

scope of this grammar; Andrew Manakgu of the Kunwinjku Language Centre is currently producing a book on the topic.

1.5.3 Naming and address

As recognised by Stanner (1937), the choice of names and address terms is a complex and difficult matter in Aboriginal society and many indirect means are preferred as a substitute for specific personal names. In Bininj Gun-wok the commonest means of identification are kinship terms (including Kun-derbi terms), subsection terms and clan names. A typical use of subsection name combined with clan name is the following, from a text by David Kanari:

- 1.22 *Ginga barri-dulubu-ni gorrogo and bi-marne-durrkmirri-ni. Bedda*
 crocodile 3aP/3-shoot-PI before 3/3hP-BEN-work-PI they
nangamed, Nangarridj Nabolmo Nangarridj, Fred balanda
 whatsisname Nangarridj Nabolmo Nangarridj European
ba-ngei-yo-i.
 3P-name-lie-PP
 ‘They used to shoot crocodiles in the olden days and he worked for him.
 They, him and whatsisname, a NaNgarridj man, a NaNgarridj man of the
 NaBolmo clan, Fred was his European name.’

The matrimoiety names are also sometimes used for identification in the western dialects, but the patrimoiety terms never are.

Humorous nicknames are also widely used throughout the Bininj Gun-wok area. One productive way of forming nicknames is the ‘mishap’ compound X-Y, where X denotes the body part affected by the mishap and Y the offending entity. As Mick Alderson put it, ‘whatever you get hit by, you get a nickname’ (e.g. *ngorrk-madjawarr* [torso-bamboo.spear] ‘someone hit in the ribs by a bamboo spear’ — see §5.4.4 for further examples). Other nicknames are formed in a more ad hoc manner. For example, the nickname of one senior Gun-djeihmi man was *NaDjikka* (lit. ‘he-breast’), because he continued yelling for his mother’s breast late into boyhood.

‘Bush names’ are used with more circumspection and conferred in a more regulated way. Typically they are passed on from father’s father to son’s son, or from father’s father’s sister to brother’s son’s daughter. For example, Eddy Hardy took his bush name *Gabburriyarn.ga* from his father’s father (a *Nabulanj* man of *Nabolmo* clan) and passed on his own father’s name *Garraladda* to his son. There is a tendency for European first names to be passed on in the same way. The bond created by such namesaking is a special one and there is a special term, *ngeigo*, for referring to namesake dyads (§5.3.1.2). Most bush names cannot be analysed into meaningful components (other than the occasional noun class prefix), as with the above two or *Nayombolmi*, the name of Barramundi Charlie.

When someone dies, name taboos apply to their bush names and their European names, but their subsection titles can still be used, often in combination with a phrase like *gure X bawakwam* ‘who was lost at X’. More generally, they may be referred to as *na-ngeiwarre* ‘he-name-bad’ if male and *al-ngeiwarre* if female.

Clan names of deceased people should not be used directly, but should either be prefixed by *yik-*, as in *Nayikbadmardi* ‘the late (male) Badmardi’, or used with the *gun-* prefix

normally used for clan territories, as in *Gun-Badmardi*. In the latter case indirect reference is made to the deceased via the land he or she belonged to.

Another important taboo concerns the use by a man of his sister's name, or vice versa. The verb *bengbun* 'offend the sensibilities of' is often used in connection with a disregard of this practice:

- 1.23 *ngey-warre nakka yuwn yi-ngeybu-n, wardi yi-bengbu-n ngalkka!*
 I name-bad MA:DEM don't 2/3-name-NP might 2/3-offend-NP FE:DEM
 'Don't use that bad name (i.e. your sister's), you might offend her.'

1.6 Fieldwork, previous work, sources

This grammar draws both on my own fieldwork of approximately sixteen months since 1986 and that of other investigators. The mix depends on the dialect and the topic and I treat them together here.

There has been substantial previous work on the Kunwinjku dialect, mostly by a series of linguists working for the Church Missionary Society at Oenpelli. Through the 1930s and 1940s missionaries Nell and Len Harris, working in conjunction with local Aboriginal people and with Dr A. Capell of the University of Sydney, began analysing the grammar, collecting texts, developing an orthography and translating the Bible (see Harris 1990:838–839). A series of trained missionary linguists — Lynette Oates, Merrill Rowe, Peter Carroll and Steve Etherington — carried this tradition forward, in the process increasing the depth of linguistic documentation, training Kunwinjku speakers in vernacular literacy, linguistic analysis and translation skills. This led, for example, to the publication of important work by Kunwinjku speakers Andrew Manakgu, Esther Djayhurrnga and others. Especially in Carroll's case, large numbers of texts were also recorded while documenting the works of Aboriginal artists, especially bark painters. In terms of published work, the highlights of this tradition are:

- Oates (1964), the first grammar of Kunwinjku;
- Rowe (n.d.), a handwritten manuscript which explores Kunwinjku verbal morphology in great detail;
- Carroll (1976), a further grammar of Kunwinjku, with a different focus to Oates, a more accurate treatment of the phonology and the first comprehensive systematisation of Kunwinjku conjugations;
- Etherington and Etherington (1994), a pedagogical grammar notable for its attention to idiom and commonly employed constructions;
- a series of works written by Andrew Manakgu with the intention of illustrating nuances of Kunwinjku for the benefit of younger speakers, such as a book (Manakgu 1998) with facing texts in regular Kunwinjku and the respect register Kun-kurrng;
- Carroll (1995), a study of Kunwinjku verbal art, particularly important for its analysis of episode structure, pause and its text collection;
- a translation of parts of the Bible (three books from the Old Testament and four from the New) representing the combined efforts over several decades of most of the above individuals, as well as other Kunwinjku-speaking members of the Bible-translation team; this appeared in 1992 and its command of a wide stylistic range and respect for semantic accuracy make it a major achievement in translation. However, because it is