



Notes on Some Australian Tribes

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DISCUSSION.

Mr. BERDOE described a brass lamp he had lately seen in Tangier, of precisely similar construction and principle as that exhibited from the Orkneys.

Dr. GARSON added that there was a brass lamp, similar to those he exhibited, but more highly finished, in the Museum of the Antiquarian Society of Scotland in Edinburgh, which had been obtained in Scotland, a fact that was interesting in connection with Mr. Berdoe's remarks.

EXHIBITION of a DEFORMED SKULL of a CHIMPANZEE.

By Professor W. H. FLOWER, LL.D., F.R.S., *President.*

PROFESSOR FLOWER exhibited the skull of a young chimpanzee (*Troglodytes niger*), which had been sent to him from Lado, in the Soudan, by Dr. Emin Bey. It presented an interesting example of acrocephalic deformity, associated with complete synostosis of the fronto-parietal or coronal suture, and partial obliteration of the sagittal suture, both of which are normally open long after the age to which this individual had attained. The specimen has been more fully described and figured in the Proceedings of the Zoological Society for 1882, p. 634.

Professor Flower exhibited in illustration an exactly corresponding deformity in the cranium of a negro from the West Coast of Africa, but remarked that he was not aware that any case had previously been recorded of its occurrence among the apes.

The DIRECTOR then read extracts from the following paper :—

NOTES on some AUSTRALIAN TRIBES.

By EDWARD PALMER, Esq.

The Tribal Territories.

THE information which I have embodied in the following notes has been obtained by personal observation and inquiry; in those few instances where my statements rest upon the observation of others I shall quote the authority upon which they are given.

The tribes referred to are the following :—

1. *Mycoolon*.—These people hunted about the Saxby River, a tributary of the Flinders on the eastern side, which joins that

river about a hundred miles from the shores of the Gulf of Carpentaria. They hunted to within forty miles of Normanton on Spear Creek, and occupied the Lower Saxby River, the country about Donor's Hills, and south nearly as far as Millungera Station, and east as far as Green Creek, and through the sandy forest bordering on the Saxby Plains.

2. *Myappe*.—This tribe joined the Mycoolon on the western side, and occupied the country about the Canobie Station and the junction of the Dougald and Cloncurry Rivers. They hunted down the Cloncurry to Sorghum Downs, about forty miles below Canobie Station, and westward over the country which is in McKinley's Journal called Davis Creek, but now known as Dismal Creek,¹ and as far as Middle Creek between the Dougald and Caralah Rivers, taking in Fort Bowen Mountain and the Middle Cloncurry River. Their country must have been about sixty or seventy miles in length, by about forty or fifty in width.

3. *Mythuggadi*.—This tribe occupied an extent of country of over one hundred miles square, comprising the Upper Cloncurry River, Julia Creek, McGillivray's station on Eastern Creek, and halfway towards the Flinders across the immense treeless downs. Their country was rather poor in game.

4. *Mygoodano*.—These people used to hunt over the west side of the Leichardt River, and extend as far west as the Gregory River, and up by the mountains to the south; occasionally to Burketown and the Albert River northwards, where they joined and had intercourse with the Myngeen tribe at Burketown, who owned the country thence to the coast.

5. *Yerrunthully*.—This tribe occupied country extending to the westward of the Flinders River to Cambridge Downs; sometimes they hunted a little lower and southward as far as Lammermoor Station (Christison's) on Tower Hill Creek, where they joined the Moothaburra tribe, which extended eastward until meeting with the tribes inhabiting the country about the Suttor and Belyando Rivers.

6. *Kalkadoona*.—These people inhabit the country at the heads of the Cloncurry, and southwards for a very long way; westwards across the heads of the Leichardt and Gregory Rivers, and next in position to the Mygoodano tribe. Not much is known of this peculiar people, as they only occasionally visit the Upper Cloncurry.

7. *Koogobatha*.—This tribe once roamed over what is now the Gamboola cattle run; mostly on the north side of the Mitchell River, and as far down as the junction of the Lynd

¹ The native name of this creek is Thalmun.

River, followed down by Leichhardt in his first journey. This tribe is one of seven allied tribes, whose names all begin with the word *Koogo*, which I understand is the equivalent of "My," which is found in the four first names in this list, and which is said to have the meaning of a "word" or "language."

These seven allied *Koogo* tribes occupy the country through which the Mitchell, Palmer, and Lynd flow, and also the sources of the Kennedy River.

8. "*Goonine*."—The name of a tribe a little north of Wide Bay, on the Lower Burnett River. Travelled as far north as Port Curtis, 150 miles, and south to Maryborough, 50 miles, spoke a dialect nearly similar to Wide Bay. *Narung* was the name of a tribe (they joined at Port Curtis to the north) that also used a dialect very similar to the Wide Bay tribes.

9. *Kombinegherry*.—This tribe lived on the Bellinger River, on the east coast of New South Wales, not far from the Queensland boundary line, and on the Macleay River.

The tribal territories, or tribal localities, as they may be called, were recognised by each tribe, and their boundaries, though not very clearly defined, were sufficiently well known to form landmarks for them to observe when getting into neutral or debatable ground.

No actual or individual right seemed to belong to any one person to any particular spot of these localities, or even any inheritance in the land itself, either tribal or individual, but merely the right to the game that lived on such territory; and such right belonged to the tribe as a whole, and each one shared that right in common with the rest of the people composing the tribe. Any one else interfering with the game, or trespassing for such purpose, was looked upon as an intruder, and would be called on to give an account of himself, and unless he was accredited as a messenger or herald would pay the penalty most likely with his life.

These aborigines have no idea when they commenced ownership or when they first entered on their territory. All they can say is that their fathers were there before they were, and others before them, back to times out of reach; they had been there always, and had had that country for use. From the old ideas connected with their rights of hunting over certain territory, each tribe must have remained in possession for countless generations of its particular locality.

The boundaries must have been settled in some distant date of their history, for they were to a certain extent respected. When tribes met at certain places such as large lagoons in another's hunting-ground, they did so with the permission or consent of the owner of that place; and when the particular

mission they were on was fulfilled—as, for instance, a *Bora* meeting or general gathering to corrobory, they separated and each went to their own home.¹ Yet they never hesitated to enter or cross a neighbour's hunting-ground, for the purpose of carrying out any blood feud, or for revenge for murder, or for any warlike enterprise.

There was no particular sizes or extent of country comprised in a tribe's domain, but the area depended upon the nature of the country occupied. In the large treeless plains of the Flinders and Cloncurry Rivers, where game was scarce, and at times water also, the extent of country roamed over was larger than in mountainous coast lands, where game was more plentiful and travelling more difficult. On the large plains just mentioned the only timber is along the river banks, and no wallabies or kangaroos are found in the plain country, very few emus exist there, and the principal sources of food are flockpigeons in the season, and the so-called turkeys, or bustards, and fish. On the larger rivers, like the Mitchell, Ennasleigh, and Gilbert, large numbers of wallabies live in the thick undergrowth along their courses; the larger kangaroos abound in the ridges, and fish are plentiful.

Such circumstances will account for the population in some districts being closer together, and I have found that the tribes about the Palmer and Mitchell and Walshe Rivers have less territory allotted to them than the tribes in the plain country further west.

How the tribes branched off from each other and settled in new domains, and whether peacefully or otherwise, is a matter that has happened so far back that no traditions now exist in the present day of such movements.

Physical and Social Characteristics.

Among the northern races there is a difference in colour: some individuals are nearly black while others are reddish brown. This is not peculiar to the coast tribes, for the same difference is to be observed inland on the Cloncurry. In fact, none are absolutely black, as may be observed after bathing; and in all tribes there are a few individuals who have a skin of a coppery but yet dark colour. Some blacks whom I have observed, and especially three women who came to the steamer at Bowen, where they dived for silver thrown by the passengers, were light brown or reddish brown.

¹ The word *Bora* belongs to a New South Wales language, meaning the ceremony of "making young men," and, like many other aboriginal words, has been carried onwards by the white men until often the original derivation has been lost.

There is no indication in the weapons and manufactures of the northern tribes to which I refer of any intercourse with Malays.

Speaking generally of the northern tribes to which I here allude, I may note that the hair is mostly straight, with an inclination, when clean, to wave; all the men are bearded, straight, well grown, and strong. Physically these men appear to me to be superior to those of tribes further to the south, and inclined to be tall. One man on the Saxby River is said to have measured 7 feet in height.

On the Lower Flinders River the women are noted for their height, and are capable of great power of work and endurance of fatigue. The people are generally healthy, though subject to colds and coughs. The women have little difficulty in childbirth, and death from such a cause is exceedingly rare. At such times they are attended by one or two old women, and the husband keeps entirely away. The umbilical cord is cut with a mussel-shell close to the skin, and that is all the trouble taken about it. The child is not washed in water, but if the weather is cold is rubbed with fat and charcoal. At first the little thing would be considered white, but in a few weeks the colour darkens. They are all fond of their children, yet their affection is about equally divided between them and their dogs, and I have seen them lick them, kiss them, and nurse them, and even suckle them at the breast.

The child is carried under the arm when young, in a piece of ti-tree bark, with a string round the centre and over the shoulder, the arm pressing it on the outer side, to keep it close. When a little grown the child is carried across the hip, supported with one arm, and afterwards across the neck, holding itself on by the mother's hair. The youngsters are precocious, and able to take care of themselves and hunt at a time when white children are all but helpless.¹

Infanticide is not so common as supposed, though a girl's first child is often sacrificed. Abortion can effect the same purpose, and they have no hesitation in having recourse to it, effecting their object by blows. One girl was known to have thrown herself across a log to produce the death and speedy delivery of the child. The killing of a new-born infant is a matter of small moment to Queensland blacks; if one expresses abhorrence at such an act they merely grin.

The northern blacks are stoical, and possessed of great forti-

¹ The mothers flatten the noses of their young children by pressing it occasionally with the hand on the point, or laying it flat on the face. The natives laugh at the sharp noses of Europeans, and call them in their language "tomahawk noses," much preferring their own style of flat broad noses.—E. P.

tude in enduring hunger and thirst uncomplainingly. They will receive wounds and punishment without flinching, and meet death with silence and great sternness.

They can feign death as well as their companion the wild dog. Even when desperately wounded, they will lie without a token of life, and suffer any inspection, but when all is quiet will carry themselves away, and generally recover from wounds that would kill a white man.

The women lead a hard life, and are subject to much abuse and hard treatment at the hands of their husbands: blows over the head with a stick are the most common mode of correction, and spearing through the body for a slight offence; even to kill a gin is not considered a very great offence. Yet I must note that I have known couples live to old age and have large families (four or five children) whose bond of union seemed to be a mutual regard. The man had no other wife, and she no other man. Such instances were, however, uncommon, as the man had generally tried to keep some other woman some time or other of his life. Women were often compelled to live with men they did not like.¹

Some of the females when young are comely in face, and have beautiful figures, with small hands and feet, and a perfect carriage. They have bright shining eyes, merry voices, and a clear ringing laugh; and in spite of a life of hardship and exposure, and blows from friend and foe, the women sometimes attain great age. Instances of both sexes with white hair, and all the appearances of seventy years, are common among aborigines when first interviewed by whites.

Men are allowed several wives; instances are common of two and three, and one or two I have known to have even as many as six wives to one man. There are some men who never seem to have a wife: these are principally young men, who have not had a chance of procuring one. I knew one man who had been imbecile for years from sickness, and yet he made his gin obedient to him.

The circumstances under which a man would obtain more

¹ The women are modest in their habits; for instance, when sitting down, they do so in such a manner as to hide what nature intended to be hidden. Their ideas of nakedness are not gross or rude, but simple and natural, as part of their simple and natural life. They are as innocent of shame as the animals of the forest. They appear to most advantage when naked, the men showing their well made and muscular bodies best without any clothing, and their nakedness does not appear unseemly, as if a white man were stripped. This refers to natives as they are first found by Europeans; even after being used to clothes, they delight to get everything off at times and walk about as of old. Black boys, used to wear clothes for years, invariably take off everything when they go to sleep however cold the night may be, thereby following out an old instinct.—E. P.

than one wife would be by persuading other blacks to give him one, or by capture of a woman, or by stealing one from some distant tribe, or by inheriting the widow of a dead brother. A new woman would always be beaten by the other wife, and a good deal would depend on the fighting powers of the former whether she kept her position or not. In these rows the husband would take the part of the new wife, or the favourite wife.

The faculty of locality, or observation, is strongly developed, even in the young. All blacks can find their way through scrubs or bush, or over plains for any distance, as if by instinct, going in a straight line to any place they wish. In fact, all their senses are well developed, especially the sight, which is keen and far-seeing. Many blacks on the Flinders have been noticed with a scum over one eye, or one eye turned white, and the cattle on the plains are subject to the same disease, caused by flies after the wet season.

There is no hereditary chieftainship, or any one possessing authority among the northern tribes, so far as can be made out; one man being as good as another. To old men, however, great respect is shown, and whatever authority is acknowledged among them is centred in the aged, on account of their years and grey hairs. All matters connected with their social affairs are settled in open council at night, when each man speaks from his camp in turn, and is listened to without interruption. No young men or lads join in the talk, but when merely social topics are discussed women often put in a word, especially the old. The elders were always treated with respect, never addressed rudely or with disrespect.

They have messengers who travel long distances from tribe to tribe to carry news and make appointments to meet for hunting, dancing, *Bora*, or fighting. Their persons are, in a measure, sacred.

Cannibalism.

Blacks in Northern Queensland make no secret of such a thing as having eaten human bodies; they acknowledge it openly. At the same time there is every indication that the custom is followed more from certain traditions than for the sake of food. They are not cannibals as the New Zealanders were, or South Sea Islanders. Some blacks are buried without being eaten; in fact most are. In Wide Bay those to be eaten are skinned, and the skin is wrapped round a bundle of spears, with the hair left sticking up at the top, and the finger-nails are left on. The relic is carried from camp to camp and stuck in the ground

at each one, when it is surrounded by the women-mourners, who screech and cut themselves with tomahawks.

In the Gulf country the blacks killed in fight are eaten. If they die from wounds late in the evening or during the night they are cooked in the morning. A large hole is made in the ground and the body is cooked in one piece: it takes three or four hours to cook a blackfellow. The inside is not eaten, but is taken out and buried. The Gulf tribes do not skin their dead before roasting them. Having eaten all the flesh, the bones are placed in a tree or buried. The bodies of enemies killed are left where they fell; those of their own side only are eaten.

Children are eaten when they die, but the crime of infanticide is not very common, unless in the case of a first child.

Hunting Game.

Some of the tribes make large nets of coarse mesh and strong cordage for catching wallabies in, and at a general gathering of the people a great many of these nets are placed in different positions, with stakes upright, within a few hundred yards of each other. Where there are patches of scrub between, they make long "wings," leading towards these nets, of boughs, and drive the game towards them. The game that passes one net may be caught against another, and those that pass all the nets are killed by blacks outside. The Mycoolon tribe not having any wallaby have no name for it, but they make nets to catch emu with when drinking, and also for snaring ducks and water-hens. These latter gather in numbers after some wet seasons, running along the watercourses, and have a habit of always running along the ground, and refuse to fly unless frightened. Blacks, knowing this, take measures accordingly; they make long low fences of brushwood, polygonum, &c., alongside the watercourse, only 2 or 3 feet high, with others coming in towards them at an acute angle. Near where the fences meet a net is spread, and a black waits there to draw it tight when full. The birds are driven down the fence by a blackfellow showing himself at a distance.

To snare ducks a net is fastened overhead among the trees, and the blacks guide the flight of the game by throwing pieces of bark like a boomerang above them if too high, or beneath them if too low, making at the same time a shrill whistle, in imitation of a hawk. Pigeons are snared at the watering-places by a man concealed close to where they water, boughs having been placed round the edges of the pool or water-hole, compelling them to run in at a certain place, where some dead pigeons have

been placed in an upright, lifelike position. Turkeys are caught in the open plain by a man with a bush in one hand and a long noose fastened at the end of a long light spear; he follows one bird until close enough to slip the cord over its head.

Fish are caught in many ways, often in small hand-nets fastened on to a circular piece of thin stick; or shallow lagoons are dragged from end to end with a fence made of boughs; or traps are constructed of boughs, and the fish are driven in.

Crayfish are a favourite food, and are caught by hand, their long claws being seized in the mud. Turtles are caught when on their way to lay their eggs. The sawfish is only eaten by the old men, as it is said to cause sores to come out on the boys or females who eat of it.

They know the use of hooks and lines for fishing, forming their hooks out of bone or hard wood.

Food and Cooking.

After the wet season roots and seed are plentiful, and form a considerable part of the food of the natives, especially in the great plain country to the westward. They all use the seeds of a small grass which grows upon pebbly ridges, called by them the "Jil-crow-aberry" (*Sporobolus actinocladius*). The stalks are steeped in water to soften the seeds before grinding. The common rice (*Oriza sativa*) is gathered in large heaps, and threshed out on large flat stones, and the seeds are then steeped in water after being husked. A list of most of the vegetable food will be found in the part of these notes relating to plant knowledge on the Mitchell River. The natives have a greater abundance of animal food than on the Flinders, where no kangaroos, and not many emus, are ever found. The distribution of food supplies are, for the Flinders country, snakes in great numbers, pigeons and ducks, hawks, owls, fish, rats in great numbers, dogs, and roots and honey; and for the Mitchell River country numbers of wallabie, the larger kangaroo, crocodile, emus, fish, ducks, yams (*karro*), and honey, but there are no pigeons, few hawks and snakes.

All the natives use the large grubs called *Muthera*, taken from the roots of the whitewood (*Atalaya hemiglauca*); these are as long as the finger, and are considered as a great delicacy.

They eat the young ants and eggs, and those of the white ant particularly, burrowing under the large dome-like nests where these ants breed underground. They gather the young ants with wings about to colonise, eggs, larvæ and all, and clean them from pieces of clay, straws, sticks, and rubbish, by rolling them up and down in a long basin made of bark. They eat every-

thing that is eatable. At the Saxby River they are fond of the small harmless crocodile (called *Chilcha-boona* and *Kulcha*), which are very numerous in the Gulf rivers in fresh water. The blacks swim after them and catch them with their hands; the eggs of these reptiles are found in the sand of the rivers, and are used as food.

They roast all their food, or bake it in the ashes, making hollows in the ground and heating stones therein, in which the game is placed and covered over completely with hot ashes.

For fish and small game leaves are frequently placed on the stones, and also over the game before covering it up with the ashes. Stones are carried often from the bed of a creek or river some distance to use for heating the ovens, and if no stones are available, ant beds are broken up in small square pieces and made to answer.

All game is cleaned thoroughly before being roasted, first placing it in the flames to scorch, and then removing the inside by drawing it out of the smallest hole they can make. The inside is cooked and eaten while the body is roasting. Some birds, such as ducks, pigeons, and turkeys, are split open and laid on the ashes, while others, such as geese or swans, are roasted whole, hot stones being thrust inside them to help cook the faster. Game is never kept uncooked any time, but they make fires during the day when out hunting, and cook what they catch. It is very seldom that game, except emu or the large kangaroo, is cut up before being cooked.

Division of game takes place according to old-established rules, in which they practise considerable self-denial, the hunter often going short himself that others might have their recognised share. When a kangaroo is killed, the hind leg is given to the hunter's father, with the backbone; the other leg to his father's brother; the tail to his sister; the shoulder to his brother; the liver he eats himself. Sometimes his own gin will be left without any, but in that case it seems to be the rule that her brother gives her of his hunting, or some one else on her side. She will not get much from her blackfellow, unless there is a surplus. All game has to be shared according to rule, the best part going to the father's camp, the next to the father's brother's. A blackfellow would rather go short himself and pretend he was not hungry than incur the odium of having been greedy in camp, or of neglecting the rites of hospitality.

Snakes were broken in pieces and handed round.

Personal Marks.

Most of the Gulf natives mark themselves with raised cuts, across the chest and upper arm, made with flints at various

times while young. These cuts are merely ornamental, and convey no idea of tribal connection. All were more or less marked, and some of the bands of raised flesh were firm and hard like strong cords. One gin I observed had three rows of double cicatrices down her back, composed of eight couplets in each row.¹ The middle row across her spine was smaller than the two outer. The scars were very regular, and the rows set off a very graceful figure. Besides these she had several longer bands across her hips, below the small of the back; others on the upper arm, and bands of raised marks between her breasts. The women are said to mark themselves in this manner to add to their looks, and to make themselves attractive.

At the Bellinger River this species of "tattooing" is called *Munding*. The septum of the nose was always bored through, in which they occasionally carried a stick, but the ears were never bored. The hair of the men was worn long, sometimes tied in a knot in which a yellow feather was worn; that of the married women was always cut short, while unmarried women wore theirs long. Young girls wore a fringe round the waist made of opossum-hair twine, which was twisted by means of a crossed stick, the long ends being worked backwards and forwards on the thigh; the women also wore armlets of hair on the upper arm.

Weapons.

All the northern tribes of blacks use the reed-spear, generally barbed, which is thrown by the aid of the *wommer*. At the Mitchell River, and among some mountain tribes, a fighting man will sometimes not be properly equipped unless he carries a bundle of a dozen. These spears are made of one piece of hard wood for the point, joined with gum and sinew to a lighter piece of reed, in the end of which a hole is left bound round with string, into which fits a peg on the *wommer*. These spears are barbed with another piece of hard wood, fastened on near the point with fine sinew and wax, or pieces of sharp quartz or flints are embedded in gum on opposite sides of the spear. One spear found in the Normanby River had eight jags laid on one after another, flat and close to the shaft; these were all of the

¹ In Wide Bay, a gin was seen with small zigzag markings all over her legs and thighs, about 1 inch long and continuous, but not deep, merely the skin being marked permanently.



end of the sting-ray's tail, fastened very neatly to a shaft made out of the cabbage-tree (*Corypha australis*). Latterly the points have been made of pieces of telegraph wire, which the blacks steal and cut up for the purpose, using a barb of the same material. These light spears are thrown a great distance with the *wommer*; the native stands sideways, and with the throwing-stick between the fingers and thumb, he throws the light reed and spear to a certainty at over one hundred yards.

In addition to the spears they use the boomerang, but more for killing wild fowl than for fighting; they are made with only a slight curve, and do not return as do those used by the Wide Bay blacks, who use one much more curved, which is thrown for amusement, and returns close to the thrower. The boomerang of the northern tribe is used most frequently for beating time at corroborees; and a throwing-stick, made of hard wood, 3 feet long, thinner at one end than at the other, is used for killing small game. A large heavy piece of round solid wood is used with two hands for fighting. The *wommer* is made of straight hard wood, flat, $2\frac{1}{2}$ inches broad, and thin, with a strong peg fastened at one end, and frequently adorned with two white flat shells. The gins use a long pointed stout stick, hardened in the fire, for digging for roots from the earth, and for fighting among themselves.

Shields are seldom employed; the tomahawk is not used as a weapon, being reserved only for procuring game, and bows and arrows are unknown to them.

Manufactures and Ornaments.

The few manufactures consist of cordage, coarse and strong, for nets for catching fish and wallaby; and fine twine for bags and lines, and various other uses; *koolimans*¹ are made from the bark of the *Eucalyptus tetradonta* and strong large bags of cord, barred in red and brown, and capable of carrying great quantities of various articles, such as roots and fruit.

Articles of adornment, such as shells ground down to an oval shape with a hole bored through, bands for the forehead, necklaces of reeds strung on string for the neck, small instruments for cutting, such as flints fastened in handles of bark, and ochre for colouring are also used.

¹ These *koolimans* are also made of a piece of light or soft spongy wood, such as that of the coral tree (*Erythrina*), Kurrijong (*Sterculia*), &c., hollowed out with stone chisels when the wood is green. They do not split with the sun, or absorb water, and are very light. Those made of bark are cleaned and neatly tied at each end with a wooden skewer passed through the folds of the bark as it is doubled up; both kinds are used for carrying water, fruits, &c.

Canoes are only found among the coast tribes, where they are much used in the calm waters inside the Barrier Reef, and among the islands of the Gulf of Carpentaria. They are formed of three separate sheets of bark, cleaned of their outer rough covering, pointed at each end, and bored with holes along the edge for sewing together. One sheet forms the bottom, the other two making the sides and the ends. A piece of filling, or a roll of grass, is sewn in between the edges to strengthen and fill up the seams. The inner bark is always made to be the outside of the canoe. A rim is sewn of tough bands round the gunwale, to add stiffness and strength, while a cord across the centre keeps it from spreading, and a piece of wood acts at either end to keep it apart. Such a canoe is capable of carrying four or five persons, and can be used in a moderate sea. The blacks get into them out of the sea without upsetting, and bale out with a large shell. Holes in the bark are sewn up with grass, and broad paddles, 4 feet long, are used.

Drawings and Marks,

In caves and hollow rocks, where natives have been in the habit of resorting at times, they have left impressions and rude drawings of animals and men done with pipeclay, ochre, or charcoal.

Near the Roper River, close to the sea, I have been informed there are some long, overhanging sandstone rocks, with hollows worn away, where the natives have long had camping places. The face of the rocks bear evidence of ancient art, for they are covered with drawings in many colours; some are supposed to have been executed ages ago.

On the face of a small rocky cave near the coast range, close to Cooktown, there are figures which were evidently done by an aborigine before the advent of white men.

One figure has red rays proceeding from the head all round on every side. The mouth is wanting in all.

Sheets of bark are also used by them to draw figures on, and trees are marked with signs and cuts near graves and at *Bora* grounds.

The marks cut in their message sticks are not supposed to have any intelligible meaning, but had to be translated by the bearer. One of my informants, a blackfellow of the Myappe tribe, said these marks had no meaning to him, but that they might have a meaning to some of the blacks.

Boomerangs were also marked, but these marks were merely ornamentation in waving lines, yet they denoted ownership. A tree containing a "sugar bag," or bees' nest, is also marked by

the finder, and was thus protected to him until he wanted it. Any one disregarding such a mark would be regarded as doing wrong, and it would lead to a quarrel.

Amusements.

One of their amusements in summer weather is followed out in water by diving and floating quietly, or coming up with the head covered with duckweed for concealment, in imitation of water birds and animals in various ways. Games that tend to sharpen the eyesight and develop the arts of secreting themselves, and thereby helping to baffle their enemies, are the favourites. They will sit round in a small circle on the ground, and play a game with the lens of the eye of a cat-fish, a tiny clear speck. This is passed round from hand to hand, and dropped suddenly among the sand, and the one who first sees it is the winner, and in turn drops it again.

They also play at throwing a ball from one to another. The children play with a leaf heated and twisted, which is flicked into the flame of a fire, and they watch it ascend in the smoke in exact imitation of the movements of a boomerang. They sometimes use the winged seed of *Atalaya hemiglauca* (the whitewood), the gyrations of which cause them amusement. To play with spears made of a cypress or rush, about 3 feet long, is a game that lasts for hours; or trying to spear a circular disc of bark as it is trundled along, causes much amusement.

In cloudy days they search under the dry limbs of a standing tree for the excrement of the small honey-bee, which remains within on such days. It is very minute, and none but the sharp sight of an aborigine could detect among the leaves and sand an atom so small that when laid in the palm of the hand it only looks like a tiny grain of yellow sand.

They are fond of sitting down and making footprints of all animals and birds and children, in a smooth place levelled with the hand, imitating the tracks with marvellous exactness.

I may note here that they recognise the footprints of most of their acquaintances from some peculiar shape of the foot, or its impression on the ground.

They are not given to boisterous games of strength or wrestling, so much as lighter kinds of amusement, such as throwing a pointed stick on the ground, causing it to rise and travel a long distance afterwards.

They have corroborrees, songs, and dances, the same as other Australian tribes. Parodies on scenes in life are worked up into song with a dance to match. A war party may be the subject to be parodied, when they will pourtray the arrival at

the enemies' camp, the surprise—coming round the trees and looking in on the victims, pointing at them and making signs to one another—then the attack and killing, and victorious return. Some have comical allusions, and will be received with the same amount of fun and laughter at each performance.

Some corroborrees are learned from strange tribes, and may be sung in a language to which they are strangers, and tribes meet to practise and exchange dances and songs, into which they will enter with great interest. Most of them take a pride in the dance, and wish to appear to advantage in paint and step and time. No strict rule is followed as to the decorations for the dance; some use bars of white clay across the body, or down the legs, while others will be spotted with white. No indecent or lewd dances are practised by them. In all their dances they keep excellent time, and stop suddenly at the end. Two boomerangs are used by the men to keep time, and the women squat on the ground in front of the dancers, and beat time on something wrapped up in front of them or in their legs. The ground is cleared of leaves, and a few small fires are lighted in front.

Many tribes join together to hold a large ceremonial corroborry, for which they have been practising for some weeks, in which only a few may join; but in all cases, as soon as a white man appears, the spirit dies out of the dance, and one after another drops out and retires. They like to be exclusive in their dances and *Bora* ceremonies, and the presence of white men at them is never sought after, and only tolerated at any time for fear of being thought rude or uncivil.

Beliefs and Superstitions.

Much of the information which I am now going to note as to their beliefs and superstitions I obtained from an intelligent old aborigine, seemingly of about sixty years of age. He could not speak English, and his information was obtained by the interpretation of several black boys who spoke English, and who checked each other's accuracy. I am satisfied that his statements are perfectly aboriginal in everything, without any ideas derived from whites. His name was *Plungreen*, which signifies "swift footed," or "fast runner," having been in his younger days chased by the blacks in the Leichhardt a great distance, without being caught. He had only four toes on each foot, having cut off each small toe himself, as it hindered him in running by catching in the grass. He was a tall, straight, wiry-looking old man, and a truthful and faithful aborigine of the Mycoolon tribe.

These Gulf tribes believe in a life after death, in a place they call *Yalairy*. They believe in spirits which they call *Limbeen-jar-golong*. They believe in a spirit above who looks after them when they are up there after death. When a blackfellow dies, they think his spirit stays for a time about his grave, or comes round the camp, and after a time goes up by the Southern Cross, which is used as a ladder to the milky way (*Boonyo*). The latter is called the road to Yalairy, and the dead travel along this road towards the north-east till they arrive at that country. It is described as a good land, a nice place, full of beautiful shady trees, and with plenty of water, with all things to eat that they have here. There will be game to hunt, kangaroos, &c., and their dogs, and their women and children. They do not fix the place anywhere, only say it is far away somewhere, and they think among the stars. The custom of knocking out the two front teeth is connected with the entry into their heaven. If they have the two front teeth out they will have bright clear water to drink, and if not they will have only dirty or muddy water.

They believe that there are two large carpet snakes (*Kooremah*) of immense size, about forty miles long, either in Yalairy or on the road to it, which the dead blackfellows kill and eat, and which they believe are then reproduced; they fear these monsters.

Other spirits are the *Limbeen-jar-golong*, so called from the bark of a tree, as they are said to live inside the bark of a tree or on the limbs. These spirits are supposed to come out at night and walk about, and hold intercourse with the doctors or "mediums." Plungreen declared himself as one who was familiar with spirits, and said he had intercourse with them when he liked. He described them as like a blackfellow, but without any meat on their bones—only a skeleton, with eyes like stars, or like balls of fire, having hair and whiskers, and long ears sticking up like a horse's; they are all bone, and their hands or claws are sharp like talons. The blacks say they get their songs and dances from them, and that these spirits will come and dance with them before the medium or doctor. These spirits are said to be equally afraid of the blacks; they say one only comes up first, the rest hanging back or sitting down waiting—"wild fellow," as the blacks say—and afraid to come up close until persuaded. They sit on the trees, and when they overcome their fear the blacks hear them jumping down; after a time they come close up and dance and sing to the old men, to teach them, and they in their turn teach these dances and songs to the tribe.

The *Limbeen* carry a stick in the hand, always with a

crook at one end, and called *wommalongo*. They have women who are like themselves, and these carry a yam-stick. The blacks do not attribute much malice to these *Limbeen*, but say they are "good fellows," although they can work evil at times. They are, in fact, dead blackfellows, and grin and speak and eat food like blackfellows, and are often seen round old camping-places and old fires. The old headman, Plungreen, said that he saw them often, and talked long with them, and was not in the least afraid. Some of them are supposed to leave their graves and walk about at night and return at daylight. The spirits of hostile blacks, or tribes at a distance, are said to kill blacks with their sticks, or *wommalongo*, while the *Limbeen-jar-golong* of their own tribe are friendly.

The Yerrunthully tribe believe that there is a place they go to after death away among the stars, and the means by which they arrive there is by a rope, which they let go on reaching the top, and the falling of which is supposed by them to be indicated by the falling of a star; and the noise heard by them sometimes after a star has fallen (probably the bursting of a meteor or aerolite) is attributed by them to the breaking of the rope and its falling down. They believe that they will be blackfellows and gins in their new world; they expect to have plenty to eat, and have no dread of going there.

The Kombinegherry tribe, which inhabited the country on the Bellinger River in New South Wales, believe in a life after death; the dead blackfellow was supposed to go somewhere down below in the earth, but after that to ascend among the stars. They believe in a spirit which they call *Mango*, and in two superior spirits which exercise an influence on them and their destinies. One called *Coomboorah* is a spirit of goodwill towards blacks, and takes care of them, and tries to protect them from the influence of the other spirit, which is one of evil, and called *Tharragarry*, and works mischief on them. They are much afraid of this *Tharragarry*.

They call the sun *Burryoggan*, a female, while the moon is male, and called *Thineburra*. The Southern Cross is composed of five sisters in one family called *Thanikan*; Orion is three brothers named *Thallan*, *Bullen*, and *Goorgiddem*. The evening star is *Bungcogin*, and the morning star *Kiwah Kurrqwindah* (*Kiwah* is morning).

Among the superstitions of the Mycoolon is that known as *Beecharrah*. This is the being killed by an invisible spear, or, as they describe it, by the point of a spear which has been cut nearly through with a mussel-shell, a few inches from the point, by some one who wants to work mischief on another. The victim is supposed not to see his enemy approach, creeping from

tree to tree until he throws the fatal spear, which, breaking off at the cut, leaves the point behind, but without producing any wound, mark, or cut; no blood flows, the man feels none the worse, even does not know he is hurt. He goes on hunting, unconscious of harm, and returns to his camp in the evening as usual. During the night he becomes ill, is delirious or mad, runs about all night getting worse, and dies in the morning.

Thimmool is a pointed bone, which, being held over a blackfellow when he is asleep, or pointed at him, is supposed to cause sickness or death; it is not made to touch him, but only held close over him or near to him. They are much afraid of having the *Thimmool* pointed at them. It is said to be a human leg-bone, about 6 inches long, ground to a point.

The *Marro* is the pinion bone of a hawk, a double piece of bone in which hair of an enemy is fastened with wax. To work a charm on him a small circle of fire is made round it. It is then removed and laid in the sun; then put back again, just as they wish to make him only sick or to kill him. When they think they have done enough, and are satisfied, they place the *Marro* in water, which removes the charm.

Wingo is a superstition they have that with a rope made out of fibre or bark they can partially choke a blackfellow by putting it round his neck at night when he is asleep, without waking him, and his enemy then takes out his caul-fat from under his short rib, leaving no mark or wound, nor any blood flowing. His inside being carefully tied up with a string he is left alone after having this mischief worked upon him, the skin being carefully replaced so as to leave no mark. The victim on awakening feels no inconvenience, but by-and-by, perhaps months after while hunting, perhaps when following an opossum up a tree, he jumps down to catch him, and suddenly alighting on the ground, or perhaps even during some violent exercise, he feels the string break in his inside. "Hallo," he says, "some one has tied me up inside with string!" He then goes home to his camp and dies at once. The fat that is abstracted is used to catch fish with, and it is said to cause great luck to the fisher, the fish being easily caught with it for a bait.

Myths and Knowledge of the Stars.

As I have said, the milky way is called *Boonyo*, the road to Yalairy, or Heaven. The Pleiades are called *Numkine* (a maid, or virgin). The two black clouds near the Southern Cross are called *Junkerberrry*, the emu. The two black spaces seen in the milky way (the absence of nebulae near Magellan's cloud) are two old blackfellows that were speared at *Bora* time near

the Taldora, on the Saxby River, long before the present blackfellows came to this part of the country, by a race who owned this country then, a very long time ago—so long that they have forgotten nearly all about it. They were very old men when they were translated, but became alive upon going up where they are now. The evening star is called *Yumby*, the dog; the morning star *Yaboroo*, a bitch; Orion's belt is called *Marbarungal*, a blackfellow; and a falling star is called *Jinbabora*; when a falling star bursts or makes a loud report, as is sometimes heard by them, the Mycoolon call it *Goonbor*, and say that the blackfellows are playing at carrying each other, and when one is let fall it makes the noise they hear. They say that the gum which grows on the whitewood tree (*Atalaya hemiglauca*), and in the gidya (*Acacia hemilaphylla*) and other *Acacias*, and which they are fond of eating, is produced by the falling stars, which strike the tree and go into it, afterwards coming out in the shape of gum. Their idea of the setting sun and of the movements of the visible solar system is, that the sun and moon and stars go underneath the earth through a hole underground, and their rising is their coming out of the hole at the other side. They believe that there is a great fire under the earth.

Death caused by a stone falling from the clouds, or a falling star, is said to be a penalty incurred by youths for eating forbidden food when young. The Mycoolon have no name for a comet, but are afraid of it. They wonder among themselves, and talk at night about these things, and the past existence of their race, and how they came here. They think there were other blackfellows here before them, and connect their history, past, present, and future, with the stars. All the blacks who have died are among the stars, and the old man Plungreen, when asked which way they went, motioned with his hand towards the north or north-east, and said that they went up first by the Southern Cross to *Boonyo*, the milky way.

The mountains and shadows seen in the moon are by them said to be scars on a big blackfellow, who killed a lot of their people on the Saxby River many years ago. He was killed in return and burnt, and these shadows are shown as the marks of the fire in his body.

Bora Ceremonies.

The Mycoolon form large stake yards at their *Bora* times, oval-shaped, or rather egg-shaped, open at the short end, and the shortest stakes there; at the closed and widest end the stakes are from 10 to 12 feet high, and as stout as a man's leg. The enclosure is 30 to 40 feet long, and 15 feet wide, and is surrounded by a ring of the earth heaped up.

The humming-stick, called *Mobolah*, used at *Bora* times only, is a flat piece of wood, 9 inches long and 2 inches broad, and thin with a hole bored in one end; it is swung round the head tied to another stick to warn the gins not to approach; no woman is ever to see it, or any uninitiated youth. At the ceremony the boy's arms are tied tightly with a string till they swell, and he is then kept two days without anything to eat; water is given, but no food. Among other rites practised is one of being covered with blood taken from the arms of all the black-fellows around. The youth is forbidden to eat of eaglehawk and its young, native companion and its young, some snakes, turtles, ant-eaters, and emu eggs.

Adjoining the Mygoodano tribe of the Cloncurry is a tribe called "Kalkadoona," members of which occasionally visit the former, coming from a long way to the south. There is not much known of them. They call themselves "Kalkadon," in a long-drawn, whining tone of voice. They have a peculiar custom at their *Bora* time, and some of the Mygoodano are said to practise the same rites, but it is not the rule among them. At the *Bora* initiations the grown-up youths are held forcibly by a good many blacks and the urethra is slit along with a flint, not a mussel-shell, and when healed afterwards the urethra itself is taken out,¹ and it remains open ever after. The slit in some cases extends only a short distance from the scrotum, in others it extends the whole way from it to the glans penis. A similar custom can be traced from the Cloncurry River to the Great Australian Bight in the south. The females in some south-western tribes are operated on in some manner to prevent conception. These women have a mark or scar on the side above the hip where an incision has been made, and it is supposed that the ovary has been taken out, as in the operation of spaying. In other tribes the clitoris is cut, or subject to some operation by which it is supposed breeding is checked. These women go about with the other women as usual.

In the Bellinger River tribe the humming instrument is called *yeemboomul*, and the preparations for the *Bora* ceremonies last a long time, over a month. The ring for the *Bora* is called *geebarah*, and is made some distance from the camp; no gins are allowed near it on any account. The earth is banked up in a circle, and the inside made smooth and flat. The trees all round are marked with various signs. The lads are made to sit still for a long time with their eyes cast down; they are not

¹ In some only is the canal cut out, but I have been assured by competent witnesses that such is really done. The penis of those operated on hangs on the purse, and is always very disagreeable to look at, being moist and slimy with whitish mucus.—E. P.

allowed to look about, or give their attention to anything while the elders are preparing the final rites and giving them their lessons. The boys are only led to the ring and shown it, and all the signs explained to them at the same time. The *yeemboomul* is only sounded in the ring to warn the females from approaching, and at all times when it is sounded they are not to present themselves. It is left inside the ring during the day, and it is sounded at morning, noon, and night, and when all the ceremony is over they burn it. Any blackfellow coming inside the ring may sound the *yeemboomul*, but no one unless initiated is to use it. A fire is kept alight inside the ring, and each blackfellow has to make water in the fire.

A string is tied tightly round the arm of the youth, and a tooth is knocked out in front—sometimes two, but not invariably. The tooth is knocked out by placing a stick in the tooth and driving it inwards by a sudden blow from another stick. The tooth is spat out, but all the blood flowing from the wound is swallowed. The lads get all their instruction after their initiation, and being admitted into the ranks of men. Each lad is attended by one of the elders, who instructs him every evening in his duties, and gives him advice to regulate his conduct through life—advice given in so kindly, fatherly, and impressive a manner as often to soften the heart and draw tears from the youth. He is told to conduct himself discreetly towards women, to restrict himself to the class which his name confines him to, and not to look after another's gin; that if he does take another gin when young who belongs to another, he is to give her up without any fighting; not to take advantage of a gin if he finds her alone; that he is to be silent and not given to quarrelling. The secrets of the tribe are imparted to him at this time. These instructions are repeated every evening while the *Bora* ceremony lasts, and form the principal part of it. He is led to consider himself responsible for good conduct to the tribe, its ancient traditions, and its elders.

At these ceremonies, as in those of many other tribes, a quartz crystal is used. It is carefully wrapped up and no woman is allowed to look at it. It belongs to the headman, or doctor, or spirit-medium. With this tribe (*Kombinegherry*) it is called *koree*, and is used sometimes to buy a gin with from her father or father's brother. They think it is obtained sometimes from the inside of a blackfellow when sucked or drawn out by the doctor. The large ones are obtained by some blacks who go in quest of them to the mountains. They stay away for months seeking for them, and go through much ceremony and fasting and privations, in consequence of which the stones are supposed to come to them at night while asleep. The smaller crystals

are swallowed by the boys at *Bora* time. The large rock-crystal is venerated by most blacks, and is regarded with superstitious secrecy; it is the symbol of their Great Spirit.

There is a lesser ceremony at the Bellinger River which is said to lead up to the one I have described. It is called *Murwin*, and the place of ceremony has no ring, but is made of forks with long poles resting on them, forming an enclosed space.

Rain-Making.

Rain, it is supposed, can be brought or made in various ways, and the belief in this power is indeed universal in Australia. The blacks of the Mycoolon, Myappe, and Mygoodano tribes are full of faith in the power of producing rain or wind or storms. The Myappe steep the entrails of opossums in water for some days, and take them out, when decomposing, to produce rain. They also skin a native cat, and hang it on a tree for the same end. The Mycoolon doctors or elders are supposed to be able, by gathering up dust and throwing it about, and blowing with the breath, to be able to bring rain.

There is a belief strong in most blacks that some places are to be avoided on account of being haunted by some evil being; some places, as where blacks have died or been killed, they cannot be persuaded to visit.

In Wide Bay there is a place below the crossing of the Burnett River, a dark deep hole, where the scrub comes down to the edge of the water. The blacks used to say that something lived in the water there that would catch them if they went into it. Mount Canonmun, a high range about fifty miles from Maryborough, on the Gayndah road, is a place into which blacks will not go for fear of what they call in their English "devil-devil." It is said that in the early days of the Colony a lot of blacks were shot on the top of the mountain. There is a round prominent peak between Maryborough and Brisbane, near the coast, and visible from passing steamers, called by the natives "Boppel." The natives say that an old blackfellow lives on it who has the power of making rain, thunder, and lightning, and no one will venture near it.

On the Canobie run there is a lagoon of water fed by a soda spring, and surrounded with tall ti-trees; the lagoon is deep and clear, and the blacks refuse to go in or near it even, but the reason really is a superstitious one for keeping away from it.

Burials and Mourning.

It has been supposed that among their methods of disposing of the dead the Gulf tribes used cremation; certainly some

graves have been seen where there were only a few burnt bones and ashes of a fire. They buried their dead usually in the ground, but when they ate them they buried the bones or burned them, and this may account for the appearance of so few relics of the dead in some of the graves. When buried whole, some are laid in the grave full length, wrapped round with ti-tree bark and twine very tightly, the grave being dug about 2 feet deep, and a fire made in it before the body is put in, a fire being kept burning near the edge on the surface. When putting a body in a hollow tree, they place it upright, having cut a piece out of the tree shell, which they replace and fasten up very securely.

In the Wide Bay tribe the dead are sometimes buried in the ground, at others laid on a platform 6 to 8 feet high, and covered with bark and boughs. When buried, the corpse is often placed in a sitting posture, with a stick passed through under the knees and fastened at either side. In some cases they are very particular that no earth shall touch the body, and make a stage above the body of bark and sticks, on which they pile the earth. Trees are marked sometimes where the body is buried, and the earth raised up over the spot. A woman sometimes carries the bones of her child for months wrapped up in a bag at her back.

At Wollongong, in New South Wales, there was many years ago one spot to which the blacks resorted from all parts of the district to bury their dead, covering the graves with piles of sticks. There were over fifty buried in one spot at that place. They always put their dead out of sight in that tribe as soon as they could. They sang the death-song frequently for weeks after a death, and testified their grief by many sorrowful expressions, also cutting the head to cause it to bleed. The women mourned in concert, and showed their grief by outward tokens, as by putting mud on their heads and all over the body, frequently awakening in the night to sing a mournful song, and cry for the dead. In the case of a widow mourning for her blackfellow, she abstained from eating opossum, ducks, turkey, and emu, only eating snake, iguana, and fish, and she continued this for three floods. It was the husband's brother who took the widow to wife.

In the Bellinger River tribe, *Thooloor* means mourning for the dead, which is shown by putting charcoal on the face, and round the eyes, and they are in the habit also of cutting their heads with tomahawks till blood is drawn. A widow abstains from eating any animal that runs on the ground, such as kangaroo, wallaby, &c., for about two years. She eats whatever climbs trees, and that only.

They never mention the name of a blackfellow after his death, nor any place called by the same name.

I may note, finally, that in some of the tribes the females of any animals are not eaten by widows.

Healing Craft.

Among the northern tribes many devices and charms are resorted to in the cases of pains and sickness. The doctors are men who, it is supposed, possess great powers of healing, some of which they obtain from the spirits. They use stones and crystals to put away sickness from any one, and sometimes they bandage the afflicted part with string tightly until no part of the skin is visible. One common plan of alleviating pain is by bleeding, supposing that the pain comes away with the blood. For this minute cuts are made through the skin with pieces of broken flint, or the edge of a broken mussel-shell, over the part affected, and the blood is wiped off with a stick. Sometimes the doctor ties a string from the sick place, say the chest, and rubs the end of it across his gums, spitting into a *kooliman* of water, and passing the string through also; he then points to the blood in the water as evidence of his skill in drawing it from the sick person. Stones are sucked out with the mouth, and exhibited as having been taken from the body.

A good number of plants are used for sickness as drinks, and for external application. A broken arm is cured with splints made of bark and wound round tightly. Snake bite is cured by scarifying and sucking the wound, and by then using a poultice of box bark bruised and heated.

Class Systems.

There is no well-authenticated instance with which I am acquainted of any Australian blacks who were without one form or another of divisions into classes; where such divisions have been believed to be absent it has been from the want of their being discovered by the observer, and not from their non-existence. The blacks are born into these divisions, and are reared up with the idea instilled into them that it is necessary for them to observe as sacred the class rules; indeed, to many it would be like sacrilege to marry contrary to these established rules. They do not give any traditions as to when these rules were first introduced, the fact being that they have carried the idea of the divisions with them through all their wanderings since they first settled in Australia. It seems strange, but is perhaps not unaccountable, that the classes and their divisions

found in all the tribes correspond with each other, although differing in name or in totem, over localities separated from each other by hundreds of miles.

Like all other Australian tribes, those of the Gulf of Carpentaria are divided into separate divisions. Taking the Mycoolon tribe as an instance, adjoining tribes have the same class names, and have totems having the same meaning. Tribes at a greater distance have a different set of divisions, with distinguishing totems for each class. In cases of distant tribes it can be shown that the class divisions correspond with each other, as, for instance, in the class divisions of the Flinders River and Mitchell River tribes; and these tribes are separated by four hundred miles of country, and by many intervening tribes. But for all that, class corresponds to class in fact, and in meaning, and in privileges, although the name may be quite different, and the totems of each dissimilar. Some tribes have males and females of the same name, while others have separate class names for males and females.

It is well known now that from Moreton Bay to the shores of the Gulf of Carpentaria, a distance of over fifteen hundred miles in length, and for seven hundred miles inland, or even to a much greater distance, the blacks are divided into divisions for the purpose of preventing too close connections in marriage, and that all these divisions correspond with each other. Thus a blackfellow from one of the most southern tribes could easily tell from what division he could obtain a wife if he were to visit a tribe in the far north, if such a visit could be effected, and he were received by them. Since the advent of the white race these regulations have been broken down and greatly neglected and lost sight of, excepting where a tribe has been living in the bush, free from the influence of civilisation.

All nature is also divided into class names, and said to be male and female. The sun and moon and stars are said to be men and women, and to belong to classes just as the blacks themselves.

They have a great reverence for the particular animal symbolising their respective classes, and if any one were to kill, say, a bird belonging to such a division in the sight of the bearer of its family name, he might be heard to say, "*What for you kill that fellow? that my father!*" or "*That brother belonging to me you have killed; why did you do it?*"

They often addressed each other by their respective class names, except aged men, whom they generally addressed as "father," or "old man."

The relationships of the natives are founded on these laws: they call their father's brother the same as father, and mother's sister the same as mother. Our ideas of kinship are so different

to theirs that calling them uncles or aunts or cousins or sisters or brothers does not convey any such meaning to them as it does to us, for they regard as brothers all those who belong to the same class or division as themselves; and among all blacks they discover some degree of affinity. They have a clear enough idea of their relationships; the fault seems to lie with us who do not comprehend theirs. Being founded on such a totally different system to ours, the individual relationship is, I believe, ignored for the sake of the class system. They recognise its relationships; hundreds of times a black boy has said, "Such and such a one is my brother," when I knew that he was not a brother, as we call such a relationship, and the same with father and mother. A blackfellow will say, and will be correct in saying, "So many are my fathers," or "So many mothers I have;" he should call them uncles or aunts; but brought up under the influence of their class system of relationships, it is as difficult for them to understand our system as it is for us to get at the secret of theirs. But there can be little doubt but that all their relationships are founded on the class systems or divisions, and they recognise such relationships, and call each other by them. From their earliest youth they comprehend such relationships, and know no other.

To marry a sister is looked upon as a crime; such a case is not known among them; they cannot conceive such a thing possible. Young people are affianced when very young, and they often elope and stay away for some time. A woman captured, or taken in war, would not be kept unless belonging to the class into which her captor could marry. Sometimes a woman was obtained by asking her father for her. Seldom was a woman taken by violence, or knocked on the head and dragged away, as has been said very often. In the Kombinegherry tribe at the Bellinger River, in New South Wales, a wife was obtained from her father by his consent. The son-in-law never looked at his mother-in-law, and always avoided her presence in the Gulf tribes, but the father-in-law did not come under the same restriction. They made raids into each other's territories to steal gins, going sometimes long distances for them.

I now give the class systems of a number of tribes, including a few which I have quoted for comparison.

The Yerrunthully tribe has classes which have male and female members in one name. This tribe is situated on the heads of the Flinders River, near Hughenden, a post and telegraph town west of Townsville. My informant was of this tribe; and of the class name "Bunbury."

Four classes belong to this tribe, namely:—

Male	Marries	Children are
Bunbury	Woonco	Coobaroo.
Coobaroo	Koorgielah	Bunbury.
Koorgielah	Coobaroo	Woonco.
Woonco	Bunbury	Koorgielah.

Each boy and girl in the tribe is born under one of these four divisions, and is subjected to the laws connected with the tribal marriages. As each class name has a representative in other tribes they would be subject there to the same regulations.

These classes are represented by totems, which are different to those of the Mycoolon tribe lower down the same river.

They are four:—

Bunbury	{	Carpet snake	<i>Tharoona.</i>
Coobaroo		Brown snake	<i>Warrineyah.</i>
		Emu	<i>Goolburry.</i>
Koorgielah	{	Plain turkey	<i>Bergamo.</i>
		Native dog	<i>Cubburah.</i>
Woonco		Whistling duck	<i>Chewelah.</i>

This tribe has a general name for snakes (*Moondah*). This snake *Warrineyah* is small, with a small head, and is said to be very deadly. It is by this tribe that the inner bark of the Hooded boxtree (*Eucalyptus microtheca*) is used as a cure for snake-bite, by being pounded fine and applied as a poultice to the part bitten, after it has been scarified and bled.

The class names of the Mycoolon represent those of several adjoining and allied tribes. The Mycoolon tribe is about one hundred miles south of Normanton, a post and telegraph town on the Norman River, at the Gulf of Carpentaria. This tribe is divided into four intermarrying classes, as follows:—

Male	Marries	Children are
Marringo ..	Goothamungo ..	Bathingo and Munjingo.
Yowingo ..	Munjingo	Jimalingo and Goothamungo.
Bathingo ..	Carburungo ..	Marringo and Ngarran-ngungo.
Jimalingo ..	Ngarran-ngungo ..	Yowingo and Carburungo.

A blackfellow can only marry into one class, namely, that opposite to his name; the other three are forbidden to him strictly. The descent seems to be reckoned through the mother, for the child takes its name, not from its own mother's class, but from the grandmother's class. If we take Goothamungo as an example, her daughter will be "Munjingo" (having of course also a personal name as well); Munjingo's husband must be "Yowingo," but her daughter takes the class name of her grandmother "Goothamungo," her son being "Ismalingo." So that the name comes through the mother, the father's class name having no influence in the matter. The class name always goes back to that of the grandmother on the female side. Goothamungo's daughter is always Munjingo, and Munjingo's daughter is always Goothamungo, and so on in succeeding generations. The father might possibly be of a name representing the proper class, but from a far away tribe, for the class names correspond in different tribes in class though not in name; still the children take their name through the mother in this tribe. It is, however, possible for descent to be through the father; it is said to be so, and that this classification shows that the system in this tribe is an advance upon the simpler Kamilaroi system. This must be left for future inquiries to show.

No inquiries have yet elicited the fact that there are two primary classes to these four minor divisions, yet they may be discovered in the future inquiries which I shall carry on.

Each class name has a symbol or totem in this tribe, or animal representing that class. Each young lad is strictly forbidden to eat of that animal or bird which belongs to his respective class, for it is his brother.

The classes are represented as follows:—

Marringo..	..	..	Black duck	<i>Karrabah.</i>
Yowingo ..	..	{	Plain turkey	<i>Thoorna.</i>
			Eaglehawk	<i>Cooreythilla.</i>
Bathingo..	..	{	Carpet snake	<i>Koorema.</i>
			Iguana	<i>Yangolah.</i>
Jimalingo	..	..	Whistling duck	<i>Wallathoo.</i>

On the Leichhardt River, Jimalingo is represented by Wootha-ro, whose totem is catfish.

The following are the class names and totems of the Koogobathy tribe, situated on the Mitchell River, sixty miles from Palmersville. These class divisions are also used by an adjoining tribe.

Male	Marries	Children are
Jury	Barry	Mungilly.
Mungilly	Ararey	Jury.
Ararey.. ..	Mungilly	Barry.
Barry	Jury	Ararey.

The totems belonging to these classes are as follows:—

Jury	Native companion	<i>Ingibba.</i>
Mungilly.. ..	Grass (<i>Panicum</i>).. ..	<i>Ookin.</i>
Ararey	Nonda fruit (<i>Parinarium nonda</i>)	<i>Yuley.</i>
Barry	Yam (<i>Dioscorea sativa</i>)	<i>Karro</i>

These class names represent those on the Flinders River by some relationships which is unknown to me. I subjoin them and their representatives.

Jury is the same as Marringo and Ngarran-ngungo.
 Mungilly „ „ Yowingo and Carburungo.
 Ararey „ „ Bathingo and Munjingo.
 Barry „ „ Jimalingo and Goothamungo.

On the Bellingher River, on the East Coast of New South Wales, there is a tribe named Kombinegherry, having the following classes. My informant, one of this tribe and of the class Kurbo, knew of no totem names associated with the classes. The tribal name is that of the language.

Male	Marries	Children are
Kurbo	Wirrikin	Wirro and Wongan.
Wombo	Kooran	Marro and Kurgan.
Marro	Wongan	Wombo and Wirrikin.
Wirro	Kurgan	Kurbo and Kooran.

The subjoined classes are those of a tribe near Rockhampton. I have found them at Wide Bay, a distance of two hundred and

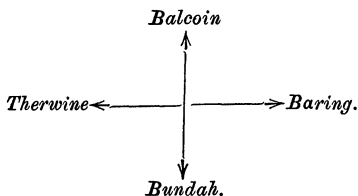
fifty miles to the south, and they occur with some little variations at Moreton Bay, still further to the south.

Male	Marries	Children are
Balcoin	Therwine	Bundah.
Therwine	Balcoin	Baring.
Bundah	Baring	Balcoin.
Baring.. ..	Bundah	Therwine.

A peculiarity exists in this tribe, namely, that there is a name for each of the four families thus formed.

- | | | |
|--|---|---|
| <p>(i) <i>Balcoin</i> (man)
 <i>Therwine</i> (woman) } = <i>Yorome</i>.
 <i>Bundah</i> (child)</p> | } | <p>(iii) <i>Bundah</i> (man)
 <i>Baring</i> (woman) } = <i>Malaume</i>.
 <i>Balcoin</i> (child)</p> |
| <p>(ii) <i>Therwine</i> (man)
 <i>Balcoin</i> (woman) } = <i>Avong</i>.
 <i>Baring</i> (child)</p> | } | <p>(iv) <i>Baring</i> (man)
 <i>Bundah</i> (woman) } = <i>Goomee</i>.
 <i>Therwine</i> (child)</p> |

The blacks understand these relationships well, and exemplify them with two crossed sticks, thus:—¹



In this the child always takes its name from that opposite to its father's name. For instance, if the father is Bundah, the child must be Balcoin, and so on.

I find in Dr. Lang's work on Queensland the subjoined variations of this set of class names, which I extract for comparison; they extend from Moreton Bay and Frazer's Island in Wide Bay. It will be noted that the female class name is formed by the addition of *un* to the male name, and in this there is a resemblance to the termination of the female names of the Kombingherry classes.

¹ I am indebted for this single instance to Mr. Jocelyn Brooke, Sub-Inspector of Queensland Native Police.

Male	Female	Are
Barang	Barangun	Brother and sister.
Bundar	Bundarion	” ”
Bandure	Bandurun	” ”
Derwain	Derwaingun	” ”

I find that at Mackay the class names are as follows, corresponding to those of Rockhampton:—

Yungaroo to Bundah.
 Wootaroo „ Baring.
 Gootela „ Balcoin.
 Gooberoo „ Therwine.

To the westward of the Balonne River the classes are:—

Male	Female	Are
Urgilla	Urgillagun	Brother and sister.
Obur	Oburagun	” ”
Unburri	Unburrigun	” ”
Wongo	Wongogua	” ”

Finally, over a large extent of country still further to the south the class names are:—

Male	Female	Are
Ippai	Ippata	Brother and sister.
Kubbi	Kapota	” ”
Kumbo	Buta	” ”
Murri	Mata	” ”

Ippai marries Kopola; Murri marries Buta; Kubbi marries Ippata; Kumbo marries Mata. Though the names differ, the classification, and the laws formed upon it, are similar nearly everywhere, from New South Wales to the Gulf of Carpentaria.

Languages.

The common origin of the languages of the Australian natives is proved by the similarity of sound and structure in widely different parts of the continent, by the recurrence of the same word having the same meaning many hundreds of miles apart, and by personal names occurring in the same way. The words *Boree* and *Coogah* mean "fire" and "water" on the Lower Warrego, and are found with the same significance 1,400 miles distant, on the Mitchell River. The word *Cammo*, for "water," is used at Bourke on the Darling, on the Burdekin River, and at the head of the Flinders, in North Queensland; changing in many other localities to *Kam*. *Moloo* and *Yika*, which mean "nose" and "sun," are used both at Bourke in New South Wales, and at Maryborough in Queensland; at the same places *Tinnah* means "foot," and down the Lower Flinders, *Jannah*, a nearly similar word, is used for that member. The word for "eye," with slight changes, *mil*, *mel*, *mille*, &c., is very universal all through Queensland. The word for the number "two" is similar in scores of places far removed from each other.

In spreading over the country the blacks must have carried these and many other words with them, which they still retained in spite of the numerous causes which must have arisen for changing their language, as they separated, and became strangers to each other.

A blackfellow from one part of Australia will learn the language of a strange tribe in a few weeks, which would take a white man years to acquire, even if he ever mastered it.

The languages of some of the tribes near the Gulf of Carpentaria are, in fact, only varieties of one speech, or tongue, common to many tribes spread over wide tracks, and yet in small adjoining tribes the commonest words are different.

Among the Gulf tribes the highest numeral is four, or at the most five. The terms for "heat" and "cold" are those which are used to indicate summer from winter. They have a name common to both grass and timber trees. They have neither singular nor plural number, nor does the noun change.

One difficulty met with in comparing these languages is, that white men do not always catch the sounds of the words in exactly the same way from blacks. *T* becomes *th*, or *d*, and the sound *ng* often becomes *k*. The knocking out of the front teeth affects the pronunciation of their words, the tongue in some words protruding through the opening. This might even in time help to change a language.

Many of the verbs in the Mycoolon dialect end in *i*; for instance:—

<i>myi</i> = to speak.	|	<i>beemi</i> = to swim.
<i>walli</i> = to climb.		<i>wobbi</i> = to hunt.
<i>bunki</i> = to run.		<i>lowi</i> = to throw.
<i>gunthi</i> = to grind.		<i>warri</i> = to dig.
<i>wanjili</i> = to sleep.		<i>thewi</i> = to break.

The pronouns are in the same dialect:—

<i>ngice</i> = I.	|	<i>unaira</i> = we.
<i>yundo</i> = thou.		<i>yundo, or yarra</i> (plural) = you or ye.
<i>nullo</i> = he.		<i>thanna</i> = they.

The conjugation of the verbs was taken down from an intelligent black boy of the Myappe tribe, who spoke good English, and whose language was similar to that of the Mycoolon.

Walli = to climb (a tree).

<i>ngie walli</i> = I climb.	|	<i>unaira walli</i> = we climb.
<i>yundo walla</i> = thou climbest.		<i>yundo walla</i> = you climb.
<i>nullo wallan</i> = he climbs.		<i>thanna wallan</i> = they climb.

For the past tense *wil* is prefixed to *wallun*:—

<i>wil ngie wallun</i>	= I did climb, or I climbed.
<i>wil yundo wallun</i>	= thou didst climb.
<i>wil nullo wallun</i>	= he did climb, or climbed.
<i>wil unaira wallun</i>	= we did climb.
<i>wil yundo wallun</i>	= you did climb.
<i>wil thanna wallun</i>	= they did climb.
Imperative, <i>yundo walla</i>	= you climb, or climb.

Beemi = to swim.

<i>ngie beemi</i> = I swim.	|	<i>unaira beemi</i> = we swim.
<i>yundo beema</i> = thou swimmest.		<i>yundo beema</i> = you swim.
<i>nullo beeman</i> = he swims.		<i>thanna beeman</i> = they swim.

For the past tense with the prefix *wil*:—

<i>wil ngie beemun</i>	= I swam, or did swim.
<i>wil yundo beemun</i>	= thou didst swim.
<i>wil nullo beemun</i>	= he swam, or did swim.
<i>wil unaira beemun</i>	= we swam, or did swim.
<i>wil yarra beemun</i>	= you swam, or did swim.
<i>wil thanna beemun</i>	= they swam, or did swim.

Beeme is used interrogatively. Imperative, as—

yundo beema = swim, or you swim.

The verbs ending in *i* are construed alike: *walli, walla, wallun*; *bunki, bunka, bunkun*; *beemi, beema, beemun*; and the prefix *wil* to the terminal *un* forms the past tense; but sometimes an exception is made, as, for instance, *wobbi* = to hunt: they say *wobbi, wobba, wobbe, or lowi, lowa, lowe, or lowen*. This form of

conjugation seems to be that used by the tribes on the Flinders River.

There is a difference in the verbs of these tribes and those of the Kombinegherry tribe at the Bellinger River, in New South Wales.

The following I obtained from a black man of the class “Kurbo,” of the Kombinegherry tribe. This man was most intelligent and was in receipt of good wages as a stock-keeper.

The personal pronouns are :—

<i>ngai</i>	= I.	}	<i>ngū-ūki</i>	= we.
<i>eenda</i>	= thou.		<i>eenda</i>	= you.
<i>yurrun, or</i>	} = he.		<i>woomarka</i>	= they.
<i>illingitto</i>				

Kieeng = to talk.

<i>ngai kieeng</i>	= I talk.	}	<i>ngū-ūki kieeng</i>	= we talk.
<i>eenda kieeng</i>	= thou talkest.		<i>eenda kieeng</i>	= you talk.
<i>yurrun kieeng</i>	= he talks.		<i>woomarka kieeng</i>	= they talk.

The future is formed thus :—

<i>ngai kiyu</i>	= I will talk.	}	<i>ngū-ūki kiyu</i>	= we will talk.
<i>eenda kiyu</i>	= thou wilt talk.		<i>eenda kiyu</i>	= you will talk.
<i>yurrun kiyu</i>	= he will talk.		<i>woomarka kiyu</i>	= they will talk.

The addition of the syllable *uki*, or of *unguki*, forms the past tense :—

<i>ngai kiunguki</i>	= I did talk, or I have talked.
<i>eenda kiunguki</i>	= thou didst talk, or thou hast talked.
<i>yurrun kiunguki</i>	= he did talk, or he had talked.
<i>ngūuki kiunguki</i>	= we did talk, or we have talked.
<i>eenda kiunguki</i>	= you did talk, or you have talked.
<i>woomarka kiunguki</i>	= they did talk, or they have talked.

Imperative :—*kiu* = talk ; *eenda* = you talk, or *kiu kiu*.

Bindima = to throw.

ngai bindima = I throw ; *ngūuki bindima* = we throw ; and so on.

<i>ngai, or ngaitcha bindima</i>	= I will throw, &c.
<i>ngai, or ngaitcha bindimunuki</i>	= we have been throwing.
<i>eenda bindamunuki</i>	= thou throwest, or hast been throwing.
<i>yurrun, or illiningitto bindimunuki</i>	= he threw, or has been throwing.
<i>ngūuki bindimunuki</i>	= we threw, or have been throwing.
<i>eenda bindimunuki</i>	= you threw, or have been throwing.
<i>woomarka bindimunuki</i>	= they threw, or have been throwing.

Other examples are :—

<i>ngai karmugon</i>	= I break.
<i>ngai korm-ngonuki</i>	= I did break, or I broke.

When talking amongst themselves excitedly or angrily, the flow of language of the blacks is very copious, the words running into each other, or being cut short, at the highest pitch of their voices.

The language of abuse towards one another is confined to personal allusions. The old women are adepts at it, and screech out their spiteful insinuations at a furious rate. Being translated they would mean: "Your eye is no good," or "Blind eye," or "Smoky eye;" "Your ear cannot hear, you are deaf; your belly stinks; your liver is rotten; your inside is decayed; you are lascivious; you are a prostitute;" and many other viler terms are used.

Many of the northern tribes have a sign language made by motions of the hands.

Plant Knowledge.

The blacks appear to have possessed a considerable knowledge of indigenous plants. Some of them had to be prepared by fire and water and many processes before being fit to eat, having some very deleterious, if not poisonous, properties, which could only be overcome by such means. And they had much experience in plants used for poisoning fish, and also for healing virtues and medicinal purposes. They were acquainted with the times of flowering and seeding of most plants, and their general knowledge of natural history was very accurate. This knowledge could have been obtained only by close observation, and generations of experience. In many parts of Australia this knowledge has died out with the blacks, and it is only in far away places like Northern Queensland, where civilisation has not yet displaced the aboriginal inhabitants, that any correct information can be obtained as to the plants which were in daily use by them. They were never in want of some vegetable diet, and in some seasons of the year fruit and roots were their principal food. In some places they stored roots or seeds for future use; and in hardening wood for spears they were acquainted with the value of fire as an agent. Their material for fibre or cordage was always plentiful, and they sometimes stained it red or brown, to make a pattern in colours for their bags, which were very strong and lasting.

Plants used by the Natives of the Mitchell and Flinders Rivers for Food Purposes.

1. *Typhonium angustilobium* (*Aroideæ*).—Native name on the Mitchell, *Wanjallo*. A pink tuber of large size, with long fleshy leaves; grows on river flats on the Mitchell, in good soil. The bulbs are bruised with a stone and roasted, then pounded for some time, and roasted several times before eating.
2. *Dioscorea transversa* (*Dioscorideæ*).—A yam of large size, something like a sweet potato, growing in scrubs in the Cook district, about King's Plains. The roots grow among rocks in

the crevices where rich soil is found; Normanby and Mitchell Rivers. The vine climbs to the tops of the trees in the scrubs, with a thin, brown-papery-like seed, which gathers in large clusters, and is conspicuous at a distance. The roots are dug up and eaten raw; of a sweet, juicy nature.

3. *Hibiscus divaricatus* (*Malvaceæ*). F. Aus.—Native name on Cloncurry, *Ngar-golly*; Mitchell, *Ithnee*. Annual shrub from 6 to 9 feet high, called wild rosella: soft prickles, stem rough and hairy. Two kinds of leaves grow on the same shrub. One is long, narrow, lance-shaped, with serrated edges; the other broad at the base, and triangular. Flowers large and red, opening during the evening. Grows on the sandy banks of rivers, Cloncurry. The young buds are eaten raw; also the root is dug up; the thick skin being peeled is eaten raw or uncooked; it has a pleasant juicy taste.

4. *Cynanchum floribundum* (*Asclepiadaceæ*).—Native name on Cloncurry, *Theoromia*. An annual plant, with erect woody stems 2 or 3 feet high, on the sandy banks of the Cloncurry River. Leaves lanceolate, and small insignificant flowers. Pods $1\frac{1}{2}$ inch long, tapering to a point, growing in pairs, with the flat sides opposite; full of cotton and small seeds. The young leaves and shoots are eaten, and pods before turning yellow, uncooked. They are said to fatten the blacks that live much on them. Plant full of milky juice.

5. *Physalis minima* (*Solanaceæ*).—Native name on the Cloncurry, *Neen-Gwan*. A native gooseberry; annual; about 2 feet high; bushy, soft, acute leaf, and a small white flower; stems reddish, triangular; grows on the Upper Cloncurry. Fruit yellow when ripe, in an inflated calyx similar to Cape gooseberry, sweet tasted, grows in great quantities, and eaten uncooked.

6. *Solanum esuriale* (*Solanaceæ*).—Native name on Cloncurry, *Oondoroo*. An annual herb about 1 foot high, found among the grass on all the plain country on the Flinders. A few pale green leaves, soft tomentose, alternate; erect stem. Fruit the size of a large marble, spherical and yellow when ripe; eaten both raw and roasted. Sir Thomas Mitchell mentions this plant.

7. *Maba humilis* (*Ebenaceæ*). R. Bn.—Native name on Cloncurry, *Thankoin* and *Mogiore*. A dark green shady tree, 20 to 25 feet high, grows in the sandy forest country, or along the banks of creeks. Leaves smooth, alternate, oval, 1 inch long; yellow fruit, $\frac{3}{4}$ inch long, oblong or egg-shaped, adherent to the calyx, and very plentiful; eaten raw.

8. *Capparis Mitchellii* (*Capparidæ*). Lindley.—Native name on the Cloncurry, *Karn-doo-thal*. A dark green shrub growing on the plains and billybongs of the Flinders, 12 to 15 feet high.

Crooked and rough stem; bark fissured longitudinally; large white flowers. Fruit 2 to 3 inches in diameter, with a rough exterior rind; eaten raw when soft and ripe. Called the large pomegranate by the settlers.

9. *Capparis spinosa*, var. *nummularia*. F. v. M.—Native name on Cloncurry, Longullah and Mijar. A spreading prickly shrub, 3 to 4 feet high; all over the Cloncurry country. Round alternate leaves, 1 inch broad, with two thorns on each side, recurved, branchlets axillary. Flowers large and showy, mostly white; sometimes pink on the same tree. Fruit yellow when ripe, larger than a pigeon's egg; eaten raw. Grows round yards and habitations freely.

10. *Capparis lasiantha*. R. Bn.—Native name on the Cloncurry, Wyjulah or Thulla-Kurbin. A woody climber, with a stem sometimes 3 or 4 inches in diameter, smaller branches with recurved spines. Leaves oval, acute, alternate; thick and fleshy tomentose, 2 inches long. Small white flower. Fruit splits lengthways when ripe, turning yellow, exposing the numerous black seeds embedded in a bluish pulp, sweet to the taste. The outer rind bitter and hot. Very plentiful on the plains after the wet season on both the Cloncurry and Mitchell. Eaten uncooked.

11. *Capparis lucida*. R. Bn.—Native name on the Cloncurry, Thoogeer. The small pomegranate; a shrub with broad dark green leaves, thick, on long petioles; buds erect at first, then drooping, growing singly. Small round fruit, eaten raw. Grows on Lynd and Cloncurry Rivers.

12. *Capparis nobilis*. F. v. M.—Small scrub tree; prickly. Leaves oval, oblong. Flowers white. Fruit globular, $1\frac{1}{2}$ inch in diameter, with small protuberance at the end.

13. *Enchyleena tomentosa* (*Chenopodiaceæ*).—Native name on Cloncurry, Koolo-loomoo. A perennial shrub, found all over the plain country on the Flinders and Cloncurry, frequently under the shade of trees; about 2 feet high; of a spreading tender nature. Numerous fine fleshy leaves, 1 inch long. Fruit a small red berry, flat, quite sweet; eaten raw. Called saltbush.

14. *Grewia polygama* (*Tiliaceæ*). Roxburgh.—Native name on the Cloncurry, Kooline. A woody perennial plant, 1 to 2 feet high; grows among the grass on the Cloncurry and Mitchell, and all over North Queensland. Leaves large, alternate, ovate, serrated, strongly veined, 2 inches long. Berries brown and smooth, two or four in an axillary peduncle, dry and hard, called emu berries, eaten raw. Leichhardt mentions this plant as having made an acidulated drink by boiling the berries in water when on his exploring expedition in Northern Queensland.

15. *Santalum lanceolatum* (*Santalaceæ*).—Native name on Cloncurry, Tharrah-gibberah. Tree 20 feet high, with drooping

branches. Leaves acute, lanceolate, opposite, $1\frac{1}{2}$ inch long. Flowers small and white, flowering in September. Fruit black when ripe, oblong, of a sweet taste, a fleshy drupe, the size of a small plum. Found all over the Flinders and its tributaries.

16. *Acacia farnesiana* (*Leguminosæ*).—Native name on Cloncurry, *Bunkerman*. A perennial prickly shrub, with numerous branching stems, 12 feet high, found on the Flinders plains. Small pinnate leaves. Flowers grow singly, with a strong sweet scent. Pods 2 inches long; round. Roasted before using when young.

17. *Acacia pallida*. Bentham.—Native name on Cloncurry, *Yadthor*. A soft-wooded tree 20 feet high, with drooping branches; grows on the plains on Cloncurry and Mitchell. Leaflets small and numerous; pendulous. Young trees thorny. The roots of young trees are peeled and roasted for food.

18. *Loranthus exocarpus* (*Loranthaceæ*).—Native name on Cloncurry, *Thappin*. The mistletoe growing on the whitewood tree *Atalaya hemiglauca* all over the Flinders plains; grows in heavy masses. Leaves curvate and irregularly shaped. Flowers red and yellow, thin and long. Fruit oblong-pointed; a fleshy drupe, $\frac{1}{2}$ inch long, with a soft stone. Gummy and sticky. Fruits in September. Eaten raw when ripe; sweet and pleasant taste.

19. *Cucumis pubescens* (*Cucurbitaceæ*).—Native name on Cloncurry, *Boomarrah*. The small cucumber grows on the plains and swamps, and among grass. Stem and leaves covered with short hard bristles. Yellow flower. Fruit $1\frac{1}{2}$ inch long and $\frac{3}{4}$ inch broad; specked, pale green, and white, or striped. Grows in great quantities after the wet season, remaining sound months after the small vines have disappeared. They are freed from the hairs by being rolled on the ground in handfuls. The natives bite off one end and press the pulpy substance and seeds into their mouths, and throw away the bitter outer rind. They are often roasted in the ashes, and are frequently used by the whites as a vegetable, raw and cooked.

20. *Cucumis acida*. "Tarquin."—Native name on Mitchell, *Ghewitchu*. Similar to *C. pubescens*, but smooth, or glabrous. Grows in shrubs and shady places on the Mitchell River. Fruit similar, but darker in colour.

21. *Cucumis melo*.—Native name on Flinders, *Binjie-binjie*. A small wild melon found on the plains among the grass, 2 inches in diameter, striped. Eaten raw. Several other varieties of small melon grow after the wet season on the plains, which are used for food.

22. *Ipomœa turpethum* (*Convolvulaceæ*).—Native name on the Cloncurry, *Kar-Kor*. A strong growing vine, annual. Leaf

6 to 8 inches wide, smooth and shining, and a large white flower, found on the plains after wet seasons. The seeds are large and black; three or four clustered on a long peduncle, axillary, covered with a fine tissue. The buds are eaten raw, while the seeds are white and soft. They are very plentiful on the vines after rains, and are made use of by whites as a vegetable.

23. *Dioscorea sativa*. Linn. F. Aus., vol. vi.—Native name on the Mitchell, *Karro*. Strong growing vine, on trees on river banks and scrubs in the Lynd and Mitchell rivers, very abundant in the wet season. Has numerous large tubers, with hair-like roots from all sides; yellow inside and very bitter. The tubers are gathered and stored in their camps. For eating they are first roasted, then broken in water and strained or squeezed through fine bags made of fibre, into long bark *koolimans*, or troughs, and washed through many waters: the sediment being stirred while water is continually poured in, and run off over the pliant edges of the trough. One native woman will mind several of these troughs at the edge of clear water. When it is sufficiently washed, and the bitter part drawn off, basins are made in the sand, lined with soft mud, in which the yellow fecula, looking like hominy, is poured. The water drains off, leaving the residuum to be scooped up with mussel-shells into large basins made of bark. The roots can only be used after this preparation, and are the principal part of their vegetable diet. Leichhardt mentions having tried to use these bitter roots on the Lynd River, having found them in the blacks' camps.

24. *Securinega obovata*. F. v. M.—Native name on Cloncurry, *Tharginyah*; on Mitchell, *Arrimby*. Perennial shrub, with numerous straight stems, 6 to 7 feet high, soft and brittle. Leaves alternate, entire surface rough, paler underneath. Fruit, small and white and juicy, grows in great quantities, fruiting in October. The natives gather them in bark *koolimans* to bring into their camps in bushels; about the size of small peas; eaten raw. Grows all over the country, from the Cloncurry to the Mitchell.

25. *Eugenia suborbicularis*. F. Aus., vol. iii, p. 285.—Native name on the Mitchell, *Oloorgo*. A large tree, 30 to 40 feet high, called a plum-tree; smooth brown bark. Leaves large and broad, gathered in clusters at the end of branchlets. Large white flowers, with numerous stamens. Fruit large and red, with stone. Eaten ripe. Grows in the sandy forest country between the Lynd and Cooktown.

26. *Terminalia platyphylla*. F. v. M.—Native name on the Flinders, *Durin*. Tree, 30 to 40 feet high. Leaf 6 inches long; rough bark, broken in small squares; wood hard and tough. Fruit small, oblong-pointed, blue when ripe, eaten raw. Grows

in or near watercourses on the Cloncurry, Gilbert, and Mitchell Rivers.

27. *Parinarium nonda*. F. Aus., vol. iii, p. 426.—Native name on Mitchell, *Yuley*. Large shady tree; grows in sandy forest country from the Saxby River to Cooktown, 30 to 40 feet high, with spreading branches, and drooping foliage: small flowers. Fruit $1\frac{1}{2}$ inch long, yellow when ripe, dry and mealy, with a rough taste, small rough stone. Eaten raw when ripe; very plentiful; much eaten by emus. It also represents one of the clans of the Mitchell blacks.

28. *Careya australis* (*Barringtonia careya*). F. v. M.—Native name on Mitchell, *Ootocho*; on Cloncurry, *Go-onje* and *Gunthamarra*. Tree in open forest, between the Saxby and Endeavour Rivers, very common, sometimes 20 feet high. Leaves broad, and gathered in a cluster at the end of the branchlets. Flowers conspicuous, white with pink inside at the base of the stamens, opening during the night time, with a heavy smell. Fruit large, with the calyx adherent. The roots of this tree are used by the Mycoolon tribe to poison fish. The fruit is eaten uncooked on the Flinders.

29. *Eucalyptus terminalis*. F. Aus., vol. iii, p. 257.—Native name on Cloncurry, *Narm-boon-bung*. A bloodwood tree, with reddish scaly bark on the trunk; grows to a height of 30 feet or more. Has large seed vessels. Grows on the Cloncurry in places, on the Gilbert and Ennasleigh Rivers.

Manna is procured from the leaves and branchlets by laying them in pieces of bark, when the particles of resin or gum fall off, or are scraped off with mussel-shells into a bark *kooliman*. Or the leaves, when covered with the white exudation, are pounded together with a stone and roasted in the ashes, or the sugary particles are gathered as they fall from the leaves. After the wet season this food is said to be abundant. Native name is *Kulcha* on the Gilbert for the manna.

30. *Persoonia falcata* (*Proteaceæ*). R. Bn.—Native name on the Mitchell, *Nanchu* and *Booral*. Shrub or tree, 8 to 12 feet high, crooked growth. Bark soft, scaly, reddish on the trunk, smooth on the limbs; leaf alternate, long, narrow and pendant; yellow flowers. The fruit is a drupe, $\frac{3}{4}$ inch long, pale green and soft; eaten raw. Grows in poor sandy country near the Gilbert and Mitchell Rivers, in open forest.

31. *Adenantha abrosperma*. F. v. M.—Native name on the Mitchell, *Oondoo*. Tree 20 to 25 feet high, rough hard bark, pinnate leaves; pods filled with seeds, partly red and black. Grows in poor sandy country from the Gilbert to the coast. The seeds are roasted on the coals and eaten.

32. *Hibiscus ficulneus*. F. Aus., vol. i, p. 209.—Native name

on the Cloncurry, *Coorunyan*. An annual plant, 2 to 3 feet high on the plains; a few leaves; stem erect, gummy and sticky, with a few stiff hairs. Flowers large and pink, petals towards the base beautifully red. Stem and root of the young plant roasted in the ashes very nourishing; in flavour like young potatoes.

33. *Ammannia multiflora* (*Lythraia*). F. Aus., vol. iii, p. 298.—Native name on Cloncurry *Jerry-jerry*. Small annual plant, a few inches high, among the grass on the Cloncurry River, with numerous small red seeds. The whole plant is gathered and ground with the feet to separate the seeds and branches. It is then winnowed and cleaned, ground with water, and baked as a cake.

34. *Panicum decompositum*.—Native name on the Cloncurry, *Tindil*. A grass, called umbrella grass, with a branching seed stalk and broad leaves. Grows on the Flinders plains in good country. Has fine yellow seeds, which are gathered and ground between two stones with water, and baked as a cake in the ashes, or poured in a fluid state into the hot ashes, when it thickens. It is found nourishing and satisfying.

35. *Oriza sativa* (indigenous).—Native name on Cloncurry, *Kineyah*. A wild rice, 4 to 6 feet high; grows after the wet season on the plains and swamps all over the Gulf country. The seeds are large and awned, similar to the rice of cultivation. The heads are gathered and threshed out on a flat stone. They are bruised and winnowed to get the husks from the seed, then ground between two stones with water, and roasted in the ashes.

36. *Sporobolus Lindleyii*. F. Aus., vol. vii.—Native name on Cloncurry, *Yak-ka-berry*. A tender, delicate grass, 1 foot high, with fine seeds and stalks; grows on ridges on the Cloncurry. The seeds are ground and roasted in the ashes in the form of a cake.

37. *Sporobolus actinocladus*. F. Aus., vol. vii, p. 623.—Native name on Cloncurry, *Jil-crowa-berry*. Another short grass, about 1 foot high; grows on pebbly ridges, near scrubs of gidya, or *Acacia hemilaphylla*. After gathering the stalks of seed, they are steeped for several hours in water, when the seed is easily rubbed out, and then ground with water between stones and roasted. Wherever this grass grows in New Queensland, the natives use it in the same manner.

38. *Portulaca olearacea*.—Native name on the Cloncurry, *Thuk-ouro*. The common pigweed, or portulac; grows after the wet season on the banks of rivers and sand ridges in great quantities. The fleshy stalks are roasted in the ashes, which softens them; also eaten raw. The seeds are roasted after grinding, and made into a cake; they are gathered by laying heaps of the stalks to dry on sheets of bark.

39. *Ficus aspera*. R. Bn.—The small fig, with rough leaves; grows in sandy places, on the banks of creeks. Great numbers of small black fruit, eaten when ripe.

40. *Ficus vesca*. F. Muel.—A large tree; grows to 40 feet high on the banks of the Mitchell and other rivers on the coast. Leaves ovate, lanceolate, acute, smooth, dark green above and paler underneath. The fruit when ripe turns red, and grows in clusters from the trunk, and on some of the larger branches. Eaten raw.

41. *Ficus sp.*—Native name on the Mitchell, *Orbolo*, or *Coomey*. A dark green shady tree, 16 to 20 feet high, with smooth oval round leaf, broad alternate; bears a small fruit, eaten raw; grows on the banks of the Mitchell, in good soil.

42. *Sarcocephalus Leichhardtii*. F. Muel.—Native name on the Mitchell, *Oolpanje*; on the Cloncurry, *Coobiaby*. A large tree, growing in scrubs along the banks of rivers, 40 or 50 feet high, called the "Leichhardt tree"; erect stem; large shining leaves, deciduous; flowers globular, fragrant; fruit nearly 2 inches in diameter, soft when ripe, the pulp slightly bitter. Eaten raw.

43. *Owenia acidula*.—A handsome shade tree, with branching foliage, and glossy pinnate leaves; covered with red fruit, eatable part, crimson sarcocarp, large stone, the fleshy part very acid. Grows on stony ridges on the Cloncurry.

44. *Bauhinia carronii*. F. Aus., vol. ii, p. 296.—Native name of Mycoolon tribe, *Thalmera*; of the Myappe tribe called *Pegunny*. A branching shady tree, with round oval leaves, in pairs, deciduous; grows all through the Gulf country; has abundance of scarlet flowers, appearing before the leaves. The flowers contain a clear honey, which is squeezed out by the fingers, and sucked. They also place the flowers in water, and make a drink of the water.

45. *Albizzia monilifera*. F. v. M.—Native name on Cloncurry, *Mullar*. A spreading bushy tree; grows near water or lagoons near Normanton and Lower Mitchell; deciduous, bright green foliage. The young pods, several inches long, are roasted and eaten.

46. *Cymbidium caniculatum* (*Orchideæ*). F. Aus., vol. vi.—An orchid growing in the hollows of trees, with thick drooping leaves, 1 foot long. The tubers of this plant are used by the blacks in Wide Bay, and other districts; of a gelatinous, sticky consistency. It is considered good for dysentery, and such complaints.

47. *Pandanus aquaticus*. F. Aus., vol. vii, p. 148.—Native name on Mitchell, *A-Koo*. The screw-palm, grows in sandy country, often near creeks. The strong leaves are armed with

three rows of spines. The fruit, a large cone, is orange red when ripe, covered with rough nuts, embedded or attached to a rachis. The nuts are broken off, and held close to the fire, when the kernels are taken out and eaten. These broken nuts are to be seen in great numbers round their old camps through the sandy forest country.

48. *Cycas media*. R. Bn.—A graceful palm, with a crown of fruit growing at the base of the leaves; fruit round and smooth, the size of a walnut; very common on the coast, near Cooktown. The kernels of the nuts are poisonous, unless prepared by fire and water. After breaking the kernels and drying them, they are placed in a dillybag in water for several days, to extract the bitterness; the product is then ground with two stones to a pulp, and baked in the ashes. The blacks in Wide Bay used the nuts in this way. "James Morrill," the shipwrecked sailor, mentions that the natives about the Burdekin River also used them in such a prepared manner. White men have suffered for days from merely tasting the nuts in a raw state.

49. *Encephalartos miqueli*. F. Muel.—Dwarf zamia; grows in stony, poor country, a few feet high, near the coast, at Wide Bay and Cooktown. Bears a large cone of fruit, not unlike a pineapple. The seeds are baked in the ashes first, and soaked in water for several days, when they are pounded and roasted; experience tells blacks when they are fit for eating.

50. *Xanthorrhœa arborea*. F. Aus., vol. vii, p. 115.—Grass tree; grows in poor stony or sandy country, near the coast. The white tender base of the leaves are eaten, as well as the extremities of the young shoots. A small grub lives at the roots of this tree, which is considered a particular delicacy.

51. *Avicennia tomentosa*. R. Bn.—Mangrove; grows along salt-water creeks and swamps, plentifully near the shores of the Gulf. The fruit is baked or steamed in hollows made in the ground, in which they make fires; it is soaked and afterwards baked in the ashes.

52. *Caladium macrorrhizon*. Vent.—A strong herbaceous plant, with large sagittate leaves. Found in moist, shady places, near scrubs or creeks. The young bulbs, of a rose red colour, are baked in the ashes, and pounded, and the same process repeated over and over again till hard and fit to eat. The leaves and bulbs are very hot to the taste.

53. *Entada scandens*. F. Aus., vol. ii, p. 298.—A strong climber; pod 3 to 4 feet long and 4 inches broad; the seeds are 2 inches in diameter; grows on the Endeavour River, and always near the coast. The beans are roasted first, or baked in ovens, are then pounded fine, put in the dillybags, and left for ten or twelve hours in water, before they are fit to use.

54. *Sterculia rupestris*. Benth.—The bottle tree, sometimes called *Kurrajong* tree; grows all over North Queensland. The roots of the young trees are roasted and eaten.

55. *Cochlospermum* sp.—Native name on the Mitchell, *Kur-rutchka*. A peculiar thorny tree, with large palmatifid leaves, growing in a crown near the top of the tree; straight stem covered with broad spines; grows 10 to 12 feet high, on the banks of the Mitchell. The roots of the young trees are roasted and eaten; the edible part is white and delicate, and of a most agreeable flavour.

56. *Nymphaea gigantea*. Hook.—Waterlily, very abundant in all lagoons and ponds, with large blue or white flowers. The porous seed stalk is peeled and eaten raw and roasted, as well as the round seed top, making a distinction between those with brown and black seeds. The large rough tubers growing in the mud are roasted; not unlike a potatoe, but yellow and mealy. It is a much used article of food with the blacks. On the Mitchell the roots are *Thoongon*, the seed stalk is *urgullathy*, the seed head *irrpoo*; on the Cloncurry the tubers are called *Thindah*, the stalk *Thoolambool*, and the seed head is *Millee*. The seed tops with light-coloured seeds are rejected.

57. *Nelumbium speciosum*. Willd.—The pink waterlily, a splendid aquatic plant, large floating leaf, 2 feet in diameter, peltate and slightly concave. Pink flowers, 6 to 8 inches across. The seeds, from twenty to thirty-five, are embedded in a flat-topped torus. They are broken with a stone, and eaten raw. Grows on the coast country, in large permanent lagoons, at King's Plains, near Cooktown, also near Rockhampton.

58. *Aponogeton* sp.—Native name on Cloncurry, *Tharndoo*. Found in shallow lagoons near Normanton and the Gulf Rivers. Oblong leaves, floating on the surface of the water; rachis erect; flowers small and yellow. Bulbs spherical, 1 inch in diameter; roasted or baked.

59. *Cynanchum* sp. (? *pendiculatum*).—Native name on Cloncurry, *Winejul* and *Mooloory*; on the Gilbert River, *Eendoolah*. A creeping plant, milky, in sandy country on the Cloncurry; leaf long and narrow, opposite, $2\frac{1}{2}$ inches long. Pods cone-shaped, 3 inches long, full of white cotton and seeds; eaten raw when young.

60. *Eucalyptus terminalis*, and other Eucalypts.—Galls grow on the young shoots, terminal, called *Kurcha*, like wooden balls, or excrescences, 2 inches in diameter. A small insect inside is eaten when the woody part is soft.

61. *Gardenia edulis*. The little bread-fruit tree on the Lynd River. Leichhardt's "Overland Expedition," p. 273.

62. *Musa Brownii*. F. Mueller.—The native banana. Grows

in scrubs on the alluvial banks of rivers from Cleveland Bay northward. The fruit is full of black seeds.

63. *Boerhaavia diffusa*. Linn. F. Aus., vol. v, p. 277.—Native name on the Cloncurry, *Goitcho* (Nat. Ord., *Myctagineæ*). A spreading, sticky, viscid herb, prostrate, several feet long. Leaf heart-shaped, darker on the upper surface. Grows on the sandy banks of the Mitchell and Cloncurry; has a long thin yam or root, 15 inches long, which is roasted and eaten; a pleasant mealy taste, and very nourishing.

64. *Carissa Brownii*. F. v. M.—Native name on the Cloncurry, *Kunkerberry*. A prickly branching shrub, about 4 feet high, spreading very much; small white flowers; leaves narrow, opposite. Fruit a small oval or oblong sweet currant, brown when ripe; grows in great quantities after the wet season on the Cloncurry in February.

65. *Limnanthemum crenatum*. F. v. M.—Small water plant, with fringed yellow flower of a fading nature; leaf, heart-shaped, serrated edges, or indented, floats on the top of the water in shallow lagoons; has a small tuber, round, roasted and eaten by blacks.

66. *Hibiscus pentaphyllus*. F. v. M.—Native name on the Mitchell, *Inne-idne*. Small shrub, 2 feet high, with two different kinds of leaves in the same plant; stems branching from the ground; roots and buds eaten raw. Found on the banks of the Mitchell River in loose soil.

67. *Polygonum hydropiper*.—Native name on Lower Flinders, *Booragoolah*. Found in shallow waters, with a long trailing stalk, sometimes reddish, and hot to the taste. The stalk is roasted and peeled, the pithy heart eaten.

68. *Acacia decosa*.—Found on the plain country on the Flinders; a branching shady tree, about 15 feet high, generally covered with lumps of gum, which is always sought after to eat as food.

69. *Tricosanthes palmata* (*Cucurbitaceæ*). F. Aus., vol. iii, p. 315.—Native name on the Cloncurry, *Thowan*. A rough strong climber, growing up the trunks of the tallest trees on the Flinders Plains, and on the Mitchell River; broad palmate leaf, or lobed. Stout stem, scaly, rough, and reddish, has a large root or yam; roasted and eaten.

P.S.—The identification of the specimens has been kindly undertaken by Baron Ferd. von Mueller, K.C.M.G., the Government Botanist of Melbourne, who has always shown himself very desirous of assisting, in any and every way, all who come to him for information. Many of the specimens have been determined by Dr. Woolls, F.L.S., of Richmond, who is ever

willing to give the benefit of his studies and large experience in Australian botany to any one seeking aid.

Plants used for medicine, or for stupefying fish, and for manufacture of weapons and cordage.

1. *Ocimum sanctum* (*Labiatae*). Linn. F. Aus., vol. v, p. 74.—Native name on Cloncurry, *Mooda*; on the Mitchell, *Bullabulla*. A fragrant shrub, growing near scrubs of gidya on the Cloncurry and Mitchell, about 2 feet high, with a woody, branching stem. The odour of this plant fills the surrounding air. The leaves are crushed up in a *kooliman* of water and drunk for sickness. White people make tea of it, called bush tea.

2. *Excoecaria parviflora*. F. v. M.—Native name on Cloncurry, *Jil-leer*.—The gutta-percha tree, peculiar to the Gulf country and the Mitchell River, sometimes 20 feet high. The wood of a strong pleasant smell; rough bark, and small leaves growing in raised clusters. Tree full of milky juice, very dangerous to the eyes. The natives use the bark bruised up in water in a *kooliman*, and heated with hot stones from a fire close by. This wash is applied externally to all parts of the body, for pains and sickness, while hot.

3. *Loranthus quandong*. F. Aus., vol. ii.—Mistletoe of the *Acacia hemalophylla*, numerous scarlet flowers hanging in clusters. The leaves are broken up in water and drunk for fevers, fever and ague, &c.

4. *Melaleuca leucadendron*. Native name on the Mitchell, *Atchoo-urgo*.—The large tea-tree found in the beds of all large rivers in the Gulf country. The young leaves are bruised in water and drunk for headache and colds and general sickness. The bark, which grows in thick layers, is stripped to make bedding for the natives, to protect them from rain, and is carried about from camp to camp.

Leichhardt mentions that the natives obtained a drink from the blossoms of this tree, soaked in water.

5. *Eucalyptus pruinosa*. Schaur, F. Aus., vol. iii, p. 213.—Native name on Cloncurry, *Kullingal*. Silver-leaved box, 20 feet high, stunted and crooked growth. Leaves silvery grey, covered with bloom, broad, opposite, and sessile. The inside bark is bruised, and wound round the chest and body very tightly for pains, damping it with water, and sitting in the water.

6. *Eucalyptus tetradonta*. F. Aus., vol. iii, p. 260.—Native name on Mitchell, *Olm-bah*. Called stringy bark or mess-mate. Found on the Mitchell and near Normanton in sandy country; 50 feet high, of a straight growth. Has pretty white

flowers and a large operculum. The leaves of the young trees are broken, and bruised up in a *kooliman* of water with the hands, till the water is thick and green, when it is drunk for fevers and sickness, headache, &c.

7. *Eucalyptus microtheca*. F. v. M.—Native name on Cloncurry, *Jinbul*, or *Kurleah*. The coolibar, or flooded box, found on all Gulf waters, often in flooded ground, a tree of crooked growth, branching crooked, 30 feet high. The branches and leaves, after cutting up small, are laid in the water for several days, which has the effect of discolouring the water and sickening the fish. It is universally used. The inside bark is used as a poultice for snake-bite, crushed and heated with hot stones in water.

8. *Tephrosia* sp. (*Leguminosæ*).—Native name on Cloncurry, *Jerril-jerry*. Shrub, 3 feet high, found on sandy ridges on the Cloncurry, of a bluish appearance. Small dark red flowers like a pea. Pods 1 inch long. Leaves cuneate. The plant is bruised, leaves and all; and used to poison fish.

9. *Luffa aegyptiaca*.—Native name on the Mitchell, *Bunbun*. A vine found in the bed of the Mitchell, Gilbert, and Ennasleigh Rivers, climbing into the tallest trees. Broad leaf and large yellow flower. Pod 6 inches long, full of juicy seeds, and a spiral thread. Used when green to poison fish.

10. *Barringtonia racemosa*. Blume.—Native name on Mitchell, *Yakoora*. Fresh-water mangrove, found in shallow lagoons on the Mitchell and dry swamps. Long pendant flowers, and spreading foliage. The bark is cut up in small pieces, and hammered on a stone fine and small; placed in the water, fish are said to eat of it and die.

11. *Barringtonia careya*. Roxburgh.—The bark of the stem is used to poison fish, and also the roots of the tree, by the blacks on the Lower Flinders, though not used on the Mitchell. "James Morrill" mentions that the blacks on the Lower Burdekin used the bark of the stem to poison fish in fresh water, and the bark of the root in salt water.

12. *Plectranthus congestus* (*Labiatae*).—Native name on the Mitchell, *Kar-kar*. Used as medicine, leaves and stems.

13. *Pterocaulon glandulosus*.—A strong-smelling herb; grows on ridges on the Mitchell, 2 feet long. Leaf serrated, scabrous, decurrent, used by crushing up in water, and drinking for sickness.

14. *Gnaphalium luteo-album*. Linne.—Native name on Mitchell, *Kar-Kar*. Annual herb, 15 inches high, found in rivers or scrubs; soft velvety feel; leaf long, narrow, sessile, obovate, opposite; small yellow flowers. Used as a drink after bruising in water.

15. *Heliotropium ovalifolium*. Forsk, F. Aus., vol. iv.—The general name for small medicinal herbs on the Mitchell is *Karkar*. Herb with small yellowish flowers, on axillary branchlets; leaf alternate stipulate, soft and bluish. Grows 2 feet high in the bed of the Mitchell; common. Used as a wash for the head and body, and taken internally for fevers.

16. *Moschosma polystachium*. F. Aus., vol. v, p. 75.—Native name on the Mitchell, *Jin-jikky*. An erect, slender, much-branched annual, 2 to 3 feet high, slightly pubescent, stems acutely four-angled. Found on the Flinders and Mitchell Rivers in good soil; used as a medicine by bruising up in water and drinking for fevers and headache; strong smelling.

17. *Drosera Indica*. Linn.—Grows in moist places in the Mitchell, and used by the young blackfellows or boys to make their whiskers grow, by rubbing on their face.

Plants principally for Manufactures.

18. *Hibiscus panduriformis*.—Native name on the Mitchell, *Bee-allo*. A fibrous plant; grows to 10 feet high; scabrous and rough. The bark is stripped, cleaned, and twisted into cordage for bags, nets, and twine; found on the Mitchell.

19. *Psorelea archeri* (*Leguminosæ*).—Native name on the Cloncurry, *Wommo*. Annual plant found on the Cloncurry where water has flowed, or near creeks; 2 feet high; leaf acute, serrated, opposite, dark green. The plant is pulled up, soaked some hours in water, and left to dry, when the bark peels off, and is kept for use, for making cord, nets, and twine.

20. *Erythrophleum Laboucheri*.—Native name on the Mitchell, *Ah-pill*. Called ironwood tree; found in sandy forest country from Cooktown to the Flinders. The wood is dark red and very hard, and is used for *wommeras* principally, sometimes throwing-sticks and points of reed spears.

21. *Thryptomene oligandra*. F. v. M., Fragm., 1-11.—Native name on the Mitchell, *O-may*. A small tree; grows in sandy country on the Mitchell, Gilbert, and other rivers in North Queensland, often near swamps; small white flowers growing among the leaves at the extremities of the branchlets; wood hard and fine, used for the points of reed spears.

22. *Acacia homalophylla*.—Native name on the Cloncurry, *Woong-arra*. The gidya tree, a kind of myal without the drooping foliage; wood dark and very hard, violet scented; grows in ridges on the Cloncurry. The wood is used for boomerangs and spears; some spears are found 14 feet long, made of one straight piece of solid wood without a flaw or knot.

23. *Corypha australis*.—Cabbage-tree palm; grows on the

Endeavour and Normandy Rivers in rich scrub soil. The wood is split for spears, mostly spear-heads for barbed reed spears.

24. *Clerodendron floribundum*. R. Bn.—Native name on Cloncurry, *Thurkoo*. Shrub about 4 feet high on the Upper Cloncurry; wood soft and pithy; broad shining leaf, on a long petiole. Two dried pieces of this wood are used for making fire drills with.

25. *Ventilago viminalis*. Hooker.—Native name on the Cloncurry, *Thandorah*. Shrub or tree, about 15 feet high; long pendent foliage; leaves 3 to 5 inches long; wood soft and yellow; crooked and straggling growth; very common all over North Queensland; two pieces of dried branches are used for fire drills; it is the most commonly used.

26. *Sesbania aegyptiaca*. Person.—Native name on Cloncurry, *Ngeen-jerry*. Called peabush, an annual, with erect stem and spreading branches; from 5 to 7 feet high; grows in the beds of creeks and on plains on the Cloncurry; used for fire drills as the two former, also for ends of reed spears.

27. *Psychotria sp.*—Shrub, found on the banks of the Mitchell River and near scrubs. Wood soft and smooth bark; used for fire drills; preferred of all wood for the purpose.

28. *Panicum leucophæum*.—Grass found on the plains of the Cloncurry, about 12 inches high, in strong bunches with matted roots; leaves short and broad, partly sheathed. The fibre of the leaves is used for soft twine and thread, being twisted while green.

29. *Panicum trachyrachis*.—Native name on the Mitchell, *Oo-kin*. A tall swamp grass, grows 6 to 8 feet high; straight stem; numerous spreading branchlets covered with fine reddish seeds. The fibre is peeled from the under-surface of the broad leaves by breaking the leaf across with the fingers and drawing the fine string of fibre downwards, twisting them at the same time; used for twine for bags and fine nets.

30. *Hœmodorum coccineum*. F. Aus., vol. vi.—Native name on the Mitchell, *On-tho*. Annual herb, with scarlet roots and long fleshy leaves, 1 to 2 feet long; grows in poor sandy country on the Mitchell and over North Queensland. A fine, strong fibre is found in the tough leaves, which is made into close fine bags for straining the *karro* meal through when washing in the *koolimans*.

31. *Abutilon oteocarpum*. F. Aus., vol. i, p. 202.—Native name on the Cloncurry, *Ballan-boor*. Annual, with erect stem about 7 feet high; leaves soft, acute, serrated, heart-shaped; grows in the Cloncurry. The bark is stripped off and scraped clean with mussel-shells, and used for strong cord for netting for game.

32. *Sterculia sp.*—Native name on the Cloncurry, *Bendurah*. Called *Kurrijong* tree, a tall shady tree. The seed pods are

eaten roasted; the inside bark is used for strong cord for wallaby nets and lines, &c.; the wood is made into shields.

33. *Eucalyptus tetradonta*.—The inside bark is stripped clean and made into troughs, tied up neatly at each end, and fixed with a wooden skewer, for washing the *karro* meal in. Very tough and pliable; some of them are 4 feet long.

34. *Cyperus* sp.—Native name, *Thubbin* on the Cloncurry. Grows round the edge of waters with erect stem, 3 feet high. Used by the children to play with as spears in the camp; also the winged seeds of *Atalaya hemiglauca*, called the white-wood tree, are used to play with by twirling them in the air.

35. *Typha angustifolia* (*Typhaceæ*). F. Aus., vol. iii, p. 159. —A common reed or rush growing in still water; erect stem, with soft brown cylindrical seed head or flower; found in all waters. Stem used for reed spears; leaves and roots also edible; grows on the Mitchell.

APPENDIX I.

VOCABULARY OF ABORIGINAL WORDS.

English.	Darling River, Bourke, N.S.W.	N. S. Wales, Bellingier River.	G. of Carpentaria, Myape, Lower Flinders.	G. of Carpentaria, Gilbert River.	Mitchell River, Koogominny.	Saxby River, Mycoolon.	Burnett and Wide Bay, Goonine.
1. Father ..	kambi-ga ..	barle ..	moochoore ..	you ah ..	athim ..	moocho ..	baboon.
2. Mother ..	anaker ..	mamme ..	yakoroo ..	nellah ..	amunga ..	yakoroo ..	ab ong.
3. Sister ..	woo-tooka ..	jindah ..	kool-amoo ..	jane goor ah ..	atheetha ..	kool amoo ..	duabeen.
4. Brother ..	kook-ootcha ..	kog-goo ..	ngah-bone ..	koth ah ..	moko ..	ngahone ..	deebah.
5. Elder brother ..	book-ootcha ..	kogoo ..	batch i moon ..	jo an jo ..	athil ..	koolamoo ..	nune.
6. Widower ..	karnde-watheroo ..	boorgoon ..	warego-milbo ..	ragatah ..	—	mondurah ..	gungee won.
7. Widow ..	booka - ngare - mulla.	koolonby ..	koom-ilbo ..	non come ah ..	—	mintherah ..	boolon.
8. Fatherless ..	ngartha com- bitcha.	millegun-beewy ..	mootche-thooa- go.	you am ah ..	thiberung ..	goonyungo ..	dool gun dum.
9. Motherless ..	ngartha - appa - morne	nungunga beewy ..	wandalbo ..	nel am ah ..	thumerung ..	yakor thoongo ..	abbaubie.
10. One whose child is dead	ngare-gutchingo ..	boorah - yuunde beewy.	—	pey yah ..	—	goitho moo- chon.	cockore mem.
11. One whose sister is dead	booka-molly-che ..	an-yuunde ..	—	at nonga-nonga ..	—	thanna mootch- ere mirreban	dunbeen gun- kewon.
12. Uncle (fa- ther's brother)	wak-itcha ..	goocha wurle. kowah ..	ngammin ..	my yah ..	thikky ..	ngammin ..	kumme.
13. Aunt (fa- ther's sister)	me-chootcha ..	barbooa ..	thoo rin ..	my yah ..	amunga ..	boolon ..	yurrie.
14. Nephew ..	king-kootcha ..	kowah ..	biteh a moon ..	yeam angoorah ..	moko ..	ngunbun ..	barrungun.
15. Niece ..	wok-kootcha ..	barba ..	gooth a thoo ..	yeam angoorah ..	—	ngial ..	barulgun.
16. Husband ..	marle ..	girre-goorai ..	bunjil ..	notha ..	on yune yu ..	ngathea ..	molinne.

APPENDIX I.—VOCABULARY OF ABORIGINAL WORDS—continued.

English.	Darling River, Bourke, N.S.W.	N. S. Wales, Bellinger River.	Gr. of Carpentaria, Myappe, Lower Flinders.	Gr. of Carpentaria, Gilbert River.	Mitchell River, Koogominny.	Saxby River, Mycoolon.	Burnett and Wide Bay, Goonine.
17. Wife	ngaripa	gindyah, goorai	ngathea	teenyah	a thōoa	thanather	mollein minkin.
18. Son	weem-burra	geebah anyu- unde.	bin jammo	yan mangoorah	a wilung	ngunbun	guppore.
19. Daughter	weem-burra	noogean	ngum ban	kolyorah	alalimbine	ngunbun	newengin.
20. Grandfather (father's fa- ther).	math-etcha	ngsadjc	mootchoo	owan atha	atheem	boobo-bobbin.	miberaan.
21. Grandmo- ther (father's mother)	kon-necha	kom-me	mootcho thoou- go	mema	amunga	kommin	goon yew.
22. Man	goolta	neegah	yagoyne	apmah	jimme and parma.	bunjil.	geebe illa.
23. Woman	burruka	numme	mootho-mootho	branburra	aruntha	bunya.	geen ulla.
24. Boy	gitech ingo marle	gubah	batchingoloo	oolnyah	angannung	buchingore	kokore ulla.
25. Girl	goom bulka pulla.	undalgine	goothathoo	joorcasmook	amulla kul	munkine	yaraun.
26. Old man	ol manda murta	koi yah	moa	dourgoinyah	olpa	moa	mobbore bun.
27. Old woman	kondineja bur- ruka.	woneon jiggun	mootho-mootho	ronurah	aruntha	warmoorra	gole.
28. Unmarried girl.	ngartha ween butcha.	koola karre	ngathea-thoongo	quilamah	angunnung	yeube.	goreku urekul.
29. Unmarried man.	martoo	koola karre	bunyah-kullah.	teen yamah	angunnung	yabberin	yore.
30. Summer	bootche	wec joom	woolbarry	nyanquatitah	atha	boobars	guarm bulkul.
31. Winter	mokoroo	mokoor	yerrungah	allwarrah	olwargo	koobinburrah	tarra.

APPENDIX I.—VOCABULARY OF ABOORIGINAL WORDS—continued.

English.	Darling River, Bourke, N.S.W.	N. S. Wales, Bellinger River.	G. of Carpentaria, Myappe, Lower Flinders.	G. of Carpentaria, Gilbeat River.	Mitchell River, Koogominny.	Saxby River, Mycoolon.	Burnett and Wide Bay, Goamine.
32. Sun..	yuko ..	ngyam ..	binjammo ..	nyanah..	atha ..	binjammo ..	bickey.
33. Moon	bittola ..	kee tyne ..	kog arrah ..	kenah ..	thargun ..	wamajungerry ..	barboon.
34. Stars	burl-li ..	windah..	jinby ..	aliah ..	ilbannung ..	jinbe ..	barbun bulun.
35. Cloud	in da ..	karrah ..	worool ..	morecha..	ool mallo ..	winango ..	woli.
36. Heavens	karra bino ..	—	marra-marra ..	londorah ..	ingathy ..	weeallah ..	bookoon.
37. Rain	mokora..	—	vindune ..	woon juneoo ..	okno ..	woonjune ..	eurong.
38. Heat	bootche ..	wee joom tarre ..	yangoo mi mi ..	peercha ..	atha ..	yang o mi mi..	goiekun.
39. Cold	mokoroo ..	mokoor..	yeringe ..	karah ..	olooogo ..	yerrunga ..	ditill borun.
40. Hill..	murtoo ..	thooloem ..	minde ..	irongoll ..	olgoon ..	moorko ..	keena.
41. Sand	korinyah ..	gittoorah ..	mun kallah ..	galah ..	oorgah ..	num kullo ..	getta.
42. Land	murnde ..	wood jarrah ..	mug geer ..	bolbah ..	ogu ..	ngoarah ..	yarooon.
43. Stone	yeruda ..	mooneen ..	minde ..	rongal ..	ol gone ..	minde..	duckey.
44. Water	ngoko ..	ngarro ..	yappo ..	ackmah..	okno ..	kammo ..	koong.
45. Sea..	ngoko ..	kargul ..	yappo julka ..	earangah ..	—	kammo gulcha ..	wool koong.
46. Tree	gerah ..	—	beembah ..	koorah ..	okoo ..	koorkah ..	—
47. Canoe	bool yango ..	walloo ..	goonga..	noorock ..	ookoo ..	ngunkore ..	goondool.
48. Fish	woonga, marre ..	—	balby ..	oyah ..	oogarrare ..	balby ..	gorool.
49. Grass	moodtho ..	boookouroo ..	yalkoyne ..	gwynah ..	ookin ..	gutheer ..	baru.
50. Lily	naiye ..	—	thandoo ..	tarookita ..	thoocong ..	koonkoll ..	nulkiue.
51. Lily-roots	nginde ..	—	thoolambool ..	ooyearah ..	irpoo..	thando ..	yewrool.
52. Dog..	kulle, multharra ..	wahrudje ..	yumbe ..	twagah ..	oofa ..	yumbe ..	mirru.
53. Kangaroo	mura booga ..	ngoongo ..	matchimbah ..	orotha ..	inna ..	korroo ..	mur re.
54. Wallaby	marringa ..	booleen..	—	polapmerah ..	parley..	innu ..	yar goon.
55. Kangaroo-rat	goote ..	kooloogah ..	jigul ..	korah ..	illengore ..	jigul ..	geenum.
56. Bandicoot	booriginga ..	yuloor ..	woone ..	outulba ..	omun ..	woone..	woon kore.
57. Opossum	yerrindure ..	gooradji ..	kogoyne ..	wombah ..	oolun ..	kogome ..	koroi.

APPENDIX I.—VOCABULARY OF ABORIGINAL WORDS—continued.

English.	Darling River, Bourke, N.S.W.	N. S. Wales, Bellinger River.	G. of Carpentaria, Myapye, Lower Flinders.	G. of Carpentaria, Gilbert River.	Mitchell River, Koogominny.	Saxby River, Mycoolon.	Burnett and Wide Bay, Goonine.
58. Snake	mul kirre	choom bal	thangeer	mel corah	ooloor..	jinure..	woonka.
59. Emu	kulthe ..	googomgan	junkerberry	near coolah	a koon	junkerberry	morce.
60. Native cat	kinyah ..	barlin gin	—	bamboorah	il pair..	jiggerdah	ginying.
61. Squirrel	pelah ..	barago ..	—	langunamayah	olmbe..	nondune	aubour.
62. Flying-fox	karkoota	walimbah	moong ore	mangwatfah	imbul..	moongore	geraman.
63. Native bear	wottoo ..	toon gerre	—	moorgoteyeah	—	—	koola.
64. Rat..	wongs are	jinmo ..	karooga	korah ..	orool ..	janna thulla	moolbar.
65. Spear	karkaroo	cummi ..	goongon	alcah ..	alka ..	goongon	gunna.
66. Boomerang..	wonna ..	toowah..	yalker berry	singyellow	omboon	yalkerberry	bulkun.
67. Shield	bia willy	kougun..	yabaroro	balta ..	goolnarry	yamboro	hellaman.
68. Nullah	thurtoo, birra	koormun	thamballah	nyah ..	ilm bil	thambullo	kootha.
69. Knife	ngiba ..	kullinjah	—	kau karie	beelbarro	beelbarro	duckey.
70. Tomahawk..	Tboro mia	woo garrah	marreah	toolcarah	ekun ..	jookah doon- gah	mogeme.
71. Water-kooli- man.	ngoko mirra	koo loon	ngoon gore	—	oonde..	ngoombore	dun gin.
72. Yam-stick	kuruka..	kunnai ..	bargah..	anah ..	anna ..	largo ..	gunna.
73. Fish-net	mulka ..	ngoo line	moonah	kolanbah	onyin..	moonah	bun gille.
74. Fish-spear	kalkaroo	warran	yalla thuntha	olgorah	achee ..	yalla thunna	tungoo.
75. Dilly-bag	tille cha	bag (native)	—	karechicka	oolna..	booyan	boonte.
76. Big ..	woorto ..	boor wy	wine yeer	kanenjiah	ingum..	wine yeer	goorgioma.
77. Small	kotchaloookoo	thoon noi	jallo ..	duarah..	oko ..	jallo ..	temorrow me.
78. Good	kine gallah	dar roy..	ootchin..	manyarah	oong ne	gootchin	kalangor.
79. Bad	thoola kulle	yoongo..	mathee..	janyah ..	inthe ..	mathee	wuttiera.
80. Far away	boorre cherry	mallee dah	woolloo	lungah..	ogoolbun	woolo..	woonungie.
81. Close up	thile pa ..	tally jah	beerha	roandorah	orgooye	beerah	kulla beerun.

APPENDIX I.—VOCABULARY OF ABORIGINAL WORDS—continued.

English.	Darling River, Bourke, N.S.W.	N. S. Wales, Bellingier River.	G. of Carpentaria, Myappe, Lower Flinders.	G. of Carpentaria, Gilbert River.	Mitchell River, Koogominny.	Saxby River, Mycolon.	Burnett and Wide Bay, Goonine.
82. Strong	mitcharra ..	tarree ..	wineyeer ..	tackarah ..	arya ..	worragn ..	gun kun.
83. Weak	ninditcha ..	yoongo ..	mathee..	morah..	atungun ..	barbul ..	dupporapore.
84. Tired	thoolpa ngappa	tharralgooney.	lirreke ..	yengarbangah..	anyula ..	lirke ..	dulkore-unke- won.
85. Hungry	yarnge ..	uinandy ..	bool ngingo ..	mererah ..	arage ..	boolney ..	kargungu ba- lome.
86. Thirsty	ngoko walta appa	balloon gin ..	yarpe ..	benah ..	inkay ..	yurby..	dookore-unke- won.
87. Dead	books, mala ..	walling..	mootche ..	areubarah ..	ilbilby..	mootchon ..	balome.
88. Sick	altha ..	tandorey ..	jilinge..	jelah ..	ilme ..	mirree ..	pikely.
89. Sores	kallala appa ..	tandorey ..	coekee ..	peua ..	annul..	coekee or kog- gee	team.
90. Fat	keengtha ..	marome ..	thango wineyeer	oon gah ..	og nee..	konmeer ..	marome-goot - chee.
91. Thin	ninditcha ..	thoonoi..	mathee..	wareah..	inthee..	yallarche ..	cokokore.
92. Tall	barlaroo ..	yoroon ..	ngural ..	alperah ..	oolbun ..	meedun ..	garow a run.
93. Short	moroo, kallo ..	therry kun ..	thaggo ..	sarah ..	ootulka ..	thaggo ..	thalbor.
94. Left-handed	yangutcho ..	wargoyne ..	wargoyne ..	waujah..	akoom..	wargoyne ..	warum and wottungs.
95. Lame	mik itcha ..	teena tandorey ..	lilin jingo ..	aratacoona ..	ah garrngo ..	lilinke ..	dinong.
96. Blind	boor itcha ..	mill yoongo ..	mille kundah ..	groomah..	amunuloo ..	warra, moocho ..	mill bong.
97. Deaf	yurè muk'koo ..	ngarigan yoongo	wammah ..	coyah ..	enullo..	yalmah ..	beenungaloom
98. Tongue	thiran ye ..	ngarwah beewy	ngoolan ..	derah ..	ilping..	ngoolan ..	toonoon.
99. Teeth	ngundee ..	teerah ..	yarchine ..	eera ..	ungool ..	yarrah ..	dunka.
100. Ear	yurè ..	ngarlgan ..	beenar ..	namoolah ..	enar ..	beenah ..	beenung.

APPENDIX I.—VOCABULARY OF ABORIGINAL WORDS—continued.

English.	Darling River, Bourke, N.S.W.	N. S. Wales, Bellinger River.	G. of Carpentaria, Myappe, Lower Flinders.	G. of Carpentaria, Gilbert River.	Mitchell River, Koogominny.	Saxby River, Mycoolon.	Burnett and Wide Bay, Goonine.
101. Foot	tinna ..	teenah ..	jannah ..	eitna ..	amul ..	jannah ..	dinong and teena.
102. Nose	mindo, moloo ..	tingan ..	goin geen ..	oorkala..	amoo ..	koonyeen ..	moorroo.
103. Eye	mekee ..	mill ..	millee ..	ela ..	emuu ..	mille ..	me and mil.
104. Hair	thartoo..	marrah ..	warrumbo ..	kongah ..	alun ..	warrumbo ..	karm.
105. Head	tharkurloo ..	karlee ..	ngun kool ..	saga or taga ..	amboogo ..	gunther ..	karm.
106. Bald head	bunta arle ..	marrah beewy..	goonarry ..	mara ..	amboogo parina ..	yiyun..	karm belore.
107. Grey head	goorah arle ..	kereen green ..	joongal ..	koinyah ..	alpa ..	gilkun ..	gilkun gale.
108. Neck	bunbah..	woo roo ..	ngingin ..	della ..	ofil ..	boolkin ..	que kore.
109. Sitting down	neenga jerry ..	ngiangen ..	yenne ..	aranea ..	injeenga ..	munna ..	boogie nenarn.
110. Walking	tharreen jerry..	yarnje ..	wabby ..	aran keya ..	athoorebul yepul ..	wabbah ..	yenna.
111. Running	kulyer arkala ..	billagurren ..	wangalbo ..	arooka ..	inbul ..	bunkah ..	bumquar.
112. Standing still	bootoocha tharry ..	teean mill mogor ..	batchingo ..	aralooina ..	anary ..	tharry tharry ..	nenarn bulba.
113. Fighting	thurtoo bulka..	boomeri ..	larra thulbo ..	koortininda ..	oleerkilka ..	boonehaby ..	pikie.
114. Swimming	ata kinna ..	bowgen..	bimme ..	alkaninda ..	ong a rary ..	beemingo ..	wool ine.
115. Diving	youlp oroo ..	boongeen ..	thoorke..	warinda ..	kooolabun ..	thurkingo ..	narn gwarry.
116. Corroborry	marne buknillo ..	yonaarro illewa..	karrun bingoo ..	wewinga ..	irrhooroory ..	yadthan ..	arrieman.
	ninna						
117. Afraid	ngoolya ngulla ..	warm beeng ..	—	marpmar ..	ilman ..	ko wee..	witchim.
118. To cry	wheerah ..	doo wong ..	barringo ..	aira ..	ogo athathy ..	barry ..	nulayun karlin
119. Laughing.	Kinda ..	toolooing ming ..	junge ..	gaira ..	longy ..	egoo- jinke ..	wathey.
120. Beardless	ngarte whakka bulke.	ngooobe beewy ..	yanbah kullah..	pergamo ..	aworko karry ..	yanba gooncha ..	woka moonyin.

APPENDIX I.—VOCABULARY OF ABORIGINAL WORDS—continued.

English.	Darling River, Bourke, N.S.W.	N. S. Wales, Bellingier River.	G. of Carpentaria, Myarpe, Lower Flanders.	G. of Carpentaria, Gilbert River.	Mitchell River, Koogomunny.	Saxby River, Mycooloon.	Burnett and Wide Bay, Goomine.
121. Whiskers ..	b a l o l g r o o whakka bulke	ngoebe ..	yanbah ..	perah ..	aworko ..	yanbah ..	yarra moonyin.
122. Long time ago.	kondang indo ..	thalkoom bo ..	wooroo wooroo	rowama ..	a, woth, on ..	yacharah ..	moony ountoon.
123. Yesterday	karro ko ..	koeroo lo ..	wabingo	lemootminjah ..	a, nunba ..	birregool ..	balloom.
124. To-morrow	wambe ..	koeroo lo ..	birree gool	salmoorah ..	o, ng ..	birringah ..	marboono.
125. Rainbow ..	mondarn burra ..	keegoin ..	birringah ..	bolpah ..	o, yuro ..	— ..	karlewa.
126. Wind ..	yurto — ..	kooreen ..	— ..	olwarah ..	e, thung ..	koobeen ..	boorun.
127. Falling star	pulle — bikka ngunga	becong meen ..	koobeen ..	kanda ..	a, roore ..	jinbe booringo	
128. C a r p e t - snake.	piddaroo ..	choombarl ..	kooremah ..	ongah ..	al, kin.. ..	kooremah ..	wongi.
129. Black snake	toopoo ngarl kika.	toengoen ..	thung eer ..	ombalah ..	a, loor.. ..	kurthulbun ..	mooloo.
130. Death adder	numbo nineyah ..	tarn been ..	bartime ..	— ..	a, jool.. ..	— ..	monulgum.
131. Iguana ..	burna thukoloo ..	wirregah ..	yang oolah ..	roonjurah ..	ing, o, thil ..	yang, o, lah ..	—
132. Turtle ..	boomalla booka ..	agoonah ..	moyah gutha ..	betorgah ..	ing, o ..	moya gutha ..	milbe.
133. Black duck	mincarra ..	wurrah di ..	karrahah ..	orocks ..	o, noo, gi ..	karrahah ..	gnah.
134. Whistling duck.	multa ..	— ..	ngulla wal ..	cherrechar ..	a, mirre ..	wallatho ..	nulbar.
135. Diver or darter.	bowen indejs ..	keizaboer ..	yulke ..	tareh ..	a, wathal ..	yalke ..	guttunda.
136. Pelican ..	agunkaroo ..	— ..	thalko boon ..	arthoorah ..	athoero ..	thoong allinje and thoong aberry.	goolooluu.
137. Crow ..	kurkoo ..	wangun.. ..	thoonga berry ..	gwa wah ..	atha ..	— ..	—

APPENDIX I.—VOCABULARY OF ABORIGINAL WORDS—continued.

English.	Darling River, Bourke, N.S.W.	N. S. Wales, Bellinger River.	G. of Carpentaria, Myappe, Lower Flinders.	G. of Carpentaria, Gilbert River.	Mitchell River, Koogominny.	Saxby River, Mj coolon.	Burnett and Wide Bay, Goonine.
138. Brown hawk	wharkoo	boogah jaggee ..	walbin garrah ..	koorageja	oromoko	kitch a berry..	—
139. Eaglehawk	warkeo	ngun gah ..	koere thilla ..	toorangutha	oromoi	janna uguh ..	bootha.
140. Pigeon	putookah	bar bumgi ..	booran booran ..	apenah ..	airji ..	woonkullun.	woonkullun.
141. Horse	walpa litcha	ngah ..	yarramunnah ..	tyerah ..	thiary ..	yarraman	yarraman
142. Gun	murkindo	beel ..	bully bully ..	bully bully	burra, peewoh	kootoomboro ..	revoluer - berre- lan.
143. Axe	toomeyah	wokarrah	juko doongah ..	pairah ..	jookoro	juko doongah..	bulia deel.
144. House	koonde..	nghorrah	goobo ..	rawyah..	goongarry	coobo ..	durah.
145. Thunder	birndee	boorroomagi	yanberry ..	mallaoca	oopoly	baringo	booroomagine.
146. Lightning.	meendee	munongi	boomechilly	chilla ..	ooha ..	yanburry	tulberalbe.
147. Rain	mukkarrah	gooloon	woonjone ..	jane woonja	og, no ..	woon jone	eurong.
148. Red (colour)	ngarl irka	morroomeroo..	batha batha rug gin	—	o, neel..	barraul	butha butha.
149. Blue	ngoolya binna.	goroo ..	gilchurs	boolpod..	ok, yo ..	marchin	bookun.
150. Green	noomba irka	karra bun	marehin	kooina ..	atchootcho	gilchun	boowon.
151. Black	kook irka	kooro ..	boolbe ..	boolpah	okyo ..	marchin	bookin.
152. White	boota ..	—	koomire	poeerah	eral ..	boonanno	bootha.
153. Smoke	bopolla borroo.	joom ..	—	oekna ..	okon ..	koo, merry	woloi.
154. Hail	wurloo..	wardee ..	—	ale aktina	—	oeng boogerry	—
155. One (1)	ngitcha	karroogun	kooro ..	nooilah..	apul ..	wonka	karleme.
156. Two (2)	bulia ..	bullaree	bullagarrah	gooilah..	yirmpa	bullagarrah ..	bulia.
157. Three (3)	bulia ngitcha ..	bullaree karroo- gun	mathingoolah ..	ooringah	arulko	goobarrah	bupoorapa.
158. Four (4)	bulia bulia	bullaree	goobarrah	waka ..	arunji	bullagarrah,	goore kunda.
159. Five (5)	yenta mirra ..	—	—	yoorooka	arunjiy	bullagarrah	dargilnool.

APPENDIX I.—VOCABULARY OF ABORIGINAL WORDS—continued.

English.	Darling River, Bourke, N.S.W.	N. S. Wales, Bellingier River.	G. of Carpentaria, Myappe, Lower Flinders.	G. of Carpentaria, Gilbert River.	Mitchell River, Koogominny.*	Saxby River, Myecoolon.†	Burnett and Wide Bay, Goonine.
160. A good many	ngoolatta bulla bulla	womargah ..	gootcholloo ..	walkoorah ..	ameengum ..	gootchalo ..	
161. A round ball	—	toomby..	ngoordoo ..	najjah ..	—	ballanbo ..	wonto.
162. White fellow	—	yerallee ..	barrago ..	oinyah ..	—	—	muthar.
163. White woman	—	wygoomun ..	bunyah..	banber oinyah..	—	—	keen.
164. To drink with the hand	—	malarng ngumbe	malla roongo ..	ooranda ..	—	—	pirre thugga.
165. To steal ..	—	woroo goomung	bargaribo ..	walangoonda ..	—	—	crammer, p woora.
166. To call out	—	kine garling ..	barringo ..	ohaminda ..	—	—	gunkulewa.

* Language of this tribe called *akoombool*; sub-tribe, *jimmy*; locality, north of Palmer River, Queensland.

† Language of Myecoolon nearly similar to Lower Flinders Myappe, only put down to show the variations; the Myecoolon words were given by a more intelligent and reliable black than the Myappe. "Hector," the former (Myecoolon), reared up with whites. "Jacky," the Myappe, was stupid and hard to understand.

APPENDIX II.

Remarks on the Class Systems collected by Mr. Palmer.

By A. W. HOWITT, F.L.S.

THE class divisions which Mr. Palmer has collected are some of the links of a chain which extends across the Australian continent, binding together the various Australian aboriginal communities. The connection of these different class systems with each other is not at first sight apparent, unless when, as in the cases given by Mr. Palmer, they are accompanied by direct evidence from native informants that two or more of them are regarded as the equivalents of each other. When, however, a greater number of class systems are collected and compared systematically with each other, their connection becomes more evident, and the dialectic identity or the equivalence of names may often be established.

In order to show this, as regards the classes given by Mr. Palmer, I propose to interpolate in his series certain class-systems which I have obtained from other correspondents, and thus to render the chain somewhat more connected and complete:—

No. 1.—*Kamilaroi Tribe.*¹

Two primary classes.	Four sub-classes.	Totem names.
Dilbi	{ Mūri Kūbi }	Kangaroo, Opossum, Bandicoot, Iguana, Black Duck, Eagle- hawk, &c.
Kūpathin	{ Ipai Kumbo }	Emu, Carpet - Snake, Black Snake, Red Kangaroo, Frog, Codfish, Wallaroo, &c.

¹ Established by the inquiries of Mr. C. E. Doyle, late of Kunopia, N.S.W.

No. 2.—*Kiabara Tribe*.¹

South of Maryborough, Queensland.

Two primary classes.	Four sub-classes.	Totem names.
Dilebi (Flood water)	{ Baring (Turtle) .. Turowine (Bat) .. }	?
Cubatine (Lightning)	{ Bulcoin (Carpet-Snake) Bundah (Native Cat) }	?

No. 3.—*Kuinmärbüra Tribe*.²

Near Rockhampton, Queensland.

Two primary classes.	Four sub-classes.	Totem names.
Yüngerü	{ Kürpal Küialla }	Eaglehawk. Laughing Jackass.
Witterü	{ Karilbüra Münal }	Sand Wallaby, Clearwater, Curlew, Hawk.

¹ Communicated by Mr. J. Brooke, N. M. Police, Queensland.² Communicated by Mr. W. H. Flowers, Rockhampton, Queensland.

No. 4.—*Wakelbura Tribe*.¹

Elgin Downs, Queensland.

Two primary classes.	Four sub-classes.	Totem names.				
Mallera	<table border="0"> <tr> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">{</td> <td>Kürgila</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td>Banbe</td> </tr> </table>	{	Kürgila	}	Banbe	Plain Turkey, Small Bee, Opossum, Kangaroo.
{	Kürgila		}			
	Banbe					
Wüthera	<table border="0"> <tr> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">{</td> <td>Wüngo</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td>Obü</td> </tr> </table>	{	Wüngo	}	Obü	Emu, Carpet-Snake, Large Bee, Black Duck, Wallaroo.
{	Wüngo		}			
	Obü					

No. 5.—*Balonne River Tribe*.²

Two primary classes.	Four sub-classes.	Totem names.				
_____	<table border="0"> <tr> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">{</td> <td>Urgilla</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td>Unburri</td> </tr> </table>	{	Urgilla	}	Unburri	_____
{	Urgilla		}			
	Unburri					
_____	<table border="0"> <tr> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">{</td> <td>Wüngo</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td>Obur</td> </tr> </table>	{	Wüngo	}	Obur	_____
{	Wüngo		}			
	Obur					

No. 6.—*Ringa-Ringa Tribe*.³

Burke River, Queensland.

Two primary classes.	Four sub-classes.	Totem names.				
_____	<table border="0"> <tr> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">{</td> <td>Goorkela</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td>Bunbury</td> </tr> </table>	{	Goorkela	}	Bunbury	Turkey, Emu, Iguana.
{	Goorkela		}			
	Bunbury					
_____	<table border="0"> <tr> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">{</td> <td>Wonko</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td>Coobooroo</td> </tr> </table>	{	Wonko	}	Coobooroo	Carpet-Snake, Death Adder, Native Cat, Kangaroo, Rat.
{	Wonko		}			
	Coobooroo					

¹ Communicated by Mr. J. C. Muirhead, Queensland.² See p. 306, *ante*.³ Communicated by Mr. Jno. Lett, Burke River, Queensland.

No. 7.—*Kūnandabūri Tribe.*¹

Cooper's Creek, Queensland.

Two primary classes.	Four sub-classes.	Totem names.
Yūngo {	_____ } _____ }	Kangaroo, Iguana, Dog, Carpet-Snake, Crow, Frog, Rat, &c.
Mattara {	_____ } _____ }	Emu, Opossum, Brown Snake, Frilled Lizard, &c.

No. 8.—*Dieri Tribe.*²

East Side, Lake Eyre, South Australia.

Two primary classes.	Four sub-classes.	Totem names.
Kararū {	_____ } _____ }	Kangaroo, Carpet-Snake, Native Companion, Rat, Frog, Crow, &c.
Matteri {	_____ } _____ }	Eaglehawk, Emu, Dog, Lizard, Cormorant, &c.

No. 9.—*Ta-ta-thi Tribe.*³

Riverina, New South Wales.

Two primary classes.	Four sub-classes.	Totem names.
Kilpara {	_____ } _____ }	Hawk, Lizard, &c.
Mūquara {	_____ } _____ }	Emu, Duck, Bush Rat, &c.

Mr. Cameron states that Kilpara is the equivalent of Kubi - Muri, and Mūquara of Ipai-Kumbo. The next tribe to the north-eastward of the Ta-ta-thi was one having the Kamilaroi class names.

¹ Communicated by Mr. W. O'Donnell, Cooper's Creek, Queensland.

² Communicated by the Rev. H. Vogelsang, Kopperamana, South Australia.

³ Communicated by Mr. A. L. P. Cameron, Mulurulu, N.S.W.

No. 10.—*Yerrunthully Tribe*.¹

Flinders River, Queensland.

Two primary classes.	Four sub-classes.	Totem names.
_____ {	Koorgielah.. .. } Bunbury }	Plain Turkey, Native Dog, Carpet-Snake.
_____ {	Woonko } Coobaroo }	Emu, Brown Snake, Whistling Duck.

No. 11.—*Mycooloon Tribe*.¹

Flinders River, Queensland.

Two primary classes.	Four sub-classes.	Totem names.
_____ {	(M) Jimalingo .. } (F) Goothamungo } (M) Yowingo .. } (F) Carburungo .. }	Plain Turkey, Eaglehawk, Whistling Duck.
_____ {	(M) Bathingo .. } (F) Munjingo .. } (M) Marringo .. } (F) Ngarran-ngungo }	Carpet-Snake, Iguana, Black Duck.

No. 12.—*Koogo-Bathy Tribe*.²

Mitchell River, Queensland.

Two primary classes.	Four sub-classes.	Totem names.
_____ {	Barry } Mungillo }	Yam. Grass.
_____ {	Ararey } Jury }	Carpet-Snake. Fruit.

¹ See p. 302, *ante*.² See p. 303, *ante*.

No. 13.—*Kombinegherry Tribe*.¹

Bellinger River, New South Wales.

Two primary classes.	Four sub-classes.	Totem names.								
_____	{ <table style="display: inline-table; vertical-align: middle;"> <tr><td>(M) Kurbo</td><td>..</td></tr> <tr><td>(F) Kooran</td><td>..</td></tr> <tr><td>(M) Marro</td><td>..</td></tr> <tr><td>(F) Kurgan</td><td>..</td></tr> </table>	(M) Kurbo	..	(F) Kooran	..	(M) Marro	..	(F) Kurgan	..	_____
(M) Kurbo	..									
(F) Kooran	..									
(M) Marro	..									
(F) Kurgan	..									
_____	{ <table style="display: inline-table; vertical-align: middle;"> <tr><td>(M) Wirro..</td><td>..</td></tr> <tr><td>(F) Wingan</td><td>..</td></tr> <tr><td>(M) Wombo</td><td>..</td></tr> <tr><td>() Wirrikin</td><td>..</td></tr> </table>	(M) Wirro..	..	(F) Wingan	..	(M) Wombo	..	() Wirrikin	..	_____
(M) Wirro..	..									
(F) Wingan	..									
(M) Wombo	..									
() Wirrikin	..									

The connection and equivalence of these class systems is provisionally established by—

- (1) The direct testimony of native informants, as in Nos. 1 and 9, and 11 and 12.
- (2) The identity or dialectic variations of the class names in neighbouring or even distant tribes.
- (3) The substantial identity of the groups of totem names which represent the primary classes.

These totem names have been given in their English forms for more easy comparison.

Where the primary classes are not given it may either be that they have become obsolete in that tribe, or that they have been overlooked or not ascertained by my correspondents. I have cases before me supporting both these possibilities. The class divisions of the Narrinyeri tribe in South Australia only now consist of a number of localised totems; the primary classes of the Kamilaroi were only traced out by special inquiries.

Where no sub-classes are recorded it may be either that they have never come into existence, or that they have been lost, as have been even the totem names in some cases. Such an instance is that of the Woiworŭng tribe of Victoria, whose class system consisted of the primary classes and one totem, five other totems together with it having undergone apotheosis as stars.

¹ By Mr. E. Palmer (see p. 304).

Further insight into the organisation of these class systems will be obtained by comparing their rules of marriage and descent, as regards the classes. By tabulating them in the order just given their similarities and dissimilarities can be easily remarked, and the changes which certain allied systems have undergone will more clearly show themselves.

Kamilaroi Tribe.

Male	Marries	Children are
Muri	Butha	Ipai and Ipatha.
Kubi	Ipatha	Kumbo and Butha.
Ipai	Kubitha	Muri and Matha.
Kumbo	Matha	Kubi and Kubitha.

Kiabara Tribe.

Male	Marries	Children are
Baring.. ..	Bundah	Turowine.
Turowine	Balcoin	Baring.
Bulcoin	Turowine	Bundah,
Bundah	Baring	Bulcoin.

Kuin-Murbura Tribe.

Male	Marries	Children are
Kurpal	Karilburan	Munal and Munalan.
Kuialla	Munalan	Karilbura and Karilburan.
Karilbura	Kurpalan	Kuialla and Kuiallan.
Munal	Kuiallan	Kurpal and Kurpalan.

Wakelbura Tribe.

Male	Marries	Children are
Kurgila	Obuan	Wungo and Wungoan.
Banbe	Wungoan	Obu and Obuan.
Wungo	Banbean	Kurgila and Kurgilan.
Obu	Kurgilan	Banbe and Banbean.

Kunandaburi Tribe.

Male	Marries	Children are
Yungo.. .. .	Mattara	Mattara.
Muttara	Yungo	Yungo.

Dièri Tribe.

Male	Marries	Children are
Kararu	Matteri	Matteri.
Matteri	Kararu	Kararu.

Ta-ta-thi Tribe.

Male	Marries	Children are
Kilpara	Muquara	Muquara.
Muquara	Kilpara	Kilpara.

Yerrunthully Tribe.

Male	Marries	Children are
Koorgielah	Coobaroo	Woonco.
Bunburry	Woonco	Coobaroo.
Woonco	Bunburry	Koorgielah.
Coobaroo	Koorgielah	Bunburry.

Mycoolon Tribe.

Male	Marries	Children are
Jimalingo	Ngaran-ngungo ..	Yowingo and Carburungo.
Yowingo	Munjingo .. .	Jimalingo and Goothamunga.
Bathingo	Carburungo	Marringo and Ngaran-ngungo.
Marringo	Goothamungo ..	Bathingo and Munjingo.

Koogo-Bathy Tribe.

Male	Marries	Children are
Barry	Jury	Ararey.
Munjilly	Ararey	Jury.
Ararey.. .. .	Mungilly	Barry.
Jury	Barry	Mungilly.

Kombinegherry Tribe.

Male	Marries	Children are
Kurbo.. .. .	Wirrikin	Wirro and Wingan.
Marro	Wongan	Wombo and Wirrikin.
Wirro	Kurgan	Kombo and Kooran.
Wombo	Kooran	Marro and Kurgan.

The first thing that shows itself in examining the preceding tables is the evident connection of the Kiabara and Kamilaroi class systems through the identity of their primary classes, although the sub-classes are so different. Mr. Jocelyn Brooke's information is also valuable as affording a means of substantiating the conjecture which arises out of the rules of marriage and descent of the Kiabara and the aboriginal diagram for ascertain-

ing a child class name, that descent runs in the male line. This is all the more important as in the Kamilaroi classes it is uterine.

A further examination of the tabulated class systems shows that there are three several cases to be considered. The first case is that of the primary classes, and for this the Kunandaburi may serve for a typical example, for it is this community which in its existing customs has so far proved to stand nearest to the theoretical divided commune. The second case is that of the sub-classes which arise out of the division of their primaries. For this the well-known Kamilaroi class divisions serve as an example. In this aspect it is well to note the advance which has been made by the Kiabara in adapting the rule of descent through the male line to a class system which represents that of the Kamilaroi with only slight variations in its subdivisions. The third case is that of the totem names. That these also influence marriage and descent is well known, but the manner in which it is done is not shown in the tabulated systems. In order to illustrate this I now give the rules of marriage and descent of the Kuin-Murbura, for which I am indebted to the kindness of Mr. W. H. Flower, who has in working it out rendered it all the more valuable by the addition of the sub-class names.

Kuin-Murbura Tribe.

Male	Marries	Children are
<i>Kurpal</i> = eaglehawk..	<i>Karilburan</i> = hawk ..	<i>Munal</i> = hawk.
<i>Kurpal</i> = laughing jackass	<i>Karilburan</i> = curlew ..	<i>Munal</i> = curlew.
<i>Kuialla</i> = eaglehawk..	<i>Munalan</i> = hawk ..	<i>Karilbura</i> = hawk.
<i>Kuialla</i> = laughing jackass	<i>Munalan</i> = curlew ..	<i>Karlibura</i> = curlew,
<i>Karilbura</i> = curlew ..	<i>Kurpalan</i> = laughing jackass	<i>Kuialla</i> = laughing jackass.
<i>Karilbura</i> = clear water	<i>Kurpalan</i> = eaglehawk	<i>Kuialla</i> = eaglehawk,
<i>Karilbura</i> = wallaby ..	<i>Kurpalan</i> = laughing jackass	<i>Kuialla</i> = laughing jackass.
<i>Karilbura</i> = hawk ..	<i>Kurpalan</i> = eaglehawk	<i>Kuialla</i> = eaglehawk.
<i>Munal</i> = curlew ..	<i>Kuiallan</i> = laughing jackass	<i>Kurpal</i> = laughing jackass.
<i>Munal</i> = clearwater..	<i>Kuiallan</i> = eaglehawk	<i>Kurpal</i> = eaglehawk,
<i>Munal</i> = wallaby ..	<i>Kuiallan</i> = laughing jackass	<i>Kurpal</i> = laughing jackass.
<i>Munal</i> = hawk ..	<i>Kuiallan</i> = eaglehawk	<i>Kurpal</i> = eaglehawk.

This shows clearly that while in the sub-classes the modified form of uterine descent is followed, in the totems the old direct line runs as in the primary classes themselves,

I now turn to the interesting features brought out by Mr. Palmer's facts.

A very unusual character is brought out in the Mycoolon classes by the male and female names of each sub-class being different, and not, as is usually the case, the same, or formed by the addition of a feminine affix to the male name. In the Kombinegherry classes there is this same peculiarity, and it may therefore prove to be more common than I have hitherto thought it to be.

This difference in the male and female class names tends to confuse the observer as to the line of descent, but it can be clearly made out by a working formula, if I may call it so, which I have found invaluable in these inquiries, and which I have already made use of in a communication to the Anthropological Institute of Great Britain.

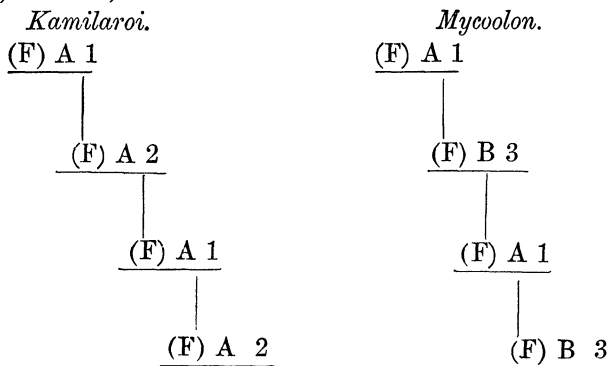
Calling the primary classes A and B and the sub-classes 1, 2, 3, 4, a simple diagram then discloses at once by inspection in which line descent runs. Thus in this case the Mycoolon classes placed in their intermarrying couplets will be as follows :—

Jimalingo } = A 1 and A 2.
 Yowingo }
 Bathingo } = B 3 and B 4.
 Marringo }

I have here also discarded the female names for simplicity. Treating the Kamilaroi classes in the same way, we have :—

Muri } = A 1 and A 2.
 Kubi }
 Ipai } = B 3 and B 4.
 Kumbo }

We know that descent runs in the female line in the Kamilaroi classes, and by noting the descent from mother to daughter in each of the two cases we may learn whether the result is the same, or if not, wherein the difference lies.



This shows at once that in the Kamilaroi system the daughter takes the name of her mother's primary class, but in the complementary subdivision to that of the mother. In the Mycoolon system the daughter takes the name of her father's primary class, but in the complementary subdivision to that of the father. In other words, in the Kamilaroi system descent is uterine, while in the Mycoolon system it is agnatic.

The peculiarity to which Mr. Palmer directs attention in the Mycoolon classes is a result incident to the arrangement of the sub-classes when under the influence of agnatic descent: the girl is of the same class name as her mother's mother.

In the Kamilaroi system, under the influence of uterine descent, the son is of the same class as his father's father.

The evidence of Mr. Palmer's native informant that the Koogobathi class system is the equivalent of that of the Mycoolon is all the more important that the two tribes are locally far apart, and also because of the dissimilarity in the systems themselves, and because in one the line of descent is uterine, and in the other agnatic.

The identification of the class system of the Mackay tribe with that of the tribe at Rockhampton is also important, yet I think that it requires further investigation, for according to information which I have received, the names Yungaroo and Wootaroo are said to be the equivalents of the Wakelbura primary classes Mallera and Wuthera, which I find to extend in dialectic, and other variations from Mackay, in Queensland, to at least Port Augusta, in South Australia. The names Gooleta and Gooberoo, I cannot doubt, are forms of these sub-classes, which are given in the preceding table as Obū, Coobooroo, and Coobaroo. It is to be hoped that more information on this head may turn up, and thus add another link to a chain which is slowly but surely becoming evident, and which binds the aboriginal communities of Australia into a perfect whole.

The class systems which Mr. Palmer has collected, and those which I added for illustration, show a process of advance in the idea of descent. Whatever may have been the causes at work, they do not appear, and in order to learn something of their nature it will be necessary to carefully work out the customs, common and uncommon, of the tribes having these class divisions. In those customs I anticipate we may find at least traces of the ideas which have led to changes affecting not only the class systems, but through them the systems of relationship which rest upon them.

DISCUSSION.

Mr. H. O. FORBES remarked that the message-sticks to which reference had been made in Mr. Palmer's paper might possibly have no other use than that of simple reminders to the bearer, and have no absolute meaning, just as in Sumatra he had often had messengers come to him bringing messages from a distance, who, having been charged with many items of intelligence, were furnished with a bagful of pebbles as remembrancers. On proceeding to deliver the message the bearer commenced, "Article the first," at the same moment withdrawing one of the pebbles from the bag and placing it on the ground before him; then "Article number two," and so on till, having exhausted the contents of the bag, he would remark, "And there are no more." It was possible, therefore, that the Australians' notches and marks might have a similar function to perform.

In Macluer Inlet, in N. New Guinea, he had met with apparently authentic reports of pictures, said to be representations of human hands, bodies, &c., engraved on the cliffs at the extreme end of the Inlet; but of what nature they really were he had been able to obtain little information.

The Australian system of totems, he said, was very interesting and difficult to understand; but the prohibition of certain totems and same-name-relatives to intermarry could not, he thought, be due to any definite intention—arrivable at only after close observation and generalisation—in their minds of preventing the evils arising from the mixture of too closely related blood. The same practice, in a less marked degree, was observed by him in Sumatra, where marriage between villagers of the same *Marga* (a regional subdivision, consisting of many villages, either situated near together or widely separated) is forbidden; as well as in the interior of the eastern part of the island of Timor, of which he hoped to give some account in a paper to be presented to the Institute at an early date.

Mr. BERDOE inquired if it were actually the fact that the suckling of puppies by the women of the tribe described was a common practice? He would be glad to know if any other Australian traveller could confirm the statement. Dr. Lauder Lindsay, in his work on "Mind in the Lower Animals," had referred to the practice as existing in some places, but, as far as he remembered, had not given any clue as to where the custom obtained.

The PRESIDENT and Mr. PARK HARRISON also joined in the discussion.