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case is decorated with shells and beads. The bag in which these are placed is tied with string made from the fibre of aloes, and placed in the basin on the stool. Round the side of the basin barkcloth is wrapped and secured by six rows of cowrie shells ; this barkcloth forms a cover to the leather bag ; it runs to a peak and is fastened with string. The whole stool with its contents stands 22 inches high. J. ROSCOE.

Folklore. Frazer.

**Not to seethe a Kid in its Mother's Milk.** *By J. G. Frazer.* 96

In a volume of *Anthropological Essays* recently published by pupils and admirers of Professor E. B. Tylor, I proposed an explanation of the above rule based on the existing objection of African tribes to boil the milk of their cattle. The explanation was suggested by information verbally given to me by my friend the Rev. J. Roscoe as to the theory and practice of Central African tribes in regard to milk, and it was confirmed by evidence which I had extracted long ago from older works on Africa, particularly the books of Th. Winterbottom and the explorer J. A. Grant. I thought that the explanation was novel, but since publishing it I find that I have been anticipated by my friend, M. Marcel Mauss, who had briefly but clearly given the same explanation in a review of two recent books on the Masai by Messrs. Merker and Hollis (*L'Année Sociologique*, IX. (1906), p. 190). Thus if our explanation of the rule deserves to rank as a discovery, the priority of the discovery certainly belongs not to me but to M. Mauss. This is the second time of late that views of mine, which I supposed to be novel, have been anticipated by my French friend and fellow-worker. While on my side these anticipations only serve to raise my opinion of M. Mauss's learning and acumen, I am happy to know that on his side they make no difference in his friendly relations to me. I am sending a similar communication to *The Athenæum*, and I propose to insert a note to the same effect in the printed report of a paper which I had lately the honour of reading to the Académie des Inscriptions et Belles-Lettres at Paris. J. G. FRAZER.

Australia. Mathews.

**Note on the Social Organisation of the Turrubul and adjacent Tribes.** *By R. H. Mathews.* 97

In an article contributed to the Royal Society of New South Wales in June 1898, dealing with various tribes in the Australian States, I made a short reference to the Kittabool tribe, occupying the country on the head waters of the Clarence and Richmond rivers in New South Wales, and extending over the dividing range to the sources of the Logan river in Queensland.\* On the present occasion I desire to report that the same organisation was in force among the Turrubul tribe, whose country reached from the Logan river to Moreton Bay and Pine river, including Beenleigh, Ipswich, Brisbane, and other places. The following is a copy of the table published in 1898, with the addition of the names of the cycles or phratries, Deejee and Karpeun. The feminines of each of the section names has the suffix *gun*, which I have omitted :—

TABLE I.

CYCLE.		WIFE.		HUSBAND.		OFFSPRING.	
Karpeun	{	Barrang	-	Terwain	-	Banjoor.	
		Banjoor	-	Bunda	-	Barrang.	
Deejee -	{	Terwain	-	Barrang	-	Bunda.	
		Bunda	-	Banjoor	-	Terwain.	

\* *Journ. Roy. Soc. N.S. Wales*, Vol. XXXII., p. 82.

Descent is always reckoned on the female side, the children taking the cycle and totem of their mother; they do not, however, belong to their mother's section, because the women of a cycle reproduce each other from generation to generation. Taking Terwain, the first man in the "Husband" column, we observe that he marries Barrang as his usual or No. 1 wife; or he takes Banjoor of a certain lineage, as his No. 2 wife; or he mates with Terwain as No. 3; or with Bunda as his No. 4. wife. The section name and the cycle of the man Terwain's children would depend altogether upon the name of their mother's division, quite irrespective of their father's name.

Dr. A. W. Howitt, in speaking of the Chepara tribe, says, "They had no social organisation in classes (sections), the regulation of marriage being by locality, and descent of name in the male line. . . . It was apparently the same with the Turrubul tribe on the Pine river, near Brisbane, whose country overlapped that claimed by the Chepara."\*

The result of my personal investigations among the Kittabool tribe, whose organisation is the same as the Turrubul, is diametrically opposite to Dr. Howitt's statements. In November 1898, when reporting the sociology of the Dippil nation, which included the Turrubul amongst other tribes, I showed that the Turrubul were divided into sections (classes) and that descent was in the female line.†

I am supported in my conclusions by Rev. W. Ridley, who reported in 1855: "The family or clan names at Moreton Bay (Brisbane) are Bandūr, Bunda, Barang, and Derwain. . . . Every aboriginal native of Moreton Bay bears one of these names."‡ Mr. Ridley again mentions these four sections in 1866 as existing among the Turrubul tribe on the Brisbane river.§

Mr. Thomas Petrie also confirms my statements as to the sociology of the Turrubul tribe. In his *Reminiscences*, p. 202, he says: "Banjur was a class name of the Turrubul tribe." He also mentions Turrwan, which is apparently a variation of Mr. Ridley's Derwain and my Terwain. Mr. Petrie, at p. 141, states that Moreton Bay was the name by which Brisbane was known in the early days. Therefore when Mr. Ridley says "Moreton Bay" he means Brisbane and surrounding district.

Then, again, Mr. Ridley confirms my observations regarding marriage and descent in the Turrubul tribe.¶ He says: "At Moreton Bay (Brisbane) the wife of Derwain is Derwain." This is my "No. 3" marriage above described. "The son of a Bandūr is Derwain." This is the case where Bandūr marries a Bunda woman, my "No. 1" or tabular wife. "The son of a Barang also is Derwain." This is when a Barang man marries Bunda, my "No. 2." "Sometimes the son of a Derwain is Bunda." This is where a Derwain marries a Derwain, another example of my "No. 3" wife. "Sometimes the son of a Derwain is called Barang." In this case a Derwain man marries Bandūr, which is another example of my "No. 2" wife. Mr. Ridley also observed the section name Balkoïn, which is used in some parts of the country in lieu of Bandūr (my Banjoor).

In speaking of the Kaiabara tribe at the Blackall or Bunya-Bunya ranges Dr. Howitt asserts that "descent is in the male line." He also says: "While there is male descent in the classes and sub-classes, it is in the female line in the totems."¶¶ Such a confused and heterogeneous jumble of descent has never been found anywhere

\* *Native Tribes of South-East Australia*, pp. 136-137; Dr. Howitt's map of the habitat of the Turrubul tribe is not correct.

† *Proc. Amer. Philos. Soc.*, Philadelphia, Vol. XXXVII., pp. 328-330, with table of intermarrying divisions and map.

‡ *Journey of a Missionary Tour*, reprinted in G. S. Lang's *Aborigines of Australia* (Melbourne, 1865), p. 436.

§ *Kamilaroi, Dippil, and Turrubul* (Sydney, 1866), p. 73.

¶ *Op. cit.*, p. 38.

¶¶ *Native Tribes of South-East Australia*, pp. 229-230.

by me, nor have I ever seen it reported by any other author. On the same page he reports the carpet snake totem as belonging to both Balkoin (Banjoor) and Barrang, but remarks that it "suggests an inaccuracy." There is *no* inaccuracy, however, for it is exactly in accord with my investigations, because the two sections, Balkoin (Banjoor) and Barrang belong to the same cycle or phatry. See Table I. of this article.

On p. 231 of his book Dr. Howitt thus refers to a number of tables of descent said to have been received by him from Mr. H. E. Aldridge, but which are not published: "These (tables) differed considerably amongst themselves in the arrangement of the sub-classes (sections), and in the marriages and descents; so much so that the correctness of some of them seemed doubtful."

Years ago I corresponded with Mr. H. E. Aldridge and found that he sometimes arranged the pair of sections forming a cycle in one way and sometimes in another. I accordingly met him by appointment and found that what I have distinguished as Nos. 2, 3 and 4 wives had puzzled him when getting examples among the natives and made his tables seem contradictory.

At page 269 of his book Dr. Howitt refers to the Kumbainggeri tribe on the Bellinger river, New South Wales, and after stating their four intermarrying divisions, says: "It is not possible to say how these four sub-classes are placed in pairs, without which knowledge it cannot be said whether descent is in the male or the female line."

In an article published in 1897,\* I said the Kumbainggeri sociology was the same in principle as the Kamilaroi, and gave a table of the intermarriages of the four sections, with lists of totems. I also showed the equivalence of the sections to those of the Kamilaroi. In 1900 I republished that table.† In the tables referred to, of which the following is a copy, I showed how certain pairs of sections formed two phratries or cycles. I also stated that whether a woman of the Womboöng section married Kurpoöng or Marroöng her progeny was always Wirroöng.

TABLE II.

	PHRATRY OR CYCLE.		WIFE.		HUSBAND.		OFFSPRING.
A	-	{	Womboöng	-	Kurpoöng	-	Wirroöng.
			Wirroöng	-	Marroöng	-	Womboöng.
B	-	{	Kurpoöng	-	Womboöng	-	Marroöng.
			Marroöng	-	Wirroöng	-	Kurpoöng.

I have placed the "Wife" column first and the "Husband" column in the middle, and have omitted the feminine forms of the section-names. In other respects the table is identical with those published in 1898 and 1900. The sections have perpetual succession through the women in a prescribed order and so have the cycles. The descent of the totems is also maternal.

R. H. MATHEWS.

Craniology.

Duckworth.

**Note on a Cranium from Bartlow, Cambs.** By *W. L. H. Duckworth*, **98**  
*M.D., Sc.D.*

During the excavation of a lake on the property of the Rev. C. Brocklebank, M.A., and close to the great tumuli at Bartlow, a human cranium was discovered in the winter of 1904-1905. The specimen was sent to the University Anatomical School

\* *Journ. Roy. Soc. N.S. Wales*, Vol. XXXI., pp. 169, 170.

† *Queensland Geographical Journal*, Vol. XVI., p. 41.