This lesson introduces some new movement words and a new suffix, -\textit{DHi} ‘from’, also called the Ablative suffix.

\textbf{Vocabulary}

\begin{tabular}{|l|l|}
\hline
\textbf{Garay} & \textbf{Words} \\
\hline
-DHi & from suffix (Ablative) \\
gaanga! & bring/take! \\
\hline
dhaay* & to here, to the place being talked about \\
\hline
ngirilay/ngiilay* & from here \\
ngirima/ngiima* & from there \\
nguwalay* & here \\
nguwama* & there \\
yuruun & road \\
yarraaman* & horse \\
baawul & chicken \\
garrawal & shop \\
burruluu & fly \\
gundhi & house \\
dhalaa dhaay* & where from? \\
dhalaadbi* & where from? \\
\hline
giyal & afraid \\
gindama-y & laugh \textbf{int} \\
\hline
\end{tabular}
*The ongoing examination of GY sources has led to a modification in the description of *dhaay*. Previously it was only described as ‘to here’, to the speaker. The description has been modified to include ‘to the place being spoken about’.

*For *ngirima/ngirilay/nguwama/nguwalay see Extension at the end of this lesson.

In the Gamilaraay sources there is one ‘from’ word based on *ngiri-* and one based on *ngii-* (Giacon, 2017, p. 195). Many GR words with *r* have Ø in Yuwaalaraay, e.g. *mara* GR, *maa* YR. Since YR has *ngii* it is likely that the GR used *ngiri-* but it may have used both forms.

*The word *yarraaman* ‘horse’ has many current pronunciations: *yaraman*, *yaramon*, *yarraman*, *yarraamaan* and more. Such variation is typical of words that are still being used. The form *yarraamaan* is the most common in traditional sources. We made a mistake in having *yarraaman* as the dictionary entry.

*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:

*Dhalaa nginda dhaay yananhi?* or *Dhalaa dhaay nginda yananhi?* or *
Dhalaa=nda dhaay yananhi?*

Where.at to.here you came?
Where did you come from?

Even more commonly, the sentence would use the *L* class verb *dhurnalih* ‘come, appear’, whose past tense is *dhurray*.

*Dhalaa nginda dhaay dhurray?* or *Dhalaa dhaay nginda dhurray?* or *
Dhalaa=nda dhaay dhurray?*

Where.at to.here you came?
Where did you come from?
When the discussion is not about someone who is present, *dhalaa dhaay* is not appropriate and *dhalaadhi* should be used. For instance:

*dhalaadhi* Pemulwuy?
Where was Pemulwuy from?

**Grammar**

**Dhaay** ‘to here/to there’

This word often means ‘to the person speaking’ and occasionally means ‘to (someone else)’ or ‘to the place being discussed’. It occurs with movement verbs like ‘walk’, ‘run’, ‘bring’ and ‘give’ and usually appears immediately before the verb.

*Dhaay* banagaya.
Run here.

It is also found in the expression:

*Nhama dhaay*, which can be translated as ‘Watch out!’ ‘Be careful!’ when something is approaching, e.g. a car.

*Nhama dhaay* would not be the appropriate translation of ‘watch out’ in other situations – for instance, if warning someone about a fire. Then the GR might be: *Bamba ngamila.* ‘Look carefully’.

**-DHi** ‘from’

The main part of this lesson is the ‘from’ or Ablative suffix. Remember, the capital letters indicate that section of the suffix can vary. As for the ‘go to’/Allative suffix *-gu*, the ‘place’/Locative suffix *-Ga* and the possessive/Dative suffix *-gu*, this suffix can be used on most nouns and adjectives. It is not used on pronouns or demonstratives, and the proper name form is *-ngundi*. For this course use the standard form on names.

The simplest and most common use of this suffix is to indicate ‘movement away from’. There are many other uses of the suffix. For more information about this see the *Dictionary*, p. 267, Giacon (2017) and the Extension section below.
The table shows the form of the suffix on all word-final letters.

Play audio: GGU 9.3.mp3

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>buruma-dhi</td>
<td>from the dog</td>
</tr>
<tr>
<td>giidja-dhi</td>
<td>from the ant</td>
</tr>
<tr>
<td>muru-dhi</td>
<td>from the nose</td>
</tr>
<tr>
<td>bundi-dhi</td>
<td>from the bundi</td>
</tr>
<tr>
<td>gunii-dhi</td>
<td>from mum</td>
</tr>
<tr>
<td>gali-dhi</td>
<td>from the water</td>
</tr>
<tr>
<td>garrangay-dhi</td>
<td>from the duck</td>
</tr>
<tr>
<td>dbinawan-di</td>
<td>from the emu</td>
</tr>
<tr>
<td>barran-di</td>
<td>from the boomeran</td>
</tr>
<tr>
<td>yarral-i</td>
<td>from the rock/coin</td>
</tr>
<tr>
<td>badjigal-i</td>
<td>from the bike</td>
</tr>
<tr>
<td>bandaarr-i</td>
<td>from the kangaroo</td>
</tr>
<tr>
<td>man.ga-dhi</td>
<td>from the table</td>
</tr>
<tr>
<td>yuruun-di</td>
<td>from the road</td>
</tr>
<tr>
<td>wilbaarr-i</td>
<td>from the car/vehicle</td>
</tr>
</tbody>
</table>

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

**Local Suffix* summary table**

<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>-dba</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>

*GY has many suffixes. The term ‘local suffix’ refers to the three suffixes whose main meaning has to do with places – to a place, at a place, from a place.

There are summary tables in the *Dictionary*, pp. 266, 340, but some aspects of these may be out of date.
After re-examining the Arthur Dodd and Fred Reece tape transcripts, it turns out that there is variation in the suffix on $y$ final words. It seems that the words which drop the $y$ before the Locative suffix also do so before the Ablative suffix. The two examples found are: $yaa-dhi$ ‘from the sun’; $yaay$ ‘sun’, Yuwaalaray (Fred Reece tape 2439A) and $baga-dhi$ ‘from the river bank’ $bagay$ (Arthur Dodd tape 5128). However, you can use the simpler description of the suffix in the table above.

Movement from

Playing audio: GGU 9.4.mp3

The simplest use of -$DHi$ is to indicate ‘movement from’.

$Gulaban-di$ ngaya warray.
I will stand up from the chair.

$Buruma-dhi$ nginda banaga-nhi.
You(1) ran away from the dog.

$Man.garr-i$ ngay $wiwayl$ dhiymala.
Pick up the pen from my bag.

$Dhawundi$ $man.garr$ dhiymala.
Pick up the bag from the ground/floor.

A noun and any associated adjective both have the suffix.

$Buruma-dhi=nha$ gagil-$i$ banaga-nhi.
He ran away from the bad dog.

Other uses of Ablative case

Ablative/from forms have uses other than ‘movement from’. They are used to show what something is made from, in comparisons and with a number of words.

Made from

$Gidjiirri$ nhalay brran, $malga-dhi=bala$ nhamalay bundi.
This boomerang is (made from) Gidgee and that club is from Mulga.
Comparison

Giirrbala ngaya gaay, dhagaan-di.
True-bala I small, brother-from
I am smaller than my brother.

This can also be said:

Gaaybala ngaya, dhagaanbala burrul.

Play audio: GGU 9.5.mp3

Special words

With the adjective giyal ‘afraid’, what you are afraid of is in Ablative case. That is, in Gamilaraay ‘I am afraid from someone’.

Giyal nginda buruma-dhi?
Are you afraid of the dog?

Giyal nginda burumadhi ngirima?
Are you afraid of that dog? (note: ngirima here is like an adjective, saying something about the noun)

Giyal ngaya ngirima.
Afraid I that-from.
I am afraid of that.

With the verb gindamay ‘laugh’, whom/what you laugh at is in Ablative case. You laugh from someone.

Gindama-nhi ngaya birray-dhi ngarragaa-dhi.
I laughed at the hopeless boy. (note the suffix on the noun and the adjective)

Ablative case is used with galiyay ‘climb’, marking what is climbed on.

Garriya man.gu-dhi galiya-ya.
Don’t climb on the table.

Garriya ngirilay galiyaya.
Don’t this-from climb.
Don’t climb on this.
Less intuitively, when using the verb *wurugi* ‘go in’, what is gone into is in Ablative case (see Lesson 13).

*Gamil ngaya gundhi-dhi wurugi.*
I won’t go into the house.

**Ngirima / ngirilay**

(This may repeat some material from earlier discussion of demonstratives.)

![Play audio](GU 9.6.mp3)

You have used the demonstratives *nhama* and *nhalay*, and even *nhamalay*. All with a common element: *nha-*. Our current definition of the other parts of those words is:

- **-ma** The speaker expects the hearer to know what is being talked about.
- **-lay** The speaker is drawing attention to something, often by pointing. With simple use of -lay (that is, not -malay or -gulay) the thing being talked about is close to the speaker.
- **-malay** The thing is not close but is being pointed out.

We will now consider two more sets of demonstratives:

**Ngirima, ngirilay**

The first is based on *ngiri-* whose basic meaning is ‘from’, found in:

- *ngirima* ‘from there’ and
- *ngirilay* ‘from here’, the place the speaker is.

*Ngiri* is never found without a suffix. Presumably GR could also have *ngirimalay* ‘from there (that place I am pointing out)’. *Ngiri-* can combine with other elements found in demonstratives; for instance, -baa ‘up’. Ridley (1856) says ‘Jesus came *ngiri-baa-dhaay gunagaladhi dhawun.gu* from-up-to.here, from heaven to earth’.

*Ngirilay yananga. Ngirilay banagaya.*
Go away from here. Run away from here.
**Nguwa, nguwalay, nguwama**

*Nguwa*, unlike *ngiri*, is found without other suffixes, but its meaning then is not clear.

*Nguwama* and *nguwalay* are ‘there’ and ‘here’, but are mostly found with verbs, in sentences like:

I will sit *nguwalay*/here and you stay *nguwama*/there.

*Nguwalaybala ngaya ngarriy, ngindabala nguwama ngarriya.*
I will sit here and you sit there.

**Practice**

Work out what practice strategies work well for you. One way is to start with simpler practice, and gradually move to more complex practice, involving multiple sentences and conversations. Gradually expand the vocabulary you are using with each new structure.

![Play audio: GGU 9.7.mp3](

**Objects**

Add the suffix to nouns from previous lessons, combining them with actions. For instance, put your hand on your ear, and as you lift it say: *binadhi*.

**Move from objects** (or ‘finger walk’ from pictures of objects)

<table>
<thead>
<tr>
<th>Man.gadhi ngaya yanay.</th>
<th>Yilaa</th>
<th>Man.gadhi ngaya yanahbi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will walk away from the table.</td>
<td>Then</td>
<td>I walked from the table.</td>
</tr>
</tbody>
</table>

A:  
B, *warray gulabandi.*
B, stand up from the chair.

B:  
*Gaba, warray ngaya. Gulabandi ngaya warranhi.*
OK, I’ll stand. I stood (up) from the chair.

C *Bdha:*  
*Warranhi nginda gulabandi.*
(C, to B)

C *Adha:*  
*Gulabandi warranhi B. // Gulabandi=nba warranhi. //
Gulabandi warranhi.*
(B, to A)
B stood up from the chair. She stood up from the chair.
(B-dha and A-dha have the place/Locative suffix, with the form of the suffix based on the last sound of ‘b’ and ‘a’. With garay guwaali ‘talk’, the one spoken to is Locative case.)

A: **Dhalaadhi burruluu barranhi?**
    Where did the fly fly from?
B: **Murudhi burruluu barranhi.**
    The fly flew from [my] nose.

### A range of suffixes

A: **B, gulabandi banagaya, girrinilgu. Warraya girrinila.**
    B, run from the chair to the door and stand at the door.
B: **Ngaayaybaay. Gulabandi ngaya banagay, girrinilgu, ngiyarrma ngaya girrinila warray.**
    OK. I will run from the chair to the door and I will stand at the door.

(GR often uses place words like ngiyarrma ‘there’ to join sentences and clauses, whereas English would typically use ‘and’.)

#### Play audio: GGU 9.8.mp3

**Man.gadhi ngaya yanay, gulaban.gu, yilaa gulabanda ngaya ngarry.**
I will go from the table to the chair, then I will sit on the chair.

A: **Ngirilay banagaya, dhulugabala warraya.**
    Run away from here and stand near the tree.
B: **Ngirilay ngaya banagay, dhulugabala ngaya warray.**
    I will run away from here and will stand near the tree.

**Yilaa/then**
B: **Ngirima ngaya banaganhi, dhulugabala ngaya warranhi.**
    I ran away from there and stood near the tree.

### Dhiyamala. ‘Pick up!’

#### Play audio: GGU 9.9.mp3

A: **B, wiyayl dhiyamala man.gadhi.**
    B, pick up the pen from the table.
(We have not done the other forms of dhiyamala, gaanga and some other verbs, so B cannot give a long answer, yet.)

A:  
Girrinil-gu=nha gaanga.
Take it to the door.

A:  
Dhawundabala girrinila wiimala.
And put it on the ground near the door.

**Ngirima, ngirilay, dhaay**

A:  
Dhaay baraya, man.garri.
Hop here, from the bag.

Then B, C and A can talk about it.

A:  
B, you are bad. Fly away from here, from my house.

**Questions**

A:  
?Gundhidhi nginda yananhi? 
You came from home? Did you come from home?

B:  
Yawu, gundhidhi ngaya dhaay yananhi.
Yep, I came here from home.

Or

B:  
Gamil, garrawalibala ngaya yananhi.
No, I came from the shops.

A:  
Dhalaadhi nginda yananhi?
Where did you come from?

B:  
Gundhidhi ngaya maliyaagu dhaay yananhi.
Yep, I came here from a friend’s house.

**Dhiyamala – Wiimala**

You can use these verbs to give commands. In later lessons you will learn their past and future forms.
Lesson 9. To, From and At

Dhiyamala wiyayl man.gadhi, nguuga wiimala.
Pick up the pen from the table and put it on the book.

If you repeat the command the thing changing will be the object or location, so these will be mentioned first.

Gaala dhawundi dhiyamala, man.gagabala wiimala.
Pick up the cup from the ground and put it on the table.

Gaala Billygu dhawundi dhiyamala, man.gagabala ngay wiimala.
Pick up Billy’s cup from the ground and put it on my table.

Inalienable possession

Dhiyamala wiyayl Kimdhi maradhi, wiimala Bobga dhinaga.
Pick up the pen from Kim’s hand and put it on Bob’s foot.

-DHi, Ablative suffix, and Ablative case

Cases

You will have noticed that some words have the ‘from’ meaning when a suffix is attached, e.g. man.ga-dhi, ‘from the table’; other words have the ‘from’ meaning ‘inbuilt’, e.g. ngirima ‘from here’. Other words have a special form with the ‘from’ meaning, e.g. nganundi is ‘from me’, and other words again can have a special (irregular) form of the suffix: Lee-ngundi, ‘from Lee’. These all have the same job – the same function – in a sentence, and we can say they are all Ablative case. Using this terminology makes it easier to describe how the language works. You can say: in this instance use Ablative case, whether the word has the normal suffix, a special suffix, or is another sort of word, such as a pronoun or demonstrative.

The same situation arises with other suffixes. The standard ‘place’ suffix is -Ga, and there are proper noun forms, pronoun forms and demonstrative forms. So, it is simplest to talk about Locative case.

See Appendix 3 at the end of the book for a list of cases, case suffixes and other information.
There are other verbs where Ablative case 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/Ablative case and when to use something else. This last group of verbs include ‘be in’ and ‘jump’.

Ablative case is also to mark ‘selected body part’: a situation where an action affects a whole thing, but is applied to a part. For instance:

Mum touched the dog on the head.

The whole is Accusative case and the part is Ablative.

Ngambaagu buruma dbaygal-i dhamay.

You may have noticed that upper case has been used for case names: Ablative, Locative. This is to distinguish between the case and its uses or functions. ‘Movement from’ is called ‘ablative function’; the last example shows ‘selected body part’ function.

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.

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

1. Wiyayl dhiyamala dhawundi.
   pick.up-command pen ground-from
   Pick up the pen from the ground.

2. Dhaay gaanga!
   to.here bring-command
   Bring it here!
   (Note: the ‘it’ can be omitted in GR)

   put-command table-on
   Put it on the table.
4. *Dhiyamala biiba ngurungu.*
   pick.up-command paper his
   Pick up his paper.

5. *Ngirilay gaanga!*
   from.here take-command
   Take it away.

6. *Yananhi ngaya garrawali, gundhigu nginu.*
   walked I shop-from house-to your
   I walked from the shop to your house.

---

**Play audio: GGU 9.12.mp3**

*Banagaya gundhidhi.*
Run away from the house.

*Dhinawandi banagaya.*
Run away from the emu.

*Banagaya burumadhi.*
Run away from the dog.

*Wilbaarri yananga.*
Get away from the car.

*Dhaay yananga.*
Come here.

*Yananga ngirilay.*
Get away from here.

*Ngirilay banagaya.*
Run away from here.

*Dhigaraa, ngirilay barraya.*
Bird, fly away from here.
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 ngirilay gaanga. Gagil nhama.
Take the meat away from here. It is bad.

Dhaay yananga, 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 burumatadi.
I won’t run away from the dog.

The text below is adapted from one created/written by Elena Anderson (a student in an earlier course)

A: Yaama dhagaan.
   Hi brother.
B: Yaama baawaa.
   Hi sister.
A: Yaama gundhidba 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!

---

**Play audio: GGU 9.15.mp3**

The text below is adapted from one created/written by Simon Ludowyk

S: *Yaama Mary. Gaba nginda?*  
Hello Mary. Are you good?

Hello Simon. Yep, I am good.

S: *Ngamila! Yaama nhama bandaarr nginu? Baranhi gundhigu ngay, bandaarr nhama.*  
Look! Is that your kangaroo?  
That kangaroo hopped to my house.

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.

---

**Play audio: GGU 9.16.mp3**

Abdul: *Yaama baawaa.*  
*Yaamanda yanay garrawalgu?*  
Hi sister. Will you go to the shop?

Hi brother. I’ll go. I will walk on the road.
OK. Look. There’s a bird.
The bird flew away from the dog,
to the house.

Priscilla: *Yawu. Giirr gagil nhama buruma. Yaamanda warray burumaga gagila?*
Yes. That dog is bad.
Will you stand near the bad dog?

Abdul: *Gamilbala; Burumadhibala ngaya gagili banagay. Nginda?*
No. I will run away from the bad dog.
What about you?

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.*

Priscilla: *Gundhigu ngaya yanay. Baayandhu dhagaan.*
I’m going home. Bye brother.

Abdul: *Ngaayaybaay. Yaluu baawaa.*
OK. Bye sister.
This text is taken from *Wiidhaa: An Introduction to Gamilaraay*, by John Giacon, published 2020 by ANU Press, The Australian National University, Canberra, Australia.