

# Ngaandi ngaya?

## Who am I?

Sydney Morning Herald (22 September 2009)

<https://www.smh.com.au/national/moree-corroborree-hushed-songs-now-are-shouted-20090922-g0me.html>

The people of Moree knew the late Gamilaraay elder Dave Spearim as a Christian minister but in his home on the Aboriginal "mission" he taught his 23 children their forbidden language, songs and dance.

...

"Every morning Dad used to wake me up and ask: 'What is your name? Where are you from? What is your clan?' I had to answer in language," Mr Spearim said.

### Gayrr ngaya [X].

My name is [X]

gayrr	name
ngaya	I <sup>1</sup>

### [Gamilaraay] ngaya<sup>2</sup> [yinarr/giwiirr].

I am a [Gamilaraay/Yibaay] [woman/man]

yinarr	woman
giwiirr	man
wadjjin	white woman
wanda	white man

### [Bagaybila] ngaya ngurrambaa.

I come from/My family land is [Boggabila]

ngurrambaa birthplace, family land

### [Nharibaraay-dha] ngaya wila-y-la-nha.

I live in Narrabri.

wila-y	(will) live <sup>2</sup>	
-la-	continuous	
-nha	present tense ending	
-dha	at/in/on (the form of -Ga <sup>4</sup> after y)	
	a, u	-ga
	i, y	-dha
	n	-da
	l, rr	-a

1. Ngaya (I) is used instead of ngay (my) in certain situations where something is regarded as being part of the whole, e.g. name/person, body part/person, person/family land.
2. Word order does not matter too much, except that new information is usually first, and the pronoun (e.g. ngaya) is second.
3. The future tense form is used with verbs in the dictionary (e.g. wila-y). The ending shows the verb class.
4. -Ga is written with a capital letter to show that it changes form according to the letter it follows.