relative to the noun.

Vocabulary
You can listen to these on GarayGuwaala10.1.

<table>
<thead>
<tr>
<th>minyangay</th>
<th>how many?</th>
<th>burrulbidi</th>
<th>great big</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaay</td>
<td>small</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-DHuul</td>
<td>small</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

You can listen to the Gamilaraay on GarayGuwaala10.2.

*Note that there are two ways of translating ‘big’ - with the adjective burrul or with the suffix -bidi. It is not clear at present if there is any difference in their meaning or use. The most common occurrence of -bidi is with another adjective, particularly burrulbidi - ‘great big’. It also occurs in wamu-bidi - ‘big fat’ and words such as gagilbidi ‘bad-big’, as well as on nouns.

It is suggested that when there is an English way of doing things – e.g. using an adjective, a separate word, and a different Gamilaraay way of doing it, e.g. here using a suffix, then it is good to make sure the Gamilaraay way is often used.

The suffix -DHuul is more complex than –bidi. While it sometimes means ‘small’ it can at times mean ‘one’ and even ‘just’ – so yinarr-duul ‘woman-DHuul’ can mean a girl who has just become a woman. The –DH changes to d after words ending in rr, l and n. (In fact words ending in rr are often pronounced without the rr, so yinarr-duul is often pronounced yina-duul. It is likely that we will learn more about this suffix with further investigation.)

Marayrr is used to translate ‘no + noun’ phrases such as:

- marayrr gali – ‘no water’
- marayrr yarral – ‘no money’

It is also used to translate ‘none’.

- marayrr; marayrr gali – ‘none’; ‘no water’

Grammar
A big question in Gamilaraay grammar is what were the traditional rules for noun-adjective word order. The order in the sources varies, but is predominantly adjective-noun, especially for numbers. In many parts of Australia the order is almost exclusively noun-adjective. It may be that the Gamilaraay sources have been influenced by English word order. For the present use predominantly noun-adjective order.

Where a suffix is used on a noun it is also used on adjectives associated with the noun. In 10.1 buluuy and buruma go together - no suffix. In 10.2 buluuy and man.ga go together. Both have the locative suffix, -Ga.

10.1
Buruma buluuy man.gaga. The black dog is on the table.
Adjectives can be used in different ways. Sometimes they are ‘close to’ the noun: ‘The good woman.’ Linguists would say the ‘the good woman’ is a Noun Phrase. In the sentence:

\[ Gaba \text{ nhama yinarr.} \]

The adjective is part of the predicate, what is being said about the woman. In English it comes after the verb. In Gamilaraay the order for this sort of sentence seems to be fairly fixed: adjective-demonstrative-noun.

**extension**

With further research it turns out that adjective use in the old sources is actually a bit different. The information comes from Yuwaalaraay, since there are very few Gamilaraay sentences recorded. While numbers are often case marked: while phrases like \( \text{wirridha bulaarra} \) ‘on two plates’ phrases such as \( \text{wirridha gabaga} \) ‘on the good plate’ are quite rare. It is numbers and words like ‘many’ that are found with case marking. For the time being stick with the process given in the grammar section, until someone comes up with a description of how Gamilaraay actually uses adjectives.

**GarayGuwaala10.3.**

In fact, in Gamilaraay an adjective and the noun it goes with do not have to be next to each other, so 10.1 could also be said:

\[ 10.1b \quad Buruma \text{ man.gaga buluuy.} \]

and you know that \( \text{Buruma} \) and \( \text{buluuy} \) go together because they have the same suffix. [in this instance ‘zero’] 10.2 can also be said:

\[ 10.2b \quad Man.gaga buruma buluuydha. \]

Here \( \text{Man.gaga} \) and \( \text{buluuydha} \) have the –Ga suffix and so go together.

You can listen to these on **GarayGuwaala10.4.**

a) Two women. \( \text{Yinarr bulaarr. or Bulaarr yinarr. (or yinarrgaali)} \)
b) This house is small. \( \text{Gaay nhalay gundhi.} \)
c) The big roo hopped from the table to the door. \( \text{Man.gadhi girrinilgu baranhi bandaarr burrul.} \)
d) \( \text{Ngamila, burumabidi gundhigu yananh.} \)
  Look, a big dog went to the house.
e) \( \text{Minyangay biibabiiba man.gaga?} \quad \text{How many books are on the table?} \)
f) \( \text{Giirr gaay nhama gulibaa dhuru.} \quad \text{Those three snakes are really small.} \)
g) \( \text{Yaama buluuy nhama gundhi nginu?} \quad \text{Is your house black?} \)

You can listen to these on **GarayGuwaala10.5.**

Is the white horse on the road?

a) \( \text{Yaama yuruunda nhama yarraaman banggabaa?} \)
b) \( \text{Yaama yarraaman banggabaa yuruunda?} \)

[In a) the question is about where the horse is, in b) it is about what is on the road.]
c) There are lots of people in the house.  
   *Burrulaa dhayn gundhidha.*

d) *Giirr ngaya marayrr yarral.*  
I’ve got **no** money. [note - *ngaya*]

e) *Gamil ngaya giyal burumadhi.*  
I am not afraid of the dog.

f) *Yaama nginda giyal dhurudhi?*  
Are you afraid of the snake?

g) *Gamil. Dhinawandibala ngaya giyal.*  
No. I am afraid of the emu.

h) *Wiyyal bulaaarr dhaay gaanga!*  
Bring two pens here.

i) There are lots of flies on the meat.  
*Burrulaa Burruluu dhinggaaga.*

**Winangala, garay guwaala, yawala. Listen, say and read.**

You can read further examples for lesson 10 and listen to them as the sound files are made.

**Garay Guwaala10.10.**

*Yarraaman buluuy yananhii gundhigu.*  
The black horse went to the house.

*Yarraaman yananhii gundhigu buluuygu.*  
The horse went to the black house.

*Yarraaman yananhii gundhigu, buluuy.*  
The black horse went to the house.

*Gundhigu yarraaman yananhii, buluuygu.*  
The horse went to the house, the black one.

Did the dog run to the white house?

*Yawu, banggabaagu.*  
Yep, to the white one.

**Garay Guwaala10.11.**

**Sheila, Freda**

*Sheila:*  
*Yaama Freda.*  
Hi Freda.

*Freda:*  
*Yaama Sheila.*  
Hi Sheila.

*Sheila:*  
*Yaamanda yanay gundhigu ngay?*  
Will you come to my place/house.

*Freda:*  
*Ngaayaybaay. Dhalaa gundhi ngimu?*  
OK. Where is your house?

*Sheila:*  
*Yuruunda.*  
On the road.

*Freda:*  
*Ngaayaybaay. Yaama banggabaab nhama?*  
OK. Is it white?

*Sheila:*  
*Yawu, banggabaab nhama.*  
Yes, it is white.

*Freda:*  
*Burrul?*  
Is it big.

*Sheila:*  
*Gamil. Gaaybala gundhi ngay.*  
No. My house is small.

*Freda:*  
*Minyangay birlalii gundhidha?*  
How many kids at the house?

*Sheila:*  
*Marayrr birlalii. Guliirr maal.*  
No kids and one husband.

*Freda:*  
*Ngaayaybaay. Yanay ngaya gundhigu.*  
OK, I will go to the house.

*Sheila:*  
*Gaba.*  
Good
This lesson introduces another set of verbs, (l class), the concept of transitivity in verbs, and the
doeer.to/ergative suffix which is associated with transitive verbs.

**Lesson 11: l class verbs ; transitivity ; doer.to/ergative suffix**

A reminder: verbs can be though of as ‘doing/being’ words. (cook, run, see, sleep, live) They can also be thought of as words that can be changed to a past form (cooked, ran, saw, slept, lived) a future form (will cook, will run, will see, will sleep, will live) and generally lots of other forms. (is cooking, has cooked, will be cooking, have cooked; and more). Two important ideas for Gamilaraay verbs are:

- they split up into 4 groups or classes, depending on their endings, (you have already seen y class verbs)
- they are transitive or intransitive. (This idea will be explained later)

In this lesson we will be looking at the largest group of Gamilaraay verbs, the ‘l’ class. For more information see GYYD learners’ guide, p 302.

**Vocabulary**

You can listen to these on *GarayGuwaala11.1*.

<table>
<thead>
<tr>
<th>baabila</th>
<th>lie!</th>
<th>intransitive [int]</th>
</tr>
</thead>
<tbody>
<tr>
<td>bumala</td>
<td>hit!</td>
<td>transitive [tr]</td>
</tr>
<tr>
<td>garrala</td>
<td>cut!</td>
<td>transitive [tr]</td>
</tr>
<tr>
<td>dhala</td>
<td>eat!</td>
<td>transitive [tr]</td>
</tr>
<tr>
<td>yiila</td>
<td>bite!</td>
<td>transitive [tr]</td>
</tr>
</tbody>
</table>

This is the second of the four Gamilaraay verb classes. Most Gamilaraay verbs are in the l and y class. Verbs are transitive [tr] or intransitive [int]. Y class verbs learnt in previous lessons are intransitive while some other verbs like winangala ‘listen!’ and dhiyamala ‘pick up!’ are transitive.

**Grammar**

There are two major topics covered in this lesson. The first is the simple forms of the l class verbs - command, future and past forms. They are set out in the table below. The English translation is given for a few verbs. You can work out the others by following the pattern.

You have met the idea of a verb root – the bit that doesn’t change – and endings or suffixes – the bits that change. So, for *baabila!* the root is *baabi-* and that must be followed by a suffix:

- command: *-la*
- future: *-li*
- past: *-y.*

The same suffixes or endings are used for all l class verbs.

**Transitive and intransitive verbs.**

**Transitive** verbs usually involve one thing acting on another. ‘I (actor) ate (action) the meat (acted on).’ ‘Mum cooked the spaghetti.’ ‘The dog chased an emu.’ ‘A wind blew the house down.’

**Intransitive** verbs usually involve just an ‘actor’ and a verb. I walked. ‘You slept.’ ‘The wind blew’.

**l Class Verbs**

You can listen to these on *GarayGuwaala11.2.*
The 3 simple forms of a number of 1 class verbs.

<table>
<thead>
<tr>
<th>Command</th>
<th>Future</th>
<th>Past</th>
<th>English</th>
<th>int/tr?</th>
</tr>
</thead>
<tbody>
<tr>
<td>baabila!</td>
<td>baabili</td>
<td>baabiy</td>
<td>lie</td>
<td>int</td>
</tr>
<tr>
<td>lie down!</td>
<td>will lie down</td>
<td>lay down</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bumala!</td>
<td>bumali</td>
<td>bumay</td>
<td>hit</td>
<td>tr</td>
</tr>
<tr>
<td>hit! hit it!</td>
<td>will hit</td>
<td>did hit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhala!</td>
<td>dhali</td>
<td>dhay</td>
<td>eat</td>
<td>tr</td>
</tr>
<tr>
<td>eat! eat it!</td>
<td>will eat</td>
<td>ate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yiila!</td>
<td>yiili</td>
<td>yiiy</td>
<td>bite</td>
<td>tr</td>
</tr>
<tr>
<td>dhiyamala!</td>
<td>dhiyamali</td>
<td>dhiyamay</td>
<td>pick up</td>
<td>tr</td>
</tr>
<tr>
<td>wiimala!</td>
<td>wiimali</td>
<td>wiimay</td>
<td>put down</td>
<td>tr</td>
</tr>
<tr>
<td>ngamila!</td>
<td>ngamili</td>
<td>ngamiy</td>
<td>see/look</td>
<td>tr</td>
</tr>
<tr>
<td>winangala!</td>
<td>winangali</td>
<td>winangay</td>
<td>hear/listen</td>
<td>tr</td>
</tr>
<tr>
<td>garay guwaala!</td>
<td>garay guwaali</td>
<td>garay guwaay</td>
<td>talk</td>
<td>tr</td>
</tr>
<tr>
<td>talk!</td>
<td>will talk</td>
<td>talked</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Who is doing the action?

You can listen to these on GarayGuwaala11.3.

The next 6 sentences have transitive and intransitive verbs and nothing surprising. The pronouns and nouns are just as you have been using them.

Yananhi ngaya. I went/walked. intransitive verb
went I

Yananhi nginda. You [1] went/walked. intransitive verb
went you [1 person]

Yananhi buruma. The dog went/walked. intransitive verb
went dog

Yananhi dhinawan. The emu went/walked. intransitive verb
went emu

Buruma ngaya ngamiy. I saw a dog. transitive verb
dog I saw

Buruma nginda ngamiy. You [1] saw a dog. transitive verb
dog you [1 person] saw

The new rule you need to learn is when the doer.to/actor with a transitive verb is represented by a noun – for instance in the next two sentences – it must have the doer.to/ergative/actor suffix:

Buruma-gu dhinawan ngamiy. The dog saw an emu. transitive verb
dog-doer.to emu saw

Dhinawan-du buruma ngamiy. The emu saw a dog. transitive verb
emu-doer.to dog saw

In English the ‘actor’ is the one that comes first in the sentence. Having an doer.to/actor suffix gives the language great flexibility to emphasise different things. What is emphasised is usually put first. The next five sentences can all have the same English translation.

You can listen to these on GarayGuwaala11.4.

Buruma-gu ngamiy dhinawan. The dog saw an emu.
dog-doer.to saw emu
The dog saw an emu.

The dog saw an emu.

The dog saw an emu.

The dog saw an emu.

With third person pronouns [he, she, it, they] there is also a change depending on the whether the verb is transitive or intransitive. Look at the following two sentences.

Yananhi nhama. she/he went/walked. [intransitive verb]

Dhinawan nguru ngamiy. She/he saw an emu. [transitive verb]

There is a lot to absorb there. The rule is:

When the verb is intransitive [walk, run, fly etc] you don’t need to change the noun or pronoun which shows who is doing the action.

When the verb is transitive [eat, hit, see etc] you must add the doer.to suffix to the noun which shows who is doing the action or use nguru for ‘she/he’.

Below are a few more sentences.

You can listen to these on GarayGuwaala11.5.

yanay gaayli. The kid will walk. [intransitive verb]

gaayli-dhu bubaa ngamili. The kid will see dad. [transitive verb]

giidiyaang giidjaagu giidja-agu. the ant/ants (doer.to/ergative)

muru muru-gu the nose (doer.to/ergative)

guniidhu gunii-dhu mum (doer.to/ergative)

galidhu gali-dhu the water (doer.to/ergative)

garrangaydhu garrangay-dhu the duck/ducks (doer.to/ergative)
dhinawandu  dhinawan-du  the emu/emus (doer.to/ergative)
barrandu   barran-du  the boomerang/s (doer.to/ergative)
badjigalu  badjigal-u  the bike (doer.to/ergative)
bandaarru  bandaarr-u  the kangaroo (doer.to/ergative)

The forms or shape of the suffix is shown by the table below. Notice that the doer.to suffix is the same as the locative suffix, except that the final ‘a’ is replaced by an ‘u’.

<table>
<thead>
<tr>
<th>Word ends</th>
<th>-Gu [actor]</th>
<th>-Ga [place]</th>
<th>-DHi [from]</th>
<th>-gu [to]</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, u</td>
<td>-gu</td>
<td>-ga</td>
<td>-dhi</td>
<td>-gu</td>
</tr>
<tr>
<td>i, y</td>
<td>-du</td>
<td>-da</td>
<td>-di</td>
<td>-gu</td>
</tr>
<tr>
<td>n</td>
<td>-a</td>
<td>-i</td>
<td></td>
<td>-gu</td>
</tr>
<tr>
<td>rr, l</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

There are summary tables in GYYD: p 266, p 340

Winangala, garay guwaala, yawala. Listen, say and read.
You can read further examples for lesson 11 and listen to them as the sound files are made.

Garay Guwaala 11.10.

1  Giirr ngaya burrulaa birralii winangay.
2  Giirr miyaydhu burrulaa birralii winangay.
3  Man.garr ngay nginda nhama dhiyamay.
4  Man.garr ngay birraydhu nhama dhiyamay.
5  Giirr ngaya man.garr wiimay.
6  Giirr bubaagu man.garr wiimay.
7  The sheep ate the paper.  Dhimbagu biiba dhay.
8  The horse saw the child.  Birralii yarraamandu ngamiy.
9  The child saw the horse.  Birraliidhu yarraaman ngamiy.
10 Dhurugu giwiirr yiit, giwiirrubala gamil dhuru yiit.
    The snake bit the man, but the man did not bite the snake.
11 Burumagu buluuudydu yinarr yiili.
    The black dog will bite the woman.
12 Gamilbala buruma buluuy yinarru yiili.
    The woman will not bite the black dog.
13 Dad saw mum, but mum did not see dad.
    Bubaagu gunii ngamiy, gamilbala guniidhu bubaa ngamiy.
Lesson 12: Doer.to/Actor and instrument

This lesson introduces the instrumental suffix, which has the same form as the ergative suffix.

Vocabulary

You can listen to these on GarayGuwaala12.1

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gimubila!</td>
<td>do/make</td>
</tr>
<tr>
<td>minyadhu?</td>
<td>what with?</td>
</tr>
<tr>
<td>ngaandu?</td>
<td>who did it? [ergative]</td>
</tr>
<tr>
<td>nhaayba</td>
<td>knive</td>
</tr>
<tr>
<td>magal*</td>
<td>knife</td>
</tr>
</tbody>
</table>

*Magal* is a traditional word for knife and *nhaayba* is an adaptation of the English ‘knife’. Some may prefer to use *magal* even if *nhaayba* has been used recently.

Grammar

You can listen to these on GarayGuwaala12.2

Instrumental suffix

This lesson introduces a further use of the -Gu suffix, and other associated material. The -Gu suffix is called the ergative suffix when it is attached to an agent as in:

*Birrali dhu dhinggaa dhay.* The child ate the meat.

Agents are generally animate - living things. The -Gu suffix can also indicate an instrument - something used in the action. It is then called the instrumental suffix. Instruments are usually inanimate - non-living, and when shown in a sentence are often after the verb.

*Birrali dhu dhinggaa dhay gula-gu, magalu.*

The child ate the meat with the fork and knife.

This suffix is not used to translate ‘with’ as in ‘I walked home with my sister.’ You will learn how to say that later.

Note a special form of the suffix when it is on *minya* ‘what?’ *Minyadhu* means ‘what with?’ ‘using what?’

*Minyadhu nginda dhuru bumay?* What did you hit/kill the snake with?
*Dhulugu ngaya dhuru bumay.* I hit/killed the snake with the stick.
*Minyadhu-nda dhinggaa dhiyamay?* What did you pick up the meat with.
*Maragu.* With my hand.

Some more examples: You can listen to these on GarayGuwaala12.3

*Bumala dhuru dhulu-gu.* Hit the snake with the stick.
*Garriya bumala man.ga mara-gu.* Don’t hit the table with your hand.
*Giirr ngaya buruma bumay bundi-dhu.* I hit the dog with a bundi/club.
*Birrayahu buruma bumay barran-du.* The boy hit the dog with a boomerang.
*Dhiyamala dhinggaa gula-gu!* Pick up the meat with the fork.
*Dhiyamala dhinggaa gula-gu, gamilbala maragu.* Pick up the meat with the fork, not with your hand.
*Giirr dhaadhaa yanahi dhulu-gu.* Grandad walked with a stick.
Yaama dhaadhaagu giidjaa bumay dhulugu?

Did granddad hit/kill the ant with his stick?

**Ngaandi / ngaandu ‘who whom’**

You can listen to these on *GarayGuwaala12.4*

Note also the second form to translate ‘Who?’. *Ngaandi* is used when the verb is intransitive [doer], and *Ngaandu* when the verb is transitive, and the question is about the doer.to. *Ngaandi* is also used for the done.to with a transitive verb. You may need to check this section a few times as this can be a difficult concept.

So:  Who? (doer and done.to).  

---

Who? (doer)  

Ngaandi yananhi? Who walked?  

Ngaandi banaganhi? Who ran?  

Ngaandi baabiy? Who slept?  

Ngaandu burumadhi banaganhi? Who ran away from the dog?  

Ngaandi yinanhu gimubi-gu. Who walked to the house? [using the –gu ‘to’ suffix]

For more information see GYYD Learners’ Guide.

**Winangala, garay guwaala, yawala. Listen, say and read.**

You can read further examples for lesson 12 and listen to them as the sound files are made.

It may help to first revise the 1 class verbs forms in the Lesson 11 table:

<table>
<thead>
<tr>
<th>Command</th>
<th>Future</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhiyama-la!</td>
<td>dhiyama-li</td>
<td>dhiyama-y</td>
</tr>
<tr>
<td>pick up</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**GarayGuwaala12.10**

- Minya nguru gimubiy? What did s/he? What did he/she do/make?
- Biiba garray yinarru nhaaybagu. The woman cut the paper with a knife.  
  paper cut-Past woman-Erg knife-Inst
- Ngaandu dhinggaa dhay? Who ate the meat?
- Ngaandi nginda ngamiy? Who/whom did you see?
- Ngaandi yinarru winangay? Who did the woman hear?
- Ngaandi burumadhi banaganhi? Who ran away from the dog?

**GarayGuwaala12.11**

- Minyadhu nginda gaala bumay? What did you hit the cup with?  
- Minyadhu giwiirru gaala bumay? What did the man hit the cup with?  
- Minya gimubiy giwiirru? What did the man do? [to something]
- Biiba ngaya garray nhaaybagu. I cut the paper with the knife.  
  paper cut-Past woman-Erg knife-Inst
- Buruma giwiirru bumay bundidhu. The man hit the dog with a bundi.  
  Buruma hit-Past dog-Erg bundi-Inst
- Yaama dhimba maridhu bumay? Did the murri hit the sheep?
- Yaama bundidhu maridhu bumay dhimba? Did the murri hit the sheep with a bundi?
Yaama bundidhu maridhu dhimba bumay?

Was it a stick that the man hit the sheep with?

You might like to speak and act out the following:

**GarayGuwaala12.12**

<table>
<thead>
<tr>
<th>Dhulu ngaya dhiyamali.</th>
<th>I will pick up a stick.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhulu ngaya dhiyamay.</td>
<td>I picked up a stick.</td>
</tr>
<tr>
<td>Buruma nhalay.</td>
<td>This is a dog.</td>
</tr>
<tr>
<td>Gagil nhama buruma.</td>
<td>That dog is bad.</td>
</tr>
<tr>
<td>Buruma ngaya bumali dhulugu.</td>
<td>I will hit the dog with a stick.</td>
</tr>
<tr>
<td>Buruma ngaya bumay dhulugu.</td>
<td>I hit the dog with a stick.</td>
</tr>
<tr>
<td>Banagay ngaya burumadhi.</td>
<td>I will run away from the dog.</td>
</tr>
</tbody>
</table>

**GarayGuwaala12.13**

[have a photo/person, and an audience]

<table>
<thead>
<tr>
<th>Yaama.</th>
<th>Hello</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maliyaa ngay nhalay, Clyde.</td>
<td>This is my friend Clyde.</td>
</tr>
<tr>
<td>Dhinawan ngaya ngamiy.</td>
<td>I saw an emu.</td>
</tr>
<tr>
<td>Clydegubala bandaarr ngamiy.</td>
<td>Clyde saw a kangaroo.</td>
</tr>
<tr>
<td>Clydegu bandaarr bumay barrandu.</td>
<td>Clyde hit the kangaroo with a boomerang.</td>
</tr>
<tr>
<td>Bandaarrgubala Clyde yiiy.</td>
<td>The kangaroo bit Clyde.</td>
</tr>
<tr>
<td>Banaganhi Clyde bandaarri.</td>
<td>Clyde ran away from the kangaroo.</td>
</tr>
<tr>
<td>Gamil yaluu Clydegu bandaarr bumali.</td>
<td>Clyde won’t hit kangaroos again.</td>
</tr>
</tbody>
</table>

[ask the class these questions]

**GarayGuwaala12.14**

<table>
<thead>
<tr>
<th>Ngaandi nhalay [pointing to Clyde]</th>
<th>Who is this?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngaandu dhinawan ngamiy?</td>
<td>Who saw the emu?</td>
</tr>
<tr>
<td>Yaama Clydegu dhinawan ngamiy?</td>
<td>Did Clyde see the emu?</td>
</tr>
<tr>
<td>Ngaandu bandaarr bumay, minyadhu?</td>
<td>Who hit the kangaroo; what with?</td>
</tr>
<tr>
<td>Ngaandi bandaarru yiyy?</td>
<td>Who did the kangaroo bite?</td>
</tr>
<tr>
<td>Ngaandi bandaarri banaganhi?</td>
<td>Who ran away from the kangaroo?</td>
</tr>
</tbody>
</table>
Lesson 13: Verbs ng class, rr class

This lesson introduces the last two of the four Gamilaraay verb classes. These are relatively small classes, known as the ng and rr classes.

Vocabulary

You can listen to these on GarayGuwaala13.1

<table>
<thead>
<tr>
<th>ng class verbs</th>
<th>rr class verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngarunga! drink! tr</td>
<td>wauna!* give! tr</td>
</tr>
<tr>
<td>bundaanga! fall! int</td>
<td>dhuna!* poke! tr</td>
</tr>
<tr>
<td></td>
<td>dhuna! crawl! int</td>
</tr>
</tbody>
</table>

* Dhuna has a wide range of uses. See the GYYD entry.

* Note. Wuuna is what can be called a ‘three-place’ verb. That is, there are often three things involved with the verb: the giver, the given and the given.to. I gave the book to you. The given.to is most commonly marked with the -gu suffix if a noun, or is the possessive form if a pronoun. [see lesson 11 and 15]. Analyse the sentences below carefully.

You can listen to these on GarayGuwaala13.2

Bubaagu ngay gali wuunhi. Dad gave me water.
father-Erg my[to.me] water give-Past (Erg = ergative = doer.to suffix, -Gu)

Wuu-na dhinggaa dhayn.gu. Give that guy some meat.
give-Imp meat person-To (Imp = Imperative = Command verb)

Common phrases:

Dhaay wuuna. Give it here.
Ngay wuuna. Give it to me.

Grammar

By now you might be getting used to the idea that there are a number of simple verb forms – a command form (Do it!), a future form (Will do it) and a past form (Did it). The table below shows these forms for some ng class verbs.

You can listen to these on GarayGuwaala13.3

<table>
<thead>
<tr>
<th>Command</th>
<th>Future</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>yulunga</td>
<td>yulugi</td>
<td>yulunhi</td>
</tr>
<tr>
<td>dance!</td>
<td>will dance</td>
<td>danced</td>
</tr>
<tr>
<td>gaanga</td>
<td>gaagi</td>
<td>gaanhi</td>
</tr>
<tr>
<td>Bring it!</td>
<td>Will bring</td>
<td>brought</td>
</tr>
<tr>
<td>ngarunga</td>
<td>ngarugi</td>
<td>ngarunhi</td>
</tr>
<tr>
<td>bundaanga</td>
<td>bundaagi</td>
<td>bundaanhi</td>
</tr>
<tr>
<td>wuunga</td>
<td>wuugi</td>
<td>wuunhi</td>
</tr>
<tr>
<td>ginga</td>
<td>gigi</td>
<td>ginyi</td>
</tr>
</tbody>
</table>

Remember the idea of ‘verb root’ the part of the verb stays the same – for instance yulu for ‘dance/play’. The endings follow a pattern. Can you work out what the Command ending is for ng class verbs? The bit that comes after the root? yulu-nga, gaa-nga, ngaru-nga… . The future suffix
for ng class verbs: (yulu-gi, gaa-gi ..) is –gi and the past tense suffix (yulu-nhi, gaa-nhi, gi-nyi) is – nhi after a or u, and –nyi after i.

Sometimes verbs are written with dashes to show how they are made up, (yulu-nhi) but this is only to help you to learn. It would be like separating English words (cook-ed, cook-ing, cook-s) to help people understand the processes of the language.

The last group of Gamilaraay verbs are rr class and some verbs are shown in the table.

You can listen to these on GarayGuwaala13.4

<table>
<thead>
<tr>
<th>rr Class Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Command</td>
</tr>
<tr>
<td>wuuna</td>
</tr>
<tr>
<td>Give (it)!</td>
</tr>
<tr>
<td>dhuna</td>
</tr>
<tr>
<td>dhuuna</td>
</tr>
</tbody>
</table>

tg Class Verbs

Notice again that there are patterns. The Command ending is –na, the future ending is –rri and the past ending is –nhi. The past ending is the same as for y and ng class. Work out the roots of the rr class verbs above?

Simple Gamilaraay Verbs

You have now seen all four Gamilaraay verb classes and the simple forms are given in the table below. You might like to copy it and have it for handy reference. Being able to use the four verb classes is a major step in learning Gamilaraay.

You can listen to these on GarayGuwaala13.5

Gamilaraay Verbs – simple forms

<table>
<thead>
<tr>
<th>Command</th>
<th>Future*</th>
<th>Past*</th>
</tr>
</thead>
<tbody>
<tr>
<td>y Class</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yanaya*</td>
<td>yanay</td>
<td>yananhi</td>
</tr>
<tr>
<td>gubiya</td>
<td>gubi</td>
<td>gubini</td>
</tr>
<tr>
<td>l Class</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bumala</td>
<td>bumali</td>
<td>bumay</td>
</tr>
<tr>
<td>ng Class</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yulunga</td>
<td>yulugi</td>
<td>yulanhi</td>
</tr>
<tr>
<td>ginga</td>
<td>gigi</td>
<td>ginyi</td>
</tr>
<tr>
<td>rr Class</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wuuna</td>
<td>wuurrri</td>
<td>wuunhi</td>
</tr>
</tbody>
</table>

*Aside:

As with lots of Gamilaraay we are still working on understanding how the language worked and works. Some sources have an alternative command form, yananga, instead of yanaya. Future grammars of Gamilaraay will likely have more to say about this.

We have used the labels ‘future’ and ‘past’ since they are simple and give a lot of information about the verb forms in that column. That is appropriate for an introductory course and given our knowledge of traditional Gamilaraay. However the reality is a bit more complex, for instance the
‘future’ form is sometimes translated ‘might’ or ‘could’. Be prepared for some adjustments in your understanding of these if you continue in your Gamilaraay study.

Winangala, garay guwaala, yawala. Listen, say and read.
You can read further examples for lesson 13 and listen to them as the sound files are made.

GarayGuwaala13.10
Giirr nguru burrulaa gali ngarunhi. He drank a lot of water.
really s/he a.lot water drink-Past
Dhaay wuna nhama yarral. Give that money here.
Ngaandu nginu wiyayl wuunhi? Who gave you the pen?
Birraliidhuul/gaaylidhuul ngambaagu dhuunhi. The baby crawled to mum.
Yaamanda badha gali ngarunhi? [badha gali/gali badha - beer] Did you drink my beer?
Maridhu bandaarr bilaarru dhunhi. [bilaarr - spear] The murri speared the kangaroo.

GarayGuwaala13.11
Gamil ngaya bundaagi galidha. I will not fall in the water.
Giirr burumaga dhuunhi gaaylidhuul/birraliidhuul. The baby crawled on the dog.
Yaamanda dhaay yanay? Will you come here?
Gaaylidhu yarral dhiyamay, gaanhi. The kid picked up the money and took it.
Minyanda ngarugi, dhali? What will you eat and drink?
Dhalaagu dhuru dhuunhi? Where did the snake crawl to?
Lesson 14: What for/ Whose/ Who for?

This lesson introduces the possessive / purpose suffix found on nouns and verbs, and question purpose words.

Vocabulary

You can listen to these on GarayGuwaala14.1

dhiyamala! pick up! tr -gu* 'possessive/purpose'
dhamala! touch! tr minyagu what for?
ngaanngu* whose?
yilaas then minya-gu-waa-bala I don’t know what for.*
minya-gu-waayaa I don’t know what for.*

Grammar

Yilaa can mean ‘soon’ or ‘a little time before or after now’. It is also used to link sentences, when ‘then’ is a better translation. It will not generally occur in the first sentence of a passage. It is generally the first word in the sentence. There is still some uncertainty about its meanings and uses.

Wiimala dhinggaa dhawunda. Yilaa yinarru dhinggaa dhiyamali, wiyagi.

Put the meat on the ground. Then the women will pick up the meat and cook it.

Nginda wii wiimala, yilaas ngaya bandaarr gaagi. You make the fire and later I will bring a kangaroo.

Possessive/purposive suffix.

The suffix form -gu can be added to nouns to indicate possession and can be added to nouns or the future forms of verbs to indicate ‘purpose’.

Gundhi maliyaa-gu. The friend’s house.
Yananhi ngaya dhuwarr-gu. I went for some bread.
went I bread-gu
Yananhi ngaya baabili-gu. I went to sleep.
Dhiyamala bundi, buruma bumaligu. Pick up the stick to hit the dog.

The suffix form -gu has a number of uses; movement to, possession and ‘purpose’. This may seem confusing, but there are clues as to the use. The allative use is usually with a motion verb. The possessive use is usually in a 2 noun phrase wiyayl guniigu ‘mum’s pen’, and the noun with the purpose suffix is often at the end of the sentence. Below are some potentially ambiguous sentences, but generally the context will indicate the meaning.

Dhiyamala wiyayl Marygu. could be translated:

Pick up Mary’s pen. or
Pick up the pen for Mary.

Yananhi ngaya gali-gu. could be translated:

‘I went for some water.’ or ‘I went to the water.’

To say ‘for me’ you use the possessive pronoun ngay which so far has been used only for ‘my. Similarly,
- for you [1 person] is ngimu which is also ‘your/yours [1 person’ and
- for her/him is ngurungu which is also ‘her/his’.

Garay Guwaala, 2016-01-27 p 56
Other possessive pronouns are used the same way.

_Ngaanngu_ has a range of uses: possessive (whose?), ‘dative/giving to’ (to who[m]?) and purpose (for who[m]?):

- _Ngaanngu buruma nhalay?_ Whose dog is this? [possessive]
- _Ngaanngu nginda buruma nhalay wuurrri?_ Who will you give this dog to? [giving to]

*minyagu* means ‘for what purpose?’ It is the first word in the sentence. It often translates English ‘why? what for?’ can be used in sentences like:

- _Minyagunda [minya-gu-nda] dhaay yananhi?_ What did you come here for?
- _Minyagunda birray ngamiy?_ What did you look at the boy for?
- _Minyagu miyay dhaay yananhi?_ What did the girl come here for?
- _Minyagunha garrawalgu yananhi?_ What did she go to the shop for?
- _Minyagundaay buruma bumay?_ Why did you [lot] hit the dog?

Some answers might include.

- _Giirr nguru bamba garay guwaay._ He talked really loud.
- _Giirr nhama gaba ngulu._ He is really good looking.
- _Dhinggaagu._ For meat.
- _Maliyaa ngamiligu._ To see her friend.
- _Gagil nhama buruma._ That dog is bad.
- _Giirr burumagu dhinggaa ngay dhay._ The dog ate my meat.

**advanced 1**

Remember: the ‘advanced’ bits are here to give you a bit extra. If you are haven’t got your head around the other bits, just leave them for the time being.

There are a number of ways of saying ‘don’t know what for’, but as in lots of other areas of Gamilaraay we don’t understand this fully.

If asked:

- _Minyagunda nhama gimubiy?_ ‘What did you do that for?’

you might answer:

- _Minyagu-waa-bala._ I don’t know what for.

Another, less common way of saying the same thing is:

- _Minyagu-waayaa._ I don’t know what for.

**advanced 2**

Transitive and intransitive verbs ‘near one another.’

In English you can say: ‘She walked and sang.’

But in Gamilaraay _yana-y_ ‘walk’ is intransitive and _bawi-li_ ‘sing’ is transitive. And this is an important difference.

_She_ with an intransitive verb is _nhama._ (Other ways of saying this will be done in later courses.)

_She_ with a transitive verb is _nguru._

So a way to translate it is:
Giirr nhama yana-nhi, bawi-y nguru. She walked and sang.
true she walk-PAST, sang-PAST she

Compare:

Giirr nguru bawi-y, yana-nhi nhama. She sang and walked.
Marygu bawi-y, yana-nhi nhama. Mary sang and walked.
Yana-nhi Mary, bawi-y nguru. Mary walked and sang.

Winangala, garay guwaala, yawala. Listen, say and read.
You can read further examples for lesson 14 and listen to them as the sound files are made.

GarayGuwaala14.10
Ngaanggu nhama wiyayl man.gaga? Whose is that pen on the table?
Giirr ngaya burrulaa dhay, yilaa ngaya gagil ginyi. I ate a lot, and then I got/felt bad.

Minyagu wandagu burrulaa dhinggaa dhay?
Garriya dhamala nhama biibabiiba ngay. Don’t touch that book of mine.
Ngaandu dhamay nhama man.garr Billygu? Who touched Billy’s bag?
Ngaangngu nhalay wiyayl guwaymbarra? Whose is this red pen?
Dhuru ngamiy yinarru, yilaa nhama gundhigu banaganhi. The woman saw the snake and ran to the house.
Yilaa ngaya gunii ngamili. I will see my mother soon.
Banagaya gundhigu, galigu. Run home for some water.
Ngaandi yanay man.gagu, wiyaylgu? Who will go to the table for a pen. [to get a pen]
Lesson 15: Pronouns: Singular

This lesson introduces some more pronouns –singular pronouns (to do with one person). There are other singular pronouns and lots of other pronouns in later lessons. It also looks at instances where Gamilaraay need not express third person singular pronouns. (he, she, it, her, him)

Vocabulary

You can listen to these on GarayGuwaala15.1

<table>
<thead>
<tr>
<th>nganha</th>
<th>me</th>
<th>nhama</th>
<th>her/him/it</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngay</td>
<td>my/mine</td>
<td>nguru</td>
<td>she/he/it [doer.to]</td>
</tr>
<tr>
<td>nganunda</td>
<td>to/at/on/near me</td>
<td>ngurungu</td>
<td>her(s)/his/its</td>
</tr>
<tr>
<td>nganundi</td>
<td>from me</td>
<td>ngurungunda</td>
<td>to/at/on/near her/him/it</td>
</tr>
<tr>
<td>nginunha</td>
<td>you[1] [done.to]</td>
<td>ngurungundi</td>
<td>from her/him/it</td>
</tr>
<tr>
<td>nginu</td>
<td>your/yours [1]</td>
<td>wamba*</td>
<td>mad, silly</td>
</tr>
<tr>
<td>nginunda</td>
<td>to/at/on/near you [1]</td>
<td>ngarragaa</td>
<td>hopeless, sad</td>
</tr>
<tr>
<td>nginundi</td>
<td>from you [1]</td>
<td>dhamala</td>
<td>touch</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>bamba* with energy</td>
</tr>
</tbody>
</table>

*The words wamba and ngarragaa are common in the Aboriginal English of the Gamilaraay Yuwaalaraay area. Ngarragaa is generally pronounced naragaa because people have got used to English sounds, which don’t include rr or ng at the start of a word.

*bamba is used with lots of verbs, e.g.: bamba run – run hard; bamba eat– have a big feed; bamba hit – hit hard
bamba look – stare bamba listen – listen carefully.

Grammar

This lesson introduces the other case forms of singular pronouns: the Accusative case, Locative case and Ablative case.

Accusative case is mainly used for the ‘done.to’ in sentences with a transitive verb. English has some distinctive forms for this role. [in bold below.]

He/she saw me.

I saw him/her. However with second person English always uses ‘you’ whether it means ‘doing the action’ (You ran. You ate it.) or the ‘done.to’ (The car hit you.)

The ‘done.to’ or Accusative pronouns are in bold in the following sentences.

Giirr burumagu nganha yiit. The dog bit me.
Giirr burumagu nginunha yiit. The dog bit you [1].
Giirr burumagu nhama yiit. The dog bit her/him.
Giirr ngaya nginunha ngamiy. I saw you [1].
Giirr ngaya nhama ngamiy. I saw her/him.

Remember, with third person pronouns you have to distinguish between the doer and the doer.to, in other words you need to check whether the verb is intransitive (doer) or transitive (doer.to). Look at the following sentences.

Banaganhi nhama. She/he ran. banaga-y intransitive
Giirr nguru nganha ngamiy. She/he saw me. ngami-li transitive
So *nhama* is used for:

- she, he (doer) **Banaganhi nhama.** She/he ran.
- her, him (done.to) **Giirr ngaya nhama ngamiy.** I saw her/him.

and *nguru* is used for:

- she, he (doer.to) **Giirr nguru nganha ngamiy.** She/he saw me.

**Locative pronouns** are used where nouns with the Locative [-Ga: on/at/in/near] or Allative [-gu: ‘going to’] suffixes are used: see Lesson 7 for uses of the Locative case and Lesson 5 for Allative.

**Locative:** From earlier lessons you know:

*Warranhi Kim bubaa-ga.* Kim stood on/near dad.

The Locative pronoun is used the same way: the pronoun is generally second.

*Warranhi nganunda Kim.* Kim stood near[on] me.

*Warranhi nginunda Kim.* Kim stood near[on] you [1].

**Allative:** the suffix is –gu with nouns and adjectives.

*Yananhi Kim gunii-gu.* Kim went to/walked to mum.

The Locative pronouns also has this role:

*Yananhi nganunda Kim.* Kim came to me.

*Yananhi nginunda Kim.* Kim came to you [1].

[I would be more correct to say that there are Locative and Allative case pronouns, but the two cases have the same ‘form’. We will use Locative, with pronouns, to mean Locative and Allative case.]

Locative is also used for someone ‘spoken to’.

*Ngaandu nginunda garay guwaay?* Who talked to you?

Note the difference when guwaali is used for ‘tell’. The Accusative pronoun is used.

*Ngaandu nginunha guwaay yanaygu?* Who told you to go?

**Ablative pronoun use:**

*Giirr nganundi buruma banaganhi.* The dog ran away from me.

*Minyagu nginda man.garr ngurungundi gaanhi?* Why did you take the bag from her?

*Yaamanda nganundi giyal?* Are you [1] scared of me?

**Reminder:**

The possessive pronouns are used for a number of things:

**Owning:**

- **Buruma ngay.** My dog.
- **Buruma nginu.** Your dog.
- **Buruma ngurungu.** Her/his dog.

**Giving to:**

- **Guniidhu ngay nhama wuunhi.** Mum gave me that.
- **Guniidhu nginu nhama wuunhi.** Mum gave you [1] that.
- **Guniidhu ngurungu nhama wuunhi.** Mum gave her/him that.

**Extension 1:**

Remember, this is for when you have understood the earlier material.

Body parts and:
In lesson 8 there was a discussion of ‘inalienable possession.’ This is an interesting topic for Gamilaraay since there is little information, and perhaps some of the historical material has already been influenced by English. So, it is not clear what the rules of traditional Gamilaraay were. For expressions like ‘my hand’ many Aboriginal languages you do not use the possessive pronoun but instead the doer/doer.to/done.to pronoun as appropriate. The following pairs of sentences show Gamilaraay alternatives – one more like most Aboriginal languages, one more like English.

**Giirr nginda nganha mara dhamay.** You touched my hand.
(using nganha mara ‘me hand’)

**Giirr nginda mara ngay dhamay.** You touched my hand.
(using mara ngay ‘my hand’)

**Giirr ngaya nginunha bina dhamay.** I touched your ear.
(using nginunha bina ‘you ear’)

**Giirr ngaya bina nginu dhamay.** I touched your ear.
(using bina nginu ‘your ear’)

**Giirr ngaya nhama mara yiiy.** I bit his/her hand.
(using nhama mara ‘her/him hand’)

**Giirr ngaya mara ngurungu yiiy.** I bit his/her hand.
(using mara ngurungu ‘her/his hand’)

It would be a pity if Gamilaraay moved more towards English, at least I think so, so my preference is for the first sentence in each pair.

**Extension 2:**
Remember, this is for when you have understood the earlier material.

In Gamilaraay, and in lots of Aboriginal languages, You can leave out the ‘she, he, him, her’ words on lots of occasions, generally when the identity of who you are talking about is clear from the situation you are in or from the previous conversation.

1 **Billy dhaay yananhi.** Billy came here.
(so we are talking about Billy)

**Giirr ngaya ngamiy.** I saw him.
(no **him** in the Gamilaraay)

2 **Giirr ngaya maadhaaygu wuunhi.** I gave (it) to the dog.
(the conversation was about some meat)

The following are all good Gamilaraay, but again they presume the people know who or what is being referred to, they know who ‘she/he/him/her/it’ means.

**Bumala.** Hit (it/him/her).

**Dhala.** Eat (it).

**Balunhi.** (She/he/it) died.

**Winangala, garay guwaala, yawala. Listen, say and read.**
You can read further examples for lesson 15 and listen to them as the sound files are made.

**Ngaandu nginunha ngamiy?** Who saw you?[1]?

Chris-gu nganha ngamiy. Chris saw me.

**Ngamiy nhama dhigaraagu.** The bird saw him.

**Yaama nguru dhigaraa ngamiy?** Did he see the bird?

Garay Guwaala, 2016-01-27  p 61
Who did you see?
I did not see you.
Did you see me?
You talked loudly.
Did you hear me.
I sure heard you.

Where is that dog?
You really hit him.
Did it bite you?
No, it didn’t bite me,
he ran away.
He really ran. [He really took off]
Who went home to sleep?

She saw you, but you did not see her.
Take my bag and give it to him.
You are mad.

That hopeless/naragaa boy fell in the water.
Give that sad kid some money.
Lesson 16: Verbs Continuous – non-moving

This lesson introduces some more complicated structures of Gamilaraay verbs. Aboriginal language verbs typically incorporate lots of information that English uses separate words for. In the next two lessons we begin to touch on this aspect of verbs. This is an important area but can take a while to absorb, so give yourself time.

For a somewhat technical article on continuous Gamilaraay verbs go to p 107-114 of ‘Associated Eating and Movement’ available at http://groups.google.com.au/group/garayguwaala or from John Giacon.

Vocabulary
You can listen to these on GarayGuwaala16.1

<table>
<thead>
<tr>
<th>yaliwunga</th>
<th>always</th>
</tr>
</thead>
<tbody>
<tr>
<td>gunhugunhu dhurri tr</td>
<td>cough [verb]</td>
</tr>
<tr>
<td>gunhugunhu</td>
<td>cough [noun]</td>
</tr>
</tbody>
</table>

Grammar

Gamilaraay verbs, and Aboriginal language verbs generally, can have lots of suffixes attached. You are used to some already. –li and –y ‘future tense’, –nhi ‘past tense’ –gu ‘purpose’, -bala ‘contrast’ and so on. The suffixes introduced in this lesson carry other information. Look at the sentence below.

Warra-y-la-nha ngaya. I am standing.
stand-y-CONT-PRES

CONT = continuous, PRES = present tense.

We can think of the bits of the word Warra-y-la-nha as carrying different information.
warra- stand warra is the root of the verb warra-y ‘stand’
-la- continuous this tells you that the action is ongoing, continues; it corresponds to the –ing in ‘standing’
-nha present tense this tells you the action is happening now; it corresponds to the ‘am’ in the English.

the -y- tells you it is a y class verb.

You can easily form other similar y class verb.
Ngarri-y-la-nha ngaya. I am sitting.

But, and this is a big but, there is another continuous suffix used for verbs that involve ‘moving along’, and you will learn about that in the next lesson. So you can’t use the suffix -y-la-nha to say ‘I am walking.’ ‘I am running.’ ‘The bird is flying.’ because those involve ‘moving along’.

The suffix we are learning about in this lesson has two uses:
1. To show continuous action when it is [more or less] on the one spot, it does not involve ‘moving along’.
   ‘I am standing.’ ‘You are sitting.’ ‘They were eating.’ ‘She will be drinking.’ ‘He is sleeping.’ ‘Keep talking.’ etc.

2. To show habitual action. That is something that regularly happens. e.g.
   ‘I walk [every day].’ ‘She reads books.’ ‘They eat [spinach].’ ‘He is sick [all the time].’ ‘We go to the pictures.’
There have been various names for the suffix. I will call it the continuous [non-moving] suffix, and in the next lesson you will meet the continuous [moving] suffix. The table below shows the forms of the continuous [non-moving] suffix with each of the verb classes.

You can listen to these on GarayGuwaala16.2

<table>
<thead>
<tr>
<th>Command Class</th>
<th>Future</th>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>warra-y-la-ya</strong></td>
<td><strong>warra-y-la-y</strong></td>
<td><strong>warra-y-la-nha</strong></td>
<td><strong>warra-y-la-nhi</strong></td>
</tr>
<tr>
<td>keep standing</td>
<td>will be standing</td>
<td>is/am/are* standing</td>
<td>was standing</td>
</tr>
<tr>
<td><strong>dha-lda-ya</strong></td>
<td><strong>dha-lda-y</strong></td>
<td><strong>dha-lda-nha</strong></td>
<td><strong>dha-lda-nhi</strong></td>
</tr>
<tr>
<td>keep eating</td>
<td>will be eating</td>
<td>is eating</td>
<td>was eating</td>
</tr>
<tr>
<td><strong>ngaru-gi-la-ya</strong></td>
<td><strong>ngaru-gi-la-y</strong></td>
<td><strong>ngaru-gi-la-nha</strong></td>
<td><strong>ngaru-gi-la-nhi</strong></td>
</tr>
<tr>
<td>keep drinking</td>
<td>will be drinking</td>
<td>is drinking</td>
<td>was drinking</td>
</tr>
<tr>
<td><strong>wuu-dha-ya</strong></td>
<td><strong>wuu-dha-y</strong></td>
<td><strong>wuu-dha-nha</strong></td>
<td><strong>wuu-dha-nhi</strong></td>
</tr>
<tr>
<td>keep giving</td>
<td>will be giving</td>
<td>is giving</td>
<td>was giving</td>
</tr>
</tbody>
</table>

* Make similar adjustments where appropriate.

Look at the sentences below. They show the alternative translations of verbs with the continuous non-moving suffix.

You can listen to these on GarayGuwaala16.3

* Warraylanha nhama. He is standing. / He stands. 
* Dhaldanha nguru. She is eating. / She eats. 
* Ngarugilanha nguru. He is drinking. / He drinks. 
* Wuuudhanha nguru. She is giving. / She gives. 
* Ngarriylanha nhama dhawunda. He is sitting on the ground. / He sits on the ground.

The continuous non-moving suffix is also used to say things like:

I can [talk Gamilaraay], I do [drink coffee], I like to [eat kebabs]

You can listen to these on GarayGuwaala16.4

* Gamil ngaya bandaarr dhaldanha. I am not eating kangaroo. / I don’t eat kangaroo. 
* Giirr ngaya gabi ngarugilanha. I am drinking coffee. / I do drink coffee. 
* Yaamanda Coke ngarugilanha? Are you drinking Coke? / Do you drink Coke? 
* Giirr ngaya Coke ngarugilanhi, gamilibala ngaya yaliwunga Coke ngarugilanha. I used to drink Coke, but I don’t drink Coke now. 
* Yaamanda Gamilaraay guwaaldanha? Do you talk Gamilaraay?

Winangala, garay guwaala, yawala. Listen, say and read.

You can read further examples for lesson 20 and listen to them as the sound files are made. There are also many examples of these suffixes on Gayarragi, Winangali. Remember that the examples
are Yuwaalaraay, so the actual root may be different [e.g. *yanaa*- ‘go’ in YR and *yana*- ‘go’ in Gamilaraay] but the rest of the structure is the same.

**GarayGuwaala16.10**

*Giirr nginunda burruluu warraylanha.* There are flies on you.

*Gamil, marayrrbala nganunda burruluu warraylanha.* No, there are no flies on me.

*Giirr ngiyaningunda guniidhu garay guwaaldanha.* Mum is talking to us.

*Gamil ngiyan yiulugilanha.* We are not playing. / We don’t play/gamble.

*Yaama nginaalinya yarraamandu ngamildanhi?* Was the horse looking at you[3+]? 

*Gamil ngalinya giwiirru winangaldanha.* The man is not listening to us[2].

*Dhalaa nginda baabildanhi?* Where were you living?

**GarayGuwaala16.11**

*Nginunha burumagu ngamildanha.* The dog is looking at you [1].

*Gamil nganunda Marygu garay guwaaldanhi.* Mary was not talking to me.

*Ngaandi yuruunda baabildanha?* Who is sleeping on the road?

Don’t keep standing near the snake. *Garriya warraylaya dhuruga.* 

Will you be at the house? *Yaamanda ngarriylay gundhidha?*

*Gamil garrwalgu yanaylanha gaayligal.* The kids don’t go to the shop. / are not going to the shop.

*Giirr nginda bamba gunhugunhu dhudhanhi.* You were really coughing badly.
Lesson 17: Verbs Continuous – moving

This lesson introduces the continuous moving suffix. Any continuous verb in Gamilaraay has either this suffix or the continuous non-moving suffix.

Vocabulary
You can listen to these on GarayGuwaala17.1

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
<th>int</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>giiri-gi</td>
<td>itch</td>
<td></td>
<td>wiibi-li</td>
</tr>
<tr>
<td>dhurra-li*</td>
<td>come</td>
<td></td>
<td>balu-gi</td>
</tr>
<tr>
<td>gambaay</td>
<td>sweetheart</td>
<td></td>
<td>wuu-gi*</td>
</tr>
<tr>
<td>walgan</td>
<td>aunt</td>
<td></td>
<td>yaraay</td>
</tr>
<tr>
<td>garruu</td>
<td>uncle</td>
<td></td>
<td>gilay</td>
</tr>
<tr>
<td>wilbaarr</td>
<td>car</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

dhurra-li - see GYYD - it has many uses, including of ‘sun rising’
wuugi - see GYYD

Grammar
You can listen to these on GarayGuwaala17.2

The ‘continuous moving’ verb suffixes have two main uses. The first use is to show ‘linear motion’, ‘moving along.’ Look at some y class examples.

- **Yana-waa-nha ngaya.** I am walking.
- **Banaga-waa-nha buruma.** The dog is running.
- **Bara-waa-nha bandaarrr.** The kangaroo is hopping.
- **Gubi-yaa-nha guduu.** The cod [guduu] is swimming.

Examples from other verb classes include:

- **Dhurra-laah-nha gilay.** The moon is coming/rising.
- **Gabi nginda gaa-waa-nha.** You [1] are bringing the coffee.
- **Dhuu-raah-nha birralidhuul.** The baby is crawling.

These sentences all involve words where ‘moving along’ is a normal part of the meaning of the verb.

The table below sets out the suffix for each verb class.
You can listen to these on GarayGuwaala17.3
### Moving Continuous Verbs

<table>
<thead>
<tr>
<th>Command</th>
<th>Future</th>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>y Class</td>
<td>yana-waa-ya</td>
<td>yana-waa-ya</td>
<td>yana-waa-nha</td>
</tr>
<tr>
<td>keep walking</td>
<td>will be walking</td>
<td>is/am/are* walking</td>
<td>was walking</td>
</tr>
<tr>
<td>gubi-yaa-ya</td>
<td>gubi-yaa-ya</td>
<td>gubi-yaa-nha</td>
<td>gubi-yaa-nhi</td>
</tr>
<tr>
<td>keep swimming</td>
<td>will be swimming</td>
<td>is swimming</td>
<td>was swimming</td>
</tr>
<tr>
<td>l Class</td>
<td>dhurra-laa-ya</td>
<td>dhurra-laa-ya</td>
<td>dhurra-laa-nha</td>
</tr>
<tr>
<td>keep coming</td>
<td>will be coming</td>
<td>is coming</td>
<td>was coming</td>
</tr>
<tr>
<td>ng Class</td>
<td>gaa-waa-ya</td>
<td>gaa-waa-ya</td>
<td>gaa-waa-nha</td>
</tr>
<tr>
<td>keep bringing</td>
<td>will be bringing</td>
<td>is bringing</td>
<td>was bringing</td>
</tr>
<tr>
<td>gi-yaa-ya</td>
<td>gi-yaa-ya</td>
<td>gi-yaa-nha</td>
<td>gi-yaa-nhi</td>
</tr>
<tr>
<td>keep getting</td>
<td>will be getting</td>
<td>is getting</td>
<td>was getting</td>
</tr>
<tr>
<td>rr Class</td>
<td>dhuu-rraa-ya</td>
<td>dhuu-rraa-ya</td>
<td>dhuu-rraa-nha</td>
</tr>
<tr>
<td>keep crawling</td>
<td>will be crawling</td>
<td>is crawling</td>
<td>was crawling</td>
</tr>
</tbody>
</table>

Notice: all the continuous moving suffixes have a ‘double a’ (aa) [-l-aa-, -waa-, -yaa-, -rraa-] and all the continuous non-moving suffixes have a single ‘a’ [-lda, -y-la-, -gi-la-, -dha-].

If you are finding this pretty strange it is OK – it probably indicates your mind has been strongly influenced by English. You may be like lots of monolingual people, and not used to languages doing things very differently from English.

The continuous moving suffixes can be used on ‘non-movement’ verbs. Look at the examples below.

You can listen to these on [Garay Guwaala 17.4](#)

**Miyay bubaaga ngarri-yaa-nha.** The girl is ‘sitting(-moving)’ on her father.

[Said, in Yuwaalaraya of a girl sitting on dad’s shoulders as he walks] You would use the same suffix if talking about someone sitting in a moving car.]

**Maridhu dha-laa-nha.** The man is eating(-moving).

[Arthur Dodd: when asked to translate: ‘The man is eating while walking along.’]

So, one use of the continuous moving suffix on non-movement verbs is to show that there is ‘linear’ movement. The other use shows a different kind of movement. Look at the next sentences, all with ‘moving’ suffixes.

**Buruma balu-waa-nha.** The dog is dying.

**Gaba ngaya gi-yaa-nha.** I am getting good.

**Giirr nginda wiibi-laa-nha.** You [1] are getting sick.

All three sentences indicate a kind of movement; from alive to dead, from bad to good, from healthy to sick. This ‘movement’ is shown by the use of the continuous-moving suffix.

Compare the following sentences, which use the ‘non-moving’ suffix.

**Gaba ngaya gi-gi-la-nha.** I am [always] good.

Finally, a different use for the non-moving continuous suffix with verbs that usually show ‘movement along’. On the Yuwaalaraay tapes there are many examples of kangaroos hopping: *bara-waa-nha*. But when Arthur Dodd talks of fish flopping in the bottom of the canoe he uses *bara-y-la-nha* – same verb root; *bara-* ‘hop’, but different suffix, because the fish is not going anywhere. [The Gamilaraay version of the verb has been used here.] This use of the non-moving suffix is not all that common. Below are some further examples.

You can listen to these on *GarayGuwaala17.5*

- **Birralii burumaga baraylanha.** The kid is jumping on the dog.
- **Banagaylanha nhama baawul-giirr gawugaa-dhalibaa-giirr.** [gawugaa ‘head’] He’s running around like a headless chook. [I wonder what the Gamilaraay simile was?]

**Winangala, garay guwaala, yawala. Listen, say and read.**

You can read further examples for lesson 21 and listen to them as the sound files are made, and again there are lots of Yuwaalaraay examples in *Gayarragi, Winangali*.

**GarayGuwaala17.10**

- **Giirr burreluu nginunda yanawaanha.** There are flies [walking] on you.
- **Gamil, gidjaabala nganunda banagawaanha.** No, there are ants running on me.
- **Minya dhaldanha nhama birraydhu?** What is that boy eating?
- **Gamil dhaay barrawaanha dhigaraa.** The bird is not flying here.
- **Dhuludhi ngindaali gubiyaanhi?** Were you [2] swimming away from the tree?
- **Minyangay burreluu girrinila galiyawaanha?** How many flies are crawling on the door?

**GarayGuwaala17.11**

- **Dhalaagu barawaay bandaarr?** Where will the kangaroo be hopping to?
- **Giirr nginaanygundi banagawaanhi buruma.** The dog was running from you [3+].
- **Garay guwaalaanhi nhama giwiirru.** The man was talking. [as he walked]
- **Ngaandi yuruunda dhuurraanha?** Who is crawling on the road?
- **Wiibilaanha gaayli dhinggaadhi.** The kid is getting sick from the meat.
- **Ngariiylay nginda wilbaarra ngay?** Will you sit in my car? [while it is still]
- **Gamil, ngarriyaaybala ngaya wilbaarra nginu.** No, but I will go for a drive. [sit in it while it moves]
- **Ngamila, yaraay dhurralaanha, wuwaanhabala gilay.** Look, the sun is rising, but the moon is setting.
Lesson 18: Further Suffixes

Vocabulary
You can listen to these suffixes, attached to words, on GarayGuwaala18.1

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Baraay</td>
<td>having</td>
</tr>
<tr>
<td>-DHalibaa</td>
<td>without</td>
</tr>
<tr>
<td>-nginda</td>
<td>wanting</td>
</tr>
<tr>
<td>-giirr</td>
<td>like</td>
</tr>
<tr>
<td>-galgaa</td>
<td>plural</td>
</tr>
<tr>
<td>-gal</td>
<td>plural birralii</td>
</tr>
</tbody>
</table>

Further suffixes.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>having</th>
<th>without</th>
<th>wanting</th>
<th>like</th>
<th>many</th>
</tr>
</thead>
<tbody>
<tr>
<td>buruma</td>
<td>-baraay</td>
<td>-dhalibaa</td>
<td>-nginda</td>
<td>-giirr</td>
<td>-galga</td>
</tr>
<tr>
<td>yarraaman</td>
<td>-baraay</td>
<td>-d[h]alibaa</td>
<td>-nginda</td>
<td>-giirr</td>
<td>-galga</td>
</tr>
<tr>
<td>wiyayl</td>
<td>-araay</td>
<td>-d[h]alibaa</td>
<td>-nginda</td>
<td>-giirr</td>
<td>-galga</td>
</tr>
<tr>
<td>bandaarr</td>
<td>-araay</td>
<td>-d[h]alibaa</td>
<td>-nginda</td>
<td>-giirr</td>
<td>-galga</td>
</tr>
<tr>
<td>gaayli/birralii</td>
<td>-baraay</td>
<td>-dhalibaa</td>
<td>-nginda</td>
<td>-giirr</td>
<td>-gal</td>
</tr>
</tbody>
</table>

buruma-baraay = ‘having a dog/dogs’, etc.

Grammar

Remember, the capital letters in the suffix means that part can change, depending on the word it is attached to. Also the ‘translation’ given (‘having, without ..’) is an indication of the meaning. The suffix does not correspond precisely with that English word.

You can read GYYD p 273-277 for information on the suffixes listed, and also look at the dictionary entries for the suffixes. The -Baraay suffix occurs in many Gamilaraay place names: Narrabri, Collarenebri, Boggabri and Yalaroi, and there are a number of places called Wii Dhalibaa - no fire.

One modification of previous analysis concerns -DHalibaa. The form of this suffix is uncertain, but it is very unusual for dh to occur after word final n, rr or l, so -dalibaa is now the preferred form in those places.

There are many examples of most of these suffixes in Gayarragi, Winangali – but not of –Baraay since it is Gamilaraay and the tape material is Yuwaalaraay.

-Baraay ‘having’

You can listen to these suffixes, attached to words, on GarayGuwaala18.2

This suffix is –baraay except when a word ends in l or rr, when it is –araay. It is mostly translated ‘with’ or ‘having’. It is not used to translate ‘with’ if that means ‘instrument’. So, use if for: ‘I walked down the street with a hammer.’ (carrying a hammer) but not for ‘I hit the nail with the hammer.’ Some examples are:

Words:

Guliirr-araay                  partner-having = married
Gali-baraay                   water-having = wet

Sentences:

Dhawun nhama milimili-baraay. That ground is muddy. [mud-having]
Mari yananhi bilaarr-araay. The man walked along with his spear.
Burriin-barraay ngaya warranhi.        I stood with my shield.
Yaama nginda water bag-barraay?       Have you got a water bag?
Yaama-nda birralii-barraay?           Have you [1] got any kids?
Giirr ngaya birralii-barraay, bulaarr. Yes, I’ve got two kids.

**Extension:**

The suffix occurs in the name Gamilaraay. There are similar suffixes in Yuwaalaraay [-Biyaay], Wangaaybuwan [-buwan], Wayilwan [-wan] and many other Australian languages. It is also found in many place names like Narrabri (has narras).

The suffix is not used in phrases like ‘I went with Chris.’ That structure has not been found in Gamilaraay, but in most Australian languages the pattern is something like:  
\[Yananhi ngali-Chris. = \text{[We [2] including Chris went. i.e.] Chris and I went}\]

-Dhalibaa ‘without’

You can listen to the suffix, attached to words, on GarayGuwaala18.3

The form of the suffix is described above. It means a lack of something. Many Aboriginal languages have a similar suffix.

\[
\begin{align*}
\text{Dhawun nhama milimili-dhalibaa.} & \quad \text{That ground hasn’t got any mud.} \\
\text{Yananhi Mari bilaarr-dalibaa.} & \quad \text{The man walk along without his spear.} \\
\text{Burriin-dalibaa ngaya warranhi.} & \quad \text{I stood without my shield.} \\
\text{Yaama nginda water bag-barraay?} & \quad \text{Have you got a water bag?} \\
\text{Gamilbala, water bag-dhalibaa ngaya.} & \quad \text{No, I’ve got no water bag.} \\
\text{Yaama-nda birralii-barraay?} & \quad \text{Have you [1] got any kids?} \\
\text{Birralii-dhalibaa-bala ngaya.} & \quad \text{I’ve got no kids.} \\
\text{Yarral-dalibaa ngaya.} & \quad \text{I’ve got no money.}
\end{align*}
\]

The suffix occurs in place names, including the common Wirralibha – no fire. [Written Weetaliba, and other spellings.]

**Extension:**

It is not clear if the suffix changes between –dhalibaa and –dalibaa, but I suspect it does. At times it behaves like a suffix, but at times it is like a separate word.

-nginda ‘wanting, needing’

You can listen to this suffix, attached to words, on GarayGuwaala18.4

This suffix is attached to nouns or verbs, indicating that the thing or action is wanted.

\[
\begin{align*}
\text{Guliirr-nginda ngaya.} & \quad \text{I want a wife/husband/spouse.} \\
\text{Yaamanda yarral-nginda?} & \quad \text{Do you [1] want any money?} \\
\text{Giirr ngaya yarralnginda.} & \quad \text{Sure, I want some money.} \\
\text{Galinginda ngaya.} & \quad \text{I want some water / I’m thirsty.} \\
\text{Gamil ngaya yanay-nginda.} & \quad \text{I don’t want to go.} \\
\text{Gamil ngaya nginunha ngamili-nginda.} & \quad \text{I don’t want to see you.}
\end{align*}
\]

Some useful phrases:

\[
\begin{align*}
\text{Minya-nginda-nda?} & \quad \text{What do you want? [What-wanting-you?]}
\end{align*}
\]

\[
\begin{align*}
\text{Minya-nginda-naali?} & \quad \text{What do you [2] want?}
\end{align*}
\]

Extension:

At times the suffix has the form ngin or ngindi, as in yuulngin ‘hungry’. The significance of the differences is not fully understood.

-giirr ‘like’

You can listen to this suffix, attached to words, on GarayGuwaala18.5

This suffix is still used by people in Walgett and Lightning Ridge in phrases like:

He swims fish-giirr.  He swims like a fish.

The is the same as the traditional use.

Baranhi nhama bandaaarr-giirr  He hopped like a kangaroo.

Giirr ngaya banaganhi dhinawan giirr  I ran like an emu.

yenarr-giirr  like a woman

mari-giirr  like a murri

Giirr nguru dha-y buruma-giirr.  He ate like a dog. (greedily)

Extension. It actually turns out that -giirr has different properties from most other suffixes. Details in later courses.

-galgaa ‘plural’

You can listen to these suffixes, attached to words, on GarayGuwaala18.6

In English plurals are always shown. Two men, many dogs, and so on. This is not so in Gamilaraay and in most Aboriginal languages. We do not know the Gamilaraay rules well, so the following may be modified after more study of Gamilaraay and other languages.

The plural is often or generally shown on people words.

So yenarr-galgaa ‘women’, giwirr-galgaa ‘men’. The plural is –gal for birralii ‘child’, so birralii-gal ‘children’. Other languages, including Wangaaybuwan, have a different plural for ‘little things.’

Yenarrgalgaa dhaay yananhi.  The women came here.

Birralitgal yenarrgu yananhi.  The children went to the women.

Mari-galgaa ngaya ngamiy.  I saw the Murris.

Other suffixes come after the plural suffix.

Mari-galgaa-gu nganha ngamiy.  The Murris saw me.

Yenarrgalgaa-gu dhinggaa dhay.  The women ate the meat.

Birralitgal-araay ngaya.  I’ve got lots of kids.

Note:

1) All nouns, including people nouns, occur with plural meaning but without –galgaa.

Yenarr-u dhinggaa dhay.  The women ate the meat.

Extension:

Some of the sources also have a dual suffix, -gaali. [This is only for your information. You do not need to use this suffix.]


As with many other areas, there may be slight changes or additions to this part of Gamilaraay grammar.
Winangala, garay guwaala, yawala. Listen, say and read.
You can read further examples for lesson 18 and listen to them as the sound files are made.

Garay Guwaala 18.10

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burumabaraay nhama yinarr.</td>
<td>That woman has a dog.</td>
</tr>
<tr>
<td>Giwiirr nhama dhigaraagiirr barranhi</td>
<td>That man flew like a bird.</td>
</tr>
<tr>
<td>Dhulugalgaa dhiyamala!</td>
<td>Pick up sticks!</td>
</tr>
<tr>
<td>Galinginda ngaya.</td>
<td>I need water.</td>
</tr>
<tr>
<td>Gaaylidhalibaa nhama giwiirr.</td>
<td>That man has no kids.</td>
</tr>
<tr>
<td>Giirr ngaya yarraldalibaa.</td>
<td>I’ve got no money. Have you got any money?</td>
</tr>
<tr>
<td>Yaamandaay yarralaraay?</td>
<td>I’ve got some money, but I’m not going to give you any money.</td>
</tr>
</tbody>
</table>

Garay Guwaala 18.11

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Galinginda ngaya. Ngaandu ngay gali wuurri?</td>
<td>I am thirsty [water-wanting]. Who will give me some water?</td>
</tr>
<tr>
<td>Gaayligalaraay ngaya.</td>
<td>I’ve got lots of kids.</td>
</tr>
<tr>
<td>Yaama galibaraay nhama man.ga? [galibaraay = wet]</td>
<td>Is that table wet?</td>
</tr>
<tr>
<td>Dhaay banagaya, wiyaylaraay.</td>
<td>Run here with the pen.</td>
</tr>
<tr>
<td>Bundaanhi nhama giwiirr, yarralgiirr.</td>
<td>That man fell like a stone.</td>
</tr>
<tr>
<td>Gamil garrawalgu yanay guniidhalibaa gaayligal.</td>
<td>The kids will not go to the shop without their mother.</td>
</tr>
<tr>
<td>Yaama nginaalingunda gaayligalu garay guwaay?</td>
<td>Did the kids talk to you[2].</td>
</tr>
</tbody>
</table>
Lesson 19: More Pronouns: Dual & Plural

This lesson introduces some more pronouns – more first person (I, we) and second person (you) pronouns.

These take most people a while to learn, so try, for a start, to understand the system and see the patterns. Also practice the pronunciation – a good way to do that is to listen to and repeat these words on Gayarragi, Winangali, especially when they are in sentences from the old tapes.

Vocabulary

You can listen to these on GarayGuwaala19.1

<table>
<thead>
<tr>
<th>ngali</th>
<th>we two</th>
<th>ngindaali</th>
<th>you two (doer)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngalinya</td>
<td>us two</td>
<td>nginaalinya</td>
<td>you two (done to)</td>
</tr>
<tr>
<td>ngalingu</td>
<td>our(s) two</td>
<td>nginaalingu</td>
<td>your(s) two</td>
</tr>
<tr>
<td>ngiyaningu</td>
<td>our(s) mob [&gt;2]</td>
<td>nginaayngu</td>
<td>your(s) mob [&gt;2]</td>
</tr>
</tbody>
</table>

Grammar

Reminder: pronouns are, most of the time, the second word in the sentence.

These pronoun are used the same way as the corresponding singular pronouns introduced in previous lessons, i.e. you need to know what case is used in a particular situation. An important distinction is between dual and plural pronouns. Dual pronouns refer to two people. ‘Us [2]’, ‘you [2]’, etc. English does not have dual pronouns, but they are found in many languages including Māori. When speaking of Gamilaraay plural refers to 3 or more, whereas in English plural refers to 2 or more. [The symbol > means ‘more than’, so >2 means ‘more than 2’ that is, 3 or more.] You might like to refer to the table below as you read this section.

Doer/doer.to

You can listen to these on GarayGuwaala19.2

You have already learnt most of the patterns for these pronouns. You have learn how to use the doer/doer.to pronouns ngaya and nginda, starting in lesson 4.

Gaba ngaya. I am good. [no verb]
Gaba nginda. You [1] are good. [no verb]
Yananhi ngaya. I went. doer
Gali ngaya ngarunhi. I drank the water. doer.to
Gali nginda ngarunhi. You [1] drank the water. doer.to

Ngaya refers to 1 person: ‘I’ (or ‘me’).

The new doer/doer.to pronouns are used the same way, but they refer to different groups.

ngali ‘we’ refers to 2 people: me and someone else.
ngiyani ‘we’ refers to more than 2 people: me and someone else.
ngidaali ‘you’ refers to 2 people
ngindaay ‘you’ refers to >2 people

Remember, these are for doer/doer.to, and follow the pattern above for ngaya and nginda.

Anywhere there is a ngaya or nginda you can use ngali, ngiyani, ngidaali, ngindaay. Compare these sentences with the ones above.
You can listen to these on *GarayGuwaala19.3*

- **Gaba ngali.** We [2] are good. [no verb]
- **Gaba ngindaay.** You [>2] are good. [no verb]
- **Yananhi ngindaali.** You [2] went. doer
- **Yananhi ngiyan.** We [>2] went. doer
- **Gali ngindaay ngarunhi.** You [>2] drank the water. doer.to
- **Gali ngali ngarunhi.** We [2] drank the water. doer.to

[The symbol > means ‘more than’, so >2 means ‘more than 2’ – 3 or 4 or …  . ]

**Done.to**

You can listen to these on *GarayGuwaala19.4*

You have already seen how nganha ‘me’ [done.to, first person] and nginunha ‘you [1]’ [done.to, second person] pronouns are used in lesson 15:

- **Giirr nganha burumagu yiiy.** The dog bit *me*.
- **Giirr nginunha burumagu yiiy.** The dog bit *you [1]*.

The other done.to pronouns are used the same way.

- **Giirr ngalinnya burumagu yiiy.** The dog bit *us [2 people]*.
- **Giirr nginaalinnya burumagu yiiy.** The dog bit *you [2]*.
- **Giirr ngiyaninya burumagu yiiy.** The dog bit *us [>2 people]*.
- **Giirr nginaaynya burumagu yiiy.** The dog bit *you [>2]*.

**Owner/Dative** [dative = given.to, and other uses]

You can listen to words on *GarayGuwaala19.5*

‘Owner’ [or ‘Possessive’ or ‘Dative’] were introduced in lesson 8. You can use all the possessive pronouns the way ngay is used in:

- **Buruma ngay.** My dog.

So you can say:

- **Dhalaa buruma ngay?** Where is *my* dog?
- **Dhalaa buruma ngalingu?** Where is *our [2]* dog?
- **Dhalaa buruma nginaayngu?** Where is *your [>2]* dog?

Remember, possessive pronouns are also used for ‘given.to’. The pattern is the same for all possessive/owner pronouns. [They are in one column in the table below.]

- **Bubaagu ngay yarral wuunhi.** Dad gave *me* money.
- **Bubaagu ngiyaningu yarral wuunhi.** Dad gave *us [>2]* money.
- **Bubaagu nginaalingu yarral wuunhi.** Dad gave *you [2]* money.

Remember, there is a lot in this lesson, so don’t try to absorb it all in one go. Gradually build up your knowledge. Maybe start by going doing the column. Say:

- **ngaya** and point to yourself.
- **ngali** and put your arm around 1 more person
- **ngiyan** and put your arms around a few people.

When you have got that, start on nginda, ngindaali, ngindaay, pointing to 1, 2 and more than 2 people in turn. Notice that the words all start with nginda. Then you can start on the next two.
columns, or for variety work across the row. Notice the pattern, for instance in *ngali, ngalinya, ngalingu*.

**More pronouns [including Dual & Plural]**

You can listen to these on *GarayGuwaala19.6*

<table>
<thead>
<tr>
<th>Extension:</th>
<th>Speaking (first person)</th>
<th>Pronouns done so far.</th>
<th>Owner</th>
</tr>
</thead>
<tbody>
<tr>
<td>This course look at important inclusive-which is Gamilaraay and by dual first person many languages. means that person[s] are So ‘we’ includes speaker[s] and listener[s] (we = me and you(s)). <strong>Exclusive</strong> pronouns exclude the listeners(we = me and she/he/they). The exclusive ‘we’ then includes the speaker[s] but not the listener[s]. This distinction only refers to first person dual and plural pronouns. The distinction is also found in other languages, for instance Māori.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Read GYYD p 286ff for more information. The table on p 287 summarises much of the information. Note that the usage for third person, singular done.to has changed. *Nhama* is now used.

**Winangala, garay guwaala, yawala. Listen, say and read.**

You can read further examples for lesson 16 and listen to them as the sound files are made.

*GarayGuwaala19.10*

*Giirr ngali gundhigu yananhi.* We[2] went to the house.

*Yaama nginaalingu nhama gundhi?* Is that house yours[2]?

*Gamil ngalingu nhama, Billgubala.* It is not ours[2], it is Bill’s.

*Giirr burumagu ngiyaningu nginaaynya yiili.*

Our [>2] dog will bite you [>2].

*Giirr ngaya nginaalinya ngamiy.* I did see you [2].

*Yaama, ngindaay.* Hello to you [>2].

You can listen to Arthur Dodd and Fred Reece say many of these pronouns on Gayarragi, Winangali. Remember that they are speaking Yuwaalaraay. These pronouns are the same in Yuwaalaraay and Gamilaraay, but other pronouns and words may not be.
Lesson 20: Pronouns: locative and ablative

This lesson introduces more Locative and Ablative pronouns including Locative and Ablative question pronouns. See Lesson 15 for the uses of these pronouns.

Vocabulary

You can listen to these on GarayGuwaala20.1 [singular forms are repeated from Lesson 15]

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nganunda</td>
<td>to, at, on me</td>
<td>nganundi</td>
<td>from me</td>
</tr>
<tr>
<td>ngalingunda</td>
<td>to, at, on us [2]</td>
<td>ngalingundi</td>
<td>from us [2]</td>
</tr>
<tr>
<td>ngiyaningunda</td>
<td>to, at, on us mob [&gt;2]</td>
<td>ngiyaningundi</td>
<td>from us mob [&gt;2]</td>
</tr>
<tr>
<td>nginunda</td>
<td>to, at, on you</td>
<td>nginundi</td>
<td>from you</td>
</tr>
<tr>
<td>nginaalingunda</td>
<td>to, at, on you [2]</td>
<td>nginaalingundi</td>
<td>from you [2]</td>
</tr>
<tr>
<td>nginaayngunda</td>
<td>to, at, on you mob [&gt;2]</td>
<td>nginaayngundi</td>
<td>from you mob [&gt;2]</td>
</tr>
<tr>
<td>ngurungunda</td>
<td>to, at, her/him</td>
<td>ngurungundi</td>
<td>from him, her</td>
</tr>
<tr>
<td>ngaanngunda?</td>
<td>to, at, on who[m]?</td>
<td>ngaanngundi?</td>
<td>from who[m]?</td>
</tr>
</tbody>
</table>

Grammar

todo ; non singular forms;

This lesson introduces the last two sets of pronouns - the ‘locative’ [place] and ‘source’ [from] pronouns.

There is a pronoun chart at the end of this lesson which may help you to see the patterns. The pronouns will be a lot easier to remember if you can see the patterns, both down the columns and across the rows. Adjacent locative and source pronouns only vary in one letter, [a/i] and they mostly ‘include’ the possessive pronoun form [e.g. nginunda]. Remember that the names [locative, source, etc] are to a fair extent labels - they distinguish the particular set of pronouns but do not describe the range of uses of those sets. The same is true of the ‘translation’ such as ‘to, at, on her/him’. The ‘translation’ indicates some major uses but does not by any means fully describe the use of the pronoun. In some cases English ‘to, at, on her/him’ will be translated by other forms, and ngurungunda will have translations apart from those listed. Read GYYD p 286ff for more information. The table on p 287 summarises much of the information, and you may find the pronoun section in Gaay Garay Dhadhin - a GY Picture Dictionary helpful. (It is available on the Moodle site).

todo ; add allative

Locative: see Lesson 7 for uses of the Locative case.

You can listen to these on GarayGuwaala20.2

From earlier lessons you know:

Warranhi Kim buruma-ga. Kim stood on/near the dog.

Buruma-ga has the locative suffix. The locative pronouns are used the same way as buruma-ga. Remember, the pronoun is generally second.

Ngaanngunda warranhi Kim? Who did Kim stand near[on]?
Ngaandi nginunda warranhi? Who stood near you [1]?

You can listen to these on GarayGuwaala20.3

Remember, locative is used for ‘talking to’.

Garay Chrisgu guwaay buruma-ga. Chris talked to the dog.

Locative pronouns are also used with ‘talk to’.

Giirr nganunda Chrisgu garay guwaay. Chris talked to me.
Giirr ngurungunda garay guwaay Chrisgu. Chris talked to him/her.
Giirr nginaalingunda garay guwaay Chrisgu. Chris talked to you [2].
Ngaanngunda garay Chrisgu guwaay? Who did Chris talk to?

Yaama nginunda garay guwaay Chrisgu? Did Chris talk to you [1]?
Gamil nganunda Chrisgu garay guwaay. Chris didn’t talk to me.

Ablative/Source. -DHi mainly translated ‘from’ – see Lesson 9

You can listen to these on GarayGuwaala20.4

Banaganhi Kim buruma-dhi. Kim ran away from the dog.

Buruma-dhi has the ablative suffix. The ablative pronouns are used the same way as buruma-dhi.
The pronoun is generally second.

Banaganhi nganundi Kim. Kim ran away from me.
Banaganhi ngiyaayngundi Kim. Kim ran away from us [>2].
Banaganhi nginaayngundi Kim. Kim ran away from you [>2].
Banaganhi ngurungundi Kim. Kim ran away from her/him.
Ngaanngundi banaganhi Chris? Who did Chris run away from?

Banaganhi nganundi Kim? Did Kim run away from me?
Gamibala nganundi banaganhi Kim. Kim did not run away from me.

You can listen to these on GarayGuwaala20.5

Ablative nouns and pronouns are also used with giyal ‘afraid’.

Giyal Kim dhuyudhi. Kim is afraid of the snake.
Giyal nganundi Kim. Kim is afraid of me.
Gamil nganundi giyal Kim. Kim is not afraid of me.
Yaama nginundi giyal Kim? Is Kim is afraid of you [1]?
Ngaanngundi giyal Kim? Who is Kim afraid of?

Winangala, garay guwaala, yawala. Listen, say and read.
You can read further examples for lesson 17 and listen to them as the sound files are made.


**Giirr burringubidi nginunda.**

There is a big fly on you [1].

**Gamilbala, marayrr nganunda burringu.**

Nope, no flies on me.

**Garay ngiyaningunda guwaala.**

Talk to us [>2].

**Ngiiningundi yarraaman banaganhi?**

Did the horse run away from you [2]?

**Yawu, yilaabala ngalingunda yarraaman banaganhi.**

Yes, and then the horse ran to us [2].

**Ngaanngunda nhama burringu?**

Who are the flies on?

**Giirr ngaya giyal nginaayngundi.**

I am afraid of you lot.
Lesson 21: Other Third Person Pronouns

This lesson introduces a range of third person plural pronouns. [they, them, their, etc]. Some third person dual pronouns are listed, but the information about them is uncertain and they are rarely used, so don’t worry too much about them. In fact just note they are there then forget them.

Vocabulary

You can listen to these on Garay Guwaala21.1

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ganugu</td>
<td>they [&gt;2] [doer.to]</td>
</tr>
<tr>
<td>ganunga</td>
<td>they/them [&gt;2] [doer, done.to]</td>
</tr>
<tr>
<td>ganungu</td>
<td>their(s) [&gt;2]</td>
</tr>
<tr>
<td>ganungunda</td>
<td>to/at/on them [&gt;2]</td>
</tr>
<tr>
<td>ganungundi</td>
<td>from them [&gt;2]</td>
</tr>
<tr>
<td>wiya-gi tr</td>
<td>cook</td>
</tr>
<tr>
<td>gindama-y* int</td>
<td>laugh</td>
</tr>
<tr>
<td>*bamba</td>
<td>with energy</td>
</tr>
</tbody>
</table>

For interest only [often revised paradigm]

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nguru-gaalay</td>
<td>Ergative they [2] was gaali</td>
</tr>
<tr>
<td>nhama-gaalay</td>
<td>Nominative they [2] was bulaarrna/gaalinta</td>
</tr>
<tr>
<td>nhama-gaalaynya</td>
<td>Accusative them [2] was bulaarrna/gaalinta</td>
</tr>
<tr>
<td>nguru-gaalayngu</td>
<td>Dative their(s) [2] was bulaarrgu/gaalingu</td>
</tr>
<tr>
<td>nguru-gaalayngunda</td>
<td>to/at/on them [2] was bulaarra</td>
</tr>
<tr>
<td>nguru-gaalayngundi</td>
<td>from them [2] was bulaarri</td>
</tr>
</tbody>
</table>

*gindama-y - the one laughed at has the source/from suffix.
* for bamba see the GYYD.

Grammar

The most important part of this section is the plural pronouns, and the change in the pattern of use between the third person pronouns and the others. For first person and second person pronouns the doer and doer.to are the same, [e.g. ngaya, ‘I’, ngindaay ‘you’ [>2] ] and the done.to is different [nganha, ‘me’ nginaaynya ‘you [>2]’]. But third person plural pronouns follow the same pattern as third person singular pronouns, nouns and adjectives - the doer and done.to are the same: ganunga and the doer.to is different: ganugu. Question pronouns and all nouns use the same pattern as the nouns and third person pronouns.

Study the following examples carefully, looking at which pronouns and nouns are the same.

You can listen to these on Garay Guwaala21.2

Yananhi ngaya.
I walked. doer

Ngamiy ngaya bandaarr.
I saw a kangaroo. doer.to

Bandaarru nganha ngamiy.
The kangaroo saw me. done.to

Yananhi ganunga.
They [>2] walked. doer

Ngamiy ganugu bandaarr.
They [>2] saw a kangaroo. doer.to

Bandaarru ganunga ngamiy.
The kangaroo saw me. done.to

Yananhi yinarr.
The woman walked. doer
The rule is:
for **first person and second person pronouns** the **doer and doer.to** are the same.
for **other pronouns and all nouns** the **doer and done.to** are the same.

Below are some examples of the plural, [≥2], pronouns.
You can listen to these on **GarayGuwaala21.3**

- **Dhalaa ganunga?** Where are they?
- **Garrawalgu ganunga yananchi.** They went to the shop.
- **Dhalaa ganunga yananchi?** Where did they go?
- **Garrawalgu ganunga yananchi.** They went to the shop. **or**
- **Garrawalgu yananchi.** They went to the shop. **or**
- **Garrawalgu.** To the shop.
- **Minya ganugu dhiyamay?** What did they pick up/get?
- **Giirr ganugu duwarr dhiyamay.** They got some bread.
- **Yaama ganugu bubaa ngamiy?** Did they see dad?
- **Gamilbala. Bubaagubala ganunga ngamiy.** No, but dad saw them.
- **Giirr gaba ganunga.** They are good.

Like the third person singular pronouns, you need to signal change in the transitivity of the verb.

**Giirr ganunga dhaay yananchi, bamba ganugu dhiinggaa dhay.**
They came here and had a good feed of meat.

The use of the dative/possessive, locative and ablative pronouns are like other pronouns.
You can listen to these on **GarayGuwaala21.4**

- **Ngamila, wilbaarr ganungu nhama.** Look, that is their car.
- **Dhalaa wilbaarr ganungu.** Where is their car?
- **Biibabiiba nhalay ganungu wuuna.** Give them this book.
- **Ganungunda warraya.** Stand near them.
- **Garay ganungunda guwaala.** Talk to them.
- **Garriya ganungunda garay guwaala.** Don’t talk to them.
- **Giirr ngaya giyal ganungundi.** I am afraid of them.
- **Gindamaya ganungundi.** Laugh at them.
- **Gindamaya ganungundi, yilaa ganungundi banagaya, bamba.** Laugh at them, then run away from them, fast.

**Winangala, garay guwaala, yawala. Listen, say and read.**
You can read further examples for lesson 19 and listen to them as the sound files are made. **GarayGuwaala21.10**
Ngaandi yanay? Who will go?

Ngaandi mirridhu yiyy? Who[m] did the dog bite?

Ngaandu mirri ngamiy? Who saw the dog?

Dhurugu ganunga yiyy. The snake[s] bit them.

Gamil ganunga bandaarrgu yanay. They won’t walk to the kangaroos.

Giirr ganugu bamba dhinggaa dhay. [bamba dhali = have a good feed] They had a good feed of meat.

Giirr ganunga banaganhi garrwalgu. They [>2] ran to the shop.

Dhinggaa bulaarru wiyanhi. The two of them cooked meat.

GarayGuwaala21.11

Ngamiy ganugu nginaaynya, gamilhala ngindaay ganunga ngamiy. They [3+] saw you, but you did not see them.

Ngaandu ganungu yarral gaanhi? Who took the money to them?

Garriya ganungunda garay guwaala, birraydha ngarragaaga. Don’t talk to them, to those hopeless boys.

Yaama ngali yanay ganungundi, miyaydhi? Will we[2] walk away from them, from the girls?

Giirr giyal nhama mirri bulaarri. The dog is frightened of them two.


Garriya nganundi gindamaya. Don’t laugh at me!


Garay Guwaala2 is in the pipeline.
## Garay Guwaala

### Summaries:

#### Personal Pronouns

<table>
<thead>
<tr>
<th>Pronoun [Case]</th>
<th>Doer/Doer.to</th>
<th>Doer/Done to</th>
<th>Owner/given to</th>
<th>Place at +</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>Accusative</td>
<td>Dative</td>
<td>Locative</td>
<td>Ablative</td>
<td></td>
</tr>
<tr>
<td><strong>Speaker(s) [first person]</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td>ngaya</td>
<td>nganha</td>
<td>ngay</td>
<td>ngamunda</td>
<td>nganundi</td>
</tr>
<tr>
<td>I</td>
<td>me</td>
<td>my/mine</td>
<td>to, at, on me</td>
<td>from me</td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>ngali</td>
<td>ngalinya</td>
<td>ngalingu</td>
<td>ngalingunda</td>
<td>ngalingundi</td>
</tr>
<tr>
<td>we two</td>
<td>us two</td>
<td>our(s) two</td>
<td>to, at, on us two</td>
<td>from us two</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>ngiyani</td>
<td>ngiyaninya</td>
<td>ngiyaningu</td>
<td>ngiyaningunda</td>
<td>ngiyaningundi</td>
</tr>
<tr>
<td>we mob</td>
<td>us mob</td>
<td>our(s) mob</td>
<td>to, at, on us mob</td>
<td>from us mob</td>
<td></td>
</tr>
</tbody>
</table>

| Spoken to [2nd person] | | | | |
| Singular | nginda | ngingunha | ngingu | ngingunda | ngingundi |
| you | you | your(s) | to, at, on you | from you |
| Dual | ngindaali | ngingaalinya | ngingaalingu | ngingaalingunda | ngingaalingundi |
| you two | you two | your(s) two | to, at, on you two | from you two |
| Plural | ngindaay | ngingaaynnya | ngingaayngu | ngingaayngunda | ngingaayngundi |
| you mob | you mob | your(s) mob | to, at, on you mob | from you mob |

### Spoken about [3rd person]

<table>
<thead>
<tr>
<th>Pronoun [Case]</th>
<th>Doer.to</th>
<th>Doer/Done to</th>
<th>Owner/given to</th>
<th>Place at +</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ergative</td>
<td>Nominative</td>
<td>Accusative</td>
<td>Dative</td>
<td>Locative</td>
<td>Ablative</td>
</tr>
<tr>
<td>Singular</td>
<td>nguru</td>
<td>nhama</td>
<td>ngurungu</td>
<td>ngurungunda</td>
<td>ngurungundi</td>
</tr>
<tr>
<td>s/he, it</td>
<td>her/him/it</td>
<td>his/her(s)/it(s)</td>
<td>to, at, her/him/it</td>
<td>from him/her/it</td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>ngurugaalay</td>
<td>nkamagaalay/</td>
<td>ngurugaalay-</td>
<td>ngurugaalay-</td>
<td>ngurugaalay-</td>
</tr>
<tr>
<td>they two</td>
<td>they/them two</td>
<td>nhamagaalay/</td>
<td>ngurugaynaayngu</td>
<td>ngurugaalay-</td>
<td>ngurugaalay-</td>
</tr>
<tr>
<td>Plural</td>
<td>ganugu</td>
<td>ganunga</td>
<td>ganungu</td>
<td>ganungunda</td>
<td>ganungundi</td>
</tr>
<tr>
<td>they mob</td>
<td>they/them mob</td>
<td>their(s) mob</td>
<td>to, at them mob</td>
<td>from them mob</td>
<td></td>
</tr>
</tbody>
</table>

See also the pronoun pages from Gaay Garay Dhadhin - a GY Picture Dictionary
Nominal suffixes

Suffixes on nouns and adjectives.

<table>
<thead>
<tr>
<th>Case names</th>
<th>Word ends</th>
<th>Ergative</th>
<th>Locative</th>
<th>Ablative</th>
<th>Allative/Dative</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, u</td>
<td>-gu</td>
<td>-gu</td>
<td>-dhi</td>
<td>-gu</td>
<td></td>
</tr>
<tr>
<td>i, y</td>
<td>-dhu</td>
<td>-dha</td>
<td>-dhi</td>
<td>-gu</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>-du</td>
<td>-da</td>
<td>-di</td>
<td>-gu</td>
<td></td>
</tr>
<tr>
<td>rr, l</td>
<td>-u</td>
<td>-a</td>
<td>-i</td>
<td>-gu</td>
<td></td>
</tr>
</tbody>
</table>

Note that possession is marked on nouns by Dative case.

<table>
<thead>
<tr>
<th>Case names</th>
<th>Word ends</th>
<th>Having/ Comitative</th>
<th>Without</th>
<th>wanting</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, u</td>
<td>-baraay</td>
<td>-dhalibaa</td>
<td>-nginda</td>
<td></td>
</tr>
<tr>
<td>i, y</td>
<td>-baraay</td>
<td>-d[h]alibaa</td>
<td>-nginda</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>-baraay</td>
<td>-d[h]alibaa</td>
<td>-nginda</td>
<td></td>
</tr>
<tr>
<td>rr, l</td>
<td>-araay</td>
<td>-d[h]alibaa</td>
<td>-nginda</td>
<td></td>
</tr>
</tbody>
</table>

Verbs

Gamilaraay Verbs – simple forms

<table>
<thead>
<tr>
<th>Command</th>
<th>Future*</th>
<th>Past*</th>
</tr>
</thead>
<tbody>
<tr>
<td>y Class</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yanaya*</td>
<td>yanay</td>
<td>yananhi</td>
</tr>
<tr>
<td>gubiya</td>
<td>gubiy</td>
<td>gubinyi</td>
</tr>
<tr>
<td>l Class</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bumala</td>
<td>bumali</td>
<td>bumay</td>
</tr>
<tr>
<td>ng Class</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yulunga</td>
<td>yulugi</td>
<td>yulanhi</td>
</tr>
<tr>
<td>gingga</td>
<td>gigi</td>
<td>ginyi</td>
</tr>
<tr>
<td>rr Class</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wuuna</td>
<td>wuurri</td>
<td>wuunhi</td>
</tr>
</tbody>
</table>
## Continuous [non-moving] Suffix examples

<table>
<thead>
<tr>
<th>Command</th>
<th>Future</th>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>y Class</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>warra-y-la-ya</td>
<td>warra-y-la-ya</td>
<td>warra-y-la-nha</td>
<td>warra-y-la-nhi</td>
</tr>
<tr>
<td>keep standing</td>
<td>will be standing</td>
<td>is/am/are* standing</td>
<td>was standing</td>
</tr>
<tr>
<td><strong>l Class</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dha-lda-ya</td>
<td>dha-lda-ya</td>
<td>dha-lda-nha</td>
<td>dha-lda-nhi</td>
</tr>
<tr>
<td>keep eating</td>
<td>will be eating</td>
<td>is eating</td>
<td>was eating</td>
</tr>
<tr>
<td><strong>ng Class</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ngaru-gi-la-ya</td>
<td>ngaru-gi-la-ya</td>
<td>ngaru-gi-la-nha</td>
<td>ngaru-gi-la-nhi</td>
</tr>
<tr>
<td>keep drinking</td>
<td>will be drinking</td>
<td>is drinking</td>
<td>was drinking</td>
</tr>
<tr>
<td><strong>rr Class</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wuu-dha-ya</td>
<td>wuu-dha-ya</td>
<td>wuu-dha-nha</td>
<td>wuu-dha-nhi</td>
</tr>
<tr>
<td>keep giving</td>
<td>will be giving</td>
<td>is giving</td>
<td>was giving</td>
</tr>
</tbody>
</table>

## Moving Continuous Verbs

<table>
<thead>
<tr>
<th>Command</th>
<th>Future</th>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>y Class</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yana-waa-ya</td>
<td>yana-waa-ya</td>
<td>yana-waa-nha</td>
<td>yana-waa-nhi</td>
</tr>
<tr>
<td>keep walking</td>
<td>will be walking</td>
<td>is/am/are* walking</td>
<td>was walking</td>
</tr>
<tr>
<td><strong>l Class</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhurra-laa-ya</td>
<td>dhurra-laa-ya</td>
<td>dhurra-laa-nha</td>
<td>dhurra-laa-nhi</td>
</tr>
<tr>
<td>keep coming</td>
<td>will be coming</td>
<td>is coming</td>
<td>was coming</td>
</tr>
<tr>
<td><strong>ng Class</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gaa-waa-ya</td>
<td>gaa-waa-ya</td>
<td>gaa-waa-nha</td>
<td>gaa-waa-nhi</td>
</tr>
<tr>
<td>keep bringing</td>
<td>will be bringing</td>
<td>is bringing</td>
<td>was bringing</td>
</tr>
<tr>
<td><strong>rr Class</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhuu-rraa-ya</td>
<td>dhuu-rraa-ya</td>
<td>dhuu-rraa-nha</td>
<td>dhuu-rraa-nhi</td>
</tr>
<tr>
<td>keep crawling</td>
<td>will be crawling</td>
<td>is crawling</td>
<td>was crawling</td>
</tr>
</tbody>
</table>
Some changes have been made to the text, so some sections here will be out of date. Use the main wordlist or the Gamilaraay Yuwaalaraay Yuwaalayaay Dictionary when the word is not here.

<table>
<thead>
<tr>
<th>Gamilaraay</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>GarayGuwaala1</td>
<td></td>
</tr>
<tr>
<td>ngamila!</td>
<td>look!</td>
</tr>
<tr>
<td>winangala!</td>
<td>listen!</td>
</tr>
<tr>
<td>garay guwaala!</td>
<td>speak!</td>
</tr>
<tr>
<td>yaama</td>
<td>hello</td>
</tr>
<tr>
<td>yaama</td>
<td>question word</td>
</tr>
<tr>
<td>yaluu</td>
<td>goodbye</td>
</tr>
<tr>
<td>maliyaa</td>
<td>friend</td>
</tr>
<tr>
<td>dhagaan</td>
<td>brother</td>
</tr>
<tr>
<td>baawaa</td>
<td>sister</td>
</tr>
<tr>
<td>minya</td>
<td>what?</td>
</tr>
<tr>
<td>nhalay</td>
<td>this</td>
</tr>
<tr>
<td>nhama</td>
<td>that</td>
</tr>
<tr>
<td>yawu</td>
<td>yes</td>
</tr>
<tr>
<td>gamil</td>
<td>no/not</td>
</tr>
<tr>
<td>gaba</td>
<td>good</td>
</tr>
<tr>
<td>bigibila</td>
<td>echidna/porcupine</td>
</tr>
<tr>
<td>dhinawan</td>
<td>emu</td>
</tr>
<tr>
<td>biiba</td>
<td>paper</td>
</tr>
<tr>
<td>baadhal</td>
<td>bottle</td>
</tr>
<tr>
<td>bina</td>
<td>ear</td>
</tr>
<tr>
<td>mil</td>
<td>eye</td>
</tr>
<tr>
<td>mara</td>
<td>hand</td>
</tr>
<tr>
<td>dhina</td>
<td>foot</td>
</tr>
<tr>
<td>GarayGuwaala2</td>
<td></td>
</tr>
<tr>
<td>gaabu!</td>
<td>hush!</td>
</tr>
<tr>
<td>wanagidjay!</td>
<td>leave it!</td>
</tr>
<tr>
<td>yulunga!</td>
<td>dance!</td>
</tr>
<tr>
<td>bawila!</td>
<td>sing!</td>
</tr>
<tr>
<td>wiyayl</td>
<td>pen</td>
</tr>
<tr>
<td>biibabiiba</td>
<td>book</td>
</tr>
<tr>
<td>gaala</td>
<td>mug</td>
</tr>
<tr>
<td>bundi</td>
<td>club</td>
</tr>
<tr>
<td>gali</td>
<td>water</td>
</tr>
<tr>
<td>buruma</td>
<td>dog</td>
</tr>
<tr>
<td>dhigaraa</td>
<td>bird</td>
</tr>
<tr>
<td>dhuru</td>
<td>snake</td>
</tr>
<tr>
<td>dhiyamala!</td>
<td>pick up!*</td>
</tr>
<tr>
<td>wiimala!</td>
<td>put down!*</td>
</tr>
<tr>
<td>badjigal</td>
<td>bicycle</td>
</tr>
<tr>
<td>giidjaa</td>
<td>ant (small, black)</td>
</tr>
<tr>
<td>bandaarr</td>
<td>kangaroo (grey)</td>
</tr>
<tr>
<td>barran</td>
<td>boomerang</td>
</tr>
<tr>
<td>girrinil</td>
<td>door</td>
</tr>
<tr>
<td>murru</td>
<td>bum</td>
</tr>
<tr>
<td>yarral</td>
<td>stone/coin</td>
</tr>
<tr>
<td>-bala*</td>
<td>contrast clitic</td>
</tr>
<tr>
<td>GarayGuwaala4</td>
<td></td>
</tr>
<tr>
<td>ngaandi?</td>
<td>who?*</td>
</tr>
<tr>
<td>ngaya</td>
<td>I</td>
</tr>
<tr>
<td>nginda</td>
<td>you [1 person]*</td>
</tr>
<tr>
<td>nhama/nguru</td>
<td>s/he</td>
</tr>
<tr>
<td>gogil</td>
<td>bad*</td>
</tr>
<tr>
<td>yinggil</td>
<td>tired</td>
</tr>
<tr>
<td>yuulngin</td>
<td>hungry</td>
</tr>
<tr>
<td>buurrul</td>
<td>big</td>
</tr>
<tr>
<td>dhinggaa</td>
<td>meat</td>
</tr>
<tr>
<td>garrangay</td>
<td>duck</td>
</tr>
<tr>
<td>man.ga</td>
<td>table</td>
</tr>
<tr>
<td>man.garr</td>
<td>bag</td>
</tr>
<tr>
<td>giirr</td>
<td>truly*</td>
</tr>
<tr>
<td>miyay</td>
<td>girl</td>
</tr>
<tr>
<td>birray</td>
<td>boy</td>
</tr>
<tr>
<td>GarayGuwaala5</td>
<td></td>
</tr>
<tr>
<td>yanaya!</td>
<td>walk/go!</td>
</tr>
<tr>
<td>banagaya!</td>
<td>run!</td>
</tr>
<tr>
<td>gubiya!</td>
<td>swim!</td>
</tr>
<tr>
<td>baraya!</td>
<td>hop!</td>
</tr>
<tr>
<td>barraya!</td>
<td>fly!</td>
</tr>
<tr>
<td>dhayn</td>
<td>person</td>
</tr>
<tr>
<td>mari</td>
<td>[Aboriginal] person</td>
</tr>
<tr>
<td>giwiirr</td>
<td>man</td>
</tr>
<tr>
<td>yinarr</td>
<td>woman</td>
</tr>
</tbody>
</table>

Garay Guwaala: Wordlist p 86
<table>
<thead>
<tr>
<th>English</th>
<th>Garay Guwaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>wanda</td>
<td>white man</td>
</tr>
<tr>
<td>wadjiin</td>
<td>white woman</td>
</tr>
<tr>
<td>bubaa</td>
<td>dad [father]</td>
</tr>
<tr>
<td>gunii*</td>
<td>mum [mother]</td>
</tr>
<tr>
<td>-gu*</td>
<td>to [movement to]</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Garay Guwaala 6**

<table>
<thead>
<tr>
<th>English</th>
<th>Garay Guwaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngarriya!</td>
<td>sit!</td>
</tr>
<tr>
<td>warriya!</td>
<td>stand!</td>
</tr>
<tr>
<td>dhuliya!</td>
<td>bend/ stoop!</td>
</tr>
<tr>
<td>gini</td>
<td>happened</td>
</tr>
<tr>
<td>dhalaa?</td>
<td>where?*</td>
</tr>
<tr>
<td>dhalaga?</td>
<td>where to?*</td>
</tr>
<tr>
<td>yanawaanha</td>
<td>am/is/are walking*</td>
</tr>
</tbody>
</table>

**Garay Guwaala 7**

<table>
<thead>
<tr>
<th>English</th>
<th>Garay Guwaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>wilaarr</td>
<td>car</td>
</tr>
<tr>
<td>dhawun</td>
<td>ground</td>
</tr>
<tr>
<td>wirri</td>
<td>plate</td>
</tr>
<tr>
<td>duuwarr</td>
<td>bread</td>
</tr>
<tr>
<td>birralii</td>
<td>child</td>
</tr>
<tr>
<td>milimili</td>
<td>mud</td>
</tr>
<tr>
<td>gundhilgaa</td>
<td>town</td>
</tr>
<tr>
<td>Dhalaa-nda?</td>
<td>Where are you.1?</td>
</tr>
<tr>
<td>yanawaanha</td>
<td>am/is/are walking</td>
</tr>
</tbody>
</table>

**Garay Guwaala 8**

<table>
<thead>
<tr>
<th>English</th>
<th>Garay Guwaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>warriya</td>
<td>stand!</td>
</tr>
<tr>
<td>galiyaya</td>
<td>climb!</td>
</tr>
<tr>
<td>gulaaban</td>
<td>chair</td>
</tr>
<tr>
<td>ngay</td>
<td>my</td>
</tr>
<tr>
<td>duuwadi</td>
<td>shirt</td>
</tr>
<tr>
<td>gayrr</td>
<td>name</td>
</tr>
<tr>
<td>nginu</td>
<td>your(s)</td>
</tr>
<tr>
<td>ngurungu</td>
<td>his/her(s)/its</td>
</tr>
<tr>
<td>yaama-nda?</td>
<td>are you.1?</td>
</tr>
<tr>
<td>malawil</td>
<td>shadow</td>
</tr>
<tr>
<td>yira</td>
<td>tooth</td>
</tr>
</tbody>
</table>

**Garay Guwaala 9**

<table>
<thead>
<tr>
<th>English</th>
<th>Garay Guwaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaanga!</td>
<td>bring/take!</td>
</tr>
<tr>
<td>dhaay</td>
<td>to here</td>
</tr>
<tr>
<td>ngiilay</td>
<td>from here</td>
</tr>
<tr>
<td>yuruun</td>
<td>road</td>
</tr>
<tr>
<td>yarraaman*</td>
<td>horse</td>
</tr>
<tr>
<td>baawul</td>
<td>chicken</td>
</tr>
</tbody>
</table>

**Garay Guwaala 10**

<table>
<thead>
<tr>
<th>English</th>
<th>Garay Guwaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>minyangay</td>
<td>how many?</td>
</tr>
<tr>
<td>maal</td>
<td>one</td>
</tr>
<tr>
<td>bulaarr</td>
<td>two</td>
</tr>
<tr>
<td>gubbaa</td>
<td>three</td>
</tr>
<tr>
<td>burrutula</td>
<td>many</td>
</tr>
<tr>
<td>marayrr*</td>
<td>none</td>
</tr>
</tbody>
</table>

**Garay Guwaala 11**

<table>
<thead>
<tr>
<th>English</th>
<th>Garay Guwaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>baabila</td>
<td>lie!..int</td>
</tr>
<tr>
<td>bumala</td>
<td>hit! ..tr</td>
</tr>
<tr>
<td>garrala</td>
<td>cut! ..tr</td>
</tr>
<tr>
<td>dhala</td>
<td>eat! ..tr</td>
</tr>
<tr>
<td>yiila</td>
<td>bite! ..tr</td>
</tr>
</tbody>
</table>

**Garay Guwaala 12**

<table>
<thead>
<tr>
<th>English</th>
<th>Garay Guwaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>gimubila!</td>
<td>do/make! tr</td>
</tr>
<tr>
<td>minyadhu?</td>
<td>what with?</td>
</tr>
<tr>
<td>ngaandu?</td>
<td>who did it?</td>
</tr>
<tr>
<td>nhaayba / magal</td>
<td>knife</td>
</tr>
<tr>
<td>gula</td>
<td>fork</td>
</tr>
<tr>
<td>wirri</td>
<td>plate</td>
</tr>
<tr>
<td>dhiyarral</td>
<td>spoon</td>
</tr>
<tr>
<td>dhuulu</td>
<td>stick</td>
</tr>
<tr>
<td>mungin</td>
<td>mosquito</td>
</tr>
<tr>
<td>dhinggaa</td>
<td>meat</td>
</tr>
</tbody>
</table>

**Garay Guwaala 13**

<table>
<thead>
<tr>
<th>English</th>
<th>Garay Guwaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngarunga!</td>
<td>drink! tr</td>
</tr>
<tr>
<td>bundaanga!</td>
<td>fall! int</td>
</tr>
</tbody>
</table>
wuuna!*  give!  tr
dhuma!*  poke!  tr
dhuuna!  crawl!  int

**GarayGuwaala14**
dhiyamala!  pick up!  tr
dhamala!  touch!  tr

yilaa*  then
-gu*  ‘purpose’
minyagu*  what for?
ngaanngu*  whose?

**GarayGuwaala15**
nganha  me
ngay  to/at/near me
nganunda  from me
nganundi  my/mine

nginunha  you [1, done.to]
ngimu  your/yours [1]
nginunda  to/at/near you
nginundi  from you

nhama  her/him/it
nhama  her/him/it
ngurungu  her(s)/his/its
ngurungunda  at.. she/he/it
ngurungundi  from she/he/it

wamba*  mad, silly
ngarragaa*  hopeless, sad
dhamala  touch
bamba*  with energy

**GarayGuwaala16**
yaliwunga  always
gunhugunhu dhurri  cough [verb]  tr
gunhugunhu  cough [noun]

**GarayGuwaala17**
giiri-gi  itch int
dhurra-li*  come int
gambaay  sweetheart
walgan  aunt
garruu  uncle
wilbaarr  car
wibi-li  be sick int
bali-gi  die int
wuu-gi*  go in  int
yaraay  sun
gilay  moon

**GarayGuwaala18**
~Baraay  having
~DHalibaa  without
~nginda  wanting
~giirr  like
~galgaa  plural
~gal  plural birralii

**GarayGuwaala19**
ngali  we two
ngiyan  we mob [>2]
ngalinya  us two
ngiyaninya  us mob [>2]
galingu  our(s) two
ngiyaningu  our(s) mob [>2]

ngindaali  you two (doer)
ngindaay  you mob [>2] (doer)
nginaalinya  you two (done to)
nginaaynya  you mob [>2] done to)
gingaalingu  your(s) two
nginaayngu  your(s) mob [>2]

**GarayGuwaala20**
nganunda  to, at, on me
ngalingunda  to, at, on us [2]
ngiyaningunda  to, at, on us mob [>2]
ginunda  to, at, on you
nginaalingunda  to, at, on you [2]
nginaayngunda  to, at, on you mob [>2]
ngurungunda  to, at, her/him

nganundi  from me
ngalingundi  from us [2]
nginaalingundi  from you [2]
nginaayngundi  from you mob [>2]
ngurungundi  from him, her

**GarayGuwaala21**
ganugu  they [>2] [doer.to]
gunungu  they/them [>2] [doer,
done.to]
ganungu  their(s) [>2]
ganungunda  to/at/on them [>2]
ganungundi  from them [>2]

Garay Guwaala: Wordlist p 88
wiya-gi  cook  tr

*gindama-y*  laugh  int

*bamba*  with energy

For third person dual pronouns see tables and summaries.
Gamilaraay Yinggilirrgu

-bala contrast clitic
-bidi big
-bamba with energy
-Baraay having
-DHaliba without
-DHuul small
-gal plural birralii
-galgaa plural
-giir like
-gu to [movement to] ‘purpose’
-nginda wanting
-baabila lie!..int
-baadhal bottle
-baaawaa sister
-baawul chicken
-badjigal bicycle
-balu-gi die int
-bamba with energy
-banagaya! run!
-bandaarr kangaroo (grey)
-banggaba white
-baraya! hop!
-barran boomerang
-barraya! fly!
-bawila! sing!
-bigibila echidna/porcupine
-biiba paper
-biibabiiba book
-bina ear
-birray boy
-bubaa dad [father]
-bulaarr two Dual third person pronoun have been reanalysed. See pronoun table.
-bulaarr they/them [2]
-bulaarra to/at/on them [2]
-bulaarrru their(s) [2]
-bulaarri from them [2]
-buluuy black
-bumala hit! ..tr
-bundaanga! fall! int
-bundi club
-burrul big
-burrulaa many
-burrulbidi great big
-burruluu fly
dog
to here
brother
eat! ..tr
Where from?
where?
Where from?
where to?
touch
touch! tr
ground person
bird
foot
emu
meat
meat
pick up!
pick up! tr
spoon
bend/ stoop!
stick
poke! tr
come int
snake
crawl! int
shirt
bread
hush!
mug
bring/take!
small
good
bad
water
climb!
sweetheart
no/not
they [>2] [doer.to]
they/them [>2] [doer, their(s) [>2]
to/at/on them [>2]
from them [>2]
speak!
cut! ..tr
duck
shop
uncle
name
<table>
<thead>
<tr>
<th>English</th>
<th>Guwaala</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ant (small, black)</td>
<td>giidjaa</td>
<td>look!</td>
</tr>
<tr>
<td>itch int</td>
<td>giiri-gi</td>
<td>me</td>
</tr>
<tr>
<td>truly</td>
<td>giir</td>
<td>to, at, on me</td>
</tr>
<tr>
<td>moon</td>
<td>gilay</td>
<td>from me</td>
</tr>
<tr>
<td>do/make! tr</td>
<td>gimubila!</td>
<td>hopeless, sad</td>
</tr>
<tr>
<td>laugh int</td>
<td>gindama-y</td>
<td>sit!</td>
</tr>
<tr>
<td>happened</td>
<td>ginyi</td>
<td>drink! tr</td>
</tr>
<tr>
<td>door</td>
<td>girrinil</td>
<td>my</td>
</tr>
<tr>
<td>man</td>
<td>giwiirr</td>
<td>my/mine</td>
</tr>
<tr>
<td>afraid</td>
<td>giyal</td>
<td>I</td>
</tr>
<tr>
<td>swim!</td>
<td>gubiya!</td>
<td>from here</td>
</tr>
<tr>
<td>fork</td>
<td>gula</td>
<td>your(s) two</td>
</tr>
<tr>
<td>chair</td>
<td>gulaban</td>
<td>to, at, on you [2]</td>
</tr>
<tr>
<td>three</td>
<td>guliba</td>
<td>from you [2]</td>
</tr>
<tr>
<td>house</td>
<td>gundh</td>
<td>you two (done to)</td>
</tr>
<tr>
<td>town</td>
<td>gundhilgaa</td>
<td>your(s) mob [&gt;2]</td>
</tr>
<tr>
<td>cough [noun]</td>
<td>gunhugunhu</td>
<td>to, at, on you mob [&gt;2]</td>
</tr>
<tr>
<td>cough [verb] tr</td>
<td>gunhugunhu dhurri</td>
<td>you mob [&gt;2](done to)</td>
</tr>
<tr>
<td>mum [mother]</td>
<td>gunii</td>
<td>you [1 person]</td>
</tr>
<tr>
<td>red</td>
<td>guwaymbarra</td>
<td>you two (doer)</td>
</tr>
<tr>
<td>one</td>
<td>maal</td>
<td>you mob <a href="doer">&gt;2</a></td>
</tr>
<tr>
<td>knife</td>
<td>magal</td>
<td>your(s) mob [&gt;2]</td>
</tr>
<tr>
<td>shadow</td>
<td>malawil</td>
<td>from you [1]</td>
</tr>
<tr>
<td>friend</td>
<td>maliyaa</td>
<td>to, at, on you</td>
</tr>
<tr>
<td>table</td>
<td>man.ga</td>
<td>from you [1, done.to]</td>
</tr>
<tr>
<td>bag</td>
<td>man.garr</td>
<td>we mob [&gt;2]</td>
</tr>
<tr>
<td>hand</td>
<td>mara</td>
<td>our(s) mob [&gt;2]</td>
</tr>
<tr>
<td>none</td>
<td>marayrr</td>
<td>to, at, on us mob [&gt;2]</td>
</tr>
<tr>
<td>[Aboriginal] person</td>
<td>mari</td>
<td>from us mob [&gt;2]</td>
</tr>
<tr>
<td>eye</td>
<td>mil</td>
<td>from you mob [&gt;2]</td>
</tr>
<tr>
<td>mud</td>
<td>milimili</td>
<td>us mob [&gt;2]</td>
</tr>
<tr>
<td>what?</td>
<td>minya</td>
<td>his/her(s)/its</td>
</tr>
<tr>
<td>what with?</td>
<td>minyadhu?</td>
<td>her(s)/his/its</td>
</tr>
<tr>
<td>what for?</td>
<td>miniyagu</td>
<td>to, at, her/him</td>
</tr>
<tr>
<td>how many?</td>
<td>minyangay</td>
<td>from him, her</td>
</tr>
<tr>
<td>girl</td>
<td>miyay</td>
<td>knife</td>
</tr>
<tr>
<td>mosquito</td>
<td>mungin</td>
<td>this</td>
</tr>
<tr>
<td>bum</td>
<td>murr</td>
<td>that</td>
</tr>
<tr>
<td>nose</td>
<td>muru</td>
<td>her/him/it</td>
</tr>
<tr>
<td>who?</td>
<td>ngaandi?</td>
<td>her/him/it</td>
</tr>
<tr>
<td>who did it?</td>
<td>ngaandu?</td>
<td>s/he</td>
</tr>
<tr>
<td>whose?</td>
<td>ngaangnu</td>
<td>white woman</td>
</tr>
<tr>
<td>to, at, on who[m]?</td>
<td>ngaangngunda?</td>
<td>aunt</td>
</tr>
<tr>
<td>from who[m]?</td>
<td>ngaangngunda?</td>
<td>mad, silly</td>
</tr>
<tr>
<td>we two</td>
<td>ngali</td>
<td>leave it!</td>
</tr>
<tr>
<td>our(s) two</td>
<td>ngalingu</td>
<td>white man</td>
</tr>
<tr>
<td>to, at, on us [2]</td>
<td>ngalingundra</td>
<td>stand!</td>
</tr>
<tr>
<td>from us [2]</td>
<td>ngalingundun</td>
<td>stand!</td>
</tr>
<tr>
<td>us two</td>
<td>ngalinya</td>
<td></td>
</tr>
</tbody>
</table>

Garay Guwaala: Wordlist p 91
<table>
<thead>
<tr>
<th>Wiibi-li</th>
<th>be sick int</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wiimala!</td>
<td>put down!</td>
</tr>
<tr>
<td>Wilbaarr</td>
<td>car</td>
</tr>
<tr>
<td>Wilbaarr</td>
<td>car</td>
</tr>
<tr>
<td>Winangala!</td>
<td>listen!</td>
</tr>
<tr>
<td>Wirri</td>
<td>plate</td>
</tr>
<tr>
<td>Wirri</td>
<td>plate</td>
</tr>
<tr>
<td>Wiya-gi</td>
<td>cook <strong>tr</strong></td>
</tr>
<tr>
<td>Wiya-yi</td>
<td>pen</td>
</tr>
<tr>
<td>Wuu-gi</td>
<td>go in <strong>int</strong></td>
</tr>
<tr>
<td>Wuuna!</td>
<td>give! <strong>tr</strong></td>
</tr>
<tr>
<td>Yaama</td>
<td>hello</td>
</tr>
<tr>
<td>Yaama</td>
<td>question word</td>
</tr>
<tr>
<td>Yaliwunga</td>
<td>always</td>
</tr>
<tr>
<td>Yaluu</td>
<td>goodbye</td>
</tr>
<tr>
<td>Yanawaanha</td>
<td>am/is/are walking</td>
</tr>
<tr>
<td>Yanaya!</td>
<td>walk/go!</td>
</tr>
<tr>
<td>Yaraay</td>
<td>sun</td>
</tr>
<tr>
<td>Yarraaman</td>
<td>horse</td>
</tr>
<tr>
<td>Yarral</td>
<td>stone/coin</td>
</tr>
<tr>
<td>Yawu</td>
<td>yes</td>
</tr>
<tr>
<td>Yiila</td>
<td>bite!.. <strong>tr</strong></td>
</tr>
<tr>
<td>Yilaa</td>
<td>then</td>
</tr>
<tr>
<td>Yinarr</td>
<td>woman</td>
</tr>
<tr>
<td>Yinggil</td>
<td>tired</td>
</tr>
<tr>
<td>Yira</td>
<td>tooth</td>
</tr>
<tr>
<td>Yulunga!</td>
<td>dance!</td>
</tr>
<tr>
<td>Yuruun</td>
<td>road</td>
</tr>
<tr>
<td>Yulngin</td>
<td>hungry</td>
</tr>
</tbody>
</table>

Garay Guwaala: Wordlist p 92
[Aboriginal] person  mari
afraid        giyal
always       yaliwunga
am/is/are walking yanawaanha
ant (small, black) gidja
aunt          walgan
bad           gagil
bag            man.garr
be sick int  wibi-li
bend/stoop!    dhuliyi!
bicycle      badjigal
big            -bidi
big            burral
bird          dhigaraa
bite!..tr      yiila
black         buluuy
book          biibabiiba
boomerang    barran
bottle        baadhal
boy           birray
bread         dhuwarr
bring/take!    gaanga!
brother      dhagaan
bum           murru
car           wilbaarr
         wilbaarr
car
chair        gulan
chicken       baaawul
climb!       galiyaya
club          bundi
come int    dhurra-ki
contrast clitic -bala
cook tr      wiya-gi
cough [noun] gunhugunhu
cough [verb] tr gunhugunhu dhurri
crawl! int dhuuna!
cut!..tr          garrala
dad [father]   buba
dance!        yulunga!
die int       balu-gi
do/make! tr   gimbila!
dog           buruma
door          girrini
drink! tr     ngarunga!
duck          garrangay
eat!..tr       bina
ear
eat!..tr       dhala
echidna/porcupine bigibila
emu            dhinawanan
eye            mil
fall! int      bundaanga!
fly
fly!           barraya!
foot          dhi
fork           gula
friend        maliyaa
from here      ngilay
from him, her  ngurungundi
from me
from them [>2] nganundi
from them [2]  ganungundi
from us [2]    bulaaari
from us mob [>2] ngalingundi
from who[m]?
from you
from you [2]  ngiyaningundi
from you mob [>2] ngaanngundi?
from you [>2]  nginundi
from them 
from you mob [>2] ngnaaadingundi
from you mob [>2] ngiyaningundi
girl           miyay
give! tr       wuuna!
go in int      wuu-gi
good          gaba
goodbye       yaluu
great big     burrlbidi
ground        dhavun
hand
happened
having
hello
her(s)/his/its ngurungu
her/him/it
her/him/it
his/her(s)/its
he/she/it etc
hit!..tr bumala
hop!
hopeless, sad yarraaman
horse
house
how many?
hungry
hush!
I
itch int
kangaroo (grey)
knife
laugh int
see pronoun chart
bungarraga
yarraman
gundhi
minyangay
yuungin
gaabu!
ngaya
giiri-gi
bandaarr
nhaayba
gindama-y
<table>
<thead>
<tr>
<th>we</th>
<th>see pronoun chart</th>
</tr>
</thead>
<tbody>
<tr>
<td>what for?</td>
<td>minyagu</td>
</tr>
<tr>
<td>what with?</td>
<td>minyadhu?</td>
</tr>
<tr>
<td>what?</td>
<td>minya</td>
</tr>
<tr>
<td>Where from?</td>
<td>dhalaadhi</td>
</tr>
<tr>
<td>Where from?</td>
<td>dhalaadhi</td>
</tr>
<tr>
<td>where to?</td>
<td>dhalaagu?</td>
</tr>
<tr>
<td>where?</td>
<td>dhalaaa?</td>
</tr>
<tr>
<td>white</td>
<td>banggabaa</td>
</tr>
<tr>
<td>white man</td>
<td>wanda</td>
</tr>
<tr>
<td>white woman</td>
<td>wadjiin</td>
</tr>
<tr>
<td>who did it?</td>
<td>ngaandu?</td>
</tr>
<tr>
<td>who?</td>
<td>ngaandi?</td>
</tr>
<tr>
<td>whose?</td>
<td>ngaanngu</td>
</tr>
<tr>
<td>with energy</td>
<td>bamba*</td>
</tr>
<tr>
<td>without</td>
<td>-DHalibaa</td>
</tr>
<tr>
<td>woman</td>
<td>yinarr</td>
</tr>
<tr>
<td>yes</td>
<td>yawu</td>
</tr>
<tr>
<td>you [1 person]*</td>
<td>nginda</td>
</tr>
<tr>
<td>you [1, done to]</td>
<td>nginunha</td>
</tr>
<tr>
<td>you mob [&gt;2] (doer)</td>
<td>ngindaay</td>
</tr>
<tr>
<td>you mob &gt;2, done to</td>
<td>nginaaaynya</td>
</tr>
<tr>
<td>you two (doer)</td>
<td>ngindaali</td>
</tr>
<tr>
<td>you two (done to)</td>
<td>nginaalinya</td>
</tr>
<tr>
<td>your(s)</td>
<td>nginu</td>
</tr>
<tr>
<td>your(s) mob [&gt;2]</td>
<td>nginaayngu</td>
</tr>
<tr>
<td>your(s) two</td>
<td>nginaalingu</td>
</tr>
<tr>
<td>your/yours [1]</td>
<td>nginu</td>
</tr>
</tbody>
</table>

**see pronoun chart**
**Garay ngaragay – other words.**

This page is for other words we have added of or that you want to add.

<table>
<thead>
<tr>
<th>Gamilaraay</th>
<th>Picture / English</th>
</tr>
</thead>
<tbody>
<tr>
<td>manduwii</td>
<td>shoe</td>
</tr>
</tbody>
</table>