Language Recovery of the New South Wales South Coast Aboriginal Languages

Part A
Analysis and Philology

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Chapter A.6 Syntax

A.6.1 Word classes

The South Coast languages (SCLs hereon) distinguish word classes based on their function and the type of inflection they can take. Verbs and nouns are distinguished by the type of suffixing they can take. The nominal and verbal morphology was discussed in Chapters A.4 (Nominal Morphology) and A.5 (Verb Morphology) respectively. Modifiers, or adjectives as they are classified in English, are found in both noun modifying and predicate functions. In modifying function the word can be inflected with nominal case suffixes as in examples (1) and (2), and with number marking as in (3).

(1) yuinburmangga bulmaia mirrigang
    yuwinj burmang-ga bulma-ya mirigang
    man big-ERG beat-PST dog
    a big man beat a dog (A-M.2.6-1)

(2) yuinburnungguli mirriganhung
    yuwinj burnung-guli miriga=nhung
    man big-GEN dog=3s.PSSR
    the big man’s dog (A-M.1.4-150)

(3) baiiwula mündurwula nyangimbula
    bayiil-wula mundurr-wula njangi-mbula
    man-DU big-DU that/there-DU
    men large those (dual) (DJ-M.1.5-163)

In predicative function, modifiers are marked with a verbaliser followed by tense and then subject clitic/bound pronoun, as in (4) and (5). These examples are found in the Dharrawal and Dhurga corpus; in Djirringanj the same construction is found with the copula verb 'be’, see (6).
(4) bulwal woolan
bulwal-wu-la-nj
strong-VBLS-PST-1id
we two (incl) were strong (U-M.2.2-23)

(5) nuggoonggieenthoor
nagung-ga-yi = nhur
good-VBLS-PRST = 2p
are you pl well? (A-M.2.2-164)

(6) moondoor gi-an'-yoo'-bullu
mundurr gaya-nju-bala
strong be-2p-FUT
you all be strong (DJ-M.2.2-57)

Nonetheless, some isolated examples show bound pronoun attached straight to the modifier without the use of a verbaliser.

(7) jumagambe indee-ga
djamaga-mbi njindiga
good-2s 2s
thou art good (U-M.2.2-7)

Apart from nouns and verbs, the SCLs also show a number of particles that do not inflect but add modal, temporal or spatial information. These will be shown further in this chapter.

A.6.2 Word order

Due to the rich case marking system in the SCLs, word order may well have been relatively free, apart from the general rule for the subject preceding the object. Examples in the corpus show SOV, VSO and even SVO word order; the latter is less commonly found and might be a result or influenced by eliciting sentences from English, but no examples show OS sequence.

Blake (2003b:51) suggests that the word order in the Warrnambool (Victoria) language may have been verb initial because examples showing these constructions
would not have been a result from translating from English. This is a thought worth considering, even though word order may be determined by importance of topic, and examples showing verb initial word order may have been doing just that.

We would expect the sentences in the texts to show more natural speech patterns than elicited sentences, and therefore reveal word order preference. However, sentences in the texts lack fully expressed noun phrases and make it difficult to confirm any word order patterns.

Examples below are all taken from the Dharrawal corpus, but this variation is also found in the other SCLs corpuses.

**A.6.2.1 SOV**

(8) *mirrigangga guraura bubbugaia*

mirigang-ga gurawura babuga-ya
dog-ERG possum bite-PST

*a dog an opossum bit (A-M.1.4-131)*

**A.6.2.2 VSO**

(9) *yerranying nyila yundya warrangandy*

yiri-ya = njing njila yuwinj-dja warranganj-dja
throw-PST = 2s.OBJ this man-ERG boomerang-INSTR

*that man threw a boomerang at thee (A-M.2.3-51)*

**A.6.2.3 SVO**

(10) *yuinburmanga bulmaia mirrigang*

yuwinj burmang-ga bulma-ya mirigang
man big-ERG beat-PST dog

*a big man beat a dog (A-M.2.6-1)*

Note that preference for any particular word order can be observed in any given series of elicited sentences in Mathews’ notebooks. We may also suspect that word order has a topicalising function, with the most important information given first.
A.6.3 Noun Phrase syntax

A.6.3.1 Word order in noun phrases

Noun phrases consist of one or more nominal or pronominal constituents with a variable word order within the noun phrase. Noun phrases can consist of the following combination, although word order can vary and shown where examples have been found.

[noun noun]
[noun modifier]
[demonstrative noun]
[noun modifier demonstrative]

There are no examples of a split NP, as found in other New South Wales languages such as Dhanggati (Lissarrague, 2007:83 – author’s glossing).

(11) baka nunhang wiya gurrarr-bang
    stick him give: long-INT
    Give him the long stick. (Dhanggati, Lissarrague, 2007)

It is worth noting that data for noun phrases are comprised almost exclusively of elicited material. The collected texts do not contain many fully expressed nouns, and it is possible that the elicited example sentences show word order as a response to the questions asked by Mathews or Mackenzie.

Sentence (12) is an example of noun phrases consisting of [noun noun]:

(12) wang’ganna booroo wur’run-yoo (young one) wad-dhan (the grass) dhun’nâñ (eating)
    wanggan-a buru warranj-u wadhan dhana-n
    woman-GEN kangaroo child-3s.PSSR grass eat-nPAST
    the she kangaroo’s young one is eating grass (U-M.2.2-43)

Examples (13) and (14) demonstrate the [modifier noun] order:
(13) **bundāwurri yuindyu bulmaia mirrigang**

[bundawari yuwinj-dju] bulma-ya mirrigang
tall man-ERG hit-PST dog
*a tall man hit the dog (A-M.2.6-1)*

(14) **bamboolally jilloaran-bla booroolally**

[bambu-lali djilawaran-bula buru-lali]
big-DU grey-DU kangaroo-DU
2 big grey kangaroos (A-M.2.2-103)

However, [noun modifier] order can also be found, but the unusual SVO word order in (15) suggests that this example should be treated with caution as it may have been influenced by English word order.

(15) **yuinburmangga bulmaia mirrigang**

[yuwinj burmang-ga] bulma-ya mirrigang
man big-ERG beat-PST dog
*a big man beat a dog (A-M.2.6-1)*

Uncertainty prevails in many cases where the demonstrative is within the same NP as a given noun, which makes it difficult to identify [noun modifier demonstrative] NPs. In the second example (17) below, Mathews’ translation leaves ambiguity as to whether we are looking at the noun phrase ‘that large man’ or the same construction at sentence level ‘there is a large man’, since the demonstrative fulfils the function as spatial determiner ‘that/this’ or as a demonstrative ‘there/here’ respectively.

(16) **Gooba’ja warrangan ŋeen**

[gubidja warranganj njiinj]
small boomerang this/here
*That’s a big boomerang. (U-M.2.2-17)*

**That is a small boomerang.**

(17) **baiil mündur nyanya**

[bayil mundurr njanja]
man big that/there
*man large that (DJ-M.1.5-163)*

These constructions could therefore be analysed as either:

[bayil mundur] *njanja* ‘that/there is a large man’, or
[bayil mundur] *njanja* ‘that large man’
Word order in these examples does not provide any insight into regarding the phrase level order.

Examples with fully expressed object NPs are small in number, and the few examples with object NPs that consists of more than just a noun are even more difficult to come by. Examples (18) and (19) show that word order within an object NP is not rigid.

(18) *Ngalngai mandya(nhaia) goorwoora*
   ngal=ngay mandja [nhaya gurawura]
   want = 1s catch that possum
   *I would like to catch that possum (A-M.2.5-45)*

(19) *Dhubbagalago mara neen ngiaganggool*
   dhabaga-la-ga [mara njiiŋ] ngayaga-nggul
   catch-PST-1s fish this/here 1s-GEN
   *I caught this fish for myself (U-M.2.2-139)*

A.6.3.2 Number marking in NPs

Not all members within a noun phrase need to be marked for number. Examples within the SCLs corpus range from transcribed noun phrases where all members are marked, or where just one member is marked.

Number marking is also omitted in noun phrases in grammatical function that requires case marking, such as in (20). There are numerous examples that show number marking on the first member of the NP, and the case marker on the second and/or last member.

(20) *gumbulwulali yuindyu mandhawula dhuñ*
   [gumbal-wulali yuwinj-dju] man-dha-wula dhanj
   strong-DU man-ERG catch-PST-3d fish
   *two strong men caught a fish (A-M.2.6-1)*

A.6.3.2.1 All members marked for number

Isolated examples show noun phrases in which all members are marked for number.
A.6.3.2.2 One member marked for number

Number can be marked on only one member of the noun phrase. This may be on the noun, as in (23), or the modifier, as in (24).

(23) yooinbirraga kar’nene-am-bur-raga (all bad) bi-ee-na (killing) wurrañ newn
    [yuwinj  biraga gamiina-mbaraga] bayi-na waranj njiiñj
    man        big   bad-PL  beat-nPST  child  this/here
    the bad men are beating the child (U-M.2.2-44)

(24) bundawurriwalali yuindyu bulmai ’wula mirrigang
    [bundawari-wulali yuwinj-dju] bulma-ya-wula mirigang
    tall-DU   man-ERG   hit-PST-3d    dog
    two tall men beat the dog. (A-M.2.6-1)

As there are not many examples available, it is difficult to identify the rules for order of case and number marking within noun phrases.

A.6.4 Case Marking in Noun Phrases

As with number marking, not all members within a noun phrase have to be marked for case. Within the source data, examples vary showing noun phrases where only one member is marked, or on all/two members of the noun phrase. Example (25) show both modifier and noun being marked for ergative function; example (26) shows ergative marking on the modifier only.
(25) *gaianda yuindyu dhūrraia bārru*
[gayan-da yuwinj-dju] dhura-ya buru
big-ERG man-ERG spear-PST kangaroo
a big man spears a kangaroo (A-M.2.6-1)

(26) *yuinburmangga bulmaia mirrigang*
[yuwinj burmang-ga] bulma-ya mirigang
man big-ERG beat-PST dog
a big man beat a dog (A-M.2.6-1)

However, in examples where members within a noun phrase are also marked for number, number seems to be marked on the modifier, while the case marker appears on the noun.

(27) *bundāwurriwulali yuindyu bulmaiā’wula mirrigang*
[bundawari-wulali yuwinj-dju] bulma-ya-wula mirigang
tall-DU man-ERG hit-PST-3d dog
two tall men beat the dog. (A-M.2.6-1)

A.6.4.1 Lack of case marking in NPs

There are numerous instances where the agent of a transitive verb is not marked when the context of the sentences is unambiguous. This lack of overt marking has also been reported in other New South Wales AALs. For example, Hercus (1982:59) observed the lack of ergative marking in some cases in Paakantji and suggests further that the word order eliminates any ambiguity there may have been, by using a subject initial word order.

(28) *yooiñ birraga (big) waddungur koo’bee-jangool (small) bi-il*
yuwinj biraga wadungur gubidja-ngul bayi-l
man big dog little-? beat-PST
a big man beat the little dog (U-M.2.2-45)

A.6.5 Possession Marking in Noun Phrases

A general rule regarding possession marking within a NP is difficult to ascertain. Examples within and between SCLs show different possession marking. We know that
possession in SCLs is indicated by the possessor NP being marked with the genitive case marker and the possessed NP marked with a bound possessive pronoun. The forms of the bound possessive pronouns found throughout the SCLs corpus are given in Table 22 below. Note that apart from 1st person and 3rd person singular forms, others are mainly taken from Mathews’ published paradigms and were not found in elicited sentences or text material.

Table 22. South Coast languages bound possessive pronouns

<table>
<thead>
<tr>
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<th>Dharrawal</th>
<th>Dharumba</th>
<th>Dhurga</th>
<th>Djirringanj</th>
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<tbody>
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<td>= djan(g) (Kin)</td>
<td>-dha (inalienable)</td>
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<td>3p</td>
<td>= dhanang</td>
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</tbody>
</table>
There is some evidence that Dhurga distinguishes between alienable and inalienable in 1st person possessive bound pronouns. The form -dhuga is found in examples on ‘bag’, ‘spear’, and ‘boomerang’; -dha is found on ‘back’, ‘elder brother’, ‘big toe’, ‘sole of foot’, and ‘elder sister’. Additionally, ‘camp’ is found with both markers in the sources.

(29)  yooiñda warranganyoo
      yuwinj-dja  warranganj-u
    man GEN  boomerang-3s.PSSR
      a man’s boomerang (U-M.1.1-192)

(30)  wangganda thooganoo neen
      wanggan-dha  dhugan-u  njiinj
    woman GEN  camp-3s.PSSR  here/this
      there is the woman’s hut (U-M.2.2-44)

If the possessor NP consists of more than just a noun, the genitive case marker can be suffixed to either member, or both.

(31)  yuiñburnungguli mirriganhung
      yuwinjburnung-guli  miriga=nhung
    man  big GEN  dog=3s.PSSR
      the big man’s dog (A-M.1.4-150)

(32)  Yuingu birragangu warranganyu
      yuwinj-gu  birraga-ngu  warraganj-u
    man GEN  large GEN  boomerang-3s.PSSS
      a large man’s boomerang (DM-M.1.8-59)

But this rule is not applied consistently throughout the corpus and exception to the rule is likely to occur in examples that are unambiguous such as the following construction found in (33), where the possessor is not overtly marked with a genitive case suffix.

(33)  yooiñ thooganoo neen
      yuwinj  dhugan-u  njiinj
    man  camp-3s.PSSR  this/here
      there is the man’s hut (U-M.2.2-44)
We also find isolated examples where the possessed NP is not marked, but the possessor is. Examples (35) and (36) further below are two of those instances.

The order within the possessive NP is possessor-possessed, but an exception to this rule is found in (34), where the word order is possessed-possessor.

(34) “Wudthaola maranū Jakwilao?”

wadha-wu-la mara-nu djagwila-wu
where-VBLS-PST fish-3s.PSSR lyrebird-GEN

“What is that fish belonging to that pheasant?” (DM-AM-1874-260-Uil/Th-Ec)

A.6.5.1 Double possession marking

The following two Dharrawal examples show an unusual sequence in the possession marking. The construction is complex due to the possessor brother/father also having a possessor, i.e. ‘his brother’s x’ and ‘your father’s x’. We would expect warranganj to be marked with a third person possessive pronominal clitic, as demonstrated by (29) and (32). However, (35) and (36) show that the sequence of possessive marking occurs prior to person, i.e. ‘father-of his-your’.

(35) warrangan babamurrawulingun78

[warranganj [[baba-mara-wuli] = ngun]]
boomerang father-KIN-GEN = 2s.PSSR

a boomerang to thy father belongs (A-M.1.4-133)

(36) dyadyamurrawillinhung warrangan

[[djadja-mara-wuli] = nhung] warranganj
brother-KIN-GEN = 3s.PSSR boomerang

his brother’s boomerang (A-M.2.6-1)

Note that the possessed noun is not marked with the possessive pronoun (or pronominal clitic); this is likely due to the construction being a predicate possession. Rather than being the possessive NP ‘your father’s boomerang’, the utterance could be more faithfully translated as ‘the boomerang is your father’s’.

78 Note here that warranganj is not marked for possession as it usually would be.
(37) bindinmädha (he gave away) dyadyamurrinung warrangandy.
bindinma-dha djadj-mara = nhung warranganj-dja
give.away-PST brother-KIN = 3s.PSSR boomerang-INSTR
he gave his brother’s boomerang away (A-M.2.6-1)

(38) Thunbūŋaraŋaiŋo wenkinkūlino.
dhunbu ngaranga-yi-ngu wanggan-guli-nu
country wife-?2s.PSSR woman-GEN-3s.PSSR
Have a look at this place belonging to your wife. (DM-AM-1874-257-Ull/Th-Bu2)

Note that in example (38) one would expect the 3rd person possessor suffix to be
on ‘country’ rather than ‘woman’.

A.6.6 Clause Syntax

A.6.6.1 Simple Clauses

Simple clauses can be verbal or non-verbal. Verbal clauses contain a verbal predicate
that is marked for tense-aspect-mood (TAM), while non-verbal clauses consist of a NP
in S function with a non-verbal predicate, i.e. another noun, modifier or demonstrative,
which express quality or quantity, temporal or spatial attributes of the clause subject.

A.6.6.1.1 Verbless clauses

Verbless clauses contain information about ownerships, attributes, location and spatial
relationship and number; TAM is not expressed in these clauses.

(39) jumm-ma-ga ngi-a-ga
djamaga ngayaga
good 1s
I am good (U-M.2.2-7)

(40) goongara wud’yen noonga boonbala
wadjan nunga bunbal-a
possum that/there tree-LOC
there is a possum in that tree (DJ-M.2.2-58)
A.6.6.1.2 Intransitive verbal clauses

Intransitive clauses contain a predicate verb with one core argument (S), which, due to the ergative case marking system in the SCLs, is not overtly marked, i.e. the absolutive case is zero marked. The intransitive clause contains either a fully expressed noun phrase in S function plus predicate, or just the predicate with person/number marking in form of bound pronouns. The word order for the former seems to be free. In elicited examples, the observed word order tendency seems to be subject-verb; but within collected stories and narratives, fully expressed noun phrases (in S function) rarely occur.

(42) “Wurrin nūngāna,
waranj      nunga-na
child      cry-nPST
Children are crying. (DM-AM-1878:269-JB-Gy)

(43) Maiilowa
mayi-la-wa
sit-PST-3p
They sate [sic] down. (DM-AM-1878-271-Wand/No-Tu)

(44) baiil bagama
bayiil      baga-ma
man      sit-PRES
the man sits (DJ-M.1.5-161)

A.6.6.1.3 Copula clauses

The previous examples (43) and (44) raise the issue of whether the verb functions as copula verb or not. Dixon (2002b:1) points to problems with distinguishing between “a copula verb and an inchoative derivational suffix, and the distinction between the existential use of a verb of rest or motion and a copula verb”. This problem is prevalent in the analysis of the SCLs due to the nature of the material and the
difficulties or inability to clearly identify transcriptions and/or translations. Dharumba and Dhurga use the verb *maya-* ‘sit/be/live/stay’ for what may well be copula verb clauses, see (45) below.

(45) *Barung maïna Paoderi, tubàrain marälila wanda*

\begin{verbatim}
baranga maya-na Paoderi dhabaranj maru-li-la wanda
ship/island sit-nPST New.Bristol night go?-3PST perhaps
\end{verbatim}

*There is a vessel lying off New Bristol; she must have come in last night. (DM-AM-1874:253)*

The use of the verb ‘sit’ as a copula verb is observed in other AALs such as Wambaya (Nordlinger and Sadler, 2006:18); “[i]n Wambaya the verb otherwise meaning ´sit´ can be used as a copula, normally with a stage level interpretation, while the non-verbal predication again implies a characteristic property”.

According to Dixon (2002b:1), copula clauses contain a subject and a complement. “For a verb to be identified as a copula, it must occur with these two arguments and show a relation of identity/equation or of attribution” (Dixon, 2002b:1). In the SCLs, copula verbs are found in Dharrawal and Djirringanj language material, and in one possible isolated instance in Dharumba. Dharrawal’s and Dharumba’s copula verb *bumba-* and Djirringanj’s *gaya-* are found in lists of sentences eliciting bound pronouns in ‘I am strong’, ‘you are strong’ etc., and in isolated examples in the stories. (Note that example (48) suggests that a copula can be transitive.)

(46) *nuggung bumbyau-a*

\begin{verbatim}
nagung bumba-ya=wa
good be-PST=3p
they (pl) have been good (A-M.2.6-14)
\end{verbatim}

(47) *mundoor mooroomâgee(strong) giàmungga(I am)*

\begin{verbatim}
murumadji gaya-ma-ngga
strong be-PRST-1s
I am strong (DJ-M.2.2-56)
\end{verbatim}

(48) “*Babang, gàrnung ünyaìangai gàrnung(wrong) bumbadhagun(I have been to thee)*

\begin{verbatim}
baba-ng garnang bunja-ya=ngay garnang bumba-dha=gun
father-ADD wrong do-PST=1s wrong be-PST=1s/2s.OBJ
\end{verbatim}

*Father, I have sinned against heaven and before thee.* (A-M.2.6-21-PoPS)
(49) *Eh nangainga ithullabumbatijaluiloga.*

Oh nanga-yi-ga yidhala bumba-dhidjaluyila-ga

EXCL sleep-POT-1s hungry be-2-1s

Oh! “I must sleep, I’m hungry,” *(DM-AM-1878:269-JB-Gy)*

Copula clauses without a copula verb are grammatically indistinguishable from noun phrases. The problem may lie in the misinterpretation or translation of the earlier collectors. Sentences such as ‘the man is big’ are identical in structure to the noun phrase ‘the big man’.

(50) *dyabady jummag’oo-dhoo*

djabadj jamagang-gudhu

djabadj79 good-INTENS

*djabadj is a good man *(U-M.2.2-40)*

A.6.6.2 Transitive clauses

Clauses with a transitive verb have both a subject that is marked for ergative function and an object. Both subject and object are presented as either fully expressed NPs or in form of bound pronouns (or pronominal clitics in Dharrawal) on the verb. The order of the pronouns is always subject pronoun-object pronoun.

A.6.6.2.1 Transitive clauses with fully expressed NPs

Repeating here from A.6.2, word order is relatively free and we have examples with SOV, SVO and VSO. SOV is the most commonly occurring word order in the SCL corpus, bearing in mind though that the texts contain very few examples with fully expressed NPs. Examples (52), (54) and (55) are three of those few examples; all are taken from Dharumba texts.

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79 *djabadj* was the name for (King) Merriman, a well known South Coast elder.
SOV:

(51)  
mirriganga guraura babugaia  
mirigang-ga gurawura babuga-ya  
dog-ERG possum bite-PST  
a dog an opossum bit (A-M.1.4-131)

(52)  
ithungro, Kānambulo iliaolo, thogunko  
yidhungurr-u guna-mbulu80 yili-ya-wula81 dhugan-gu  
mother-ERG duck-3d.PSSR carry-PST?3d.OBJ camp-ALL  
Their mother took them to the camp. (DM-AM-1878:269-JB-Gy)

SVO:

(53)  
yuinburmangga bulmaia mirrigang  
yuwinjburmang-ga bulma-ya mirigang  
man big-ERG beat-PST dog  
a big man beat a dog (A-M.2.6-1)

(54)  
Bithai-gala Karugandhillla Pūlūngūl,  
bidhaygal-a garugandhi-la Bulungul  
pelican-ERG call.out-PST Bulungul  
[A] pelican called out to Pooloongool (DM-AM-1877-272-Wand/Hu-TuPu)

VSO:

All VSO examples are found in the texts; elicited sentences do not show this sequence.

(55)  
Būthilāla Tūtawai thulinyo:  
budhula-la Tūtawā-yi dhalinj-u  
cut-PST Tūtawā-ERG tongue-3s.PSSR  
Tootawa split his tongue, (DM-AM-1877-272-Wand/Hu-TuPu)

A.6.6.2.2 Ditransitive clauses with fully expressed NPs

Verbs are either transitive or intransitive. Ditransitive verbs such as ‘give’ have an additional syntactic role other than subject and object; they also include an indirect object, which may be unmarked.

80 The identity of the main characters is not clear to me; they could possibly be ducks guna, which would make sense in this sentence ‘the mother took the two ducks to the camp’. Or this is another word for ‘mother’. However, this word has not been found in all of the SCLs sources as ‘mother’. -mbulu may also mark for dual number and suggest that the two children are ducks.

81 There is no overt tense marker on the verb. We would expect -la for past tense.
A.6.6.3 Complex Sentences

The Dharrawal and Dharumba corpora show examples of relative clauses and strategies for subordination that have also been observed in other AALs (see Hale, 1976). These are found within the story/texts material; none are found in the Dhurga and Djirringanj material, which consists mainly of elicited simple sentences.

There are no examples found where an interrogative pronoun is found in a role of a determiner within a clause.

A.6.6.3.1 Subordination

Examples in both Dharrawal and Dharumba texts show the use of a subordination markers =dha and =ya. One example that exemplifies how the English sentence ‘the man [who went away]’ is conveyed in the SCLs is shown in (59). In this Dharrawal construction is a combination of two simple clauses, i.e. ‘the man went away’ and ‘he

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82 Note that we would expect miridjiga to show an instrumental suffix here.

83 Note that (55) is an elicited sentence and not taken from a story, we therefore do not know the context of this example.
stole a boomerang from me’ where the cross reference between the two clauses is the subordination marker on the verb in the clause that indicates that the same person that went away also did the stealing.

The subordination markers =dha and =ya are also found in examples that indicate a temporal relation between the two clauses.

As he returned to his camp (and) hung up that bag in a tree. (A-M.2.6-25-GW)

then they stepped on (the seeds) as they walked away.

A.6.6.4 Purposive constructions

Purposive constructions are marked by either the purposive case marker (see Chapter 4 (Nominal Morphology)) or with the purposive verbal suffix which is -ri in all SCLs. In

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84 Although this looks like the subordination marker =dha, it does not seem to fit here.
85 We would expect a locative or dative marker on gundu here.
all cases the verb in the main clause is marked for tense and person, leaving the verb
in the purposive clause to be marked with -ri only.

(63)  ngullaingai nhamurri
     ngala-ya = ngay nhama-ri
     sit-PST = 1s watch-PURP
     I am sitting watching (A-M.2.6-1)
     I sat down to watch.

(64)  Bidbomiwa(they threw) dyirambunggo(with bushes) gujagambulali(the two children)[circled to
     suggest alternative word order] budherrri(to hide),
     bidbari-ya = wa djirambang-ga gudjaga-mbulali badha-ri
     cover-PST = 3p bushes-INSTR child-DU hide-PURP
     They covered the children with bushes to hide them. (A-M.2.6-25-GW)

A.6.6.5 Conjunctions

Conjunctions are almost exclusively found in the stories, rarely from the elicited
material. They conjoin NPs as well as act as a linking device between two independent
clauses. The conjunctions ya ‘or’ and ba ‘and’ are found in the Dharrawal and
Dharumba corpora, but no conjunctions have been identified in the Dhurga or
Djirringanj language material.

A.6.6.6 Conjoining NPs

(65)  Ijindaŋal thung po munny.
     nginda = ngal dhangang ba marni
     bring = 1id food and meat
     Let us take some bread and meat with us. (A-AM-1874:251)

(66)  ngannun nha gumbulūndhungh-nha mega ya yuũ
     nganung nha gumbalu-wudhung nha miga ya yuwinj
     who that strong-INTENS that woman or man
     who is the strongest, the man or the woman (A-M.2.6-2)

(67)  kūnya, bethaigal, pa kūna, pa tora, pa munda. pa maia.
     gunyu badhaygal ba guna ba durba ba mundha ba maya
     black.swan pelican and duck and ? and black.snake and ?
     the black swan and the pelican and the duck and the ? and the black snake and the ? (DM-AM-1877-272-Wand/Hu-TuPu)
(68)  Yendhimâranye, bânda Karibrambrônye jetitûnye; thungongji Kunigûlân ngamaoniwanyana pa ngûndhungûndù

<table>
<thead>
<tr>
<th>yandhi-mara-nji</th>
<th>baan-dha</th>
<th>garibarambara-wu-nji</th>
<th>djadidhu-nji</th>
<th>dhangang-dji</th>
</tr>
</thead>
<tbody>
<tr>
<td>go-?-1ip</td>
<td>fire-LOC</td>
<td>fetch?-FUT-1ip</td>
<td>?-1ip food-INSTR</td>
<td></td>
</tr>
</tbody>
</table>

| ganigulan ngama-wunV-wa-njana ba ngundhu-ngundhu | ?
| give-FUT-3p-1ip.OBJ and drink-REDUP |

Let us go and fetch them wood; they will give us plenty bread and drink. (DM-AM-1874:253)

A.6.6.7 Questions

Wh-questions are found predominantly in Mathews’ elicited material; only few examples are contained in the story material. (See Part B (Source Material) for both.)

A.6.6.7.1 Questions with interrogatives

This section looks at questions formed with interrogative such as ‘who’ and ‘what’. These can be marked with case suffixes and other nominal suffixes. As a general rule, interrogatives occur in clause initial position.

(69)  yakaiaolanna “wadthain bundamiai?”

yaga-ya=wula=nha  “wadha -yiin bundhama-ya-yi”

say-PST = 3d = 3s.OBJ where-ABL take-PST-?

they said “where have you come from?” (A-AM-1874:255-Nu)

(70)  Wuddûna jirabar?

wadha nha djirabar

where that/there gun

Where is the gun? (A-AM-1874:251)

(71)  mingang bumbadi

mingang bamba=di

what do = 2s

what wantest thou? (A-M.1.4-141)

What are you doing?

(72)  Meena goongara kam-ba-djâcee-noon

minja gungara gambadjia-li-nun,

what possum kill-PST-?

What did you kill it with? (U-M.2.2-14)
(73) *Minya yellabang*
minja yili-ba-ng
what carry-PST-2s

*What did you carry? (DJ-M.2.3-12)*

Interrogatives can also be marked with a verbaliser, as (74) and (75) show. These examples are only found in Dharrawal, Dharumba and Djirringanj, although the examples in Djirringanj are not confidently analysed; the examples are isolated and the morphology leaves unanswered questions, see example (76).

(74) “Wudthaola maranū Jakwilao?”
wadha-wu-la mara-nu djagwila-wu
where-VBLS-PST fish-3s.PSSR lyrebird-GEN

“Where is that fish belonging to that pheasant?” (DM-AM-1874-260-Ull/Th-Ee)

(75) waddhoobee
wadh(a-wu) = bi
where-VBLS = 2s
where art thou? (A-M.1.7-4)

(76) wandyawili
wandja-wi-li
where-VBLS-2s?
where art thou (DJ-M.1.5-167)

### A.6.6.7.2 Polar questions

Only a few examples of polar questions are found in the corpus. With regards to the structure, polar questions show the same word order as in statements. There are no question particles.

(77) *Wammaban/goongara?*
wama-ba-ng gungara
kill-PST-2s possum

*Did you kill an opossum? (DJ-M.2.2-59)*

We can assume that this Djirringanj sentence would have been expressed with a rising intonation at the end of the utterance. This is also a commonly observed feature in Aboriginal English (Eades n.d.)
Thus the utterance would be more literally translated into English as ‘You killed a possum?’

**A.6.6.8 Clause linking**

Clauses can be linked by using the conjunctions *ya*, *ba* and *madha/ma* 'because'.

**A.6.6.8.1 *ya* ‘and’**

Other than conjoining NPs, *ya* is also found as a clause linker between two independent clauses. In all cases the subjects of the two clauses differ and *ya* could be the device that signals a change in subject between the two clauses, whilst marking a relationship between the two clauses. In (78) to (81), which occur consecutively within the same story, the two subjects were introduced previously and in this part the spirit follows the main character for a period of time.

(78) *Ya janu-na bulgo, thobareralunbilla,*
    ya djawa-*ya* nha balga dhabara-ra-lun-bila
    and run-PST that sea jump-in-PST?-?AGAIN
    *He get up, runs to the sea; jumps in; (A-AM-1874-250-YK)*

(79) *Ye maunda wunanye.*
    ya man-dha wunanji
    and catch-PST spirit
    *the spirit very near catches him. (A-AM-1874-250-YK)*

(80) *Kainoyia yangaru-yi, ya wudjut yendan.*
    gayinngayi-*ya* yan-garu-*ya* ya wadjad yan-dha-ng
    sea-LOC? go-?-PST and beach go-PST?-?
    *He goes into the sea, the spirit walks along the beach. (A-AM-1874-250-YK)*

(81) *Barimanga thallybunbilla, ya kuru-bun jiya Yirama-baranga-ngi dhaliba-(n)biila ya gurabu-dju-*ya* yirama*
    island-LOC go.up-AGAIN and stone-BECOME-PST spirit
    *He got upon an island; the spirit went to the rocks. (A-AM-1874-250-YK)*

Similarly, in (82) the subjects in the two clauses differ but are already known.
A.6.6.8.2 *ba* ‘and’

The following is the only example of *ba* linking clauses. This instance alone suggests that there is a distinguishing function between *ya* and *ba*. In previous examples showing *ya*, the subject of the two clauses were not the same, whereas in (83) *ba* links two independent clauses with the same subject, i.e. ‘he stepped on a log and jumped (over a creek)’.

(83)  *Yugunda*(then) *ngainyatirri*’ā’*wulindha*(when taking them 2 away) *yugundu* *barmaidha*(he stepped) *barmaganga*(a log)-*ba* *dhurraganga-yaddhaitadha*(he jumped)-

*yagun-da ngayi-nja-yiri-ya = wulung = dha*

then-? carry-?-AWAY-PST = 3d.OBJ = SUB

*yagun-du barma-ya = dha barmagang-ga ba dharagang-ga yaddh-ya = dha*

then-? step-PST = SUB log-LOC and creek-LOC jump-PST = SUB

*As he was carrying them away, he stepped on a log and jumped/tripped on a log.*

(A-M.2.6-25-GW)

A.6.6.8.3 *madha/ma* ‘because’

*madha* is found in a few examples that clearly show that this particle is a clause-linking device. In all examples *madha* links two independent clauses. All examples with *madha* are found in the text material. Examples (86) and (87) are found in Mathews’ elicited Dharrawal and Dharumba sentences; in these example this particle is a reduced form *ma*.

(84)  *Mayiényi nēnji, madtha mundija marâna nēnji.*

*mayu-nji njiini, madha marndidja mara-na njiinj*

stay.FUT-2s this/here because meat run-nPST this/here

*You stop here, because the game runs this way.* (DM-AM-1874-257-Ull/Th-Bu2)
(85) Dyurwalilala(sprung of it) bullijullaia(died it after) nhai(it), madha(because) bunnaiana(rain none) yaddhaia(wet was) dhaiana(not any) yeddha yeddha yenna [dyurwalilalaia(grew it up) – bullijullaia nhai(died it)]

djurwa-la-ya-la     bali-djala-ya     nhay     madha     [bana-yana     yadha-ya     seed-INCEPT-PST-THEN     die-AFTER-PST     that     because     [rain-PRIV     wet-PST     dha-yan]     yadha--yadha-yan]     [djurwali-la-ya     bali-djala-ya     nhay]     that?-PRIV]     wet--wet-PRIV     [grow-INCT-PST     die-AFTER-PST     that]     and     as     soon     as     it     grew,     it     withered     away,     because     it     had     no     moisture. (A-M.2.6-17-PoS2)

(86) bunbari nhai jauaierr, ma yuiñ nhai irrandaia
bunbari     nhay     djawayarr     ma     yuwinj     nhay     yiranda-ya
boy     that     fast     because     man     that     overtake?-PST

boy this very swift, because man this he overtook. (A-M.1.4-150)

(87) Yanũũyne, ma māra kunna, nombimunnōls;
yanu-wu-nji     ma     mara     garna,     ngamba-munu-la86;
go-IRR-1nj because fish bad give?-PST

[Wife and children speaking] ‘Let us run away because bad, nasty fish (are what he gives you, understood). (DM-AM-1874-256-Ull/Bi-Bu1)

A.6.6.9 Comparative sentences

Comparative structures are not formally linked but are two juxtaposed clauses. In (88) the English translation would be ‘you have more than I’ and in (89) the literal translation is ‘the woman is very thirsty, that man is thirsty’.

(88) burramurrandhurrabi – mirraguyungai
baramarang-dharra = bi     mirra-guyang = ngay
plenty-HAVING = 2s     not-PRIV? = 1s
thou hast plenty (I have none) (A-M.1.4-149)

(89) jimbī (jimbowuddhumbi) nthia ngurrunggal – jimbī nthia yooiñ
djambay     (djamba-wudhu(ng)-mbay)     nhaya     ngaranggal     djambay     nhaya     yuwinj
thirsty     (thirsty-INTENS-?)     that     woman     thirsty     that     man

the woman is more thirsty than the man (A-M.2.2-163)

86 Note that the word final s in the transcription may be a typesetting mistake and I assigned a instead.
A.6.7 Modality and clause structure

A.6.7.1 Dharumba subjunctive

There is one example available that shows a subjunctive construction. The most remarkable feature of this construct is the use of the past tense marker, which could denote that the state of affairs is considered by the speaker and based on the speaker’s knowledge as assured and hence is marked accordingly.

(90) Mūrīra thākāla bükiai nyellāga; barūnga maimbala nēnji, kulāgundēmbala mūrīra
muriyira dhuga-la bagiya naya-la-ga
whale spout-PST yesterday see-PST-1s
baranga mayi-mba-la njiinj gula-gandi-mba-la muriyira
island/ship sit-CONT-PST this/here spear-?-CONT-PST whale
I saw a sperm whale spouting yesterday; if the vessel stops here she will catch plenty of whales.
(DM-AM-1874:253)

A.6.7.2 Dharumba Counterfactual

One example possibly resembles a counterfactual construction, based on the translation, which might be roughly translated to ‘if the fire hadn’t burnt him, he would have devoured all the children’.

(91) māna wurrin(-page)burritbundthimbula yakunyo waori kaiadtha bānda kun(-page)millowa.
mana waranj barīdha-n-di-mbulu yagunja wawari gayadhā baan-dha
? child devour-?-3d.OBJ then far ? fire-INSTR
gana-ma-la-wa
burn-CAUS-PST-3p
He would have devoured all the children, only for the fire burning him. (DM-AM-1878:269-JB-Gy)
A.6.8 Particles and their use

A.6.8.1 Modal particles

Modality refers to the speakers’ perception of the likelihood of the state of affairs to eventuate. This includes (amongst other things) potentiality, possibility and desire. SCLs use either suffixes on verbs or freestanding particles, as well as both of them together to convey modality. Modal verbal suffixes were discussed in Chapter 5 (Verb Morphology); here we look at modal particles.

Modal examples are only found in Dharrawal and Dharumba language material. Four particles have been identified, *wandha* (Dharumba), *djuwa* (Dharrawal) and *yuwa* (Dharumba). The Dharrawal post-inflectional clitic =*marra* is also included here.

All particles are translated by Mathews and Mackenzie as ‘perhaps’ or ‘might’, which expresses potentiality or possibility, and ‘must have’, which expresses the speaker’s assumption that the state of affairs is likely to have been realised based on observed actual events. Modal particles often co-occur with modal verb inflection in the same sentence.

From the few examples available, it seems that a clear distinction in the semantics occurs between examples that show both freestanding lexeme and verbal suffix and sentences that only use one or the other.

The pattern that emerges most consistently seems to be that *djuwa* occurs clause initially, whereas *wanda* is found following the verb.

A.6.8.1.1 *djuwa* and *yuwa*

*yuwa* (Dharrawal) and *djuwa* (Dharumba) always occur sentence initially to mark the whole clause in Dharrawal and Dharumba as a modal construction.
A.6.8.1.1.1 *yuwa*

(92) *Iūa beruŋle mūka kullywawaŋaldo kūndo mūka.*

```
yuwa     baru-wa=ngal muga galiwa-wa=ngal da gunda muga
perhaps find-IRR=1id honey cut-IRR=1id that tree honey
```

Perhaps (too) we might find a honey tree and cut it down. (A-AM-1874:251)

A.6.8.1.1.2 *djuwa*

(93) *Wēlera yamūdhā, jūa mūrīra kūlāla,murūndalawāna Kunamarambalāna*

```
wilera yamadha djuwa muriyira gula-la marunda-la-wa=na
whaler looks like perhaps whale spear-PST fetch-PST-3p=THEN
```

She looks like a whaler; perhaps she has killed a whale, and fetched it in, and is tiring it out. (DM-AM-1874:253)

A.6.8.1.2 *wanda and = marra*

The Dharumba particle *wanda* is always transcribed as a freestanding particle in the corpus; and examples are only found in Mackenzie’s material. All instances transcribing the Dharrawal particle =*marra* were collected by Mathews, who transcribed this modal particle to be part of the verb complex. Whether *wanda* is indeed freestanding compared to =*marra* being a clitic is therefore based on a few isolated examples only.

*wanda* and =*marra* indicate modality, and follow the verb. Compare this Dharumba example (94) to the above Dharrawal version (92).

A.6.8.1.2.1 *wanda*

(94) *Ngerawonye wanda jerawunye naui thurgaunyena*

```
ngara-wu-nji wanda djara-wa-nji nawi dhurga-wu-nji-nha
perceive-FUT-1ip possible cut-FUT-1ip honey.tree cut-FUT-1ip-THEN
```

Perhaps (too) we might find a honey tree and cut it down. (DM-AM-1874:248)

87 The verb here makes little sense compared to the translation. The morphology could perhaps be alternatively glossed as *ganama-ra-mba-la-na* ‘burn-?-CONT-PST-3s.OBJ’?
Barūnga maiāna Paoderi, tubārain marūlila wanda
baranga maya-na Paoderi dhabaranj maru-li-la wanda
ship/island sit-nPST [name] night go?-3PST perhaps
There is a vessel lying off New Bristol; she must have come in last night. (DM-AM-1874:253)

A.6.8.1.2.2 = marra

(96) nuggoongamurra bumbeng
nagung = marra bumba-ng
good = perhaps be-FUT
perhaps I’ll be good (A-M.2.2-163)

(97) bulmangamurra yereemiangamurra
bulma = ngay = marra yirima-ya = ngay = marra
strike = 1s = perhaps throw-? = 1s = perhaps
I may strike (A-M.2.2-166)

A.6.8.1.3 wanda and djuwa

One example in the corpus contains both wanda and djuwa in the same clause. This looks like a desiderative construction, which can be interpreted as ‘I might talk to myself’.

(98) Jeewa(might) jenjalleejūnganga wanda.
djuwa dja-ndjali-dju-ga-ngga wanda
perhaps talk-REC-FUT?-1s-1s.OBJ possible
Perhaps I’ll talk to myself. (DM-M.2.6-28)

A.6.9 Post Inflectional Clitics

Two clitics have been identified and analysed for function. = marra the Dharrawal modal clitic has already been presented previously in 6.8.1.2.2. The other clitic is a Djirringanj clitic that has a directional function.

A.6.9.1.1 = way ‘this direction/to here/towards’

The Djirringanj directional clitic = way is found in two examples (and their respective published versions) in Mathews’ notebook with the verb yili- ‘bring’. Example (99) is Mathews’ unpublished and (100) the published version.
The following example shows =way attached to the noun ‘boomerang’. Note that the word order in the published version (102) differs to that in Mathews’ notebooks (101). It is therefore difficult to posit a rule whether the clitic attaches to the last word or the first word in a sentence, but it is likely that the latter is the case and that Mathews changed the word order for the publication.

A.6.10 Temporal words

The SCLs use temporal words to express details about the time of action or the event occurring. The words in this category contain both particles such as bagiya ‘yesterday’, buraadja ‘tomorrow’ and buraagawalin ‘day after tomorrow (all Dhurga). The range of words varies greatly between the individual corpora. More of these temporal words are found in wordlists in the original sources, and are listed in the SCLs dictionary; see Part B (Language Material). Here are examples that show how these words are used within a sentence.
A.6.10.1.1 Dharrawal

A.6.10.1.1.1 dhagula ‘yesterday’

(103) yuinya dhalauga yendadha – warrangandyga gurrangamadadhan
yujinjalaluga yan-dha = dha warranganj-dja garangama-dha = dhan
man yesterday go-PST = SUB boomerang-INSTR steal-PST = 1s.OBJ
the man yesterday went [away] - a boomerang stole he from me, (A-M.1.4-138)

A.6.10.1.1.2 dhadjan ‘soon’

(104) watgawangi dhadjan
wadga-wa = ngay dhadjan
make-IRR = 1s soon
I shall do it by the bye (A-M.2.2-175)

A.6.10.1.1.3 njilamung ‘now’

(105) watgawangi nyilamung
wadga-wa = ngay njilamung
make-IRR = 1s now
I shall do it now (A-M.2.2-175)

A.6.10.1.2 Dharumba

A.6.10.1.2.1 bagiya ‘yesterday’

(106) Mūriŋa thūkāla bukia nyellāga; barunga maimbala nēŋji, kulāgundēmbala mūriŋa
muriyira dhuga-la bagiya naya-la-ga
whale spout-PST yesterday see-PST-1s
baranga mayi-mba-la njinji gula-gandi-mba-la muriyira
island/ship sit-CONT-PST this/here spear?-CONT-PST whale
I saw a sperm whale spouting yesterday; if the vessel stops here she will catch plenty of whales.
(DM-AM-1874:253)

A.6.10.1.3 Dhurga

A.6.10.1.3.1 nhaway ‘today’

(107) goo-lal‘-la-ga bir-ree‘-wai bir-ree-bāŋ nthow-ay
gula-la-ga biriway biribanj nhaway
spear-PST-1s spear emu today
I speared an emu today. (U-M.2.2-17)
A.6.10.1.3.2 *dhaba* ‘before’

(108)  
*dhumbâmoolee* (did you ever see) *dhab’a* (before) *nyoonga* OR *dhumbâmoolee*  
dhambamu-li dhaba njunga  
see-2sPST before that  
*did you ever see him before?* (U-M.2.2-49)

A.6.10.1.4 Djirringanj

A.6.10.1.4.1 *bala* ‘soon’

(109)  
*bulla* (by the by) *yendabullabee* (I’ll go) *koolgoonbeâla* (for fish -or after fish)  
bala yanda-balabi gulgun-biyala  
soon go-FUT-2s fish-PURP  
‘I will go for fish soon’ (DJ-M.2.2-150)

A.6.11 Conclusion

This chapter offered some insight into the syntactic strategies that the SCLs employ. The analysis here relied on the morphological analyses given in earlier chapters. The following chapter looks at some features that were not discussed in here; aspects and features related to discourse and narrative analysis.
Chapter A.7 Narrative and Discourse Analysis

The data for this chapter comes predominantly from Mackenzie’s texts, and, to lesser extent, from Mathews’ collected language material. There are altogether seventeen transcribed texts between the Dharrawal and Dharumba languages. Mathews’ Dharrawal texts are translations of two biblical stories; four slightly varying versions of The Parable of the Sower, and The Prodigal Son; as well as the story of <Gwayamiñ>, a local mythological story. All three stories are transcribed in his handwritten notebooks (A-M.2.6). Mackenzie transcribed eleven mythological stories in both Dharrawal and Dharumba that were published between 1874 and 1878 in the Journal of the Anthropological Society of Great Britain and Ireland. In an accompanying letter Mackenzie stated that the particular stories were told in their own elliptical and dramatic fashion and taken, word for word, from the mouth of the narrator, a native of Shell harbour [Shoalhaven]. (Mackenzie, 1874:250)

Due to Mackenzie’s transcriptions recording actual language use, his stories contribute data to the SCLs corpus that few corpora of ‘sleeping’ AALs in south-eastern Australia contain: features of natural speech. The rich content of these stories was not a focus on previous language work on the SCLs; neither Capell (n.d.) nor Eades (1976) utilised Mathews’ or Mackenzie’s texts for their language analyses.

But for the main part, because the [Mathews’ transcribed biblical stories of the Parable of the Sower and the Prodigal Son] stories are only partially glossed or translated, they are of no great value. (Eades, 1976:11)

As with R. H. Mathews’ texts, Mackenzie’s stories are unfortunately not very helpful but they do illustrate some of the grammatical points made in R. H. Mathews’ grammar. (Eades, 1976:11)
This chapter aims to raise the importance of incorporating natural speech aspects into language work in the realms of language recovery and revitalisation. Surprisingly very little has been published on aspects of narrative styles and discourse in AALs. This makes a discourse-focussed analysis of the Dharrawal and Dharumba stories difficult, as there is no means to verify or get further information on any of the structures found in the texts. The data presented here is therefore a list of observed features rather than an in-depth analysis. The narrative and discourse features that have been identified are repetitions; reduplication; change of tenses in parts of stories; use of direct speech rather than reported speech; use of sequential markers; exclamation and sound words; and a cultural aspects reflected in language use: the mother-in-law avoidance.

The features shown in this chapter are by no means exhaustive and these stories deserve further and more detailed analyses with focus on narrative styles, pragmatics and natural speech that can be used to teach a more natural language in language revitalisation programs. Some language revitalisation/teaching projects have already begun to incorporate the traditional story telling characteristics in their language teaching material. One community project in La Perouse translated stories that were told by Elders (in English) into Dharrawal, using features of natural speech to create more animated and exciting stories for the children.

A.7.1 Narratives in Australian Aboriginal context

Aboriginal cultural knowledge is traditionally passed on in the form of songs, narratives and stories. Telling stories is a way of educating, maintaining, reinforcing and passing on information about belief systems and the collective history of the
cultural group. Because storytelling is not merely serving as entertainment, and plays a pivotal role in Australian Aboriginal culture, it requires skills to transmit stories effectively to the listeners.

In Australian Aboriginal culture storytelling is a highly valued skill and people are usually well aware of who in their community the good storytellers are. [Name] is a gifted and inspired storyteller who delivers her story in a vivid and highly engaging manner. She makes frequent and effective use of expressive modulation of voice, intonation and tempo, and thus manages beautifully to bring alive the various scenes and dialogues through which she dramatises the narrated action. (Klapproth, 2004:220).

This notion of the good storyteller appears frequently in literature on AALs. Comments such as an informant being “acknowledged as a good story teller by the community” (Patz, 2002:221) or “[name] was an enthusiastic story teller” (Sharp, 2004: Dedication) are commonly recurring in AALs grammars. These mentioned characteristics of a good narrative and/or storyteller were also noted by Mackenzie (1874:250) in his statement (as quoted earlier) that he transcribed the stories true to the “elliptical and dramatic fashion”. This animated style of story telling is an inherent feature within AALs.

What emerges as indisputable from the anthropological descriptions, as well as comments made by the [local community Klapproth worked with] themselves, is the fact that in Australian Aboriginal culture there is an intrinsic interconnectedness between traditional verbal narratives, songs and ritual performances, including dance, dramatisation and visual representations. (Klapproth, 2004:23)

Although we cannot see the “dramatic fashion” in which Mackenzie’s transcribed stories were told, the texts themselves provide plenty of features that allow us — with a little imagination and familiarity with how stories are still told in the AALs that thankfully are still spoken in everyday context — to visualise the story being told with animation and perhaps the skill of a good story teller.
A.7.2 Cultural information embedded in the stories

Australian Aboriginal societies function within a complex kinship system that governs, amongst other aspects, inter-personal relationships between members of the same or different social groups. Kinship systems and rules not only assist in maintaining a social structure and avoid inbreeding between closely related family members; they assure a continuation of ownership and connection to land, language and cultural practices. Kinship systems come with rules that may affect how people may interact communication and speech.

In most tribes relations between certain kin are taboo. Elkin (1964:152) mentions that there is a widespread avoidance rule concerning brothers and sisters. Once they are grown up they cannot talk to one another freely; if they need to talk, they have to face the opposite directions. Elkin conjectures that this constraint may have its origin in an attempt to prevent incest.

The most widespread taboo concerns mothers-in-law. In some areas it extends to potential mothers-in-law, to a mother’s brother’s daughter for instance, since her daughter will be a distant cross-cousin and a favoured choice for a spouse. The taboo usually involves total avoidance. If a man meets his mother-in-law coming from the opposite direction, he must detour. If he has to be near her, he must hold one hand to his face as a blinker to avoid seeing her. He must avoid talking to her and in some areas he must use a kind of secret language if she is within earshot…(Blake, 1981:40)

This mother-in-law avoidance, for example, may well have been part of cultural practices in the South Coast societies. The two versions of the same story <Gwayamiñ> (A-M.2.6-25-GW) and <Guayamin> (DM-AM-1878:269-JB-Gy) (see Text 9 in B.1.1 and Text 7 in B.2.1), show what possibly is an avoidance technique between son-in-law and mother-in-law.

(1) Gaänha(he said) ngurrunggal(wife) murranhung(his)
    ga-ya nha ngarannggal-mara = nhung
    say-PST that woman-KIN = 3s.PSSR
    Gwayaminj said to his wife: (A-M.2.6-26-GW)
Similarly, in Mackenzie’s versions of the same story, <Guayamin> asks his wife (and someone else) to tell his mother-in-law to get the meat that was contained in a bag hanging off a tree. In this version the direct speech between the wife and her mother is seen in example (3).

(3) *Nunmaridth a jiamtţ i no yandthaonid tj aianji,*

nanari-dha  
djiya-mu-nu  
yandha-wu-nidha  
ngaya-ndji  
mother.in.law-1s.PSSR  
tell-FUT-2d  
go-IRR-3s.HORT  
that-PURP

“you two tell my mother in law to go over there for my meats. (DM-AM-1878:269-JB-Gy)

**A.7.3 Structure of narratives**

Michael Walsh (date unknown, talk at Australian National University) opened a talk at a conference with a recollection of his drive down from Sydney to Canberra. He told the story in English but structured like a narrative in an AAL. It evoked a lot of amusement in the audience; more likely due to the audience being familiar with this style of telling stories than because of the ‘strangeness’ of the short sentences, repetitions, reiterations and pauses Walsh used in his story telling.88

88 I would like to thank Rachel Hendery for supplying me with the audio file of Michael Walsh’s story, and Michael Walsh for permitting me to use this story here.
This short story captures and demonstrates some of the features that characterise narratives in AALs. Although Mackenzie’s texts do not reveal dramatic pauses or intonation, we still find some of the same strategies in his collected texts. Here we also have repetition of the information as in the following example.

(4) Yanaoya maranj; Kulambaroga maranj;
yana-wu-ga mara-ndji gula-mpa-ru-ga mara-ndji;
go-FUT-1s fish-PURP spear-CONT-FUT-1s fish-PURP
[Bundoola speaking] ‘I go fishing, I am going to spear fish; (DM-AM-1874-256-Ull/Bi-Bu1)

Here we have particles that introduce sequence of events and perhaps convey to the listener that new information will be given. See examples (17) - (28) in A.7.5.1 (Discourse particles).
The content of the texts gives little clues whether stories were possibly women’s or men’s stories. It looks like the second last sentence in <Jerra Thurawaldtheri - Mēgaaloāli, Warragul> (A-AM-1874:255-Nu) reveals that the narrator decided that no further information could be given.

“I am bringing mullet from the river.” That will do, women corrobory gesticulating with the left hand; they fall dead. This was at Bendthualaly.

**A.7.4 Direct speech and conversations**

Narratives in AALs commonly use direct speech and interaction between the characters in the story, rather than using reported speech, i.e. ‘and he told her to get the meat’. In terms of the clause structure this means that direct speech is an independent clause embedded within the story. McGregor (1990:413) refers to this as ‘projection of speech’, where the direct speech “represents an utterance concerning the world as it might have been, or might be spoken; it does not directly refer to a situation or relation in the world”. In the Dharrawal and Dharumba stories, only direct speech is found; there are no examples of reported speech.

Not just isolated utterances, but also conversations between characters are given as direct speech. In the following example the background and event is given by the narrator.

(5)  

*Dhedya* (after) wurraiaulaia (playing a bit) dhurrung (by mistake) - a-malanaiaula (one another they took) nha dhundya (fish) gujaga [inserted] manmaia (took) midhanggga (one) dhundya (fish).  
dhadja wara-ya = wula = ya  dharunga malana-ya = wula nha  
then play-PST = 3d = SUB  mistake  take-PST = 3d  that  
dhanj-dja  gujaga  manma-ya  midhanggga  dhanj-dja  
fish-DAT  child  take-PST  one  fish-DAT  

After the two played for a while, they took each others’ fish by mistake. *(A-M.2.6-24-GW)*
(6) yuggaia nha gujagawal “ngaiawuli(mine) nha(that)",
yaga-ya nha gudjaga-wal ‘ngaya-wuli nha’
say-PST that child-OTHER1s-GEN that

The other child said ‘that is mine’. (A-M.2.6-24-GW)

(7) “mirra(no) ngaiawuli(mine) dyang(little one) ahai ngālung(my own)”.
mirra ngaya-wuli djang = ngalung
no 1s-GEN small = 1id.PSSR

‘No, mine is the small one.’ (A-M.2.6-24-GW)

(8) “Miŋai munijambra yendthanolo,
inga-yi marnidja-mbara yandha-n-ulu
mother-KIN? meat-DU go-nPST?-3d.OBJ

“Mother, you go and get the two meats; (DM-AM-1878:269-JB-Gy)

(9) numma gair baoweriŋ jirapūlolo.”
nammu ngayirr bawari-ngu djirabu-1-ulu
net-bag ? son-in-law-2s.PSSR put-on-PST-3d.OBJ

your son-in-law has put them on the nummo over there” (DM-AM-1878:269-JB-Gy)89

How the direct speech is relayed by the narrator so that the listener is able to
distinguish them from an utterance by the speaker that refers “to a situation or relation
of the world” (McGregor, 1990:413), is explained in the case of Gooniyandi
narratives.

When a clause is not projected by a clause of speech [i.e. ‘he said’…”], the fact that it is a
representation of what what said (rather than what happened’ or will happen) may be signalled
by a change in voice quality.

It is expected that this was also a strategy employed by narrators of the SCLs
stories and the following excerpt from the story of Gwayaminj would have required
several changes in voice quality.

(10) Gaiānha(he said) ngurrunggal(wife) murrhang(his)
ga-ya nha ngaranggal-mara = nhung
say-PST that woman-KIN=3s.PSSR

That Gwayaminj said to his wife: (A-M.2.6-26-GW)

89 nummo is phonemicised as such because it is the form it is transcribed as in other instances.
Within the narratives, the subject is often not overtly marked or represented in sentences. This is not an unusual feature; in Kayardild, Evans (1995b:530) noted the 'thematically neutral discourse conditions':

The least marked discourse sequence is a series of actions performed by the same subject. After the first appearance, SUBJ is usually omitted anaphorically... Where the objects remain in the same syntactic function over a stretch of discourse with an unchanging and topical subject, they too are anaphorically omitted. (Evans, 1995b:530)

90 Note that the final -di suffix could perhaps be -ndi and have the same function as -ndi on baba in the Parable of the Prodigal Son story (Text A.8). It is unlikely that is marks for a specific possessor because ‘mother in law’ is already marked for possession both in (142) and (143).
Stories are also often told with the voice of the protagonist. In <Yirrama Karwēr>, the story starts with the spirit announcing or perhaps thinking to himself “I am going for wild figs”.

(16)  *Yandijay karwerallaŋŋo gai,*
    yan-dhi = ngay    garwaray-langu = ngay
    go-PRST = 1s    wild.fig-PURP = 1s
    *I am going for wild figs. (A-AM-1874-250-YK)*

The story then continues to be told from the perspective of an observer, but the previously mentioned direct speech throughout the story brings the narration back to the voice of the participants.

### A.7.5 Discourse analysis

There are commonalities in the narrative styles found in AALs across the mainland. Observations from NSW languages are scarce due to the higher incidence of language loss in the south-eastern parts of Australia, which was caused by a more severe invasion of Europeans and settlers in that area compared to the rest of the Australian continent.

#### A.7.5.1 Discourse particles

The stories contain a number of particles or demonstratives that are used as strategies to convey to the listener the sequence of events or a change in subject.

##### A.7.5.1.1 Change of subject particle

In Dharrawal, the conjunction *ya* (see Chapter 6 (Syntax)) is used to signal when a change of subject is about to occur. Compare the first three examples taken from the text <Yirrama Karwēr>. Here the subject is the same in the consecutive sentences.
(17) Jauagūnalaia, yallumbuga, yangundabillajaia-
djawa-gunala-ya yalamba-nja yanga-nda-bila-dja = ya
run-AWAY-PST come.back-? tickle-PST-AGAIN-? = THEN
Goes away, comes back, and tickles him again. (A-AM-1874-250-YK)

(18) Jania warry, jaulajilaia, yangundibbāla jella.
djana-ya wari dja-wula-dji-la-ya yanga-ndi-bala djala
go-PST far look-HITHER-?-PST tickle-PRST-AGAIN that
Goes a long way, comes back, and tickles him again. (A-AM-1874-250-YK)

(19) Jauagūnalaia war-r-ry bobārdha-
djawa-gunala-ya war[r-r-]i bubara-dha
run-AWAY-PST far[iterative] mountain-LOC
Goes a long long way to the mountain. (A-AM-1874-250-YK)

As soon as the subject changes, the utterance (or verb?) is preceded by the
conjunction ya. In (17) - (19) the spirit is the subject, in (20) the subject is the other
character that gets up and runs away, then in (21) the subject changes back to the
spirit.

(20) Ya jauūna bulgo, thobarāralunbilla,
ya djawa-ya nha balga dhabara-ra-lun-bila
and run-PST that sea jump.in-PST-?-AGAIN
He get up, runs to the sea; jumps in; (A-AM-1874-250-YK)

(21) ye maunda wunanye.
ya man-dha wunanji
and catch-PST spirit
the spirit very near catches him. (A-AM-1874-250-YK)

A.7.5.1.2 Sequential marker

One of the most recognisable features of AALs’ narrative style is the use of short
sentences, repetition of information and also omission of actor in sentences, as well as
topicalisation and use of demonstratives that function as sequential markers, meaning
‘and then’. In Dharrawal, the particle ‘and then’ yagun is found in Mathews’ collected
stories; it also occurs in three texts in Dharumba (three different informants), and in
one elicited sentences in Dhurga.
This particle is found frequently in both Mackenzie’s and Mathews’ stories. In all occurrences *yagun* is inflected with either -*du* (see (22) and (23)) or -*gay* (examples, (24) and (25)); the functions of these suffixes have not been identified at this stage.

(22) **Yugundu gamaiadha:**
yagundu gama-ya = dha
thus talk-PST = SUB

Then he spoke. *(A-M.2.6-23-PoS4)*

(23) 14. *Yugundu burratbundhaia, dhung-ang (food) gunnaia (none) nham (that) dhūlga (everything), guggarnyaia (he was hungry)*
yagun-du baradj bandha-ya dhanang-ganha-ya nham dhalga gaganja-ya
then-? all use-PST food-PRIV-? that ground hungry-PST
‘And after he had spent all, there arose a mighty famine in that land; and he began to be in want.’ *(A-M.2.6-21-PoPS)*

The following examples show *yagun* with the suffix -*gay*. All examples are found in Mathews’ *Parable of the Sower*.

(24) **dhurrandhawa**(they several trod) yūngungai(at the time) yernēauaia(as they went away).
dharan-dha = wa yagun-gay yana-ya = wa = ya
step.on-PST = 3p then-? go-PST = 3p = SUB
and was trodden on *(A-M.2.6-17-PoS2)*

(25) Yūngungai yerrimaiaadha būrwa marraia nguttambulali nhari yauanga.
yagun-gay yiri-ma-ya = dha burwa-mara-ya ngadhanj-bulali
then-? throw-CONT-PST = SUB fall-SOME-PST side-DU
nhari yawang-ga
there path-LOC

As he threw them, he dropped some on the sides of the path. *(A-M.2.6-23-PoS4)*

The particle *yagu(n)-* is also found in Dharumba. Here is it suffixed with -(n)ga.

The following two examples are taken in the order of occurrence from the Dharumba story *<Jakwila, Bombi, yanilla Didthullo>*.

(26) **Yukūŋa nangaiila, ya Kunilluŋa,**
yagun-ga nanga-yi-la ya gani-la-nga
then-? sleep-NEXT-PST and burn-PST-SUB?
They slept, the eel was burning. *(DM-AM-1874-260-Ull/Th-Ee)*
The pheasant came in and put him in the jukulu (bark of the excrescence of a tree, used as a vessel for holding honey or other food), (DM-AM-1874-260-Ull/Th-Ee)

In Dhurga yagun is found on this one example, which is likely to be translated as ‘I spoke then’.

A.7.5.2 Exclamations

One of the aspects that define a natural language is the use of exclamations and sound words. In narratives, exclamations have the function of presenting or retelling the story animatedly and expressing sentiments and emotions.

Mathews included exclamations in some of his elicited wordlists as part of a vocabulary. Most of these were published in his grammars, which indicates that he acknowledged the vital role of ‘interjections’ and exclamations in the languages he was describing.

The following are all identified exclamations in the SLC corpus and are given here with all occurring instances in order to show their use.

A.7.5.2.1 yagay!

The exclamation yagay! is commonly found also in other NSW AALs (Amanda Lissarrague, pc and Ray Kelly, pc) and in Yorta Yorta it has been labelled as “an explanation of pain or sorrow” by Curr (Bowe and Morey, 1999:96). Yagay! has
various functions, such as surprise, which Mathews listed in his ‘interjections’ 

\(<\text{yukkai}>\) (A-M.1.4-150) and \(<\text{yukki}>\) (A-M.1.7-4).

\(\text{Yagay!}\) is found in two instances in two different Dharumba stories told by two different narrators; an unnamed member of the Jervis Bay tribe for the first and \(\text{Thooritgal}\) from the Ulladulla tribe for the second example. The second example shows a slightly different form \(\text{yagaw!}\).

In both cases it is used in direct speech when the speaker expresses surprise, notably an undesired surprise. In (29), \(<\text{Guayamin}>\) falls asleep and his enemies make a fire around him and he wakes up being burned.

(29) \(\text{yakai, yakai, yakai! thunnadtha, joali kunaiwoniga}\)

\[\text{yagay! yagay! yagay! yagay! dhana-dha djawali gana-yiwani-ga}\]

\[\text{EXCL-REDUP feet-1s.PSSR? burn-7s}\]

“Oh! oh! oh! oh! my feet! they’re killing me outright with fire! (DM-AM-1878:269-JB-Gy)

In the second example, Bundoola’s wife’s family try to lure him to stand close to the edge of a cliff and by standing so closely he may have lost his spear (and/or other weapons he was carrying).

(30) \(\text{Yukau! mudjeri kaoja! yirigan\'kaji gaaiilijma!}\)

\[\text{yakaw! mudjari gama-dja yiragandji ngayi-lijima}\]

\[\text{EXCL canoe spear-1s.PSSR? fish.spear here-?}\]

\(\text{Oh dear! my two-pronged spear and tea-tree javelin! (DM-AM-1874-257-Ull/Th-Bu2)}\)

\textbf{A.7.5.2.2 yay!}

\(\text{Yay!}\) is given in Mathews’ Dharrawal and Djirringanj material \(<\text{yai!}>\) (A-M.1.4-150) and (DJ-M.1.5-167); and \(<\text{yi}>\) (A-M.1.7-4). In all cases he translates it as “interjection” or “calling for attention”, “hey!”. Mathew further adds that this particle can be inflected for number such as \(<\text{yaiawul!}>\) or \(<\text{yaianyu!}>\).

The use of this calling for attention is demonstrated in an example in Mackenzie’s collected story in Dharumba \(<\text{Guayamin}>\) (Mackenzie, 1878), see Text
7 in B.2.1; name of narrator is not known but the person was from the Jervis Bay tribe.

(31) “Yai, yai, yai! wir wir! bukara yenāna.
    yay! yay! yay! wirr wirr bagara yana-na
    EXCL-REDUP ONOM-REDUP sun go-nPST
“Come! come! come! make haste! make haste! the sun is going down. (DM-AM-1878:269-JBGy)

In (32) Ridley transcribed yay in an example from Wodi Wodi (southern dialect of Dharrawal) example calling out ‘hey! Come here!’ Ridley’s informant for this sentence was Lizzy Malone “daughter of an Illawarra woman” (Ridley, 1866:111).

(32) yai yunmaluŋ
    yay! yanma-la=ng
    EXCL come-HERE = 2s
    Come here. (WW-WR-1877:265-LM)

A.7.5.2.3 ma!

Only found in one instance in a Dharumba story narrated by Noleman, a member of the Wandandian tribe, see Text 6 in B.2.1 (Dharumba Texts). Ma! is used here by the bat <Nadjigajong> or <Wunbula> who encourages or perhaps orders his women, the brown snake and the black snake, to bathe with him. (This is the story of the formation of a stellar constellation the Pleiades.)

(33) “Ma! jurabaona ɲatēnwalla yaoalía naiaga tūlūnya.”
    ma! djaraba-wu-na ngadhanjwala yawaliya ngayaga dulunja
    EXCL dive.down-NA other.side this.side 1s middle
    “Come on! let’s bathe - you on one side, and you on the other, I in the middle.” (DM-AM-1875-144-Wand/No-Wu1)

A.7.5.2.4 ba!

Both examples are taken from the same narrative <Tūtawa, Pūlūŋgūl> by Huggany a member of the Wandandian tribe. The two senses of this exclamation share a sense of urgency. In (34) Pooloonongool is urged to be quiet so that his son-in-law does not hear
what he is saying about him; in (35) the pelican who is paddling the boat urges Pooloongool to jump into the canoe quickly because the latter was in danger of drowning. See Text 5 in B.2.1 (Dharumba Texts).

(34) “Bu! Pälüngul, ñarinma ñara-[-page break]undtha.”

ba! Bulungul ñarinma ngara-wa-ndha
EXCL Bulungul son.in.law perceive-IRR-?

“Hush! Pooloongool, your son-in-law will hear you.” (DM-AM-1877-272-Wand/Hu-TuPu)

(35) “Bu! indygā bunda-gan jinna.”

ba! yindiga-ga bandju-gun djina
EXCL 2s-ERG? carry-1s/2s.OBJ that

“get along! I’ll carry you in my canoe.” (DM-AM-1877-272-Wand/Hu-TuPu)

A.7.5.2.5 gal!

(36) paiilla kul!

bayi-la gal!
kill-PST EXCL

struck him, whack! DM-AM-1878:271-No-Wnd-Tu

A.7.5.2.6 guway!, gaway!

Only two instances appear with this exclamation, both are translated as oh dear! But are used in different situations. The two examples are from two different stories by different narrators.

In (37) it seems to express a sense of pity, hence the translation ‘oh dear’. However it is not clear whether this expression conveys a sense of urgency for Poolongool to join the party. This exclamation is found in Dharumba Text 5 in B.2.1. Narrator is Huggany from the Wandandian Tribe.

(37) “Kūwai-ai! Pälüngul! Kununga-lūni yai yāukāraŋ,

guway!-yay-yay Bulungul ganangaluni yay yawuga-rang
EXCL-REDUP Bulungul shore? ? ?-2d.IMP?

“Oh dear, Pooloongool, you must try to get ashore with us. (DM-AM-1877-272-Wand/Hu-TuPu)

Gaway! expresses perhaps an undesirable surprise or realisation as the people see Gwayaminj approaching who is coming to take their hidden children away in order
to eat them. See Text 7 in B.2.1 (Dharumba Texts). The name of the narrator of this story is not given but we know he is from the Jervis Bay tribe.

(38) “Kawai-i; Guayamin wurrija-nya,”
    gaway!-yi Guwayaminj waridja-nja
    EXCL-REDUP Guwayaminj over.there-that
    “Oh dear! there’s Guayamin.” (DM-AM-1878:269-JB-Gy)

A.7.5.2.7 gwag!

Mathews listed <gwak> (A-M.2.2-98) in between two elicited sentences ‘this dog bites’ and ‘this dog is biting me’. This implies that the interjection was likely to elicited as part of a warning ‘look out! That dog is known to bite’. See B.1.2.2 (Dharrawal Sentences) example (268).

(39) Gwak!
    gwag!
    EXCL
    Look out! (A-M.2.2-98)

A.7.5.2.8 gay!

This exclamation is only found in this instance occurring in the Dharumba story <Bundoola>, as told by <Thooritgal> from the Ulldadulla tribe. It is translated as the old English exclamation of hilloa! which would now be more aptly translated as ‘hello!’. See Text 2 in B.2.1 (Dharumba Texts).

    gay!-ay-ay njugu-lili guya-ya-nggal naya-ga guya-ya-nggal
    EXCL-REDUP there?-? south?-?BELONG see.PRST-1s south?-?BELONG
    ‘Hilloa! there they are, the southerners.’ (DM-AM-1874-257-Ull/Th-Bu2)

A.7.5.2.9 dha!

This exclamation is only found in these two instances in Mathews’ <Gwai-a-miñ> (A-M.2.6-24-GW) story in Dharrawal. The informant of the story is unknown. The two examples are part of a successive conversation where the parents of the two
hidden children answer to *Gwayaminj*’s question about their whereabouts that they do not know where the children are. To which *Gwayaminj* answers something along the lines of ‘ha! But I can hear them crying’.

(41)  *Yuggaiaua*(they said) “*dha*-waddhawiualala(*we know not wither gone*)”.
    yaga-ya = wa  dha!  wadha-wa-ya = wula
    say-PST  = 3p  EXCL  where-VBLS-PST  = 3d
    *They said* ‘*Ha! Where did they go?*’.  *(A-M.2.6-25-GW)*

(42)  *Dha!*(heath?) *ngurrandhingumbula*(hear them) *nünganbulaia*(sobbing)!*
    dha!  ngara-ndhi = ngay = mbula  nunga = mbula = ya
    EXCL hear-PRT  = 1s  = 2d.OBJ  cry  = 3d  = THEN
    *‘Ha! I can hear you sobbing!’*  *(A-M.2.6-25-GW)*

**A.7.5.2.10 ay!**

One example shows the use of *ay!* that seems to express surprise, but the underlying story is that the speakers plan to shove their brother-in-law (who is *Gwayaminj*) over the edge of the cliff in order to kill him. So the exclamation might also express a sense of pretence. This is only speculative and has not been confirmed with other examples.

(43)  *Ai! gaiima, minaorokumbera, jambi. Ai! kutgaküla, jambi.*
    ay!  ngayima  mina-wu-ragambara  djambi  ay!  gadga-gu-la  djambi
    EXCL here  hold-FUT-?  brother.in.law  EXCL bad-?-PST  brother.in.law
    *Hullo! it has broken again, brother-in-law.*  *(DM-AM-1874-257-Ull/Th-Bu2)*

    *ay!* also looks like the expression ‘ouch’ in English. *Gwayaminj* woke up being burnt by the fire and *ay* may be expression of the pain.

(44)  "*A-a-ai, ban kunana kuwa!*”
    a-a-ay!  baan  gana-na  gaway
    EXCL-REDUP  fire  burn-nPST  ?
    “*Oh dear, the fire burns me!*”  *(DM-AM-1878:269-JB-Gy)*

**A.7.5.2.11 djay!**

djay! seems to express a pleasant surprise because the two children are being brought fish to play with.
(45)  “Ji! birikalumbra yenna.
djay!   birigala-mbara-yina
EXCL   yellow.tail-DU-1ip.PSSR
“There are two yellow tails for us, (DM-AM-1878:269-JB-Gy)

A.7.5.2.12  aa!

(46)  Nūngailaora, ah, ah, ah! Navainyella
nunga-la-wara    aa!  aa!  aa!  nhaway    njala
cry-PST-3d   EXCL-REDUP   day   that
They cried all day. (DM-AM-1878:269-JB-Gy)

(47)  Eh nangainga ithullabumbatijaluiloga.”
aa!  nanga-yi-ga  yidhala  bumba-dhdjaluyla-ga
EXCL   sleep-POT-1s   hungry   be=-1s
Oh! “I must sleep, I’m hungry, “(DM-AM-1878:269-JB-Gy)

A.7.5.2.13  aw!

This example shows an unusual transcription of an ʰ initial grapheme. The narrator
was from the Jervis Bay tribe, but the name is not given. This exclamation was uttered
by the mother whose daughter had just told her that her husband Gwayaminj (the
mother’s son-in-law) had ordered the mother to go and look for the meat that he hung
up in the tree. Perhaps this could be translated like the English ‘ok’. See Text 7 in
B.2.1 (Dharumba texts).

(48)  Hoūi Yanilla wurri ŋaiamo, nyulla,
aw!  yani-la  wari  ngaya-ma  njala
EXCL  go-PST  far  see=-?  there
“Oh!” She went away, looked. (DM-AM-1878:269-JB-Gy)

A.7.5.3  Sound words

An onomatopoeic word “imitates or suggests the source of the sound that it describes”
(Wikipedia). It is difficult to categorise the following examples as words as no
information is available on their behaviour or function in use other than found in these
examples. They are therefore best classified as ‘sound words’.
Example (49) is repeated here from (31) and contains the sound *wirr*, which is perhaps the sound of a fast object, something like ‘whoosh’.

**A.7.5.3.1 wirr**

(49) “Yai, vai, yai! *wir* wir*! bukara yenäna.
yay! yay! yay! wirr  *wir* bagara yana-na
EXCL-REDUP ONOM ONOM sun go-nPST
“Come! come! come! make haste! make haste! the sun is going down. (DM-AM-1878:269-JB-Gy)

**A.7.5.3.2 djirr**

This is presumably the sound the spear makes when it enters the body.

(50) *Yukuna* yandhilora kulalaora chir-r, chir-r.
yagunga yandhi-la-wara gula-la-wara djirr djirr
then go-PST-3d spear-PST-3d ONOM ONOM
then those two stuck the spear inside him. (DM-AM-1874-260-Ull/Th-Ee)

**A.7.5.3.3 wayi**

(51) Waiē-ē! *Nyunga* Külälä jambydthain.
wayi-yi-yi njunga gula-lai djambi-dha-yin
ONOM-REDUP there spear-PST brother.in.law-ERG-1ip.PSSR
Whizz-z-z! *Our brother-in-law has speared him.* (DM-AM-1874-257-Ull/Th-Bu2)

**A.7.5.3.4 i-yu i-yu**

The following is the only example in the whole SCLs corpus that recorded an animal sound; in this case the owl sounding *i-yu i-yu*. From the description of the sound and Mathews’ notes, the owl in question could well be a lesser sooty owl (visit http://www.owlpages.com/sounds/Tyto-multupunctata-l.mp3 for the sound).

(52) *nharrabulla* (between us) yendra[y]andha (walking to you people) dhin’hurring kubbudyandi your [your enemy, my [cousin]]. I’-u i’-u!
*nharabala* yan-dha yan-dha dhinhar-ung gabudja-ndi i-yu i-yu
between come-PST come-PST people-2s.PSSR cousin-KIN ONOM
(the dyunidyunuty (night owl or small grey owl) says this.) (A-M.2.4-53)
A.7.5.4 Reduplication

In this section I look at reduplication as a pragmatic device. As well as being “a widely attested poetic device in songs” (Koch and Turpin, 2008), reduplication is a commonly used tool for narrators of stories in AALs to emphasise parts of the story such as an action being undertaken for a long time etc. The following example demonstrates partial reduplication of the second syllable of the verb buru- ‘jump’ as a means of conveying continuing or continuous action.

(53) Tutawa pūrūrūngāla, pū-rū-rū-rū-rū.
    Tutawa  buru-ru-nga-la       buru-ru-ru-ru-ru
    Tutawa  jump-REDUP-?-PST       jump-REDUP

Tootawa jumped about with rage, jump, jump, jump, jump, (DM-AM-1877-272-Wand/Hu-TuPu)

Also conveying the sense of temporal or spatial continuation or extended length is shown in (54), where someone had to travel a very long way to the mountain.

(54) Jaugūnalaia war-r-ry bobārdha-
    djawa-gunala-ya    war[r-r-]i  bubara-dha
    run-AWAY-PST  far~REDUP  mountain-LOC
    Goes a long long way to the mountain. (A-AM-1874-250-YK)

Full reduplication of wara ‘dead’ could emphasise this part of the story, as in ‘they really fell dead’; similarly in (56) where ‘your spears really break’.

(55) wuraoranbala
    wara~wara = nbala
    dead~REDUP = THEN
    they fall dead. (A-AM-1874:255-Nu)

(56) Ya paiaila Guayamin “tungurkurri, kulikurriwa kurkurriwa.”
    ya  baya-la  Guwayaminj dhanga-garri  galid-garri-wa
    and  say-PST  Guwayaminj long.handled.spear-all  break-all-3p
    garr~garri-wa
    all~REDUP-3p
    Guayamin said, “ All your weapons break, all your spears.” (DM-AM-1878:269-JB-Gy)

91 This is a strange construction, or perhaps a verbless clause ‘all your weapons are broken’. -wa is possible the subject agreement marker on the predicate, and galid- and garri- are the two predicates.
A.7.5.5 Repetition

Repetition occurs on phrase level as well as on sentence level. In the following examples, repetition of the nouns conveys the excitement of the two children (fish hawks) when their mother returns with two fish for them to play (and perhaps later eat?) with.

(57) Möëlë, möëlë, möëlë, mára. mára, mára!”
  minga-li minga-li minga-li mara mara mara
  mother-KIN mother-KIN mother-KIN fish fish fish
  our mother has got fish. (DM-AM-1878:269-JB-Gy)

Similarly, the repetition of the verb ‘look/see’ in (58) conveys excitement, although less likely to be positive than in (57) above, and also an urgency for the addressee to become aware of the fact that the boat is going to sink soon.

(58) Mudjeri tharatkila! nya, nya, nya,
  madjari dharadgi-la nja nja nja
  canoe get.hole?-PST look look look
  “The canoe has a hole in it, look! look! look!” (DM-AM-1878:269-JB-Gy)

Excitement and/or urgency are also expressed by the repeated calling of bala in (59).

(59) “Pulla, pulla, pulla, pulla!
  bala bala bala bala
  near near near near
  “This way! this way! this way! this way!” DM-AM-1878:269-JB-Gy

A.7.6 Conclusion

The narrative and discourse features found in the collected stories are numerous and the stories could easily be exploited for further analysis with focus on discourse and narrative style and aspect, placing the observed features into a wider context of narrative studies in AALs. Here I have only pointed to some of the strategies that have
been observed in the narratives; strategies that make stories and discourse a lively and natural way of retelling stories and passing on the cultural knowledge and history of at least some of the SCLs. With the increasing work on narratives and discourse in AALs, the analyses presented here, as well as further findings, will be able to enrich future language reclamation programs to develop language teaching material that goes beyond grammar and phonology.