

THE LANGUAGE, WEAPONS AND MANUFACTURES OF
THE ABORIGINES OF PORT STEPHENS, N.S.W.

By W. J. ENRIGHT, B.A. *Syd.*

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[With Plates III., IV.]

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LAST year I contributed a short paper to this Society on "The Initiation Ceremonies of the Aborigines of Port Stephens."¹ On the present occasion it is intended to supply a grammar and vocabulary of the Kutthung, one of the tribes dealt with in my former article, and it is hoped that this attempt to preserve the language of the native tribes on this part of the coast of New South Wales may be found of some value. Two photographs, showing a number of weapons and other articles collected by me amongst these natives have been added, together with a short description of each.

My best thanks are due to my old and valued friend, Mr. R. H. Mathews, of Parramatta, for introducing me to the principal men of the tribe, and for many practical suggestions whilst I was occupied in carrying on the work.

In the system of spelling adopted, all the consonants have the same value as in English. The sounds of the vowels are represented in the following words:—

<i>a</i> = fate	<i>i</i> = wit	<i>u</i> = gun
<i>ǎ</i> = fan	<i>ī</i> = mite	<i>ū</i> = sure
<i>á</i> = far	<i>o</i> = dot	<i>ou</i> = now
<i>e</i> = let	<i>ó</i> = note	<i>oy</i> = coy
<i>ee</i> = meet	<i>oo</i> = moon	

¹ Journ. Roy. Soc. N. S. Wales, xxxii., 115-124.

The letter *g* is hard in every case. *Dh* is pronounced nearly as *th* in that, with however, a slight, initial *d* sound. *N* preceding *y*, as in *Nyee*, has the sound of *ñ* in cañon, thus *Nyee* is pronounced nearly as *in-yeé*, but quickly as one word. The final *h* is guttural, and somewhat like the *ch* in the German, but is not so marked. The accented syllable is shown in the usual way throughout the paper, and where there are two accented syllables in the same word, they are both marked.

THE KUTTHUNG GRAMMAR.

1. The *Kut'-thung* dialect is spoken amongst the Aborigines living along the southern bank of the *Karuah* River and the south shore of *Port Stephens*. It was at one time spoken amongst the tribes lying between *Port Stephens*, *West Maitland* and *Paterson*, but with the exception of the *Kutthung*, they are now extinct.

The adjoining tribes were the *Gummigal*,¹ inhabiting the territory on the north shore of *Port Stephens* and the *Karuah*; the *Warringal*,² living between *Telegherry* and *Pipeclay Creeks*; the *Warrimee*, living between *Telegherry Creek*, *Port Stephens*, the *Sea Shore* and the *Hunter River*: the *Garawerigal*,³ between the *Myall River* and the sea shore; the *Yeerunggal*,⁴ about the *Myall Lakes*; the *Birrimbai*, in the neighbourhood of *Bungwall Flat*; and the *Birroongal*,⁵ on the *Myall River*.

2. There are only two numbers, the singular and plural, and each number has three persons. The personal pronouns are used for the present tense of the verb "to be," which has no real existence in that form *e.g.* "*Nut'-wá*" is the equivalent, not only for "I," but also of "I am." "*Yeé-nū-ár*" is the *Kutthung* term for "thou art" as well as for "thou," and in this latter sense in forming the future and past tenses.

¹ People of the Spear. ² People of the Streams—(In *Proc. Roy. Soc. N.S.W.*, Vol. xxxiii., p. 124, I have erroneously called this tribe the *Doowalligal*) ³ People of the Sea. ⁴ People of the long and narrow place. ⁵ People of the deep river.

Present Tense—*Mur'-rook* = Good.

<i>Nut'-wá</i>	<i>mur'-rook</i> ,	I am good
<i>Yeé-nū-ár</i>	<i>mur'-rook</i> ,	Thou art good
<i>Nū-ár</i>	<i>mur'-rook</i>	He is good
<i>Nyeé-un</i>	<i>mur'-rook</i>	We are good
<i>Noó-rár</i>	<i>mur'-rook</i>	You are good
<i>Bá-rá</i>	<i>mur'-rook</i>	They are good

Past Tense—*Yer'-rá-kee* = Bad.

<i>Yer'-rá-kee</i>	<i>nut'-wá</i>	<i>gut'-tá-lá</i> ,	I was or have been bad
<i>Yer'-rá-kee</i>	<i>yeé-nū-ar</i>	<i>gut'-tá-lá</i>	Thou wast or hast been bad
<i>Yer'-rá-kee</i>	<i>nū-ár</i>	<i>gut'-tá-lá</i>	He was or has been bad
<i>Yer'-rá-kee</i>	<i>nyeé-un</i>	<i>gut'-tá-lá</i>	We were or have been bad
<i>Yer'-rá-kee</i>	<i>noó-rár</i>	<i>gut'-tá-lá</i>	You were or have been bad
<i>Yer'-rá-kee</i>	<i>bá-rá</i>	<i>gut'-tá-lá</i>	They were or have been bad

Future Tense.

<i>Mur'-rook</i>	<i>nut'-wá</i>	<i>gun'-yee</i>	I will or shall be good
<i>Mur'-rook</i>	<i>yeé-nū-ár</i>	<i>gun'-yee</i>	Thou wilt or shalt be good
<i>Mur'-rook</i>	<i>nū-ár</i>	<i>gun'-yee</i>	He will or shall be good
<i>Mur'-rook</i>	<i>nyeé-un</i>	<i>gun'-yee</i>	We will be good
<i>Mur'-rook</i>	<i>noó-rár</i>	<i>gun'-yee</i>	You will or shall be good
<i>Mur'-rook</i>	<i>bá-rá</i>	<i>gun'-yee</i>	They will be good

3. The articles "a" and "the" are not translated.

4. Personal pronouns; possessive.—These are always placed before the noun they agree with.

Example I.—1. *Bee-num'-bá* *Bár-rá-kun'*. 2. *E-goó-bá* *Kun'-nī*.

3. *Bur'-rub-bá* *gun'-mī*. 4. *Noon'-gun-báh* *mir'-ree*.

Translation—1. Your boomerang. 2. This yamstick. 3. My spear. 4. Her dog.

5. Nouns.—The nominative is generally placed foremost in the sentence, the objective usually follows it, and the verb governing the object is placed last.

Example II.—1. *Mir'-ree* *goo bud-jeé-lá*. 2. *Nut'-wá* *bá-rá* *bun-yil'-á*. 3. *Nut'-wá* *koor'-ee* *toó-ree-ál'-lá*. 4. *Mut'-too* *koor'-ee* *bud-jeé-lá*.

Translation—1. The dog bit him. 2. I struck them. 3. I speared a man. 4. The 'black snake' bit a man.

6. Nouns, possessive.—The possessive is formed by adding "goo'-bã" to the possessing noun.

Example III.—1. Koó-noong-goo-bã bãr-rã-kun'. 2. Wam'-bo-gn-goo-bã nimbik. 3. Bing'-hĩ-goo-bã gum'mĩ. 4. Kidn-goo-bã mir'-ree.

Translation—1. The old man's boomerang. 2. The kangaroo's (doe) bone. 3. The eldest brother's spear. 4. The woman's dog.

7. Nouns, ablative.—The ablative is formed by adding "oo" to the noun. In cases where the final letter of a word is a vowel, the vowel is dropped.

Example IV.—1. Nut'-wã koor'-ee bãr'-rã-kundoó bun-yil'-lã. 2. Nut'-wã koor'-ee goot'-the-roo bun-yil'-lã.

Translation—1. I struck a man with a boomerang. 2. I struck a man with a club.

8. Verbs.—The verb is without any change in the present tense for either number or person. The same rule applies to the past, which is formed by adding "llã" or "lã" to the present tense. The present participle is formed by adding "llin" or "lin" to the present tense. Euphonic changes are also occasionally made in the final syllable to meet this addition. There is no separate form of the verb for the future, which is indicated by suffixing "nuh" to the nominative agreeing with the verb.

Present.	Past.
Mur'-roo-ma (make)	Mur-roo-má-lã (made)
Bun'-yee (strike)	Bun-yil'-lã (struck)
Yãl'-lô-wã (sit down)	Yãl'-lô-wãl'-lã (sat down)
Bud'-jeé (bite)	Bud'-jeé-lã (bit)
Boon'-mã (steal)	Boon'-mã-lã (stole)
Boo-bã (lie down)	Boo-bã'-lã (laid down)
Bit'-yee (drink)	Bit'-yeel-lã (drank)

Present Participle.

Mur'-roo-má-lin (making)
 Bun-yil'-lin (striking)
 Yãl'-lô-wãl'-lin (sitting down)
 Bud'-jeé-lin (biting)
 Boon'-mã-lin (stealing)
 Boo-bã'-lin (lying down)
 Bit'-yeel-lin (drinking)

The verbs have no passive, but the sense of the passive is rendered by means of the indicative.

Example V.—1. Wut'-tã koor'-ee win'-yãl-lã. 2. Toó-mul-lã kidn ku'-reel-lã. 3. Bud'-jee nü'-ãr-nuh. 4. Kut'-tĩ nut'-wã-nuh¹ wun'-dã doo'-kun kut'-tĩ bãr'-ee-ã. 5. Nut'-wã gum'-mĩ mur'-roo-má-lin. 6. Bing'-hĩ-goo-bã bãr'-rã-kun' goo bun-yil'-lã. 7. Nut'-wã beé-yãr-goo-bã yuk'-ree boon'-mã-lã. 8. Noó-kwum-bã nur'-rin kidn-goo-bã bor-tã' dun-yil'-lã.

Translation—1. A man was burnt in the fire (*lit.* fire burnt a man). 2. The woman was drowned in the creek (*lit.* creek drowned the woman). 3. I will bite. 4. I will go when the sun sets (*lit.* I will go when the sun goes from me). 5. I made a spear. 6. I struck him with the eldest brother's boomerang. 7. I stole my father's wommera. 8. His eldest sister ate the woman's food.

9. Adjectives.—Adjectives are generally placed after the noun they qualify—

Koor'-ee mur'-rook, a bad man; kidn yer'-rã-kee, a bad woman.

The comparative is formed by adding "bing" to the adjective, and the superlative by the addition of "beé-rang," signifying "very"—

mur'-rook, good; mur'-rook-bing, better; mur'-rook-beé-rang, best
 yer'-rã-kee, bad; yer'-rã-kee-bing, worse; yer'-ra-bee-beé-rang, worst.

¹ h is guttural, see explanation hereinbefore.

10. Abverbs.—Adverbs may be formed from adjectives by means of the suffix “boo”—

Yer'-rā-kee, bad ; yoó-rā, slow ;
Yer'-rā-keé-boo, badly ; yoó-rā-boo, slowly.

11. Prepositions.—Prepositions are placed after the nouns they govern. Some are separate words, and others are simply suffixes. Examples of the latter are “oo,” which has been previously referred to as forming the ablative, and “gwa” meaning among, also “numbar” meaning at, and “in-ge-rā” signifying with.

Example VI.—1. Beé-yâr mur'-rook koop'-pāl-éé-â-gil-lin goog'-e-roo. 2. Nū-ar gum'-mī gâ'-bāl-lin nyeé-un num'-bâ. 3. Nyeé-un nur'-râ gub'-bee-rung kut'-tī. 4. Koop'-pāl-éé-â bâ-râ-nuh yoon'-go goó-âr. 5. Wot'-too mur'-râlin dheer'-râ-gwâ. 6. Nut'-wâ bār-in-ge-râ kut'-tī. 7. Kidn koor'-ee boo-larng' kut'-tī. 8. Wot'-too pur'-rupã wok'kã yâl'-lô-wal'lin. 9. Dârn-dee yâl'-lô-wâl'-lin wit-tuk bâ-râ. 10. Ky'-in-dub'-bã yâl'-lô-wâl'-lin wit-tuk bâ-râ.

Translation—1. The good father is running to the hut. 2. He is throwing a spear at us. 3. We go from the camp. 4. They will run up to the mountain. 5. The opossum is sitting among the branches. 6. I go with them. 7. The man and woman go together. 8. The opossum is sitting on top of the hut. 9. They are sitting on this side of the creek. 10. They are sitting on the other side of the creek.

12. Conjunctions.—Conjunctions are “dil'-ling,” meaning also, and “yâ-ree,” meaning or.

Example VII.—1. Noó-kâ bār'-ee-â bār-râ-kun' gum'-mī dil'-ling. 2. Nâ'-nã wom'-mô koor'-ee yâ'-ree kidn yâ'-ree.

Translation—1. Give me a boomerang and also a spear. 2. Who is the fatter—the man or the woman?

13. The negative is expressed by means of “gooran” (not) and the imperative is expressed by adding “yung” or “nī” to the verb.

Dun'-yee, eat ; Koop'-pāl-éé-â, run ;
Dun'-yee-yung', don't eat ; Koop'-pāl-éé-â-nī, don't run.

14. The interrogative is expressed by means of “weé-yuh,” e.g. Weé-yuh mur'-rook, is it good?

This word appears to be used in asking a question concerning the quality of anything. There are other words which are used to inquire concerning time, manner, place, etc., which will be found in the vocabulary in the succeeding pages.

15. Numerals.—The numerals are really only two, viz. “wok'-kool,” one, and “bul'-lô-râ,” two ; but by compounding these the Kutthung is able to count as far as five. Any greater number than five he expresses by “doocalla,” a great many.

VOCABULARY OF THE KUTTHUNG LANGUAGE.

The words in the following vocabulary have all been spelt phonetically and the translation of them into English is given as literally as possible. In some instances the English word will be found to have two equivalents in the Kutthung. This I think has been caused through tribes coalescing, as their numbers dwindled away and tribal boundaries were effaced before the march of civilization. By this means each new addition to the tribe would inevitably mean a slight addition to the language. The reader will please note that “d” and “t” are interchangeable as also are “g” and “k.”

Kutthung.	English equivalent.	Kutthung.	English equivalent.
Beé-yâr,	<i>father</i>	Ber'-ri-ma,	<i>the teal</i>
Boor'-i,	<i>baby boy</i>	Broó-ee-gee,	<i>to swim</i>
Boor'-i Toó-kal,	<i>boy (lit. big baby)</i>	Broó-ee-gal'-it,	<i>whip snake</i>
Bit-theé,	<i>old woman</i>	Bung-hí,	<i>to-day, now</i>
But-tong'	<i>black</i>	Buk-oo-ee,	<i>meat</i>
Bur-râ,	<i>white or light coloured</i>	Bud-geé-lã,	<i>bit (past tense)</i>
Put'too,	<i>smoke</i>	But-tig-yee'	<i>wattle tree</i>
Bur'-rî,	<i>earth, territory belonging</i>	Bur-roó-ma,	<i>mahogany</i>
Bin'-dul,	<i>heard [to a tribe]</i>	Be-lorn',	<i>stingaree</i>
Bee,	<i>the wrist</i>	Bun-yee,	<i>to strike</i>
Buk-â,	<i>the knees</i>	Bunn-yil'-lã,	<i>struck</i>
Bâr-râ-kun'	<i>returning boomerang</i>	Boo-bã,	<i>to lie down</i>
Bur-rid',	<i>the wallaby</i>	Bur'-rung,	<i>red</i>
Book'-ut,	<i>bandicoot</i>	Boó-mer-i,	<i>grass tree</i>
Bul'-boo,	<i>kangaroo rat</i>	But-teé-yuk,	<i>white ant</i>

Kutthung.	English equivalent.	Kutthung.	English equivalent.
Bir'-rum	Bir'-ra, <i>bird's nest fern</i>	Bee-num'-bâ,	<i>your</i>
Boó-ra,	<i>short</i>	Bun-bâ'-lã,	<i>married (past tense)</i>
Bir'-rin,	<i>wide</i>	Boon'-dhee,	<i>a club used both for throwing and striking</i>
Buk'-koo-wee,	<i>short</i>	Boo'-gee bur'-rî,	<i>a drought (lit. dry earth)</i>
Bir'-roon,	<i>to break</i>	Boo-larng',	<i>together</i>
Boon-dheé-la,	<i>to fall</i>	Boon'-ma,	<i>to steal</i>
Bin'-dhee,	<i>stomach</i>	Bee-ram'-mer,	<i>marks made at Keeparra on the body of the initiate</i>
Bur'-rin,	<i>a net</i>	Bur'-run gee,	<i>the native squirrel</i>
Buk'-ã	<i>Buk'-ã, savage</i>	Boon'-be-rã,	<i>the testicles</i>
Bur'-oo-lit',	<i>rossella parrot</i>	Bir'-ree-wel goo-ran,	<i>weak (lit. not strong)</i>
Buk'-ã,	<i>angry, to quarrel</i>	Bit'-yee,	<i>to drink</i>
Bun-bee-al'-la,	<i>to drop on ground</i>	Ba-rel'-la,	<i>a fly</i>
Bum'-bee wut'-tã,	<i>to make fire</i>	Bur'-rin,	<i>a net</i>
Boó-took,	<i>soft, smooth</i>	Boon'-ger-ãl,	<i>a fight</i>
Boon'-mã,	<i>quiet</i>	Bot'-yee,	<i>to carry</i>
Bar'-koon,	<i>a coward</i>	Boon-dã'-gee,	<i>to swallow</i>
Bir'-ree-wel,	<i>brave</i>	Bã-rã,	<i>down</i>
Boó-î,	<i>breath</i>	Bãn,	<i>aunt</i>
Bing'-hî,	<i>youngest brother</i>	Bil'-lin,	<i>yellow</i>
Boo'-bung,	<i>the larger circle at the keeparra ground</i>	Bee-yar	<i>Goó-ran, fatherless</i>
Bar'-rô-wa,	<i>a large bullroarer used in keeparra ceremony</i>	Bur'-rub-bã,	<i>my</i>
Bort-tã,	<i>food</i>	Buk-kin',	<i>half</i>
Bee-rang,	<i>very</i>	Din'-nã,	<i>the foot</i>
Bun-dã-leel'-lã,	<i>cut</i>	Doon'-gã,	<i>the right arm [large]</i>
But'-thoon,	<i>a dilly bag</i>	Doó-kãl	<i>or toó-kãl, great, big,</i>
Bir'-roo-yee,	<i>fish-hook</i>	Doon'-dee,	<i>small coolamon</i>
Boo-ee-buh,	<i>to copulate</i>	Dir'-rã,	<i>a tooth</i>
Bil'-lung-ree,	<i>the black oak tree</i>	Doon'-git,	<i>carpet snake</i>
Boor'-rool,	<i>heavy</i>	Dut'-tee,	<i>dead</i>
Bun'-ga	<i>Bug'gun, flock pigeon</i>	Doon'-ge-rã,	<i>pelican</i>
Boo'-gee,	<i>dry</i>	Doó-nong,	<i>the eel</i>
Bor Bor,	<i>a circular piece of bark cut off a tree and used as a flying target</i>	Nur'-rã-ra,	<i>dry</i>
Boor'-ro-wang,	<i>female of the</i>	Dun'-yee,	<i>eat</i>
Bul-lo'-rã,	<i>two [Macrozamia]</i>	Dhur'-ra,	<i>the leg</i>
Bul-lo'-rã	<i>Wok'-kool, three</i>	Dhap-pee,	<i>the chin</i>
Bul-lo'-rã	<i>Bul-lo'-rã, four</i>	Doó-mu,	<i>to keep</i>
Bul-lo'-rã	<i>bul-lo'-rã wok'-kool, five</i>	Dhun'-bãrn,	<i>strong</i>
Rã-rã,	<i>they, them, those</i>	Dun'-gee,	<i>to tie</i>
Bã'-lee,	<i>to</i>	Dhur'-oo-bal-lee,	<i>to leak</i>
Bãr-in-gin-in'-dã,	<i>their</i>	Dhuun'-but,	<i>thirsty</i>
Bãr-in-gin-in'-dã-wee,	<i>these</i>		

Kutthung.	English equivalent.	Kutthung.	English equivalent.
Dun'-gã,	<i>to shew</i>	Goó-gã,	<i>the penis</i>
Doon'-gãl,	<i>tears</i>	Gã-lun-gun',	<i>the green tree-snake</i>
Dhur'-oo-bal-lee	<i>kun'-ge-rã, to bleed (lit. to leak blood)</i>	Goó-bã,	<i>of</i>
Dhir'-rã-bwee,	<i>oyster</i>	Gun'-gul-bã,	<i>black comorant</i>
Dheé-ra,	<i>a branch</i>	Gã'-ra,	<i>the schnapper</i>
Dun'-dul,	<i>between</i>	Grã'-bun,	<i>groper, (a fish)</i>
Dãrn'-dee,	<i>on this side of</i>	Gur'-rã wur'-rã,	<i>jew fish</i>
Dhub'-ba,	<i>whilst</i>	Gur-un'-bee,	<i>white gum</i>
Dir'-ree	<i>Dir'-ree, rough</i>	Goó-ee-wee,	<i>shark</i>
Doó-ping,	<i>a mosquito</i>	Gir'-um-bit,	<i>salt water</i>
Dip-oon'-gã,	<i>a stone used for sharpening shell fish-hooks</i>	Gir'-ra-gãr,	<i>honey</i>
Dheé-kã,	<i>the native companion</i>	Gip'-pee,	<i>wet</i>
Dhur'-i-ee,	<i>thin</i>	Goó-jee ik'koo,	<i>come here (the expression of greeting used among the Kutthung)</i>
Dul'-dee,	<i>to kick</i>	Goó-rã,	<i>long</i>
Dhook-kee,	<i>to rise</i>	Goó-nood,	<i>old</i>
Dool'-bee,	<i>a pointer consisting of a stick lashed crosswise to an upright and pointing in the direction that people have gone</i>	Goó-roo-mul,	<i>young</i>
Dhal'-gi,	<i>a minor initiation ceremony</i>	Gul'-lu,	<i>cheeks</i>
Dir'-rã-wã,	<i>a rib</i>	Gur'-rî,	<i>to choke</i>
Doó-kãl-lã,	<i>a lot, great many</i>	Ghin'-doo-ee,	<i>turkey</i>
Dree-ãl-ung,	<i>speared</i>	Gir Gir,	<i>king parrot</i>
Dun'-dul-lã,	<i>narrow</i>	Goó-wok,	<i>hard</i>
Dheé-wee,	<i>the navel</i>	Gun'-yã,	<i>hut</i>
Doó-roong,	<i>brown</i>	Goó-bree-gî,	<i>hungry</i>
Dung'-gã,	<i>the vagina</i>	Goó-rum-bã,	<i>to tell lies</i>
Dhoo-ree,	<i>straight</i>	Gool'-bee,	<i>a noise</i>
Doó-wã-kee,	<i>to search</i>	Grã-hî-nã,	<i>to steal</i>
Doon'-gã,	<i>to know</i>	Gir'-ru,	<i>alive</i>
Dhir'-roo-la,	<i>dangerous</i>	Gun'-gil-lee,	<i>to weep</i>
Dhur'-roo-me-ree,	<i>a rainbow</i>	Gir-ree-boo,	<i>to lose</i>
Dil'-ling,	<i>also</i>	Goó-ee-wut,	<i>shower of rain</i>
E-goó-bã,	<i>this</i>	Gur'-rel-bool'-lin,	<i>to dig</i>
Ek'-ũ-ba,	<i>good-bye</i>	Goo,	<i>him</i>
Gã-roó-wã,	<i>sea</i>	Goó-gã,	<i>pathway leading from Boolbung to Goonambung</i>
Gó-on,	<i>mangrove tree</i>	Goo-lum'-brã,	<i>the first man, now the presiding genius of the Keeparra</i>
Goó'-be ree,	<i>a few</i>	Goó-nan-duk'-yer,	<i>(lit. stercum humanum edens) the small bullroarer</i>
Goó-lã,	<i>the native bear</i>	Goon'-dã-ree,	<i>the apple tree (angophora)</i>
Gá-long,	<i>going</i>	Gir'-ree-poot,	<i>spotted gum</i>
Gum-ũ,	<i>a spear</i>		

Kutthung.	English equivalent.	Kutthung.	English equivalent.
Gir'-rum-bô,	dying	Kok'-ä-too,	cockatoo
Gir'-rung,	green (unripe)	Kut'-te-râ,	fast
Goor'-rum-bâl'-in,	no gammon	Kur'-rup-pâ,	loins
Gir'-rungh,	a leaf	Kur'-run-gee,	a fool
Gul'-bee-meé-nung,	silent	Kur'-roo-mâ,	to climb
Gun'-dimi-mur'-râ,	barbed spear	Kut'-ti,	to go
	made of hard wood	Ky'-in-dub'-bâ,	on this side of
Gut'-tâ-lâ,	was or have been	Kup'-pô-ee,	an egg
Gun'-yee,	shall or will	Kup'-poon-dee,	hut
Goó-reel,	the large shield	Kun'-nî,	a yam stick
Goó-ge-ree,	hut	Kô-kee-dun,	come here
Gub'-bee-rung,	from, from the	Kil'-lung,	a feather
	direction of	Kup'-pô,	bye and bye
Gwâ (also kwa),	a suffix indica-	Kur'-râ-gun,	soon
	ting among	Koó-ye-roo,	a bone used for
			combing the hair
Goó-âr,	up to	Kur'-re-kî,	bush myrtle
Gâl,	a people, a tribe	Koon'-dool,	root of a tree
Gun'-dee-wî,	the flying fox	Kun'-dâ,	a bird's nest
Goó-ran,	no, not	Kur'-re-keé,	to fetch, to carry
Gur'-rool,	perspiration	Koot'-thee wit'-tee,	to sing
Gin'-du,	whilst	Krum'-moon,	clouds
Jik'-ker-â,	white ironbark	Kor'-oo-bâ,	the fortescue fish
Kit'-chung,	hair	Keé-pär-râ,	the initiation cere-
Kidn,	woman		mony of the Kutthung
Koor'-ee,	man	Kit'-tee,	the large coolamon
Koó-noong,	old man	Koot'-the-râ,	a nullah or club
Koong-un',	flood	Kin'-yârng,	pleased
Koó-ee-wun,	rain	Koom'-ba,	to-morrow
Kur'-ru-won,	summer	Koom'-bug-gâ,	day after to-morrow
Kir'-râ-kur'-râ,	autumn	Kur'-reel-lâ,	drowned
Koor'-râ,	night	Ky'-in-goo,	over
Keé-wong,	moon	Kow'-wân,	uncle
Kun'-ge-râ,	blood	Kut'-thung,	to spit
Kréé-pun,	spotted gum	Kâ'-pee,	to throw
Kur'-ree-kî,	myrtle	Khír'-roodn,	itching
Keé-la,	to micturate	Koó-ee-puk'-kee,	to smell
Koó-yuk,	canoe	Kup'-paw,	stop
Kur'-run-gî,	black duck	Koó-lâ-hee,	to snare
Kow'-wer-ree,	brown snake	Kyin,	across
Kow'-âl-gâ-lit,	diamond snake	Koop'-jâl-é-â,	runs
Kur'-roon-gee,	to jump	Mir'-ree,	dog
Kur'-ree Kur'-ree,	fast	Mur'-re-kun,	girl
Kur'-râ-kâ,	mouth	Mich'-ee-gân,	little girl
Kut'-yee,	to cut	Mul'-boo,	thunder
Kut'-tâ,	to drop out of your hand		

Kutthung.	English equivalent.	Kutthung.	English equivalent.
Mun'-nî,	star	Mi-ee,	the point of a spear
Mut'-te-râ,	hand	Num'-bâ,	suffix signifying 'at'
Mik'-kong,	the eye	Nâ-yâ,	mother
Min'-gin,	the liver	Nut'-yoon,	fresh water
Mur'-rook,	good, happy	Nur'-rin,	eldest sister
Mur'-rung,	nice, beautiful	Nun'-nâ,	elbow
Mun'-um-bâ,	red gum tree	Nim'-bik,	bone
Mun'-nung,	sand	Nârng,	nose
Mil'-lhin,	mud	Nur'-ree-ân,	ear
Mun'-noong,	a hill	Noó-ree-on,	hot
Mun'-yil-lâ,	gave	Nut'-wâ,	I
Mâ-ning,	to take	Noó-â,	he
Mur'-roo-ma,	to make	Nyee-un,	us (we)
Mâ'-ril-lâ,	caught	Noó-yâ,	to ask
Mâ,	the finger	Nâ-nâ,	who
Mit'-tee,	small	Nâ-nâ,	yee, who there? lit. what
Mur'-ro-mâ-lâ,	made		who are you
Min'-â-gô,	why	Nâ-num-bâ-yee,	whose
Mut'-too,	black snake	Noó-kwum-bâ,	his
Moó-nul-gook,	death adder	Noon'-gum-bâ,	her
Mim'-mô,	blind	Noó-koo-wom'-bâ,	that
Mur'-râ-lin,	climbing	Nup'-pun,	breasts (female)
Mur'-rom-boó,	thank you	Nup'-pung,	milk
Min'-yâ-pô,	something	Nun'-doo,	grass tree
Mâ'-poo,	widower	Nyee-hu,	yes
Mâhl'-gun,	a spider	Nur'-run,	a hole
Mâ-koom-bâl'-lin,	nodding the	Nâh'-kâ,	to see
Mak'-ree,	porcupine	Nur'-rewin,	the lyre bird
Muk'-kee muk'-kee,	lazy, useless	Nur'-roon,	kidneys
Moó-ree-ung-gub-bâ,	how far	Noó-ree,	noisy
Mut'-tuk,	the fishing spear	Nur'-râ,	a camp
Muk'-kun,	small species of lizard	Nâp-poo,	sleep
Mug'-gin,	a bulb found growing	Núj-ee-leé-la,	possessed
	with wild potatoes	Nur'-ree,	the leg
Mur'-reen',	a star	Nô-yâ,	at once
Mit'-tuk,	sore	Nook'-kil'-lâ,	to swap
Mur'-rin,	sharp	Nur'-rô-win,	flat piece of country
Mur'-ra-yung,	don't go	Nuj'-ee-roo,	a small bag for hold-
Mil'-lin Mil'-lin,	a swallow		ing piece of colourless quartz
Mâh'-poon-gun,	a widow		given to initiates
Mi-kin,	a long time ago	Nun'-nâ-yook,	there
Mi-poo-yoo,	a mullet	Noon-ghee,	nephew

¹ In Journ. Roy. Soc. N.S. Wales, Vol. xxxiii., p. 119, I have erroneously called this "ulra."

Kutthung.	English equivalent.	Kutthung.	English equivalent.
Noon'-ghâ-gun,	niece	Wol'-lun,	the head
Ná-yâ	Goó-ran, motherless	Wol'-lun yer'-rá-kee,	a head-ache
Nyee Nyee,	merry	Weé-yuh,	was it? (word of interrogation)
Nut'-tâ,	shallow	Wol'-loo-yâ,	a large kangaroo
Noot'-tâ,	to taste	Woong'-un,	the youngest sister
Nur'-run-geé,	remember	Wok'-khâ,	air
Noó-kâ,	give	Win'-nó, weé-nâ,	spring
Oó-pep-poo,	again	Wil'-ling,	the lip
Oó-pik-kee,	to send	Wur'-ring,	the left arm
Pur'-ru-pâ,	a hut	Wok'-kul,	the shoulder
Pook'-kul,	a knot	Wut'-tâ,	fire
Poor'-roo-pung,	smooth	Win'-yál-lâ,	burnt (past tense)
Poó-ee-pir'-rá,	tired	Wam'-boyn,	kangaroo
Poó-pur'-rá,	close	Wit'-too,	the neck
Ping'-gun,	lightning	Wor'-rin,	a stream
Por'-oo-look,	a flea	Wok'-kool,	one
Pup'-puh,	close	Wit'-tâ-kit,	the emu
Toó-ra-kee,	at	Wál'-lin-gul'-gâ,	the native bee
Tur'-roo-kâ,	handle of stone toma-	Woó-yâ,	to hear
Toó-toong,	narrow	Wil'-lá,	a stone
Tü'-ree,	the fighting boomerang	Wi'-lá,	black cockatoo
Tuk'-ke-râ,	cold	Won'-gul-lin,	a corroboree
Tul'-lun,	the tongue	Woo-roó-mâ,	the westerly wind
Tá-ral-leé,	hail	Wor'-ree-â,	a young swan
Toó-kee Wâr'-ree,	soon	Wun'-gî,	how
Toó-kun,	the sun	War-râ gub'-bâ gud,	pregnant
Toó-mul-lâ,	a creek	Woor'-roó-bung,	the jew lizard
Tuk'-kut,	a perch	Weé-ree,	to sweep
U-lit'-tin,	after	Wor-rung',	frost
Wun'-dâ,	where	Wun'-ná,	to listen
Wol'-long,	for	Wun'-yim-bô wun'-yim-bô,	always
Way'-in-gun,	will walk	Wâd-yeé-mâ,	to mimic
Wot'-too,	an opossum	Yer'-rá-kee,	bad, ill, sick
Wok'-kâ,	on top of	Yoon'-goo,	a mountain
Woor'-roon,	loud	Yal'-lô-wal'-lin,	sitting
Wung'-gâ,	to dance	Yâ-ree,	or
Wor'-rîne,	flat	Yâr'-rin,	light (in weight)
Wot'-thee,	mad	Yar'-ruh,	to swim
Wor'-rá-keé,	to see	Yur'-reel,	a cloud
Wom'-mô,	fat	Yâl'-lôwâ,	the north-east
Wâh-kun,	a crow	Yer'-ree-â,	evening
Wy'-yee,	a pup	Yoó-kul,	the heart
Wâr'-rá-pâ-meé-nung,	be quiet	Yup'-pee,	the ti-tree
Weé-yâ,	to tell	Yuk'-ree,	the wommera
Wong'-ghâ,	a corroboree		

Kutthung.	English equivalent.	Kutthung.	English equivalent.
Yur'-rá,	the sky	Yéé-boo,	to finish
Yum'-bîne,	the scrotum	Yoó-lun,	to skin
Yü'-kâ,	the flathead fish	Yâ-kâ,	mahogany
Yun'nâ,	to walk	Yâ-ree,	or
Yoó-râ	Yoo-râ, slow	Yoom'-broo,	in
Yen'-dhee-ree,	the eyebrows	Yar'-ree-num'-bâ,	our
Yâl'-lôwâ,	to sit down	Yit'-tuh,	blunt
Yoó-râ-bâ-leé lâ,	to hide	Yoon'-nur-râ,	awkward
Yân-dâ-meé-nor,	right	Yer'-â-kee Yer'-rákee,	painful

WEAPONS ETC. OF THE KUTTHUNG.

The whole of the articles here described with the exception of Fig. 20 *Plate 3*, have been collected during wanderings amongst the aborigines upon the shores of Port Stephens.

Plate No. 3.

Figs. 1, 2, 3, 4, 5 and 6, are boomerangs of the returning variety. They are about eighteen inches in length from point to point and have a maximum width of two inches.

Fig. 7 is a fishing spear composed of a shaft made from the stem of the grass tree, seven feet six inches in length, and four pieces of hardwood twenty-five inches in length lashed together, but with the points separated by means of pieces of wood thrust in between them, and fastened into the shaft by means of gum and twine. They use this spear in catching the large fish. Going into the water as far as he can to use the spear with effect, the native stands like a statue holding the spear obliquely in poised hands ready to strike his prey as it passes. Standing motionless, he is soon surrounded by fish, and the first that passes his feet is pierced by a certain powerful thrust. Sometimes they make use of a boat (the bark canoe is never used nowadays) from which they spear the fish.

Fig. 8 is the wommera or throwing stick used for the purpose of throwing spears. It is made of two pieces of wood the larger of which is thirty-two inches in length, with a breadth of three inches at the end which is held in the hand and tapering to a

point at the other end, whereon is lashed a sharpened piece of wood, three and a half inches in length, projecting at a slight angle. The point of this smaller piece of wood is inserted into the end of the shaft of the spear, which is held between the thumb and forefinger of the thrower, the broad flat end of the wommera all the while resting in the palm of the hand.

Fig. 9 is the Bar'-ro-wa or large bullroarer used in the closing part of the Keeparra¹ ceremony. It is twenty four inches in length with a maximum breadth of three and one half inches.

Fig. 10 is a spear composed of three pieces, a sharpened hardwood point twenty-four inches in length, thrust into thin stem of grass tree about thirty-four inches in length, and this in turn is fastened into a shaft of like material about six feet four inches in length. It is thrown at game or other objects by means of the wommera previously described.

Figs. 11 and 12 are heads of basaltic rock.

Fig. 13 is also of basaltic rock, but unlike the two former implements appears to have been used without the usual wooden handle, and is probably a chisel.

Fig. 14 is a whet stone used for sharpening the points of the shell fish hooks, and is of hard eruptive rock. It is four and a half inches in length, one and three-quarter inches in breadth at one end, and tapers at the other end to a point, which has unfortunately been broken off the specimen in my possession. It has a uniform thickness of five-eighths of an inch.

Fig. 15 represents a shield of mangrove wood. It is thirty inches in length with a breadth of nine inches. The handle which is a green twig of the mangrove is fastened by boring two holes three inches apart in the centre of the shield, and inserting into each hole an end of the twig, the fibres of which are then separated on the face of the shield. This instrument is covered with pipe-clay and adorned with three red stripes.

¹ See "Initiation Ceremonies of the Aborigines of Port Stephens, New South Wales."—Journ. Roy. Soc. N.S. Wales, Vol. xxxiii., p. 121.

Figs. 16 and 17 are waddies used not only as clubs, but for throwing at small animals. The former called "Boon'-dhee" is twenty-six inches in length, and made of the wood of the ironbark. The latter called "Goothera," is made of the wood of the myrtle and is thirty-five inches in length.

Fig. 18 is a Coolamon made of mangrove wood. It is seven inches in diameter with the same depth internally, and is used for carrying water or holding liquid of any kind.

Fig. 19 is the Koo-pin' and is made of the wood of the black oak. It is used for warding off spears, and also to hinder the flight of an opponent.

Fig. 20 is a fighting boomerang, made of myall wood, and I believe is from the north-western part of New South Wales.

Plate 4.

Fig. 1 A boomerang (tū-ree) of the type that does not return when thrown.

Figs. 2, 3, 4, 5 and 6, Boomerangs (Bār-rā-kun') of the kind which can be made return when thrown.

Fig. 7 Yamstick (kun'-nī) used by the "gins" in digging for roots, and is also their favourite weapon.

Fig. 8, Shield (Ben'dool-gun).

Fig. 9, A waddy called "Bin'-nā-pin'" by the Kutthung.

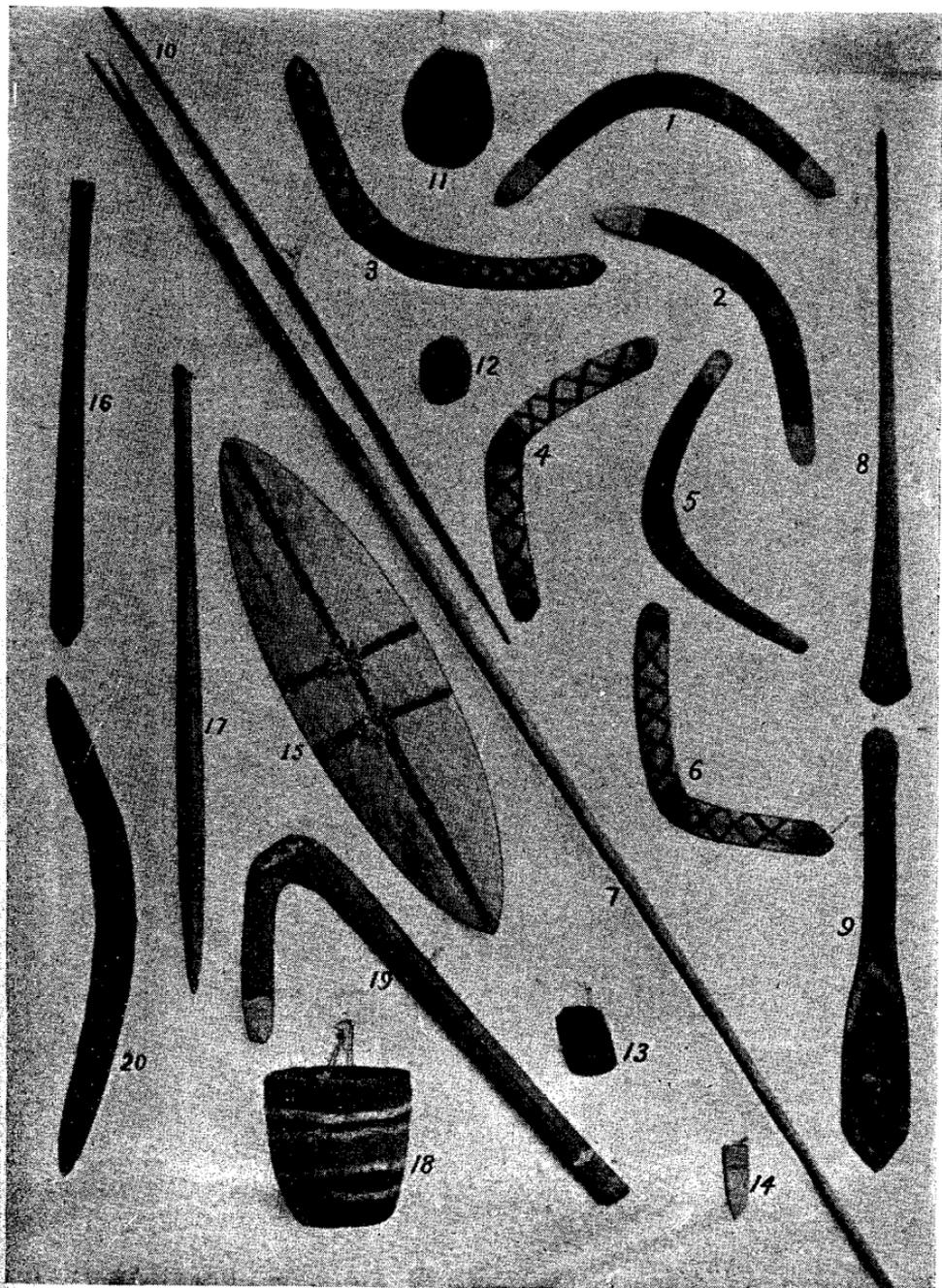
Figs. 10, 11, and 12, Stone axe heads.

Figs. 13 and 14, Stone axes with heads of a dark eruptive rock and handles made of a piece of vine, which is doubled around the head and the two portions are then fastened together with bark, and the head made more secure with wax or gum.

Fig. 15, Koó-ye-roó, a sharpened kangaroo bone used for combing the hair.

Fig. 16, A waddy of one of the Hunter River, (N.S.W.) tribes.

Fig. 17, The Goó-nan-duk'-yer whose use will be found described in "The Initiation ceremonies of the Aborigines of Port Stephens N.S. Wales," herein before referred to.





The other articles manufactured by the Aborigines are the canoe, fishing net, dilly bag, stone knife, belt of spun opossum hair, barbed spear of hardwood, fish hook of shell, and a small bag used for carrying the pieces of crystal bestowed on the young men when they have been initiated at the Keepara.

For the arrangement of the weapons, and the preparation of the two plates attached hereto, I am indebted to Mr. W. J. P. Craik of West Maitland, N. S. Wales.