



# Acknowledgement of Baayami

**Baayami ngiyani warranggal-uu winanga-y-la-nha**

*We would like to pay respects to the Almighty creator spirit*

**Maaruba-la-badhaay ngiyaniya, burriinba-la ngiyaniya**

*Please bless and protect us*

**nguwalay ngiyani yana-y-la-ndaay**

*while we are here*

**dhawun-da nginunda**

*on your land*

**Baayami ngiyani warranggal-uu winanga-y-la-nha**

[Baiaame we (3+) powerful-totally acknowledge-continuous-now]

**Maaruba-la-badhaay ngiyaniya, burriinba-la ngiyaniya**

[Bless-command-please us (3+), protect-command us (3+)]

**nguwalay ngiyani yana-y-la-ndaay**

[here we(3+) walk-continuous-while]

**dhawun-da nginunda**

[land-on you-on]

## Notes

- If you are speaking personally, change **ngiyani** (we 3+) to **ngaya** (I), and **ngiyaniya** (us) to **nganha** (me).
- Here land is part of you and can't be separated from you (in the same way as a body part or shadow), so we use **nginunda** (you-on/at/in) not **nginu** (your).
- The name **Baayami** has to do with 'creating'. For an explanation by a 19<sup>th</sup> century missionary, see: Rev William Ridley (1875) *Kamilaroi and other Australian languages*, 2<sup>nd</sup> ed., page 17, and pages 135-137.  
<https://indigenous.sl.nsw.gov.au/collection-items/kamilaroi-and-other-australian-languages-rev-william-ridley-2nd-ed-sydney-1875-100>
- Please note that some people do not like to say or write the name **Baayami**. The dictionary says: 'According to Langloh-Parker, women and uninitiated men were not allowed to use the word *Baayami*, instead they used *buwadjarr* (father) to talk about the Creator or Supreme Being. Ian Sim said that *bubaa* (father) was used instead of *Baayami*.'
- **Burriinba-li** (will protect) has been developed from **burriin** (shield, cover).