

ETHNOLOGICAL NOTES ON THE ABORIGINAL TRIBES OF QUEENSLAND.*

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INTRODUCTORY.

IN this short treatise it is contemplated to furnish some original information respecting the sociology and languages of some tribes in the south-west district of Queensland, and also in the north-west of that State. It may be well to briefly point out to the reader the connection between the present work and former contributions on this subject.

In Volume XVIII. of this Journal, I submitted a grammar of the Murawarri language. In the same year, 1902,¹ I published a grammar and vocabulary of the Yualeai language, spoken on the Balonne and Moonie Rivers. This was accompanied by a grammar of the Pikumbil dialect, in use among the natives of the Weir and Macintyre Rivers. In 1904 I prepared a grammar and vocabulary of the Kogai language, spoken on the Balonne, Maranoa, and Coogoon Rivers.² The Baddyeri language now submitted is the fifth Queensland tongue, of which I have published the grammar.

A short reference to adjoining tribes will be of interest. The Wonkamurra Nation, treated in this article, is adjoined on the west by what I have elsewhere described as the Parnkalla Nation, whose social divisions are Kurraroo and Matturri. On the south of the Wonkamurra is what I have called the Barkunjee Nation,³ in which the two intermarrying divisions are Keelparra and Mukwarra.

Adjoining the Wonkamurra on the east is the Baddyeri, described in these pages, with the social divisions Woongo, Kcoaroo, Bunburri, and Kcoorgilla. Various other tribes using these same four section names, but whose dialects are more or less diverse, extend all the way northerly as far as Cloncurry and Camooweal, and thence to Halifax Bay on the coast. This organisation has much the largest

* Read at the Royal Geographical Society of Australasia, Queensland, June 27, 1905.

¹ Journ. Roy. Soc. N.S. Wales, vol. xxxvi., pp. 135-190.

² Zeitschrift für Ethnologie, vol. xxxvi., pp. 28-33.

³ Group Divisions and Initiation Ceremonies of the Barkunjee Tribes, Journ. Roy. Soc. N.S. Wales, xxxii., 241-250, with map.

geographic range of any in Queensland. The approximate boundaries of the territory over which such tribes are scattered, are described in an article¹ contributed by me in 1898, to the American Philosophical Society at Philadelphia, U.S.A.

In the district about Yelvertoft, near Camooweal, and for some distance to the eastward, the organisation containing the *four* sections, Woongo, Koobaroo, etc., meets the system in which there are the *eight* sections of the Inchalachee (or Inchalanchee), and Workaia community. The several examples of sociology described in the following pages are, therefore, representative of that existing among all the native tribes from the New South Wales boundary to Nicholson River in Queensland, a distance of about 900 miles in a direct line.

When two aboriginal tribes adjoin each other, although their sectional divisions may have entirely different names, yet if a man in one of these tribes wishes to obtain a wife from the other, there are certain inter-tribal laws by which he knows the proper woman to enquire for. When a certain section in one tribe holds the same place in the social system as a section in another tribe, these sections are said to correspond, or be equivalent, to each other. Thus, in the following table, the section Koolpirro in the Wonkamurra tribe is said to be equivalent to Keelparra in the Barkunjee tribe, or to Kirraroo in the Parnkalla, or to the pair of sections, Wunggo and Kupuru in the Baddyeri tribe. In other words these sections are the equivalents of each other. For example, if a man of the Koolpirro section were to go and settle in Barkunjee country, he would take his position in the Keelparra section; if he went to reside with the Parkalla² people he would rank in the Kirraroo section; and if he were to cast in his lot with the Baddyeri tribe he would become a Wuttheru. The matter of whether he should be called a Wunggo or a Kupuru would be determined by the old men:—

Wonkamurra	Barkunjee	Parnkalla	Baddyeri	
Koolpirro	Keelparra	Kirraroo	Wuttheru	{ Wunggo Kupuru
Thinnëwa	Mukwarra	Matturri	Yunggo	{ Bunburri Kurgila

With regard to the sociology of the Inchalachee tribe in the north-west of Queensland, and their congeners in the Northern Territory, I have found it a difficult matter to separate the eight sections into two phratries. In the present treatise, I have adopted a different arrangement of the sections in each phratry to any hitherto

¹ Proc. Amer. Philos. Soc., vol. xxxvii., pp. 331-332, with map.

² "Divisions of the S.A. Aborigines," Proc. Amer. Philos. Soc., vol. xxxix., pp. 79-83, with map.

published. My information regarding the eight-section system has been obtained with the aid of reliable correspondents residing in that part of the country. The whole of the sociology and language of the Baddyeri, Murawarri, Yualeai, Pikunbil, and Kogai tribes was gathered by myself in the camps of the natives.

SOCIOLOGY OF THE WONKAMURRA TRIBE.

In the south-west corner of Queensland, where the 29th parallel of latitude meets the South Australian boundary, there are some small tribes whose social organisation consists of two exogamous groups, called Koolpirro and Thinnewa, which intermarry one with another in conformity with prescribed laws. The following are the most important of these tribes.

The Wonkamurra tribe is located on the Warry-Warry Creek and Lower Wilson River, reaching up the Cooper till met by the Mullinchi people. It also extends southerly into New South Wales, as far as Milparinka. Easterly of the Wonkamurra is the Kullalli, on the Bullo Downs; and north of the latter is the Bunthamurra tribe.

On the west of the Wonkamurra are the Yanderawantha and Yowerawarrika tribes, situated within the State of South Australia. Their social divisions are the same as those of the Wonkamurra, and were first discovered and reported by me in 1899,¹ and again in 1900,² together with maps showing their geographic limits. Previous to the dates just mentioned, the divisions Koolpirro and Thinnewa were altogether unknown in Australian literature.

The rules of intermarriage among the Wonkamurra and kindred tribes can be concisely represented in tabular form.

TABLE I.

Phratry.	Husband.	Wife.	Offspring.
A	Koolpirro	Thinnéwa	Thinnéwa
B	Thinnéwa	Koolpirro	Koolpirro

The following are some of the totems of the Koolpirra people: carpet snake, red ochre, crow, kite-hawk, rainbow, pig-face, emu, pituri, small rat, native companion, curlew, rain, bull-frog, bandicoot.

The Thinnewa division claims the undermentioned animals and objects amongst others: iguana, jew lizard, witchetty, water rat, eaglehawk, shag, dingo, native cat, kangaroo rat, plain turkey, black duck, plover, crane, diver.

The Wonkamurra, Kullalli, Bunthamurra, Yanderawantha, and Yowerawarrika may be termed a community, or nation, which we shall distinguish as the Wonkamurra Nation. They not only have

¹ Journ Roy. Soc. N.S. Wales, vol. xxxiii., p. 108.

² Proc. Amer. Philos. Soc., vol. xxxix., pp. 83-84, and 562-563, with maps.

the same names for the two intermarrying divisions, but they speak dialects of the same language.

According to Table I, Koolpirro and Thinnewa intermarry one with the other, but this is subject to certain regulations. Take for example, a Koolpirro man and his sister; then, the man's son's child marries his sister's son's child. In this case, which is the normal custom, a Koolpirro marries a Thinnewa, as in the table. In some instances, however, the man's son's child mates with his sister's daughter's child, which gives the exceptional custom of a Koolpirro marrying a Koolpirro. In all cases, without exception, the child takes the phratry and totem names of its mother. That is, if the mother be a Thinnewa of the Plover totem, her children will be Thinnewas and Plovers, whether she marry a Koolpirro or Thinnewa husband.

SOCIOLOGY OF THE MURAWARRI TRIBE.

In an article contributed to this Journal in 1902, I supplied a grammar and vocabulary of the Murrawarri language.¹ This tribe occupies an extensive region in the southern frontier of Queensland, between the Warrego and Culgoa Rivers, reaching also some distance into New South Wales. On the present occasion, I shall describe the social divisions and intermarrying regulations prevailing among these people.

The social structure of the Murawarri community comprises two exogamous divisions, which we may call phratries or groups, or any other name by which they can be readily distinguished. These two divisions are named Girrana and Merugulli. Girrana is subdivided into two sections called Kubbi and Murri; and Merugulli is similarly divided into Ippai and Kumbo. The following table exhibits how these sections intermarry, and the sections to which the progeny belong:—

TABLE II.

Phratry.	Husband.	Wife.	Son.	Daughter.
Girrana	{ Murri	Butha	Ippai	Ippatha
	{ Kubbi	Ippatha	Kumbo	Butha
Merugulli	{ Kumbo	Matha	Kubbi	Kubbitha
	{ Ippai	Kubbitha	Murri	Matha

Besides the partition of the community into phratries and sections as above explained, there is a further subdivision of the people into lesser groups, which bear the names of different animals, plants, or inanimate objects, which are called *widdyi* in the Murawarri tongue—a word signifying “totem.”

Again, each phratry, and the sections of which it is composed, possess a further distinctive division into Muggulu and Mumbirra,

1. Vol. xviii., pp. 52-68.

meaning sluggish blood and swift blood, respectively. These may, for convenience of reference, be called "blood divisions."

There is still another repartition of the community, which can be distinguished as "shade divisions." For example, when a few friendly families, or a party of hunters, are resting under the shade of a tree, the people who belong to the Muggulu "blood division" sit down in the *dunggu*, or shadow thrown by the butt or lower portion of the tree. The Bumbirra people sit down to rest in the *dhurbun*, or shadow cast by the higher branches of the tree—the outside edge of the shade.

Let us take an example from Table II. A man of the Girrana phratry and Murri section, marries a Muggulu woman of the Butha section. The children follow the Merugulli phratry the same as their mother, but they do not bear the name of her section. They are Ippais and Ippathas, being the supplementary section of their mother's phratry. (See Table.) The progeny, boys and girls alike, inherit their mother's totem; thus, if she be a kangaroo, they will be kangaroos too.

The castes or divisions of "blood" and "shade" must be taken into account in arranging the betrothals and marriages, and also in tracing the pedigree of the progeny. A man of the Muggulu "blood," and the Dunggu "shade," marries a Bumbirra woman of the Dhurbun "shade." In regard to the offspring, a Muggulu mother produces Muggulu children, who take their mother's shade, Dunggu. A Bumbirra mother produces Bumbirra children belonging to the Dhurbun shade.

The castes of "blood" and "shade" are not necessarily coincident with the other divisions. For example, a Bumbirra man or woman may belong to either phratry or to any section; and a Merugulli individual has the same scope.

Although the four sections of the Murawarri have the same names as those of the Ngeumba and Wailwan, who adjoin them on the south and south-east, the individual sections do not correspond one with the other, as will appear by the following table:—

TABLE III.

Murawarri.		Ngeumba.
Girrana	{ Murri Kubbi	is equal to Ngurrawan { Ippai. Kumbo
Merugulli	{ Kumbo Ippai	is equal to Mümbun { Kubbi Murri

This may be illustrated by supposing a Murawarri man of the Murri section settles among the Ngeumba people, he ranks as an Ippai, and so on, as in the above table.

The mother of a youth and the mother of his betrothed wife call each other *bumbun*. The youth and the maid reciprocally call

each other *gundin*. A girl's brother calls her betrothed husband *girrin*. A mother-in-law is called *gundi-gundi*; a son-in-law, *gurru-wallan*; and a mother's brother, *guddhi*.

The phratries, sections, totems, and castes of blood and shade above described are used in tracing out the pedigree of the parties to a matrimonial alliance. Upon this foundation, the actual marriages are regulated by a system of betrothals, which are made after a child is born, and not infrequently before that event. For example, they wish to determine what woman is the proper wife for a boy, A. The old men know who is the father of A, whom we may designate B. From this they find C, the father of B, or A's grandfather in the paternal line. Next, they discuss who was a sister of C, whom we shall denominate D. Then, a daughter of one of D's children will be the correct wife for A.

That is, a brother's son's child mates with a sister's son's child. This is the "direct" rule of marriage; for example, Murri marries Butha, as in Table II. But if C's son's child be allotted a spouse who is D's daughter's child, this constitutes the marriage which may be tentatively distinguished as "indirect," or Murri marries Matha, and the offspring are Kubbi and Kubbitha.

In making the betrothals the old men endeavour, as far as the pedigrees will admit, to arrange that the brothers and sisters of certain families shall intermarry with the brothers and sisters in certain neighbouring families, whether in the same or in an adjoining tribe. This has the effect of binding the two intermarrying families together by ties of kinship, and thereby strengthening their claims to consideration in the tribal councils. It also adds to their joint importance at the great gatherings which take place for initiatory ceremonies, barter and other purposes.

Perhaps it should be stated that I was the first author to discover and report the castes of "blood" and "shade" in the sociology of any Australian tribe. See my "Sociology of the Ngeumba Tribe," Journ. Roy. Soc., N.S. Wales, vol. XXXVIII., p.p. 207-217.

SOCIOLOGY OF THE BADDYERI TRIBE.

On the north-west of the Murawarri is the Baddyeri tribe, whose hunting grounds extend from about Yantabulla to Hungerford, Eulo, Thargomindah, and intervening country.

The community is segregated into two primary divisions called Wuttheru and Yunggo. The former is again divided into two sections called Wunggo and Kupuru, and the latter into two, called Bunburri and Kurgila. The following table shows the normal intermarriages of the sections, and also to what section the resulting progeny belong. The feminine of each section name is formed by the suffix *gan*:--

TABLE IV.

Phratry.	Husband.	Wife.	Son.	Daughter.
Wuttheru	{ Wunggo	Bunburrigan	Kurgila	Kurgilagan
	{ Kupuru	Kurgilagan	Bunburri	Bunburrigan
Yunggo	{ Bunburri	Wunggogan	Kupuru	Kupurugan
	{ Kurgila	Kupurugan	Wunggo	Wunggogan

In addition to the above divisions, every man, woman, and child in the community bears the name of some animal, plant, or natural object, as his or her totem.

A man marries his father's father's sister's son's daughter for the "direct" marriage, or, in other words, Wunggo mates with Bunburrigan as in the above table. But it is also lawful for a man to espouse his father's father's sister's daughter's daughter for the "indirect" alliance; that is, Wunggo marries Wunggogan. In short, all that has been said in preceding pages respecting the intermarriages of the Murawarri sections, and the divisions into "shade" and "blood" castes, applies to the Baddyeri, and need not be repeated. The rules of marriage and descent are precisely the same in both tribes, but the names of the partitions and repartitions are entirely different.

GRAMMAR OF THE BADDYERI LANGUAGE.

SPELLING.

The system of orthoëpy adopted is that recommended by the Royal Geographical Society, London, but a few additional rules of spelling have been introduced by me, to meet the requirements of the Australian pronunciation.

Eighteen letters of the English alphabet are sounded, comprising thirteen consonants, namely: *b, d, g, h, k, l, m, n, p, r, t, w, y*, and five vowels: *a, e, i, o, u*.

As far as possible, vowels are unmarked, but in some instances, to prevent ambiguity, the *long* sound of *ä, ë, ï, ö* and *ü* are given as here represented. Where the *short* sound of those vowels was otherwise doubtful, they are marked thus: *â, ê, ô, and û*.

It is frequently difficult to distinguish between the short sound of *a* and that of *u*. A thick sound of *i* is occasionally met with, which closely resembles the short sound of *u* or *a*.

B has an intermediate pronunciation between its proper sonant sound and the surd sound of *p*. The two letters are practically interchangeable.

G is hard in all cases, and often has the sound of *k*, with which it is generally interchangeable.

W always commences a syllable or word, and has its ordinary English sound. The sound of *wh* in our word "what" has no equivalent in the native tongue.

Ng at the beginning of a word or syllable has a peculiar nasal sound as in the English word "singer." If we alter the syllabification of this word and write it "si-nger," then the *ng* of "-nger" will represent the aboriginal sound. Or if we take the expression "hang up" and change it into "ha-ngup," and then pronounce it so that the two syllables melt into each other, the *ng* of "-ngup" will also be the sound required. At the end of a syllable, *ng* has the sound of *ng* in king.

The sound of the Spanish ñ frequently occurs. At the beginning of a word or syllable it is given as *ny*, but when terminating a word the Spanish letter ñ is used.

Dh is pronounced nearly as *th* in "that," with a slight sound of *d* preceding it. *Nh* has likewise nearly the sound of *th* in that, with a perceptible initial sound of the *n*.

Th is frequently used at the commencement of a word instead of *dh*, and in such cases an initial *t* sound is substituted for that of the *d*. *Dh* and *th* are generally interchangeable. At the beginning of a word our English sound of *d* and *t* seldom occurs; it is generally pronounced *dh* or *th*, in the way just explained.

A final *h* is guttural, resembling *ch* in the German word "joch."

Y at the commencement of a word or syllable preserves its habitual sound.

R in general has a whirring sound, at other times it is rolled, and occasionally the English value is assigned to it.

T is interchangeable with *d*, *p* with *b*, and *g* with *k*, in most of the words in which these letters are used.

Ty or *dy* at the commencement of a syllable or word has nearly the sound of the English *j* or Spanish *ch*, thus with *tya* in the word *ngul-tya*, closely resembles *cha* or *ja*.

Some native words terminate with *ty*, as 'Kur-gaty,' one of the frogs. The last syllable of this word can be pronounced exactly by assuming *e* to be added to *y*, making it -gat-ye. Then commence articulating the word, including the *y*, but stopping short without sounding the added *e*. An accurate pronunciation can also be readily obtained by substituting *ch* for the *y*, making it *gatch*, but omitting the final hissing sound when pronouncing it.

Where double *l* occurs, it often closely resembles *dl*; thus *thallu*, straight, could be spelt *thadlu*. The same thing happens with double *n*; thus, the word *wunna*, a boomerang, could be pronounced *wudna*.

In several native words, an indistinct sound of *r* seems to come before some consonants. Thus, it is difficult to distinguish between *ngurl-pa* and *ngul-pa*. In modifying the terminations of words for inflection or declension, *r* is often changed to *l*.

ARTICLES.

The indefinite article, *a*, is not represented, but the demonstrative pronouns, in their numerous modifications, supply the place of the definite article, as "this man," "that woman," "yonder hill." The English adverb, "here," in its several native forms, is frequently treated as a demonstrative, and is then also a substitute for the definite article.

NOUNS.

Nouns are subject to variations, on account of number, gender, and case.

Number.—There are the singular, dual, and plural numbers, which are declined by postfixes: thus, *gula*, a kangaroo; *gulabula*, a pair of kangaroos; *guladhadna*, several or many kangaroos.

Gender.—Sex in the human family is distinguished by different words: as, *kurna*, a man; *gurukara*, a woman.

For the lower animals the gender is indicated by the addition of a word signifying "male" or "female," as: *gula thuladya*, a buck kangaroo; *gula ngummaga*, a doe kangaroo. The ordinary native terms for "father" and "mother" are equally employed for the same purpose.

Case.—The cases are indicated by inflexions, the following being the principal:

The Nominative indicates anything at rest, and is without flexion, as: *mirri*, a dog; *wunna*, a boomerang.

Causative: This is used for any action described in a transitive verb, as: *gulalu ngunha murntai-inna*, a kangaroo me caught (a kangaroo caught me; *mirrilu gurokin that-thai-inna*, a dog an opossum bit.

The Instrumental case takes the same suffix as the Causative, as: *kurnalu gula wirrai-inna wunnalu*, a man a kangaroo hit with a boomerang.

Genitive: *Kurnagu wunna*, a man's boomerang; *gurokingu birndu*, an opossum's tail; *gurukaragû gunburra* (or *dharulu*), a woman's yamstick.

Dative: *Guguburra nguntyoa dhikkingu*, come to my camp; *yukuna ngunungullaki barranggadhani*, he is coming towards me.

Ablative: *Nguntyimunni dhikkinmunni bararne*, go away from the camp; *yukuna nguntyamunni barrawanne*, he is going away from me.

The Accusative is generally without flexion.

ADJECTIVES.

Adjectives are placed after the nouns they qualify, and are similarly declined for number and case. They are compared by making two positive statements, as: *Nurndin yukula*, this is good; *wutthan nyunna*, that is bad.

PRONOUNS.

Pronouns have number, person, and case, and contain two forms in the first person of the dual and plural numbers, one of which includes the person addressed and the other excludes him.

In the singular number there is a set of nominative pronouns to be used with transitive verbs,¹ and another set for use with intransitive verbs, as in the following table:

		Transitive.	Intransitive.
Singular	{ 1st Person, I	Nguttha	Ngunyi
	{ 2nd ,, thou	Yuntu	Yinni
	{ 3rd ,, he	Nyalu	Guninna

In the dual and plural, the pronouns are the same whether employed with transitive or intransitive verbs. The double form of "We" is distinguished by being marked "inclusive" or "exclusive" in the following list:

Dual, 1st Person	{ We, inclusive	Ngulli
	{ We, exclusive	Nyangulli
Plural, 1st Person	{ We, inclusive	Ngunna
	{ We, exclusive ²	Nyangunna

Examples of the second and third persons are omitted.

In the possessive and objective cases of pronouns, there are forms for all persons and numbers. There are likewise forms of the pronouns meaning "with me," "towards me," "away from me," and so on.

Interrogatives: Where (singular), ngumbilla? Where (dual), ngumbillabula? Where (plural), ngumbilladhunna? How many, ngundhapo? Who, wurrana? Whose, wurranguna? Who (did it), wurralu? What, minna? What for, minnatyu.

Demonstratives: The demonstratives in this language, by the combination of simple root-words, can be made to indicate position, distance, direction, number, person, movement, etc. Only a few examples will be given at present:

This, yukuna. That, nyunna. That only, nyuntuna. That (did it), nyalu. Those (dual), nyabula. That (other one), gundhunna. This (only), yukunawira. That (yonder), gumbarri. Belonging to that one, nyundaua. That on the left, gummaraki. That on the right, thattyaniki.

Many of the demonstratives are likewise used as pronouns of the third person, which explains the great number, irregularity, and

¹ See my "Native Dialects of Victoria," Journ. Roy. Soc. N.S. Wales, vol. xxxvii., pp. 243-253.

² I was the first author to report the double form in the first person of the dual and plural, in any of the aboriginal languages of Queensland. "The Murawarri Language," Queensland Geographical Journal, vol. xviii., pp. 52-68.

lack of etymological connection observed among such pronouns in the numerous aboriginal languages whose grammars I have promulgated.

Relative pronouns have no place in this language.

VERBS.

Verbs have the singular, dual, and plural numbers, with the usual tenses and moods. There is a form of the verb for each tense, which remains practically constant through all the persons and numbers. Any required person and number can be expressed by using the proper pronoun from the table above given.

The following is a short conjugation of the verb "ngurlpana," to beat:

Indicative Mood.		
Present, I beat	Nguttha	Ngurlpanana
Past, I did beat	Nguttha	Ngurlpanginana
Future, I shall beat	Nguttha	Ngurlpangunna
Imperative Mood.		
Beat		Ngurlpana
Conditional Mood.		
Perhaps I shall beat.	Ngutthu	wulla ngurlpangunna.
Reflexive Mood.		

The reflexive form of the verb is that which describes an action which the subject executes directly upon himself:

I am beating myself. Ngunyi ngurlpanganiwaninyi.

Reciprocal Mood.

This modification of the verb applies itself to a case where two or more persons reciprocally beat each other, and is consequently limited to the dual and the plural.

There are also modifications of the verbal suffixes of the past tense to indicate the immediate past, the recent past, and the remote past. Similar modifications exist for the proximate, or more or less distant future. There are, moreover, forms of the verb to express repetition or continuance of the act described, and many other complexities, which need not be detailed in the present brief paper.

There is no special form for the passive voice. For example, the statement, "A boy was punished by his father," is expressed by the paraphrase, "The father punished his son."

ADVERBS.

The following are a few of the more commonly used verbs:—

Yes, ngawau. No, yana. Here, nyunulli. There, gunilla. Over there, guninne. Now, miuli. To-day, miyu. Yesterday, yinta. To-morrow, bardawira. Yonder, gumbarri. By-and-by, burraura. A little while ago, mintyu. Some time ago, muttya. Perhaps, waingera. Where, ngumbilla? How many, ngundhapo?

PREPOSITIONS.

In front, kunning-kunning. Behind, thurula. Away in the rear, kumburra-gundhala. Inside, kittya. Outside, dhurnaki. Beside or at the side of, ukuwallakurra. Between, murañ. This side of, nyau-allakurra. Down, barrula. The other side of, murlaki. Northward, garrabo. Southward, wurtulla. Eastward, ngurraba. Westward, ganañ.

NUMERALS.

One, kurritya. Two, balunna. Three (two and one), bulukurrittyerri. Five, or a hand, murrawurgan. Ten, or both hands, murrakullañ.

VOCABULARY.

The following vocabulary, containing about 320 of the most important words in general use by the Baddyeri tribes, has been prepared from my own notes. Everyword was carefully written down by myself from the lips of the native speakers, in their own camps.

THE FAMILY.

A man, Kurna.	Old woman, Murguñ.
Old man, Dhulaia.	Wife, Noara.
Clever man, Kubi-ila.	Girl at puberty, Kumañ.
Master, Nguddhing.	Girl (small), Nai.
Married man, Ginnila.	Mother, Ngurndaka.
Young man, Wilynarru.	Mother-in-law, Kuliri.
Youth, Burlu.	Elder sister, Thadhunna.
Father, Wanyuko.	Younger sister,
Father-in-law, Dharruna.	Mother's sister, Bubbakunna.
Elder brother, murnu.	Mother's brother, Kutthekulla.
Younger brother, Ngulaika.	Father's brother, Pulkamulli.
Woman, Gurukkara.	Orphan, Thibbarañ.

THE HUMAN BODY.

Head, Girli.	Finger-nail, Binguñ.
Forehead, Ngulu.	Calf of Leg, Malya.
Hair of head, Girli-bukki.	Shin, Warta.
Beard, Ngurnkuru.	Thigh, Dhurra.
Eye, Mainyu.	Knee, Muku.
Eyebrow, Milbirri.	Foot, Dhinna.
Nose, Minti.	Heel, Ngurnu.
Jaw, Wukkara.	Sinew of heel, Gurañ.
Back of neck, Burti.	Toes, Bikkañ.
Throat, Wurri.	Penis, Gurni.
Ear, Yuri.	Scrotum, Gurlu.
Mouth, Thunga.	Erection, Dhungurni.
Lips, Nimmi.	Emission, Ngurrami.

THE HUMAN BODY—*Continued.*

Tongue, Tharlang.	Semen, Nguru <i>or</i> burtiñ.
Teeth, Tia.	Copulation, Nanyarnanni.
Chin, Ngarnmu.	Masturbation, Burrapurra.
Chest, Murna.	Vagina, Yuli.
Navel, Nimbiñ.	Labia majora, Bimbarra.
Stomach, Minta.	Labia minora, Thattyi.
Rump, Butu.	Clitoris, Wakkana.
Hip joint, Birlkin.	After-birth, Wurrañ.
Anus, Ngupin.	Urine, Kurlpa.
Flank, Ngunni.	Venereal, Mika.
Back, Dharna.	Excrement, Guna.
Woman's breasts, Ngumma.	Intestines, Ngurli.
Shoulder, Kurta.	Blood, Gumarn.
Upper arm, Marnku.	Fat, Wurntu.
Forearm, Kalya.	Skin, Yulain.
Elbow, Kupu.	Bone of animal, Birna.
Hand, Marra.	Skin of animal, Kulkañ.

INANIMATE NATURE.

Sun, Yuku.	Fire, Wi.
Moon, Pattyuka.	Smoke, Burntu.
Stars, Burli.	Day, Dippilla.
Shooting star, Gunkina.	Night, Gurntalla.
Orion's Belt, Burnkutya.	Morning, Burrai.
Pleiades, Gambalbirri.	Evening, Karriñ.
Gentle winds, Yertu.	Food (flesh), Witthi.
Sky, Ngai-iri.	Food (vegetable), Munnu.
Clouds, Dhaingurra.	Honey, Gudya.
Thunder, Buruku.	Hill, Bagu.
Lightning, Mirndaru.	Creek or gully, Wirra.
Rain, Burtu.	Grass, Butthu.
Dew, Ippañ.	Trees, Wugga.
Fog, Guguma.	Bark of trees, Pirriñ.
Rainbow, Gutiga.	Leaves of trees, Dhirra.
Dust-storm, Pulperu.	Wood, Wugga.
Frost, Girndimurra.	Camp, Dhikkiñ.
Hail, Mukurri.	Hut, Gurli.
Water, Nguppa.	Hole, Wirli.
Waterhole, Burru.	Egg, Kuppuñ.
Lake, Milka.	Pathway, Dhinna.
Mirage, Birtarru.	Shadow of man, Thittha.
The ground, Marnli.	Shade, Wurntañ.
Mud, Dhurna.	Pipeclay, Kupa.
Stones, Barri.	Picture, Mulka.

INANIMATE NATURE—*Continued.*

Sand, Thiddhuru.	Red ochre, Gia.
Sand-hill, Munggala.	Echo, Ngaialla.
Scrubby place, Marpa.	A sore, Mika.
Open plain, Yarra.	A boil, Butthuru.
Light, Battyu.	Charcoal, Gurniñ.
Darkness, Gurntalla.	Ashes, Burlityi.
Heat, Waddyañ.	Live coal, Pattyu.
Coldness, Mukkuru.	

MAMMALS.

Kangaroo, Gula.	Bandicoot, Burkañ.
Percupine, Thantyin.	Native cat, Burbur.
Wild dog, Wilkañ.	Wallaby, Morriñ.
Opossum, Gurokkañ.	Bat, Bintalliñ.

BIRDS.

Emu, Gulburri.	Birds collectively, Yurli.
Eaglehawk, Gurrawurra.	Common magpie, Gulpo.
Crow, Wakan.	Slate crane, Windyulettyau.
Black duck, Mingurra.	White crane, Bulumpulu.
Teal duck, Kultaba.	Spoonbill, Murrinpindarra.
Wood duck, Gurnali.	Plain turkey, Dyikkara.
Pelican, Birrai.	Plover, Kalthaltharri.
Laughing jackass, Gagunguru.	Curlew, Wirlungurra.
Native companion, Kunthara.	Quail, Dhunañ.
White cockatoo, Kakkana.	Brown hawk, Gurka.
Black cockatoo, Kerki.	Shag, Dharruguru.
Swan, Kuturu.	Willy-wagtail, Dyirritba.

FISHES.

Fish generally, Kwia.	Yellow-belly, Kupirri.
Bream, Wirrinkala.	Cat-fish, Warli.
Bony fish, Bandya.	Murray cod, Burntu.

REPTILES.

Tree iguana, Wanggo.	Sleepy lizard, Gubin.
Sand iguana, Barna.	Turtle, Birderi.
Jew lizard, ganni.	Green Frog, Ngubarn.
Snakes generally, Yutha.	Tiger snake, Wurrungan.
Shingleback, Mutun.	Whip snake, Guguru.
Creamy snake, Mintyagaina.	Jumping frog, Bailku.
Mulga snake, Bumburra.	Small frog, Purranpan.
Carpet snake, Gurimurra.	

INVERTEBRATES.

Bee, Thirti.	Mosquito, Thui.
Locust, Thirrintyan.	Bulldog ant, Galtalta.
Centipede, Dhilyeri.	Common ant, Gadu.
Louse, Ngurtu.	Greenhead ant, Murnuñ.
Nits of lice, Kulka.	March fly, Binpirri.
Jumper ant, Thumba-thumbaba.	Sandfly, Gunti.
Common fly, Muguñ.	Crayfish, Bugilli.
Spider, Karra.	Crabs, Murnyirrin.

TREES AND PLANTS.

Kurrajong, Yerragan.	Hop-bush, Ngurtika.
Ti-tree, Kungkiñ.	Gum tree, Kagula.
Grey box, Gandungurra.	Myall, Kurlku.
Mulga, Mulka.	Wild orange, Dhangurra.
Blood-wood, Biddhagarran.	Iron-wood, Guyuru.
Wild willow, Dyilkara.	Needle-wood, Burnda.
Beef-wood, Thankka.	Brigalow, Dhundharra.
White-wood, Purpan.	Leopard-wood, Gireñ.
Pine, Piliñ.	Swamp yam, Nandhuru.
Giddyea, Guburdu.	

WEAPONS AND EFFECTS.

Hunting spear, Yanggo.	Tomahawk, Dhurrañ.
Jagged spear, Milla.	Koolamin, Pikkurrañ.
Shield, Burgo.	Circumcising knife, Kango.
Fighting club, Muru.	Stone or shell knife, Wukkana.
Hunting club, Kutiero.	Yamstick, Kunburra.
Boomerang, Wunna.	Net bag, Kurlka.

ADJECTIVES.

Large, Murra.	A few, Bulagattyera.
Small, Munyi.	Plenty, Thuntalu.
Long, Dhauaru.	None, Munggaru.
Short, Ngunta.	Courageous, Wullakarpa.
Good, Nurndin.	Afraid, Karapa.
Bad, Wuttañ.	Sweet, Thaddyi.
Hungry, Burokara.	Angry, Thirri-burntana.
Thirsty, Ngadyarañ.	Right, Ngulurli.
Distant, Kumbari.	Wrong, Watthaya.
Near, Birtinya.	Straight, Thallu.
Red, Thirte.	Crooked, Wurri-wurri.
White, Kupa.	Tired, Murnthallin.
Black, Karakara.	Greedy, Wulle-yikkana.
Full, Girre.	Silent, Nguppo.

ADJECTIVES—*Continued.*

Empty, Murta-murta.
 Quick, Yannangarra.
 Slow, Muta.
 Blind, Burnko.
 Jealous, Gurniñ.
 Flat, Bullarin.
 Round, Karluñ.
 Square, Thauaru.
 Sick, Murkin.
 Lame, Munna munna.
 Deaf, Bunko-bunko.
 Strong, Thadni.
 Weak, Kantya.
 Heavy, Murukana.
 Light, Minyupuliñ.
 Many, Murulu.

Stupid, Purra-purra.
 Ripe, Nurndinya.
 Blunt, Watthañ.
 Sharp (edge), Thalankuru.
 Sharp (point), Dyappa-dyappa.
 Fat man, Wurntuila.
 Lean man, Watthan-billa.
 Hot, Wadyan.
 Cold, Mukkuro.
 Clear, Nurndiñ.
 Dirty, Watthañ.
 Glad, Nguluri.
 Sorry, Wanki-irrania.
 Deep, Kittya.
 Shallow, Banda-banda.

VERBS.

Live, Ninnunnakai.
 Die, Buka.
 Eat, Thalle.
 Drink, Binthani.
 Sleep, Bugarañ.
 Sit, Ninnana.
 Go, Barranne.
 Tell, Munkki.
 Speak, Yanne.
 Walk, Barrane.
 Run, Birre.
 Bring, Wugubutti.
 Take, Muka.
 Lift, Thinkirrippi.
 Carry, Kanggannhu.
 Make, Manana.
 Break, Kangana.
 Strike, Ngurlpana.
 Fall, Thirriki.
 Observe, Ngaukunna.
 Hear, Burrana.
 Know, Dhiangana.
 Think, Yuriburnta.
 Grow, Dhaianni.
 Give, Yikkina.
 Sing, Murningulpan.

Fear, Kurrapa.
 Frighten, Kur bathana.
 Hang up, Gudhamunna.
 Hold (anything), Murntana.
 Shake, Thillana.
 Spread, Ñudyubana.
 Stand, Thirna.
 Suck, Thuntyana.
 Swim, Yungara.
 Rub, Thuranna.
 Spit, Ngultya.
 Pretend, Barliñ.
 Paint (one's self), Kumpi.
 Play, Wamirni.
 Beg, Wuntyana.
 Jump, Gulapara.
 Keep, Ninnarina.
 Kick, Ninpana.
 Kiss, Munumpana.
 Laugh, Kinta.
 Leave off, Wannana.
 Scratch, Mirrana.
 Tear (with claw), Nulkana.
 Lose, Warnbidhana.
 Perspire, Thatthi.
 Pinch, Pitthana.

VERBS—*Continued.*

Weep, Wanki.	Praise, Yukana.
Cook, Kimpa.	Be quiet, Wirraninna.
Marry, Ninnarinna.	Forget, Walladhianga.
Sneeze, Thundyurkiñ.	Rend, Nulkana.
Cough, Kunkuru.	Return, Wugo-gillanpana.
Steal, Paddyetha.	Rise, Thingirri.
Burn, Thambi.	See, Ngankana.
Ask, Manana.	Search for, Birndana.
Barter, Ikinna.	Shine, Thainbalinna.
Bind, Thuntana.	Taste, Thallina.
Bite, Thatthana.	Turn away, Gillanpi.
Blow (as wind), Bumbinna.	Twist, Gillanpana.
Build, Wilpinna.	Wash, Gulanganni.
Pick up, Mukana.	Smell, Buddhana.
Put down, Kamunna.	Throw, Wirranna.
Catch, Murntana.	Pitch or heave, Garrana.
Climb, Kuttha.	Hunt, Barrali.
Cover, Numpana.	Lie (down), Wukkanani.
Drop (from hand), Dhirgithana.	

SOCIOLOGY OF THE INCHALACHEE OR INCHALANCHEE
TRIBE.

On the sources of the Gregory and Nicholson Rivers, on Barklay's Tableland, Yelvertoft, Rocklands, Camooweal, and extending into the Northern Territory, are the hunting grounds of the Inchalachee, Warkaia and other tribes, possessing eight divisions in their social structure.

In December, 1898, I read a paper before the Royal Society of New South Wales, in which I published, for the first time, the names of the eight sections of the Inchalanchee and kindred tribes, and illustrated the laws of intermarriage and descent of the progeny by means of a table, to which the reader is referred.¹ In the middle of the following year, I read another paper before that Society, respecting the divisions of the native tribes in the same region.² My information, in both instances, was obtained through trustworthy correspondents who resided in the locality.

With the continued help of the same capable and reliable friends, who worked under my directions, I have gathered further details in regard to the intermarriages of the several sections, which render the preparation of a new table necessary:—

¹ Journ Roy. Soc. N.S. Wales, vol. xxxii, pp. 251-252.

² *Op. cit.*, vol. xxxiii, p. 111.

TABLE V.

Phratry.	Husband.	Wife.	Son.	Daughter.
A	Bolangu	Nungalama	Bulyarinjee	Nulyarama
	Narabalanjee	Nuralama	Bongarinjee	Nongaraima
	Burrаланjee	Neonama	Kameranjee	Nemurama
	Kungulla	Nolangma	Yakamurri	Yakamarina
B	Kameranjee	Nulyarama	Burrаланjee	Nuralama
	Yakamurri	Nongaraima	Kungulla	Nungalama
	Bongarinjee	Yakamarina	Narabalanjee	Neonama
	Bulyarinjee	Nemurama	Bolangu	Nolangma

The above table gives the phratry, husband, wife, son and daughter, on the same line across the page. For example, Bolangu marries Nungalama, who is his "direct" or normal wife, and may, for convenience of reference, be distinguished as "No. 1." But he could instead wed a Nuralama, whom I shall call "No. 2." Or he could mate with a Neonama woman as "No. 3." And lastly, he might espouse a Nolangma, who can be designated "No. 4."

Marriages of the "No. 1" type, which are those set down in the table, are the most usual; "No. 2" is the next alliance most in favour; whilst "No. 3" and "No. 4" are more or less uncommon, although quite in accordance with aboriginal law. The order of priority here assigned to Nos. 2, 3, and 4 is merely tentative, to serve the purpose of reference. After much correspondence and sifting the particulars collected, I am led to believe that, in some districts, a "No. 4" wife is quite as popular as a "No. 2," or even more so.

In the Inchalanchee and Workaia tribes and their congeners, the section to which the children belong is invariably determined through the mother. For example, if Bolangu wed a Nungalama, as in the table, his children will be Bulyarinjee and Nulyarama; if he take a Nuralama, they will be Bongarinjee and Nongaraima. If he be united to a Neonama his offspring will be Kameranjee and Nemurama; and if his wife be a Nolangma, then his family will consist of Yakamurri and Yakamariña.

In a similar manner Narabalanjee could marry Nuralama, or Nungalama, or Nolangma, or Neonama. The same principle would apply to Burrаланjee and Kungulla. It appears, then, that any specific man in Phratry A could marry any one of the four women, Nungalama, Nuralama, Neonama, or Nolangma. Everything which has been said respecting the marriages and descents in Phratry A, applies equally to those in Phratry B.

All the people—men, women, and children—have totemic names, consisting of animals, plants, and inanimate natural objects, but there is no well-defined or invariable descent of any given totem from the parents to their offspring. Indeed, there could not be any regularly established succession of the totems, either patriarchal or

matriarchal, in a tribe where the intermarrying laws are as stated in the foregoing table.

For example, if we postulate that descent is reckoned through the men, and that the crane is the totem of Bolangu, who has three brothers claiming the same bird. One brother marries Nungalama and transmits his totem to Bulyarinjee. Another brother takes a Nuralama and his totem descends to Bongarinjee. A third brother weds Neonama, and confers his totem upon Kameranjee. The remaining brother is allotted a Nolangma as his wife, and imparts his totem to Yakamurri.

In the next generation, Bulyarinjee, Bongarinjee, Kameranjee, and Yakamurri would re-transmit the crane totem to the other four sections. It would be possible, therefore, that any and every totem could in this manner meander through every one of the entire eight sections, and consequently there could not be any totemic partition of the tribe into two phratries.

Again, if we assume that succession of the totems is through the women, and work out an example from Table V, we are confronted by a similar difficulty. That is, if the phratries be arranged as now shown in that table.

In order to test this deduction, I collected the totems of several men and women in certain different sections for three generations, with the result that in some cases the totems follow the father—in others, the mother—whilst in others the children inherit the totem of neither parent. In other journals, I have published lists of the totems of the fathers and mothers, husbands and wives, and the progeny for the three generations referred to.¹

I was the first author to discover and publish the marriages herein described as "No. 3" and "No. 4" respectively, and, with the exception of Rev. L. Schultze, I was also the first to report the "alternative"² law of marriage, or "No. 2." But, although polygamy is practised, a man is not allowed to marry into more than one of the four sections, over which he might have marital rights. If more than one wife be allotted to a man, they generally all come from the same lineage as the first one, if there be any other women available in that direction.

Being desirous of discovering any irregularities in this custom, I requested one of my best correspondents to make special enquiries respecting cases where certain known blackfellows had more than one wife. In two instances, a man had two wives, both from the same section. Another man had a "No. 1" and a "No. 2" wife. In

¹ Queensland Geog. Journ. (1901), vol. xvi., pp. 85-86.

² American Anthropologist, vol. ii, N.S., p. 495.

another instance, the man had taken a "No. 3" wife first, and his second was a "No 1." I am making further investigation into this matter.

At the ceremonial gatherings of the tribes for initiatory purposes, or for increasing the supply of food animals and plants, or for producing rain, or at any similar ceremonies, when any sexual liberty is permitted, it is for the most part restricted to the four sections of men and women in a phratry. Thus, if a Nungalama woman be the subject of the intercourse, the men who partake of her favours are either Bolangu, Narabalanjee, Burrаланjee, or Kungulla. There are, however, exceptions. This was confirmed by actual observation by one of my correspondents at my request.

SOCIOLOGY OF TRIBES IN CENTRAL AUSTRALIA.

Before concluding my description of the eight-section system, it has been thought desirable to make a few further remarks upon that organisation among several large tribes in the Northern Territory.

During the years 1898 to 1901, both inclusive, I contributed to various journals, reports on the sociology of a large number of important tribes in Central Australia. In the latter year, 1901, I brought before the notice of the Royal Geographical Society at Brisbane, the eight-section system of the Neening and neighbouring tribes, who occupy an extensive tract of country in the Northern Territory, adjacent to the boundary of Western Australia, and reaching from Sturt Creek to the Victoria River. The same organisation extends a long way into Western Australia.

I now desire to amend Table No. 1¹ of the article in question, by re-arranging the names of the sections composing the phratries, which I now think ought to be tabulated as follows:—

TABLE VI.

Phratry.	Husband.	Wife.	Son.	Daughter.
A	Choongoora	Nungulla	Chabalya	Nabajerry
	Chinuma	Naola	Changary	Nermana
	Choolima	Nanagoo	Chapota	Nemira
	Chungulla	Narbeeta	Chambijana	Nambijana
B	Chapota	Nabajerry	Choolima	Naola
	Chambijana	Nermana	Chungulla	Nungulla
	Changary	Nambijana	Chinuma	Nanagoo
	Chabalya	Nemira	Choongoora	Narbeeta

Let us take an example from the first name in the table: Choongoora marries Nungulla as his tabular or "direct" wife, or "No. 1." He takes Naola as his "alternative" spouse or "No. 2." He mates

¹ Queensland Geo. Journ., vol. xvi, p. 70.

with Nanagoo as his "rare" wife, or "No. 3." And he can marry a Narbeeta woman as "No. 4," which I have provisionally called the "exceptional"¹ spouse.

The section to which the offspring belong is determined through the mother. Thus, if Choongoora espouses Nungulla, his children will have the section names given in the table. With a Naola wife they will be Changary and Nermana. If he mates with a Nanagoo woman they will be Chapota and Nemira. And if he be united to a Narbeeta partner, his offspring will be Chambijana and Nambijana.

In an article which was read before the American Philosophical Society at Philadelphia on 5th May, 1899,² I described the sociology of some tribes on the McArthur River and surrounding country, in the Northern Territory. In dealing with the same tribes in the following year, I mentioned the Binbingha³ as being one of the McArthur River tribes, and supplied a map defining their hunting grounds.

In the table of intermarrying divisions published at that time, the feminine forms of the section names were omitted, the masculine only being given. I explained then that the omission was made to allow of a comparison of the table with other tables in which the feminine names were likewise wanting. I now propose, therefore, to supply a new table, giving both masculine and feminine names in full:—

TABLE VII.

Phratry.	Husband.	Wife.	Son.	Daughter.
A	Joolanjagoo	Nungalagoo	Bullaranjee	Nulyarama
	Jinagoo	Nooralagoo	Bungaranjee	Nungarama
	Jooralagoo	Ninagoo	Jameragoo	Nameragoo
	Jungalagoo	Noolanama	Yukamurri	Yukamurrin
B	Jameragoo	Nulyarama	Jooralagoo	Nooralagoo
	Yukamurri	Nungarama	Jungalagoo	Nungalagoo
	Bungaranjee	Yukamurrin	Jinagoo	Ninagoo
	Bullaranjee	Nameragoo	Joolanjagoo	Noolanama

In the Binbingha and adjacent tribes, the marriage and succession of the sections follow the same laws as in the Inchalachee and Neening communities described in the preceding pages. Joolanjagoo can marry Nungalagoo, or Nooralagoo, or Ninagoo, or Noolanama, and the section name of the progeny would be different in each case, as shown in the above table.

There is no doubt whatever about the devolution of the *section* names being regulated through the mother, but the descent of the *totemic* names has not yet been investigated to my satisfaction. When

¹ Journ. Roy. Soc. N.S. Wales, xxxviii., p. 305.

² Proc. Amer. Philo. Soc., vol. xxxviii, p. 77, Table III.

³ American Anthropologist, vol. 2, N.S., p. 498 with map.

dealing with the subdivisions of the Chingalee, Koodanjee, Binbingha, and other tribes in 1900,¹ I stated that "the totems descend generally from a father to his offspring, but this rule is subject to modification." In the next year, 1901, in referring to the totems in the same region, I said "In this matter, irregularities have been observed, which I am now investigating. . . . Examination of the totems shows that some of them follow the father, and some the mother, whilst others inherit the totem of neither parent."²

A careful study of tables V, VI, VII will show that in the tribes therein dealt with, there cannot be any fixed rule of descent of any specific totem from a father to his offspring. For example, if we provisionally assume that descent is counted through the father, it can easily be exemplified that any given totem could be transmitted through all the eight sections. In such a case the partition of a tribe into two exogamous portions would be impossible, and consequently we may safely assert that the totems do not invariably devolve from a father to his children.

As I have before said, it is very difficult to fix definitely which is the best way to separate the eight sections into two phratries or moieties, more especially in any tribe where the totemic succession is irregular. In the foregoing Tables V, VI., and VII., under the heading "Wife," I have placed together the four sections of women, over which a man of a certain section has potential marital rights in a prescribed rotation. Then, opposite to these women, under the heading "Husband," I have placed the four section names of their respective normal husbands, as in Phratry A, Table VII., for example.

The "Sons" and "Daughters" of these men and women become the four intermarrying sections—the "Husbands" and "Wives"—in Phratry B, in a certain order. A glance at the tables will render any examples unnecessary. That is to say, the "Husbands" and "Wives" of Phratry A, produce the "Husbands" and "Wives" in Phratry B, and *vice versa*; or in other words, the phratries reproduce each other in continuous alternation. What may perhaps be an objection to this tabulation is, that the people in the "Sons" and "Daughters" columns intermarry with sections of their own phratry, instead of marrying into the opposite phratry, which is an innovation on all previous tables published by me.

In examining the social structure of all the tribes represented in Tables V., VI., VII., we discover that the women of a tribe are classified, by native custom, into two distinct sets, which we may

¹ American Anthropologist, vol. 2, N.S., pp. 495-498, with map.

² Queensland Geographical Journal, vol. xvi, p. 71 and pp. 85-86.

distinguish as cycles, each of which comprises four specific sections. Each of the two sets or cycles reproduced its own four sections in a certain rotation. This can be made clear by a modified form of Table VII., which is a copy of my table of the Binbingha and adjacent tribes, published in 1899,¹ above referred to.

TABLE VIII.

Phratry.	Husband.	Wife.	Son.	Daughter.
A	Joolanjaboo	Nungalaboo	Bullaranjee	Nulyarama
	Jinaboo	Nooralaboo	Bungaranjee	Nungarama
	Jameraboo	Nulyarama	Jooralaboo	Nooralaboo
	Yukamurri	Nungarama	Jungalaboo	Nungalaboo
B	Jungalaboo	Noolanama	Yukamurri	Yukamurriñ
	Jooralaboo	Ninaboo	Jameraboo	Nameraboo
	Bungaranjee	Yukamurriñ	Jinaboo	Ninaboo
	Bullaranjee	Nameraboo	Joolanjaboo	Noolanama

In studying the upper half, or Phratry A, of the above table, we see that the women in the "Mother" and "Daughter" columns reproduce each other in a fixed order. For example, Nungalaboo has a daughter Nulyarama; Nulyarama produces Nooralaboo; Nooralaboo produces Nungarama; Nungarama is the mother of Nungalaboo, being the section name with which we started. It is evident, therefore, that the women of a phratry or set pass successively through each of the four sections of which it is composed, in as many generations—the same section name reappearing in the fifth epoch. If the totems were transmitted through the women, they would remain constantly in the same set, and reappear in the same rotation as the women. But such is not the case.

Another tabulation of the eight sections was submitted by me in 1901, at p. 71 of vol. xvi. of this Journal, in which the section names given in Table VI. of the present treatise were differently arranged. On that occasion, I showed that one moiety, or phratry, or group—whichever of these names we choose to employ—consisted of the sections Choongoora, Chinuma, Changary, and Chabalya; and that the other moiety comprised Chungulla, Choolima, Chapota, and Chambijana. See also the table at p. 60, vol. xix. of this Journal. In both the tables quoted, and in others published elsewhere, I submitted that the moieties and totems had descent through the men; but extended enquiries have modified my views.

At different times, I requested my correspondents to make enquiries from the aboriginals in their own locality, with a view to ascertaining if the eight sections could be divided into two parts.

¹ I obtained the section names of the McArthur river tribes, and how they intermarry, from Mr. M. Costello, author of "Harold Effermere, a Story of the Queensland Bush." See Queensland Geographical Journal, vol. xix., p. 54.

such that each part could be distinguished by a common name comprising the four specific sections of which it was composed, on the same principle as the phratry names of the Murawarri and Bad-dyeri tribes, given in earlier pages, but I was not satisfied with the results. Neither am I satisfied with the results of similar attempts published by other authors..

In an article contributed to the Anthropological Society at Washington in 1900, dealing with the Wombaia and other tribes in the Northern Territory, I stated that "the totems have certain country assigned to them; for example, the kangaroo, eagle-hawk, emu, white crane, and so on, will each have certain plains, ridges, scrubs, water-holes, and the like."¹ I directed my correspondents residing in that locality to make certain further enquiries, which not only confirm what I then said, but enable me to arrive at more definite conclusions regarding the succession of the totems, of which the following is a very brief outline.

According to the legendary lore of the natives, the mythic ancestor of every totem resided in a specific locality. In those olden times, as at present, the totemic ancestors consisted of families, or groups of families, who had their recognised hunting grounds in some part of the tribal territory. They were born there and occupied it by virtue of their birthright. Some of them would be, let us say, galahs, others porcupines, others crows, others snakes, and so on. Moreover, the members of these family groups were divided into the same eight sections as the people are now. Some of the traditional totems were invested with greater authority than others, like the "headmen" of local groups at the present day.

When one of these legendary people died, his spirit went into some well-known spot in his own hunting grounds, such as a rock, tree, hill, water-hole, or into the earth. He might also, by means of his superhuman qualifications, leave some of his attributes as a sort of spirit offspring, at different places, such as where he camped at various times, or did some notable deed, or worked some incantation, or the like. The sites of these several actions were scattered over different parts of the locality he occupied. All the other members of the family group had, of course, equal rights to the same hunting grounds as he, and left their spirits at certain places in a similar manner. In the course of many generations, all the camping places, water-holes, large rocks, hills, and so forth, in their own tract of country, would become saturated, so to speak, with spirits. There would be galahs at some places, snakes at others, kangaroos at others, and so on. The location of all these notable spots has been handed down by oral tradition to the present natives, who give a

¹ American Anthropologist, vol. ii., N.S., p. 497. Queensland Geo. Journal, vol. xvi., p. 72.

poetical and much embellished account of the doings of their various ancestors.

In all aboriginal tribes there is a settled belief in the reincarnation of the shades of their predecessors. Conception is supposed to be altogether independent of sexual intercourse. When a woman for the first time feels the movements of the child in the womb, commonly called "quickenings," she takes notice of the spot where this occurred, and reports it to the people present. It is believed that the spirit of some deceased progenitor has just at that moment entered the woman's body. The entry may have been through some one of the natural openings, or through any part of the skin.¹ When the child is born, it will be assigned the totemic name of the mythic ancestor belonging to the particular locality. For example, if the "quickenings" happened near a rock, or hill, or water-hole, or camping place, where the spirit of a galah was known to be hovering about, the infant would belong to the galah totem, altogether irrespectively of the totem of either the father or the mother.

Regarding the succession of the totems, it is important to remember that in all native tribes, a wife is taken away into the group or triplet of her husband, and roams about with him through his country. If he be, for example, a crow, he and his wife will spend most of their time among the specific haunts of his ancestor. When his wife first becomes conscious of being *enceinte*, she will probably be staying at a spot associated with some of the crows of earlier times, because she is living in a crow-man's country. In such case, her child will be a crow the same as its father.

Should the woman, however, be on a visit to her own people at the time of the "quickenings," the chances are in favour of the fact being connected with one of her own ancestors, say a porcupine. Then the child would be a porcupine the same as the mother. Again, if the woman, at the critical moment, happened to be at a part of the common hunting ground where the pigeon spirits predominate, her infant would be a pigeon. In this way, there could be children of the same parents all possessing different totems. But as this married pair would naturally frequent their own crow tract more than anywhere else, as stated in the last paragraph, their crow progeny would be the most numerous, or all their children might be crows. This has given rise to the erroneous belief among the white settlers that the descent of the totems is through the father.

APPENDIX.

My attention has just been drawn to some remarks by Professor Baldwin Spencer, in a paper which appears in the Tenth Report of the Australasian Association for the Advancement of Science. He

¹ "Folklore, Manners, &c., South Australian Aborigines" (Adelaide, 1879), p. 88.

says at p. 380 of that publication: "Mr. R. H. Mathews has published a somewhat extensive series of papers, which, so far as they refer to the organisation of New South Wales and Victorian tribes, for the main part simply corroborate or make use of the works of Messrs. Howitt, Fison, Ridley, and others, without adding any matter of importance."

The gross inaccuracy of the above statement will be manifest on referring to my book, "Ethnological Notes on the Aboriginal Tribes of New South Wales and Victoria," in which I have given descriptions of the organisation of some tribes in both those States, which had never been even mentioned before. That publication will completely revolutionise all the old-school notions respecting the organisation of Australian tribes. If the first two men named by Professor Spencer had never been born, it could not have made an atom of difference to my work.

Professor Spencer again says, "Mr. Mathews deals also with the organisation of certain tribes in the northern parts of Central Australia. His information is second-hand, and he arbitrarily arranges the sub-classes (sections) so as to fit in with maternal descent. In every case in which I have been able to test Mr. Mathews' description of the organisation, I have found that either his information or the conclusion he has drawn from it is incorrect."

In 1898 I described the eight sections of the Wombaia tribe; in 1899 the Binbingha sociology was dealt with; in 1900 and 1901 I reported the eight sections of the Chingalee tribe, with a comprehensive map showing the location of them all. I was unquestionably the first author to publish the organisation of the three tribes mentioned.

Some years afterwards, in 1904, Messrs. Spencer and Gillen published their "Northern Tribes of Central Australia," in which, at pp. 100, 101, and 111, they confirmed the section names of the Wombaia, Binbingha, and Chingalee tribes, previously reported by me. There were trifling differences in the spelling, but the sound was substantially and unmistakably the same.

Spencer and Gillen, when preparing tables illustrating the organisation of the three tribes last named, divided the people into two sets of four sections each, in such a way that the descent of the phratries (or moieties) was represented as being through the men, similar to my table given at p. 60 of vol. xix of this Journal, and to my table at p. 129 of vol. xxxiv. of the Journal of the Royal Society of New South Wales (1900), excepting that the two pairs of sections composing a moiety were arranged differently.

For example, I gave Choolum and Palyarin as one pair, and Cheonum and Bungarin as the other pair, in moiety A. But Spencer

and Gillen gave Choolum and Cheenum as one pair, with Palyarin and Bungarin as the other. I am using my own spelling of the names, as originally published seven years ago. These co-authors also profess to have discovered native names for the two moieties into which the tribe is divided. But my important discovery that the men married wives whom I have designated "No. 3" and "No. 4," entirely escaped their notice, and does not appear in their book.

What then is the object of Professor Spencer's unfounded assertion that my "information is incorrect," when he himself corroborates its accuracy in all essential points. Then, as regards my information being "second-hand," I wish to say that my correspondents have resided for many years in that district, and I have much more confidence in them than in Professor Spencer.

Finally, so far from "arbitrarily arranging the sections so as to fit in with maternal descent," I have on several occasions submitted tables showing how descent might take place through the men. Bearing in mind that the descent of all the sections is absolutely determined through the mothers, and that the totems of the offspring do not follow either parent, the difficulty of deciding what specific four sections constitute a moiety will be readily understood.

CORRECTIONS.

Vol. xvi. of this Journal, p. 74, line 21, strike out the words, "According to my investigations his conclusions are correct."

Vol. xix., p. 61. line 7, strike out the words, "and the rare."

In vols. xvi. and xix., throughout my "Ethnological Notes," wherever it is said that descent of the totems is through the father, it must be taken in the qualified sense given in the present treatise.

Please also read "Correction," given at p. 72 of vol. xix. of this Journal.
