

Research Documents Scanning Cover Sheet

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other acts and bodily functions, we next proceed to consider what has been discovered about the mental acts and functioning of the different parts of the brain. The hemispheres of the brain are divided into lobes (convolutions), which are composed of a white fibrillar portion internally, and a grey cellular portion as the exterior cortex, each portion of which has its own particular duties to perform, either alone or in combination. The front lobes, or convolutions, act co-ordinately for intellectual functioning. The temporal and sphenoid convolutions are the centres of the propensities. The parietal convolutions contain the centres of conscious actions of the body, face, limbs, etc. Other of its parts, together with the posterior portions of the front convolutions, contain the centres for defined emotions. The occipital convolutions contain the centres for certain sensations for co-ordinating motions with the cerebellum, and also contain the centres for the moral virtues, affections, etc. Dr. Hollander locates the centre of morbid fear and of melancholy in the supra marginal and angular gyri in the parietal lobes and the centre of kleptomania, also voracious hunger and abnormal thirst in the anterior portion of the temporal, superior and inferior lobes, irascibility and violent mania in the central part of the temporal lobes, while mania, with suspicion of persecution, are located in the posterior portion of the temporal lobe. The tender domestic affections are centred in the occipital lobes; perception of tone and of number are located near the fissure of Sylvius; perception of form, size, place, colour, memory of time, or facts, or events, are located near the supra orbital gyri and adjoining parts of the frontal convolutions; imagination and mental co-ordinating processes are located in the anterior and superior part of the frontal parts of the fore lobes; religious mania and perversion of altruistic sentiments centered in the posterior superior part of frontal lobes; satyriasis and nymphomania in the hemisphere of the cere-

bellum. Dr. Hollander believes the prefrontal lobes are connected with the highest intellectual operations, but Drs. Carpenter, Bastian, Houghlings and Jackson say the posterior lobes are so. The centre of sensation is not necessarily the centre of perception. Professor Wundt locates a perception centre in the frontal lobes. The increasing intelligence displayed through childhood and youth is from the completion of the central organisation. Herman Wagner, in comparing the cortex of brain in man and the orang, found the orang's frontal lobes smaller, and the occipital lobes larger than in man. In the brain of Gauss, the mathematician, the frontlobes were larger than in labourers, but in brains of these the occipital lobes were larger than Gauss's. Professor Gratiolet found the relative sizes of the bones of the skull largest in different races, as the frontal in white men, the parietal in Mongolians, the occipital in blacks or Africans. In white people the anterior fontanelle is the last to ossify and to prevent the frontal lobes to grow; but in the blacks the posterior fontanelle is the last to ossify. The moral imbecile is born so, not made, as his character is imprinted on his brain and skull. The vicious child should be placed in a moral reformatory, where the higher faculties and the altruistic sentiments are exercised so as to produce an equilibrium in the brain, as will enable the grown up man to withstand temptation. Thus writes Dr. Hollander, and we have written the same for many years. When the anterior part of the temporal region, close to the parietal bone, is very prominent, such persons become thieves or kleptomaniacs. If the gustatory centre in the anterior extremity of the temporal lobe is very prominent, inordinate hunger and thirst will exist. The chief speech centre is in the third frontal convolution, at its posterior border, near the fissure of Sylvius. Flechsig regards the island of Reil as the association centre of speech. The memory for words centre is located in the left

front convolution. The brain centre for music is placed over the fissure of Sylvius in the upper and lateral part of forehead. The centre of number is at the supra orbital end of the third frontal convolution, nearest to the external angle of the eye; it is the mathematical organ most often on the left side. The centres in the prefrontal lobes are the association centres of the different memory centres. The firm standing leg centre is on the crown of the head. Melancholy arises from any disease or injury in the parietal lobe (half distance above the top of the ear to top of the head) in the convolutions around the parietal eminence, viz, the angular and supra-marginal gyri. Also in lesion, of the frontal lobes, the control or inhibitory influence exerciseable over the emotions would be lost, and the emotions become morbid. If demented, as well as melancholy, the frontal and parietal convolutions are both affected. A general anemia of the brain, owing to inanition, may produce melancholy. Melancholy is a disease of the middle part of the parietal lobe. Mania of various kinds, arises from lesions in the middle of the cortex of the temporal lobe. Any abnormal developments of the temporal lobe produces criminal destructive perversity, or robbery with violence, or arson, &c. Hunger and thirst centre in temporal lobe a little before meatus of ear.

Burribian or Myanbah.

(THE MILKY WAY.)

BY THE REV. ARCHDEACON GREENWAY

The Kimilari myth concerning this encircling belt of stars, is that Baiami, in the beginning of his creative or carving out operations, cast off from himself a prodigious amount of light, life giving, and starlight material, in the form of myan (a river). The stream proceeded from Baiami, as it were; Burribian, milk. Hence it is called Burribian or Myanbah.

Kamilaroi Marriage Relationships.

By VEN. ARCHDEACON GREENWAY.

The Kamilaroi tribe is divided under four names as shown hereunder, and these again are sub-divided into totems or dhis.

PARENTS.		CHILDREN.		DHI OR TOTEM.
Spouses. i.e. Kolea's	Murri	Boobah, i.e. father Ghydool, i.e. children	M. Ipai	Dinawan, i.e. Emu
	Bootha		F. Ippitha	Noory, i.e. Black Snake, and others
Spouses. i.e. Kolea's	Kubbi	Boobah, i.e. father Ghydool, i.e. children	M. Kumbo	Dinawan, i.e. Emu
	Ippitha		F. Bootha	Noory, i.e. black snake, and others
Spouses. i.e. Kolea's	Ipai	Boobah, i.e. father Ghydool, i.e. children	M. Murri	Of Noory, i.e. black snake
	Kub-bitha		F. Matha	Of Tooli, i.e. iguana (lizard)
Spouses. i.e. Kolea's	Kumibo	Boobah, i.e. father Ghydool, i.e. children	M. Kubbi	Of Mooti, i.e. opossum, a mirirah
	Matha		F. Kubbitha	Of Tooli, i.e. iguana, and others

The due distance of "blood relationship" in dhi or totem must be carefully observed, for observance of it is enforced by the terrors of supernatural penalties. It is not uncommon for *trees* to be considered to be under *totem* and *dhi*.

A bootha becomes the *dhikardi* i.e. grandmother, of a kumboo, and a bootha the second generation; a *dhilakardhi*, or great grandmother of the same after the third generation;

so it, I think, may be said of all the other women. Old maids are unknown.

The dhi, or "totem" indicates flesh (bunnah), or blood-relationship in some degree in the tribe. It is not uncommon that a raid is made on other tribes for koleas, or wives.

The word "Bunnah" is used in distinction to "whamo," "ghory," i.e. fat. A fat or plump thing of any kind is known as "whamo dool." A

plump young woman is spoken of as "Ngamoowhoorie," i.e. if she has fully developed breasts, gamoo, i.e. "mamae," or teats. The word ngumbadhi, mother, has the same derivation. It is common usage to assign or betroth the wife, or yina, when very young. The yinas, or gins, taking the chief voice in the matter. This, I think, indicates an Indian origin.

ing, and their flesh for food, which they hunted in their skin covered boat. A race of red-skinned people crossed Behring Straits, over the frozen sea, in winter-time, and stayed in Alaska, until their increased numbers led to their occupation of the country along the Yukon and other great rivers of Northern America, from which they gradually moved towards Canada and the Great Lakes, where they hunted and used for food and clothing, the wild animals, and in addition to the wild roots, fruit and fish they cultivated a hardy kind of maize, and they continued to increase from the north, and the central American regions to the south, and increased until they reached what is now called "Terra del Fuego."

There are various traditions connecting migrants from China, Japan, and other parts of Asia, who passed to Central and other parts of America, and the pyramidal stone temples, the carved figures, and other things resemble those of Asia in olden times, as does the religious and hieroglyphic writings. Dr. W. J. Sollas has in science progress been making a comparative study of the Magdalenian men and the Eskimo people. He regards the Tasmanian as typical of the early pleistocene men and the Bushmen of Africa, as a type of the Solutrian men at which time the mammoth, the Bison and the primitive horse were the predominant animals. The Magdalenian is the second half of the upper palaeolithic epoch, and in it the reindeer is the most important animal, and bone implements take the place of flints. The bone arrow and spear-head are worked to a conical point, and the base is formed variously, to give an attachment to the shaft. There is usually a simple incised design. Later in the period came barbed harpoons. The spear-thrower is still used by the Eskimo. Whistles made from the phalanges of a reindeer have been found. Abundant bone needles have been found; they indicate that skins were sewn together for clothing. Teeth and sea shells perforated for suspension were used as ornaments, and some pendants are carved out of bones and ivory, very much like those of the present day Eskimos. Art is represented by line engraving, on the sides of bone implements, often remarkably good representations of contemporary animals. The reindeer is a favorite subject, but stags, bisons, horses, antelopes, Arctic hares,

and other forms abound. The Eskimos and other circumpolar races continue; in fact, the age of the reindeer as it once existed in France, Belgium, and Switzerland. The Eskimos occupy the Arctic coast from Greenland to Alaska, numbering about 40,000 individuals. They are remarkably uniform in character and habits. Their fifty dialects are much alike, but no related language has yet been discovered. They are short of stature. They are of reddish-brown smooth skins. Their hair is coarse, straight and black; they have a high cranial capacity. They have added much to the original Magdalenian implements, but the points of resemblance are still very remarkable. More conclusive is the discovery at Mentone of Magdalenian skeletons; these show the presence of two races, one was of tall stature, and certainly not Eskimos; the other was of low stature, but large skulls of the characteristic Eskimo form. It is remarkable that in North America a tall Indian race immediately succeeds the Eskimo towards the interior. The Magdalenians are the latest completely palaeolithic race that inhabited Europe. Their successors were the neolithic peoples who followed a pastoral or agricultural mode of life. Under the pressure of their advance, and also attracted by the steadily-improving climatic conditions, the predecessors of the Eskimos moved to the north. They extended across Asia, and passed over the Behring Straits. The tall and short allied races moving together, the tall ones being the predecessors of the Algonkian Indians. The above is taken from Dr. Sollas' writings, and he points out that each of the palaeolithic peoples were driven out in turn by a more highly developed order of migrants, leaving as its scattered fragments the Australians, the Bushmen, and the Eskimos. In each case dispossession by a new-comer has marked an upward step in the intellectual progress of mankind.

We are bringing these ideas in anthropology before our readers, that they may gather some of the later ideas and discoveries in the evolution of mankind, and be made acquainted with the resemblance found in ancient and modern races, who have assisted to people the different countries of the world in the Eolithic, Palaeolithic, Neolithic, and pre-historic periods, with what remained for comparison in historic times.

KAMILARI TRIBE.

The name of this and adjoining languages are derived from the negative adverb Kamil-no. The information given with regard to this tribe was collected and given by the late Reverend Archdeacon C. E. Greenway, during his many years sojourn in the "Ari" or district of the Kamilari or Kamlaroi tribe. When he first went out to Collenmungool (aboriginal place name, meaning broadwater, and being an old pastoral

holding on the Mehi or Mihi, originally taken up by William Wentworth Buchnell, in the early thirties), the tribe was estimated to number from six to seven thousand, and were a happy, bright, cheerful race, quick to see the ridiculous side of anything active, and expert in the water. Clever at catching game, and possessed great powers of endurance.

The problem of sustaining life among the

aborigines was very different to those of other races. They had to provide sustenance in a country where many Europeans have perished for want of water and food. The aborigines have managed to live, to multiply, and spread over the whole continent, without any food or help from abroad, without the use of village or of the materials under the ground. The aborigine may well be described as

"Nature's Child."

A part of the information I am now giving you was supplied by me to the Rev. W. Ridley, and appears in his book, "Kamilari, and other Australian Languages." Since that book was published, in 1875, I have further inquired into, and studied the Kamilari tribe, and can fully endorse what is given in the above book. My excuse for repeating the information already published in that work is to give, as far as possible, a complete account of this practically exterminated tribe, so that anthropologists of the future may have as full a glimpse of their history.

It has been the misfortune of the aborigine to acquire the vices of the Europeans, instead of adhering to their own rites, ceremonies, relationship, morality, and beliefs, and have therefore passed away before the spread of European settlement and civilisation.

I have noticed in some publications that the Australian aborigine has been described as the "lowest race of man," without morals, customs, rites, or ceremonies, and further that for the aborigines there is no immortality; that they have no idea of a Supreme Being, nor any capacity for such thoughts.

I think, after reading the information I have gathered on this subject, that the conclusions arrived at will be very different, and I cannot do better than quote the Rev. Wm. Ridley's able conclusions hereon.

It has, however, been shown out of their own mouths, from their songs and their cherished traditions, that they are by no means destitute of some qualities in which civilised men glory—such as the power of inventing tragic and sarcastic fiction, the thirst for religious mystery, stoical contempt of pain, and reverence for departed friends and ancestors. It may be affirmed, with some reason, that they have handed down with reverential care, through many generations, a fragment of primeval revelation.

A great many instances could be given in which this race have displayed the nobler qualities of man, as faithful servants and true friends, and in no branch of the human race can there be found more convincing proofs of gratitude and affection, and, again, to quote Mr. Ridley, many a lost English child has been saved from a miserable end in the bush by the earnest and clever search of the aboriginal trackers; many a colonist has been rescued from the floods by aboriginal swimmers, and many a time has the poison in-

jected by a snakebite been sucked from the wounded settler by a blackfellow.

The following information was supplied to me by the Reverend Archdeacon Greenway on his various visits to me. The Rev. W. Ridley, in his able work on this tribe, acknowledges the great assistance received from this gentleman when collecting the information from his book:—

Diety.—Byahme or Baia-me: the Creator; derived from Bya or Baia, to cut out.

Dthurra-murra-lin (Dtharra-moo-lon): the teacher; derived from Dthurra, to swallow or to make part of, to teach. Murra-lin, by hand.

Wunda.—An evil spirit or ghost; a white man.

Byahme-Baia-me.

It is believed by this tribe that Byah-me, or Baia-me, made or cut out all things, and made the earth. They never saw him, but regard thunder as his voice. They imagine him as something very bright and sparkling, and when they first saw a diamond sparkling in the ring of a friend of mine, covered their eyes and exclaimed Byah-me, and subsequently explained with the appearance of great fear and reverence, that it was their idea of Byah-me. Dthurra-murra-lin is said to have come from the east and passed to the west, and have remained at Brewarrina to teach the tribes their marriages, laws and rites, birth, death and marriage ceremonies, and Bora rites, relationships, and totems. They represent him as a very fine specimen of a "Murri"—black man, with two wives. After completing his teaching there he passed on to the west, and finally passed up through Gao-ergi, the black hole in Burra-bran—the Milkyway—where he is now resting. Dthurra-moolin is the sacred wand used at the "Bora."

If the aborigines keep his laws, when they die they are permitted to follow him, otherwise they are taken off by Urundiali—a large iguana, who awaits their arrival, at the entrance to Gao-ergi, the dark space between the two branches of Burra-bran of the Milkyway through which they pass if they have kept the laws.

Wunda is the evil spirit that they fear and dread; he is supposed to be wandering about at all times, and for fear of him the aborigines dread going about at night without a lighted stick. After a death, the widow, to drive him out of the camp, lights a bush, and drags it around the camp.

Byahme.—Baia-me, according to the Kamilari traditions, is said to have cut out or made the first man at Meroo-la, a mountain between the Barwon and Narran Rivers. There is a hole in the rock, shaped like a man, but very much larger, from which he (Byah-me) is supposed to have cut him out.

Kamilarri Tribe.—By REV. ARCHDEACON GREENWAY.

When buried in a stump a large heavy stone is placed on the head, and then the hollow is filled up with smaller ones. The blacks do not tarry in a camp one moment longer than they can possibly help after a death has taken place. The women never attend a burial ceremony, but make all the preparations for departure, so that when the men return from the funeral all is ready for a general departure.

During the night after a death a general dismal wail is kept up by the gins until daylight. The dirge is most mournful and sad. In some cases the wailing is renewed year after year. The wife of the deceased cuts her head with a sharp instrument until the blood flows. She then gets either white mud or pipeclay and daubs her face and hair with it. She does the same to her body down to her waist and arms. This is her mourning.

In olden times this mourning was kept up for thirteen moons, the plaster being renewed whenever it fell off. None who have heard their mournful wailing and seen their tears can doubt the sincerity of their grief.

Before leaving the camp the widow lights a bush and drags it all round for the purpose of keeping Wunda away. She is not permitted to come anywhere near the camp, and if she or any relative of the deceased does come along after that period it is necessary to again drag a lighted bush round the camp. They have different customs for the separate tribes, but the above belongs to the tribes along the Murray, Murrumbidgee, Lachlan, Bogan, Macquarie, and Barwon Rivers.

On some occasions they place the body on a sort of wooden rack and light a fire under it and then sit down so as to catch the fat as it drops down, by which means they hope and believe that they receive the courage and strength of the dead man. After all the flesh has dropped off, the bones are collected, and sometimes carried about for a considerable time, but they are eventually buried.

The women sometimes carry the bones of their dead child about for years.

BORA CEREMONY.

(The Rite of Initiation into the Duties and Privileges of Manhood—Koo-boora.)

The "bora" is the most important ceremony conducted by the Australian aborigines. An aboriginal man is not properly constituted a "young man" (koo-boora), nor is he permitted to take part in tribal rites or ceremonies until he has passed through at least one of these ceremonies.

The ceremonies are carried out on a big scale from time to time, when all the young men of the tribe are got together and those from neighboring tribes are assembled.

When all would be in readiness there would be a great corroboree to begin with. The initiates or candidates would then be singled out and taken away by a couple of the old men (mudgeegong koorajis) from each tribe into a scrubby part of the bush; no women were allowed in their company, and only a few of the old men.

A camp would be pitched for three or four days, a circle of about 30ft. in diameter would be dug, and the candidates would be placed in the centre and blindfolded.

One of the oldest blacks would come along with a kangaroo bone ground fine, and a stone tomahawk. Each candidate would be instructed to open his mouth, the operator would place the bone against one of the centre teeth of the upper jaw, and striking the punch with the other implement would break off the tooth. When all the other candidates had been so treated another old man would come along and place one band round the foreheads and another round the waists of the candidates. The respective candidates had bands made out of the skins of the animals belonging to their own totems. These had all been previously prepared. The band round their waist was to hide their nakedness.

The bands over their eyes are then removed, but the ceremony is not completed until each candidate has a piece of kangaroo bone placed through his nose, and remained there for thirteen moons or until the same time in the year returned again.

A return is then made towards the old camp, but the initiates, as I will now call them, are not allowed to go within 200 or 300 yards of the women.

While the candidates were away the women prepare a separate camp for them. I might here mention that it was always the duty of the women to prepare camps.

After the ceremony it was against the rules to see a woman for another thirteen moons or until the season returned again, though the rules were frequently broken.

Those passing through the second bora underwent another operation, and had scars cut on each arm near the shoulder with a piece of broken sharpened quartz, the number, position, and direction denoting to which totem they belonged.

Whilst the cuts were open and bleeding, sand, fat, and charcoal would be rubbed in to cause the cuts

Kamilari Tribe.—By REV. ARCHDEACON GREENWAY.**Customs.**

The custom of this, like all other Australian tribes, is to only build temporary gunyahs (huts), as they only remain in one place while game and food is plentiful.

The aborigines in their natural state are a light-hearted, merry, happy-go-lucky race, thinking nothing of the past, and preparing little for the future—quite happy while he has sufficient to eat; very quick at seeing a joke.

The men catch or kill the game, while the women gather the seeds, fruit, and yams. The women generally carry the food and the children.

The men make the spears, nullanullas, boomerangs, coolamons, and canoes, while the women make the dillybags string, and sew up the opossum rugs.

The men are adept hunters and swimmers and can take long marches when necessary, and are wonderfully good bushmen. The aborigines are very superstitious, and believe in witchcraft; they are acquainted with the medicinal properties of many herbs, bushes, and barks of various trees. One commonly in use among them is the "Boiyoi" pennyroyal, and another used in parts of Queensland "Pituri," both used as tonics. It is remarkable with what rapidity they recover from the ghastly wounds often inflicted upon them in fights and in quarrels amongst themselves.

The usual treatment for a severe wound is to rub earth or sometimes ashes into it.

One of the chief occupations of the Kooragi, or medicine man, is to disenchant the afflicted. Most, if not all, deaths are considered by the aborigines to be caused by magic or the pointing of the stone Ngnoorooma, or bone.



NGNOOROOMA (Sacred, or Magic Stone.)

All kinds of pain and disease are believed to be caused through the magic of enemies, and the usual way in which the magic is supposed to be exercised is

by pointing the above stone in the direction of the person to be injured, the belief being that by so doing stones are injected into the body of the sufferer. This stone is called mooboolyarra or bingi burra (see block). When the patient arrives or the Kooragi visits him, he sucks the part where the pain is felt until he has convinced the patient the cure is in a fair way of being effected, and then produces a stone or stones, which he declares he has extracted from the place affected. The Kooragi's hold a great control over the minds of their people, and are believed to have power to inflict diseases as well as cure patients. They are also believed to be able to make rain and to make it cease.

Retaliation is an ancient and fixed law, as well as the dictates of passion. The relatives of a man who has been killed are bound to avenge his death by killing some one of the tribe to which the murderer belongs. The belief amongst this tribe is that death through disease is the result of an enemy's malice. It is a common thing when illness comes to say that Ngnoorooma has been pointed at the victim. There are various ways of discovering, or by which they think they discover, the murderer. A very common one is to let an insect fly from the body of deceased and see towards whom it goes. The person thus singled out is doomed.

Property.

The aborigines appear to have no law as in regard to individual property, but each is supposed to use for his own sustenance and enjoyment what he has in his own hands. Something like communism exists between the members of the same camp. Presents given to one of a tribe are speedily divided as far as possible among the rest, but on tribal territorial property their rules are exact.

Each tribe has its "Ari" or "Toari," or district marked off with minute accuracy by watercourses, rocks, trees, and other natural landmarks, and no tribe can go upon the territory of the other without risk of losing his life. Blackfellows who have gone in the company of white men into the "Ari" of another tribe have been waylaid and killed. They are very careful at night not to leave the white man's camp if other blacks are about. There are cases, however, where this law is at times waived, and a more liberal and broader policy yielded to. Once in three or four years a tribe in whose "Ari" the bunya bunya grows, at the time when the fruit is ripe, admits other tribes to enter its territory and partake of the fruit. This law existed, but how it came about could not be discovered. The visitors are not permitted to take anything but the bunya bunya fruit; the ordinary or common foods they must not touch. The visit lasts for several weeks until most of them get fat.

Burial Ceremony.

The burial ceremony of the aborigines is a peculiar custom. In all parts of the country the aborigines have a great reverence for their dead, and there is no doubt they consider the burial places sacred.

Immediately a blackfellow dies, and before he has time to get cold and stiff, the deceased's body is placed in a sitting posture with both hands resting on his cheeks. The hands are bound into that position with cords passed round the body to lash it into the posture required. His 'possum rug is then rolled round him and duly corded up. The cords were made

A grave is dug in a sandhill with a kind of wooden shovel about 3ft. deep, usually in a circular shape.

The dead man is then placed in the hole in a sitting posture. All round, to a radius of about 20ft., the ground is loosened and the soil thrown over the grave until the mound is raised about 2ft. The mound is generally sloped off. Sticks and dead wood are then gathered up and placed on top of the mound to prevent the native dogs from getting at the corpse.

After this, four or five trees in the vicinity are selected, the bark stripped off to a length of 4ft. and as wide as the tree will allow. On the bare part of



TREE MARKINGS NEAR ABORIGINAL'S GRAVE.

out of the currajong bark, which the gins would chew and plait. In fact, the gins were quite experts at making articles out of this bark.

When the body is duly secured in this way two stakes are brought and the body placed on them. It is then carried to the nearest sandhill or hollow. If a sandhill or a hollow is not handy, a hollow stump of a tree is found.

the tree certain marks are cut to correspond with the marks on the dead man's 'possum rug or cloak, for I might say that each man's rug is particularly marked in order to signify its respective ownership.

One of these graves is still to be seen on Kirby's Meadow, Exeter. Aboriginal graves with the marked trees around it are shown in the plate. The trees are still standing, and marked as shown.

(To be Continued.)

THE PEOPLE OF THE DUSK.

(By Helen Hudson.)

Many hold the aborigine to be a being destitute of all moral and religious beliefs. In his primitive state this is not so. His moral laws are adhered to more rigidly than those of many civilised nations, and his

religious belief holds all that is beautiful. Many stories in the Bible have their counterpart legends in the religious lore of the aborigine. The early deluge—the mysterious birth of Baemae—akin to the story



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when healed to form raised scars. Other scars were raised on the chest and back of the shoulder.

The sacredness of the bora ceremony, which has been handed down to the aborigines from time immemorial, and the obligation to pass through the rite are most deeply rooted in the minds of the young aborigines. They seem to be bound by an irresistible spell to submit to it.

The kooragi teaches the kooboora (initiate) the traditions of the tribe, the exact laws of consanguinity and marriage, and the rules relating to the use of all special kinds of food.

The aborigines were a thoroughly law-abiding race, and it is probable that no community observed the laws hereby taught and deemed most sacred as exactly as this tribe observed them.

(To be Continued.)

THE WONDERS OF WATER.

The extent to which water mingles with bodies apparently solid is wonderful. The glittering opal, which beauty wears as an ornament, is only flint and water. In every plaster of Paris statue there is 1lb. of water to every 4lb. of chalk. The air we breathe contains five grains of water to each cubic foot of its bulk. The potatoes and turnips which are boiled for our dinner have, in their raw state, the one 75 per cent. and the other 90 per cent. of water.

If a man weighing 10st. were squeezed flat in a hydraulic press, $7\frac{1}{2}$ st. of water would run out and only $2\frac{1}{2}$ st. of dry residue remain. A man is, chemically speaking, 45lb. of carbon and nitrogen, diffused through five and a-half pailfuls of water. In plants we find water thus mingling in no less wonderful a manner.

A sunflower evaporates one and a quarter pint of water a day, and a cabbage about the same quantity. A wheat plant exhales in 172 days about 100,000 grains of water. An acre of growing wheat, on this calculation, draws and passes out about ten tons of water per day.

The sap of plants is the medium through which this mass of fluid is conveyed. It forms a delicate pump, by which the watery particles run with the rapidity of a swift stream. By the action of the sap various properties may be communicated to the growing plant. Timber in France is, for instance, dyed by various colors being mixed with water and poured over the root of the tree. Dahlias are also colored by a similar process.

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have not yet been examined in detail, but it is certain that the larger species of macropus, one of two of which have become extinct in the South-west within the memory of some of the present inhabitants and settlers, were associated with the small wallabies and kangaroo rats which thrive in the district to-day. Perhaps, it may now be discovered why the larger forms have been exterminated and the smaller ones have survived. Man cannot be the only cause; it must be a case of food supply and "the survival of the fittest." The remains of two examples of the native bear or koola are in the collection. This animal is now confined to Queensland, New South Wales, and Victoria, and it has come as a surprise to find that it once lived on the wooded slopes of the Sussex district. This is another new record for the State. Numerous skulls of bandicoots and members of the mouse family were obtained, as well as bones of birds and the native porcupine or hedgehog. As the examination of the great number of bones is by no means completed, it is very probable that further interesting discoveries may come to light. At any rate, the Museum committee is to be congratulated upon the important addition to the national scientific collection and the public-spirited action of the Caves Board in presenting such a valuable collection to the National Museum is a matter for general satisfaction.

At the conclusion of the inspection the visitors adjourned to the director's room, and there, over light refreshments, Mr. Woodward expressed the gratitude of the committee to the Caves Board for the donation of such valuable fossils. The world would know very little of the early history of Europe if it

had not been for the number of caves containing remnants of the human form, weapons, and the fossils of extinct animals, and so far as Western Australia was concerned he hoped that the Museum would get very many more contributions of scientific interest from the caves.

Dr. Hackett, on behalf of both the Caves Board and the Museum, expressed appreciation of the excellent work which Mr. Glauret had carried out. The discovery of the fossils was firstly due to Mr. Le Souef, but there were chronological differences upon that point, as there very often were amongst men of science regarding priority of discovery. However, a beginning had been made, and the end was one for which they were all amply grateful. It seemed as if they had got a little gold mine out of the block of limestone on which Mr. Glauret's hands had wrought with such marvellous results. With a few finds such as that they would have the galleries of the world open to them, and would be able by exchanges to more than fill another gallery if a beneficent Government and Parliament would provide the extra accommodation. (Hear, hear.)

Mr. Glauret, in acknowledgment, said that the work had been both pleasurable and interesting to him. In the delicate labor of clearing the specimens he had received much assistance from his wife. Those fossils would be of great scientific value, and would afford a fine opportunity for obtaining exchanges from other large museums. A few such specimens would have a big worth at the other end of the world. He hoped before long to have many more specimens available for inspection by the company.

Kamilarri Tribe.—By REV. ARCHDEACON GREENWAY.

Marriage Laws.

The Kamilaroi tribe is divided under four names as shown hereunder, and these again are sub-divided into totems or dhis:

PARENTS.		CHILDREN.		DHI OR TOTEM.	
Spouses i.e. Kolea's	Murri	Boobah, i.e. father Ghydool, i.e. children	M. Ipai	Dinawar, i.e. emu	
	Bootha		F. Ippitha	Noory, i.e. black snake, and others	
Spouses i.e. Kolea's	Kubbi	Boobah, i.e. father Ghydool, i.e. children	M. Kumbo	Dinawan, i.e. emu	
	Ippitha		F. Bootha	Noory, i.e. black snake, and others	
Spouses i.e. Kolea's	Ipai	Boobah, i.e. father Ghydool, i.e. children	M. Murri	Of Noory, i.e. black snake	
	Kub-bitha		F. Matha	Of Tooli, i.e. iguana (lizard)	

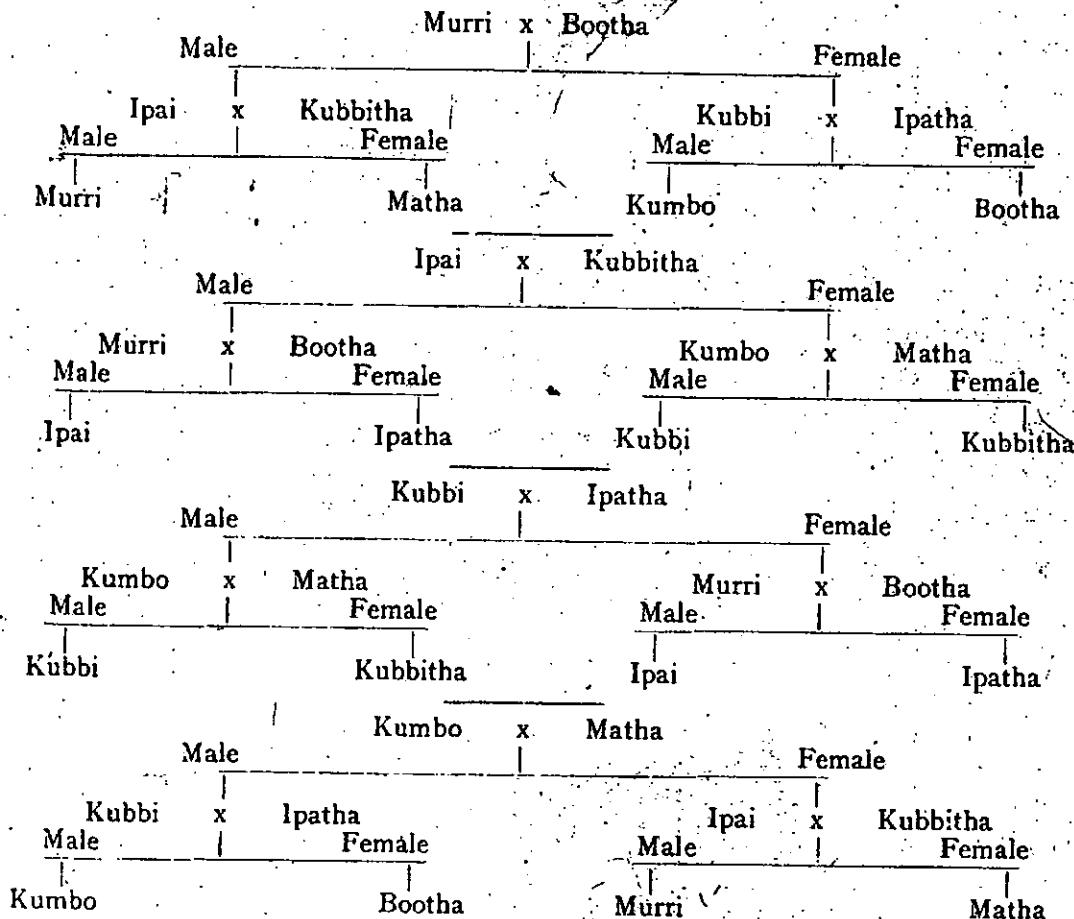
Spouses i.e. Kolea's	Kumibo	Boobah, i.e. father	Ghydool, i.e. children	M. Kubbi	Of Mutti, i.e. opossum, a mirrah
	Matha	Ngumbah, i.e. mother		F. Kubbitha	Of Tooli, i.e. iguana, and others

MR. HOWITT'S DIAGRAM.

- | | | | |
|------------------------|---|---------|--------------|
| 1. M. Ipai, Brother | × | Brother | 5. M. Kubbi |
| 2. F. Kubbitha, Sister | | Sister | 6. F. Ipatha |
| 3. F. Matha | ? | | 7. F. Bootha |
| 4. M. Kubbi | ? | | 8. F. Ipatha |
- CLASS TRIBE.
- | | |
|----------------------------------|----------------------------------|
| 1. M. Ipai, Paljarri marries | 5. M. Kubbi, Kymera marries |
| 2. F. Kubbitha, Kymera daughter. | 6. F. Ipatha, Paljarri daughter. |
| 3. F. Matha, Banaka marries | 7. F. Bootha, Boorong marries |
| 4. M. Robeti, Boorong son. | 8. M. Boongali, Banaka daughter. |
| 9. M. Kubbi, Kymera | 10. F. Ipatha, Paljarri |
- N.B.—Instead of Kubbi and Ipatha being Nos. 4 and 8 they are here 9 and 10, to allow for the husbands of Matha and Bootha to be shown.
- Ipai, No. 1, is Tamery to Kubbi, No. 5
Kubbitha, No. 2, is Cundarie to Kubbi, No. 5
Matha, No. 3, is Nungerdie to Kubbi, No. 5
- Kubbitha, No. 2, is Cubbalie to Ipatha, No. 6
Matha, No. 3, is Yari to Ipatha, No. 6
- Matha, No. 3, is Cubbalie to Bootha, No. 7
Kubbi, No. 9, is Mumerdie to Bootha, No. 7
Kubbi, No. 9, is Tamery to Ipatha, No. 10

RELATIVES—PILBARRA TRIBE.

- Mumerdie—Father
Nungerdie—Mother
Marinna—Son
Thabyina—Daughter
Cooder—Brother
Toodo—Sister
Cucker—Uncle
Tuer, or Yano—Aunt
Bungallie—Cousins
Malie—Grandfather
Cundarie—Grandmother
Tamery—Grandfather-in-law
Cubbalie—Grandmother-in-law
Nuba—Husband or Wife
Murkeno—Brother-in-law
Chillia—Children
Buckley—Young man
Buckelo—Maiden
Coorie—Woman without children
Mader—Male
Munguella—Female
Boothong—Woman that has had children



The marriage laws were very simple. Immediately a female child was born a blackfellow was picked out as its future husband, and when the child reached the age of 12 or 13 it was handed over to the chosen one. The bride has no option but to accept; to refuse meant death.

Most of the elderly blacks had two or three wives, the young men only had one. If a black wanted a divorce he would simply give his wife away.

If a child under six months died it was the custom for the mother to carry the dead body with her for some time—a rather gruesome custom. It was wrapped up in an opossum cloak, put in a net, and carried over her shoulder. When coming into camp the mother would hang it on a tree close by.

From my experience of living amongst them I have come to the conclusion that they are a very dirty and degraded race.

Birth.

When a woman is about to be confined she moves out to a gunyah some distance from the general camp specially prepared for her. She is attended to by two of the older women of the tribe, who attend to her wants and watch over her until she returns to the camp with her child. Shortly after the child is born it is rubbed over with grease and powdered charcoal

prepared for the purpose. She cannot return to the others for several days after the child is born. Although they do not wear clothes they are in their own way within the limits of traditional rule very strict in the observance of the dictates of natural modesty. During a certain period each month a woman must not be seen by a man, must not even touch anything whatever that is used by others, or walk on the same footpath. A woman must not speak with or look upon the husband of her daughter. This rule is strictly adhered to; if they happen to meet they instantly turn round back to back, and if they wish to speak to one another must do it through a third person.

Relationships.

This has already been fully set on by me in former issues of the journal "Science of Man," and by Mr. W. Ridley, to whom I supplied it, as well as by Mr. A. L. P. Cameron, and I have nothing further to add to it.

The marriage of relations is strictly forbidden, and should relations marry they are both liable to punishment by death, and unless both parties immediately fly they are put to death or separated.

(To be continued.)

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point from which humanity began its wearisome ascent.

In one sense, we are very far from the primitive ; but our grasp is but precarious. The leap, the descent, is a swift one back to savagery. Should there

come to modern civilisation some great cataclysm, all the work of uncounted centuries would be swept away, and soon the men and women who survived would prowl the earth once more in all the nakedness and fierceness of the race which herded with beasts in the jungle-grass ten thousand years ago.

THE PERFECT LAW OF BUDDHA.

To overcome hatred with love, to subdue anger, to control the mind, and to be kind to all living things, and to be calm. That is the greatest happiness, to subdue the selfish thought of I. That it is better to laugh than to weep, better to share than to possess, better to have nothing and be free of care than to have wealth and bend under its burdens. Such teachings we have at home ; but the Buddhist believes, too, what the west forgets, what the old druid Murdoch, before he died, taught to Columba on Iona : That all life in nature is divine, and that there is no

death, only change from one form to another. So they reverence trees and flowers and birds and beasts, and each other, and believe that—

He prayeth best who loveth best

All things both great and small ;

therefore their happiness and calm and the look of peace on the faces of the very old people, and their great kindness to each other and to animals, and the little offerings you see to the spirits of trees.—From "From Edinburgh to India and Burmah," by W. G. Burn Murdoch.

Kamilarl Tribe.—By REV. ARCHDEACON GREENWAY.

FOODS.

Some remarks on what the blacks live upon will perhaps be interesting to the readers of "Science of Man."

They are fond of all sorts of game and vermin. Emus are regarded as a great delicacy and luxury, so much so that the old blacks play on the superstition of the young men in order to monopolise the emu for themselves. They tell the young men that the flesh of these birds would make them grey, and consequently the latter will not touch them.

The young blacks don't mind catching the emu and handing them over to the old warriors. The way the birds are caught are thus :—

The Emu.

Early in the morning, the time the emus come out to feed, three or four hunters go out, and when they sight the game in the distance they cut a bush each, which they carry in the left hand, with a spear in the right hand, and a couple of boomerangs in the belt. They walk along the plain with the bush in front of them till they get within a hundred yards of the emus. The pace is then slackened, and they approach so slowly that the movement is hardly perceptible. The emus think it, of course, a growing bush. They are deceived when within a few yards the bush is suddenly dropped and the spears are hurled. The boomerangs are also brought into use. The legs of the captured game are then corded together, a long pole is procured, and the hunters carry the birds between them with the pole on their shoulders.

Kangaroos are captured in a similar manner.

If they found a swan on a lagoon three or four men would conceal themselves at one end whilst

others would sneak round to the opposite end and make a noise. The swans would fly low down towards the concealed blacks, when a shower of boomerangs would fetch four or five out of the mob. There was no superstition attached to the swan ; all ate them.

The Cockatoo.

These birds as a rule roost at night on the trees along a creek. Trees are picked out, up which some of the blacks climb, others of the party start a mile or so up or down the creek and drive the birds along from tree to tree, and as they alight in the before-mentioned trees the concealed blacks knock them down. I have seen as many as fifty brought back to camp in a night.

Fishing.

A net is used. The mesh is made up from the inside of the kurrajong bark, and is attached to a bent stick. The women take part in the fishing. Some handle the nets while others hunt the fish out from amongst the logs, &c., the nets are dragged along the bottom, and the fish scooped out on to the bank. At Gunning Gap Lagoon, near Forbes, I have seen enough fish caught in this way to fill a dray. The blacks do not trouble to scale the fish before cooking them ; they are simply buried in the hot ashes. Small birds are cooked in the same way.

To cook large game a hole is dug, stones placed round it, and a fire made in it ; the fire is kept up until the stones become almost red-hot. The fire is then quickly scooped out, and the game placed in the oven, rushes, grasses, or leaves are placed on top

May 2, 1910.

to prevent it being dirtied, and the hot ashes are covered over the lot.

Iguanas and Native Bears.

Snakes are included amongst their food, and is considered a dainty. As soon as he is killed his head is instantly cut off to prevent it biting itself. For this reason a black will not eat a snake killed by a white man. The reptile is rolled up in a skin and covered with red-hot coals to cook.

Honey.

The native bee is as small as the common fly. In summer time the blacks walk along the edge of the lagoons and creeks or rivers in search of the bees. They find one sipping the water. Then they take a mouthful of water and squirt it over the bee. This prevents the bee from flying away, and enables them to catch it. They then attach some eaglehawks' down to it.

They prepare the down for use by working it up with pipeclay into a small pin. This is stuck into a yam, and the sticky stuff in the yam is used as an adherent. The fluffy down is then attached to the bee, which, when it gets dry enough, flies away, and the blacks follow it till the tree is found in which the nest is located. That portion of the tree is then felled, and with the aid of a coolamon the honey is carried to the camp.

The native honey lies all loose, not like English hives—in cells. The wax is in small balls like marbles and is eaten by the blacks. Water is added to the savoury dish, and the members of the camp sit round and all dip into and eat from the one bowl.

Gum.

Before summer is over the blacks gather enough gum from the myall tree to last them through the winter. The gum is gathered into kangaroo skin bags, taken to the camp, and placed in a large coolamon and stirred and worked up until it becomes of a thick consistency. It is then rolled up into one lump and carried from camp to camp.

Bread.

For bread the blacks use the seed of the kangaroo grass and other grasses, which is gathered in large quantities and ground between flat stones and baked in hot coals.

Grubs.

At certain seasons of the year they get the grubs from the wattle and other trees. They are quick at locating the ground grub, which they draw from his hole by means of a hooked stick. They roast them on the coals, and, like the roe of the fish, is considered a great luxury. The tree grub is located by the mark it leaves behind when boring into the tree. The large moths are also eaten.

Possum.

This is one of their principal foods. They do some great climbing to get them. A hole big enough for

the big toe to get a grip in is cut on the trunk of a tree, and is the only assistance in this district that they require to climb the largest tree. They are very expert climbers.

None of the marsupials are skinned for cooking. The hair is roasted off. If a rug or cloak or bag is required, then they skin them.

Fire.

There is never much trouble about making fire. A stick is got and split. One edge is trimmed until it is feathery, some dry grass is collected, the feathery stick is rubbed until smoke arises; then some quick rubs brings off a fine light dust, which ignites the dry grass. Many a time I have made a fire that way myself.

A black tracker can distinguish the difference between the footprint of a man or woman. The former turns his toes out and leaves an impression to correspond with the ball of his foot. The woman is flat-footed, and turns her toe inwards.

Sickness.

If a black gets sick or hurt by a fall from a tree, he bleeds himself in order to extract the bad blood. Gum leaves are then placed over the cut, and it is bandaged up. He is generally well again in a few days. Internal pains they treat one another by sucking the blood through the skin near to where the pain is. Their superstition is sometimes worked upon in this way. The kooraji, or medicine man, slips a small pebble into his mouth, and spitting it out in front of the sick man, persuades him it is drawn from his body. This device is sometimes successful. I may mention that when I first went to the Lachlan sixty years ago some of the very old blacks were pock-marked.

Water.

In dry weather, when water was scarce, the oldest man of the tribe (the kooraji), who generally carries with him a piece of crystal stone carefully wrapped up, sneaks off and hides the stone on the edge of a dry waterhole. He imagines that will bring rain.

Water is generally carried by means of kangaroo-rat skin bags. The head and legs are cut off; then it is peeled off, leaving an opening at the head and tail end, and legs are tied up tightly. They stuff it full of grass till it dries. When dry they put a little stick at the bottom to keep it in position.

Madness.

This is very uncommon among the aborigines, but if one does go mad he is taken away from the camp and killed.

Blindness.

Same remarks, except that generally he is left to supply himself with food and in the end dies from starvation.

(To be Continued.)

you will find Blue's Point, called Warrungara; Hulk or Lavender Bay, Quiberee; Milson's Point, Wullamede or Wullamatta; Kirribilli Point is on the early charts as Kiariabilli; the next point leading into Careening Cove is called Wodyong; the next point, Weye Weye; the point between Neutral Harbor and Shell Cove, is designated Kurraba; Robertson's Point is Woolwarra Jeung; the next point, Gorambullagong; Bradley's Head, Burrogy; Chowder Head is Koree; Chowder Bay, Gorugal; and the waters of the North Harbor are called Balgowlah.

According to the tracing and plan the points and bays on the south side of the harbor begin with the Inner South Head, being called Burrowarree, in contradistinction to the Outer North Head, named Boral. Green Point is named Tubbungnarra; Watson's Bay, Cutti; Vaucluse Point, off Bottle and Glass Point, Mering; Shark Point is named Burrawang; Rose Bay, Ginnagullah; Point Piper, Willarra or Woollahrah; Double Bay or Elizabeth Bay Point, Jerrowan; Darling Point is denominated Yarrandabby or Yarranaby; Rushcutters Bay is Kogerrah; Potts Point, Carrajeen; Woolloomooloo Bay (originally called Garden Island Cove and Palmer's Cove) is named Wullaoomullah; Lady Macquarie's Point appears as Yourong or Yurong; Farm Cove appears as Woccanmagully; the site of the defunct Fort

Lachlan, on the west side of Farm Cove, is named Dabughalie; Benelong's Point (the site of the demolished Fort Macquarie) is named Tobegully; Sydney Cove is Warrung; the site of old Government House at the top of Bridge-street, Youlaugh; and the land between the old Tank Stream and the foreshores of Darling Harbor, Warrane, now called Sydney; Dawes Point bears the name of Tarra; Miller's Point, Goodle; Darling Harbor (whose original names were Long Cove and Cockle Harbor) is named Tumbalong; Long Nose Point is called Yeroulbine; and there are other names too numerous to mention. The native name of Manly Beach is Canrae, and of Middle Harbor Barra Brui.

It has long employed the curiosity of the learned to be possessed of a good work on the aborigines, and he would have undertaken the task had he not have been debarred access to the newspaper room of our Public Library, where there are nearly £200,000 worth of Australian books literally entombed by the trustees against persons like himself wishing to produce historical and scientific works on Australia for the good of the Commonwealth.

Since the above was written we trust Mr. Huntingdon has obtained access to the literature that he required for a work of so much value to the scientific world.

Kamilarl Tribe.—By REV. ARCHDEACON GREENWAY.

SYNTAX.

The usual order of words in a sentence is this: Nominative, accusative verb. Adverbs are placed before verbs, often also before the nominative:—

Yamma ngninda ngnumma ngnummi?

(Adv. of interrog.) You me saw?

Did you see me?

Gir ngnai nginnuna ngnummi.

Verily I saw you.

Kamil ngnara nginnuna ngnummi.

Not I you saw.

Ngninda ngnai yaraman ngnamilmulla.

You my horse show. (Make to see.)

After "Kurria" cease the verb indicating the action to be abandoned is in the imperative, thus "Kurria goalla," cease talking.

Verbs are formed from nouns, pronouns, and adverbs, thus from Mil the eye, Mil mil to see, Andi who, Anduma say who. From the particle Yeal, merely or just so, come Yealo, also Yealokwai, like Yealokwaima likewise.

The noun giru truth is evidently from particle gir, meaning yes, or indeed.

In Kamilarl every syllable ends in a vowel or a liquid. They avoid the sound of two consonants together, even though one is a liquid. They also often give an aspiration after the initial consonant, and

there are many words in which the sound of "h" and that of "y" are sometimes inserted. In many instances the vowel inserted between two consonants is very short.

Nouns.

Nouns are declined by suffixes; there are two nominate cases, the first being the object of attention, the second indicating the agent of the act described, but often before an active verb the suffix is omitted.

The suffixes are: *Da* (sign of the agent), *ngnu* (of, or belonging to), *go* (to), *de* (from da in), *kunda* (with, i.e., remaining at rest with; this suffix is related to "kundi"), *gundi* (a house), *ngnunda* or *kale* (going from).

Example.

Kian, centipede. Kianda in a centipede.

Kiandu, a centipede as an agent. Kiandundu, with a centipede at rest.

Kian-ngnu, of a centipede. Kean ngnunda, Kian Kale, with a centipedian motion.

Objective—

Kian, a centipede.

Kiango, to a centipede.

Kiandi, from a centipede.

Pronouns.

In many respects these are declined like nouns.

They have distinct dual and plural forms. All personal pronouns begin with the nasal sound ng.

First Person.

Nгнаia, I. Nгnulle, we two (thou and I).
Nгnai, my. Nгnullina, we two (he and I).
Nгneanngnu, our.
Nгnunna, me. Nгncane, we (all of us).
Gurjungut, my own or our own.

Second Person.

Nгninda, thou. Nгninngnunda, ye two.
Nгninnu, thy.
Nгninnuna, thee. Nгnindai, ye.

Third Person.

Nгnerma, he or she.
Nгnundi, his or her.
Nгnarma, they.

Demonstrative Pronouns.

Nгnumma, this.
Nгnuma, that by you.
Nгnutta, that yonder.

Interogative.

Aнди, who. Minima, which. Minya, what. Min-yago, why. Minyunggi, how many.

Indefinite Pronouns.

Kanungo, all. Guno, all.
Minnimnabul, all things whatsoever.
Nгnarage, other. Nгnaragedool, another.
Nгnaragedooli, another time.

Verbs.

The modifications are very numerous and exact. There are causative, permissive, reflective, reciprocal, and other conjugations. For example, from the root nгnummil (see) comes nгnummilmulle (cause to see or show); from booma beat comes boomanabile (allow to be beaten). Gir (verily), an adverb of emphatic affirmation, is frequently used with the past indicative. Yeal (merely) is commonly used with the same tense, when the intention is to give assurance that the speaker, having told the truth, will add nothing more as a reason or excuse for the fact. In answer to the question, Why did you come, an aborigine will say, "Yeal yanani," I just come, that's all.

Example.

Root goal, speak.

Indicative.

Present, goalda.
Past, goaldne (contracted), got, spoke; girgoe, did speak.
Past (in a small degree), goalngnain or goalngne, spoke to-day gir goalngne (did speak to-day).
Past (in a greater degree), goalmien or gir goalmien, spoke yesterday.
Past (still more), goallen, spoke long ago.
Future, will speak.

Yela and yerala, soon and by and by, are often used before this tense of the verb.

Goalngnari or goalngnurri, will speak to-morrow. Sometimes Nгnoorooko, to-morrow, is used with this tense. It is not necessary.

Imperative.

Goalla, speak. Goallawa, speak—you must and shall.

The emphasis and urgency of the command is measured by the prologation of the syllable wa. Goalmia, speak if you can or if you dare. This ironical imperative mood is common to all verbs. It is remarkably indicative of the character of the race, scornful and jocular, irony is ingrained in their nature.

Subjunctive Mood.

Goaldai, speak. Ex yelle nгninda goaldai, if you speak. For the potential they use a compound of indicative future with an adjective. Thus:

Murru nгnai goalle, able (good) I will speak, I can speak.

Yamma nгninda murru goalle? (word of interrogation, you able will speak)—Can you speak?

Participles.

Imperfect, goaldendai, speaking.

Perfect, Goalngnendai, having spoken. Goalinundai, having spoken yesterday. Goallendi, having spoken long ago.

Wimi, put, or put down.

Indicative.

Present, wimulda, puts.

Past, wimi or gir wimi, did put.

Past (in a small degree), wimulngne or wimulngnain, put down to-day.

Past (in a greater degree), wimulmun, put down yesterday.

Past (still more), wimullen, put down long ago.

Future, wimulle, will put.

Future, wimulngnari, will put to-morrow.

Imperative.

Wimulla, put down. Wimullawa, put down, you must.

Wimulnja or wimunnumia, put down if you dare.

Adjectives and nouns are joined together to form epithets. Adjectives are also formed by adding suffixes to nouns.

The suffix ari or arai, belonging to, having, pertaining to tool, belonging to or pertaining in a lesser way.

Thus Ka jil-ari, Wol-ari, Weri-ari, three adjoining tribes who derive their names from the adverb in their dialect for "No." While some of the tribes take their name from the adverb representing "Yes" in their dialect these latter are usually found inhabiting the country between the coastal tribes and the tribes to the west of them.

(To be continued.)

July 1, 1910.

SCIENCE OF MAN.

THE ROYAL ANTHROPOLOGICAL SOCIETY OF AUSTRALASIA.

Balance-Sheet for 1909.

RECEIPTS.		DISBURSEMENTS.	
Jan. 1, 1909—		Jan. 1, 1909.—	
Balance in hand	£25 9 8	Printing journal	£113 18 0
Subscriptions	27 9 0	Publishing journal	21 3 0
Sales of journals	6 4 10	Office rent	25 2 0
Proceeds of Advertising in "Science of Man"	35 6 10	Stationery and postages	2 2 3
		Insurance and sundries	0 15 3
		Bank fee	0 10 0
		Balance, as per pass book	30 9 4
Government subsidy	100 0 0		
	£194 10 4		£194 10 4
31st Decbr., 1909.—Balance in hand	£30 9 4		

Audited and found correct,

H. A. PHILLIPS, Hon. Auditor.

J. RUSSELL FRENCH, Hon. Treasurer.

The Hon. Treasurer has pleasure in submitting for the information of members of the society and subscribers to the journal "Science of Man" the balance-sheet of income and expenditure for the year ending 31st December, 1909.

The chief work of the society during the year has been the publication of its journal ("Science of Man"). Owing to want of funds last year some numbers of the monthly issue were delayed. These have since been printed and published, and the issue is now up to date.

From the balance-sheet it will be seen that the cost

of printing and publishing the journal was £135 1s. 6d., added to this £25 7s. the rent of the room (where our library, &c., is stored, £160 8s. 6d.; while the income raised by the society was £60 9s. 8d., and a grant from the State Government of £100.

There are a number of persons in Australasia and in other parts of the world to whom the journal has been posted for many years. If they value it and wish its continuance will they send the price of twelve issues (6s.) in return for the journal? No salary whatever is paid for services rendered to the society by any of its officers.

Kamilarri Tribe.—By REV. ARCHDEACON GREENWAY.

When I first went out amongst the aborigines out on the Gwyder, Barwon and Namoi Rivers they were well formed, agile and enduring race. Many of the men six feet in height. There is a great variety in their countenances, some showing a decidedly African negro type, while others show a Hindoo, and some a Hebrew physiognomy. While it is not uncommon to notice the characteristics of the Irishman and Scotchman.

Civilisation has done nothing to save the aborigines of Australia, but on the other hand everything to destroy and annihilate them. It was their misfortune to be found in the way of colonisation by the Europeans, and their not having amongst the Europeans anyone to take up their cause and set apart reserves for them and make stringent laws for their protection.

The Kamilarri tribe which in 1845, when I first went amongst them, I estimated to number from six to seven thousand, might now in 1902 be numbered at two hundred at the outside, and I very much doubt if this number could be found amongst the true Kamilarri blacks.

I could fill a large volume with illustrations of aboriginal life and their characteristics, their many acts of bravery, kindness, their tender care for the afflicted, especially their aged blind, their faithfulness as servants, and at times true friends to the whites,

and it would be difficult to find amongst the civilised races more convincing proofs of gratitude and affection, and when once an aborigine was assured and satisfied that the white man was his friend he would stick to him with unalterable attachment.

The dark side of this people cannot be concealed, but in most, if not every case, the whites have themselves to blame for the dreadful crimes committed by this passionate, wild, cunning and nomadic race, guided and ruled practically by no one, their law being an "eye for an eye, a tooth for a tooth," as the saying is.

ADJECTIVES.

Colors.

Black, Bulin. Blue, Kaoaraoa. Brown, Dooda. Green, Gian. Green (dull), Bulum blui. Grey, Dira or Tera. Piebald, Goololiba. Red, Koimburra or Carra Carra. Red (blood), Gue. Red (light), Ko. Koi. Roan, Ngnoond ngnoonti. Spotted, Munte Munte. White, Pulla or Bungoba. Yellow, Gerir or Goonagoona.

Numerals.

One, mal; two, bulla; three, guliba; four, bulla-bulla; five, bullabullaguliba; six, gulibaguliba.

On the Barwon some of the aborigines counted up to twenty, as follows:—

One, mal; two, bulla; three, guliba; four, bulla-

bullā; five, mulambu; six, mulambu murra; seven, bulla malumbu murra; eight, guliba mulambu murra; nine, bullabulla mulambu murra; ten, bullariu murra; eleven, mal dinna murra; twelve, bulla dinna murra; thirteen, guliba dinna murra; fourteen, bullabulla dinna murra; fifteen, mulambu dinna; sixteen, mal dinna mulambu; seventeen, bulla dinna mullanbu; eighteen, guliba dinna mullanbu; nineteen, bullabulla dinna mullanbu; twenty, bullariu dinna.

Bullariu is the possessive case of bulla; ten is the belongings of the two hands; eleven is one from the feet added; twenty is the toes of the two feet with the fingers.

General Adjectives.

Afraid, Gial or Ghilghil, from Ghi, the heart.

Alive, Moron or Ngnarlon.

Alone, Ngnandil.

Angry, Yuli.

Asleep, Babi or Ngnuraru.

Awake, Warri.

Bad, Kagil or Kuggil.

Bare, Batal (as Bata Kaogha, bald headed).

Better, Bulla.

Blind, Mooga-mil.

Chief, Woorai.

Clean, Bulla.

Clear (shining), Killoo.

Clever (sensible), Binal (from Binna-car).

Cold, Karil.

Cowardly, Gurrigurri.

Dark, Ngnaroo.

Dead, Gallun.

Deaf, Moogabinna.

Deep, Mookoo or binna biru.

Destitute (being without), Taliba, used as a suffix, as in We-taliba, without fire, Kolle Taliba, without water.

Distant, Ooriboo.

Dry, Ballal.

Expansive, Mung-ul.

Fasting (as Ngnai Wanal Koodoo, I am abstaining religiously from Koodoo, a choice fish), Wanal.

Fat, Womro.

Full (satisfied), Yoolarai.

Glad, Guiye.

Good (beautiful), Moorooa.

Heavy, Moona.

High, Bao-irra.

Hollow, Beroog.

Honest (or sweet), Kuppa.

Hut, Kooduailna.

Hungry, Yoolngnin.

Jealous, Boolarai.

Same, Bain.

Large, Boorool.

Light (in weight), Koolonba.

Little, Yealokwai.

Like, Keart.

Little, Nyrang.

Long, Goora.

Mighty, Warungool.

Near, Kooimbod.

Old (gray), Dirin.

Only, Ngnandil.

Own, Gooiyunun.

Outrageous, Ngnoorulla.

Pregnant, Moobalyal.

Quick (eager, fervent), Kaiabur.

Round, Gooroo, or Goorooagal.

Short, Boongoodool.

Shining, Goolbarri.

Sick, Wibil.

Slow, Boollo.

Slow, Boollowa.

Slow, Malo.

Small, Kai or Kaidool.

Small, Booti.

Sorry, Boodda.

Stinking, Nooi.

Stout, Booral.

Strong, Waroongul.

Strong (less degree), Waroonguldool.

Straight (long), Goora.

Straight, Waragil.

Stupid, Mor.

Stupid, Womba.

Stupid, Woongor.

Sweet, Kuppa.

Tall, Koodookoodoo.

Thin, Woladool.

Thirsty, Kollengnin.

Warm, Balate.

Weary, Ingil.

Wicked, Milburadil.

Wide, Munarupa.

Young, Kooobora.

Adjectives and nouns are combined for the formation of new epithets. Thus: Mooga means blind or stupid; Mooga binna (blind ears) signifies deaf. Adjectives are also formed by adding suffixes to nouns. From "Yool" food comes Yoolari, full, satisfied, and Yoolngnin, hungry; from Kolle water, Kollengnin thirsty; from Yinar comes Yinarari, having a wife; from Giwir comes Giwirari, having a husband; from Goolir comes Goolirari, having a spouse, three terms for married. The suffix "ari" means "having" or "belonging to." From "Bool," jealousy, comes Boolari, jealous; Dool is used with a diminutive necessary, and is an adjective suffix, as Yarool, a stone, Yool-dool stony, Waroongool might, Waroongooldool somewhat mighty or strong. Ngnarage other, Ngnaragedool another, Birradool youth, and Miedool maiden, meaning having something of the boy and having something (not much) of the girl left.

(To be Continued.)

Kamilarl Tribe.—By REV. ARCHDEACON GREENWAY.**ABORIGINAL PLACE NAMES IN COUNTY OF BERNARBA, N.S. WALES.**

The aborigines invariably give the name to a place from something that happened there or existed there, grew at the particular spot, or was plentiful in the district, or "Ari." Ari very often changed to bri for euphony, as in Narrabri, aboriginal "Gnarroobri," place of the black duck. The suffix doo or du is the sign of an agent, Ngnoo of or belonging to, Goo or Gu, to; di or dy, from; da or dah, in; Koondah, with or remaining at rest with. Goondi or Koondi, house or place or something far away. Ngnoonda or Kale, going with or accompanying. Alo or Galo, inhabitant of; Ong or Bong, pertaining to a spring, trickling or running from, pertaining to water. Ari or Bri, inhabited by or passed over by; the Ari or district of a tribe; Ool, Dool, Oom, a long hollow place or glade; Bah, laying down, there, or place of; Bone, place or home of; Warrina, standing up (as opposed to Rak, lying down); Tai, this side of (as opposed to Aro, the other side of); Aro, Aro, the other side, far away.

Balerang, aboriginal name is Bilarong—Place of the swamp or black oak. Bilar, swamp or black oak. The swamp or black oak grows in the low swampy country where the watercourses run or trickle through it slowly.

Ballalla, aboriginal Ballalla—A bare or bald place from Ballal, bald; Ballalladool, a bald-headed man.

Banarway, aboriginal Binnawai—From Binna, the ear; Wai, thrown away. Wai is the past participle of Wahl, to throw away. The place was given this name on account of one aborigine having cut another's ear off and thrown it away at this place.

Bangate, aboriginal Bhangheet—The place where the mistletoe grows.

Baroona, aboriginal Biroona—A place far away.

Barwon, aboriginal Bawun—Great, wide, awful river.

Bibble, aboriginal Bibil—The white box.

Boo, aboriginal Boo—I strike.

Booba, aboriginal Booba or Buba—A father.

Boodallaba, aboriginal Booballaba—A place where the snakes that the aborigines kill for food are plentiful.

Boollambora, aboriginal Boollenbora—Hard level ground, that is, ground beaten or struck down, evidently an old Bora ground.

Boolmuckledi, aboriginal Boolmilkomai—An eye struck out; from Boo, I strike; Mil, the eye.

Boonangar, aboriginal Boonangah—Sticking to.

Boomi, aboriginal Boomia—Dark or dirty water, name of the river.

Boonaldoon, aboriginal Boonaldoon—From Boon, an appendant or tail or something stuck to or hanging behind; Bilaroon is a spear sticking into a man or something.

Boonerey, aboriginal Boonari.

Boonoona, aboriginal Boonoona.

Boorooloo, aboriginal Boorooloo—To, fly up into the air.

Boggibri, aboriginal Boorgaburri—An emu and her young ones.

Boronga, aboriginal Boorolga—Big headed or long necked, like the native companion. The name of a lagoon where the Booralga, or native companion, is often found.

Boyanga, aboriginal Boiana—Where Boyoi or pennyroyal grows. Part of old Gingham pastoral holding.

(To be continued.)

INTERESTING CORRESPONDENCE.

Wangaratta, Vic.

11th January, 1911.

The Director,

Royal Anthropological Society.

Dear Sir,

I am forwarding you a stone axe which I found on the South side of the Horn on the the Buffalo Mountain, at Xmas. It was evidently excavated from a newly formed road to the Horn, as it was about 4 feet from the track. There have been a few axes and sharpening implements found on the mount, but the former were polished, the one I send

does not appear to have undergone the process, and is the roughest I have dropped across in this part. All the axes, so far found, are made from stone foreign to the Mount.

Yours truly,

W. S. MURDOCH.

We are pleased to announce that the above interesting relic has safely reached us. We accord the hearty thanks of Dr. Alan Carroll and the Members of the R.A.S. for Mr. Murdoch's valuable gift.

Kamilarl Tribe.—By REV. ARCHDEACON GREENWAY.

- Brigalow, aboriginal Burre-agal or Buri-gul—Place of the Burree (now called brigalow tree) grows.
- Burrawan, aboriginal Burrawan—The wombat.
- Bulla mute, aboriginal Bulla mute—Two opossums.
- Bunarba, aboriginal Bunnarba—The place of fat, Bunna, a flesh as opposed to fat.
- Bundori, aboriginal Bundari—The Ari of the kangaroo.
- Bundah, aboriginal Bundah—The kangaroo.
- Bunna Bunna, aboriginal Bunna Bunna—Plenty flesh, lean, not fat, meat about. Fat meat was not permitted to be eaten by the young aborigines.
- Bungadool, aboriginal Bungoodool—Short man; Kinedool, small man; Kuggildool, nasty man; Buriadool, the place where brigalow grows.
- Burrabillo, aboriginal Burr-ee-gul—The place of the Burree or brigalow tree.
- Burrandoon, aboriginal Burran-dool—From name of tree growing there called Burran, and from which the aborigines make the Burran shield.
- Burrawa, aboriginal Burrawa—The plain turkey.
- Buk-Kulla, aboriginal Bukkulla—Place of the Bukkulla, leopard tree.
- Bulerawa, aboriginal Bulerawa—Place of the Buler, bastard myall tree.
- Burran, aboriginal Burran—A boomerang.
- Burra-bian, aboriginal Burrabian—The milky way.
- Carbeenbri, aboriginal Carbeenbri—The place where the carbeen tree grows.
- Carraa, aboriginal Goora—Long.
- Collyu, aboriginal Kollioo—Cloudy or milky water, Coli, water.
- Colymungoul, aboriginal Kolli-mungul—Broad water; from Kolli, water; Mungool, wide expansive or spreading, name of a large lagoon.
- Coolobong, aboriginal Coolobong—Cooloo, seeds; bong, a creek or hollow, or watercourse, where seed which the aborigines gather to make bread grow plentifully.
- Coonalgra, aboriginal Goonalgri—A long, dirty, muddy, or boggy place.
- Coubal, aboriginal Coobal—Full of lice or vermin or their eggs.
- Cudgildool, aboriginal Kuggildool—Nasty man or thing or place.
- Curra, aboriginal Goora—A long plain.
- Curri, aboriginal Curri—Sandlewood.
- Currotha, aboriginal Kurrotha—Pertaining to an uncle.
- Currygundi aboriginal Goorangundi—A long plain with a lagoon alongside of it (Goora, long).
- Cooligoora, aboriginal Kolli-goora—Long expanse of water.
- Coonda-Calooi, written in English Gundabbie—Boolooi, black or hard; Coonda, a cloud.
- Derra, aboriginal Derra—Gray, misty, or foggy place.
- Derra, aboriginal Derra—Place where a creek branches off from a river or other creek, a fork, the land between the creeks being called Meroo.
- Dindierna, aboriginal Dindierna—Abounding in footprints or tracks, from "Dinna," the foot.
- Dinoonparalong, aboriginal Dinoonparalong—A place where emus cross the river; from Dinoon, the emu.
- Direlmabildi, aboriginal Tahreelmabildi—A reedy place of great age; Tahreelma, reedy or swampy place; indi, changed to ildi for euphony, of great age, or far back or down.
- Doorabeeba, aboriginal Doorabeeba—The centre of a great reed bed; from Doora, doming or moving to.
- Dundunga, aboriginal Doonoo—Appendant or hanging from or appertaining to.
- Gil Gil, aboriginal Gil Gil—Clear water, also frightened, flying off or from, running or flowing away. This is the name of a creek which runs out of the Barwon River and rejoins it again; formerly this creek had only a temporary supply of water, hence the aborigines' idea of it.
- Gin, aboriginal Djin—A point or projection.
- Gingham, aboriginal Gheenham—A lagoon, between or the centre or heart in the middle. This lagoon was situated about half-way between the Gil Gil Creek and Mehi River.
- Goonal, aboriginal Goonal—A large lagoon.
- Goonoo Goonoo, aboriginal Goonoo Goonoo—A muddy or dirty place.
- Garah, aboriginal Goorah—Long; Goorari, the pine tree; Goorahdool, a tall man.
- Gooraman, aboriginal Gooraman—A long grassy glade.
- Gullawullil, aboriginal Gullawullil—The pigeon.
- Gunathera, aboriginal Gunurthera—The place of the kangaroo rat; from Gunur, the kangaroo rat.

(To be continued.)

ABORIGINAL PLACE NAMES IN THE COUNTY OF BENARBA.—(continued)

Kamilarl Tribe.—By the VENERABLE ARCHDEACON GREENWAY.

English.	Aboriginal.	Meanings, &c.	English.	Aboriginal.	Meanings, &c.
Bingara	Been-gara	The part of a creek or stream that leaves the main stream, and after winding round, returns to it again. From Bene: to carve or mark out from. The milkey way.	Gunda-cloui	Goonda-boolooi	vidian place names, which have been noticed in previous numbers of this Journal. A black or dark place. Boolooi: black or dark. Goonda: a cloud.
Burra-bean Culgoa	Burra-been Coolgoa	The milkey way. Name of a river: far off, going a long way round and then rejoining. Nerang or Noorong: small or nearer to, as opposed to Coolgoa: not going so far round. The Aboriginal name of the river now called Narran. Both these rivers are in Queensland to the north-west of the Kamilarl district, but are well known to them.	Indi	Indi	Something belonging to a very far distant part or place, a long distance away. When asked about it, the Aborigine throws up his arms, looks up, and says, "right away, far away, long time ago."
Garah	Goora	Long, as opposed to Boongo or Noorong: short. Goorari: the pine tree, which grows very high and straight. Goora-dool: a tall man. Boongo-dool: a short man. Kian-dool: a small man. Cudgil-dool: a nasty man. Burria-dool: a place where there was a long strip of of Burrie trees growing. Coli-goore or Koli-goore: long water-hole. Goora-man: a long grassy glade.	Kamilarai	Kamil-ari	The name of the tribe from Kamil-no. Some of the tribes take their name from the word meaning "no," as wiri-ari from wiri, no; wonghi-bone-wonghi, no; some from their word for yes, as pikum-bul, pika—yes. Place of Urin. Seeds. A kind of wild plum tree. A lagoon.
Giba-indi Goonoo Goonoo	Giba-indi Goono Goono	A long while ago. A very muddy, dirty place (the repetition of the word making it more emphatic).	Keelo Kooloo Krui Kunopia Koolootai	Keelah Kooloo Kahrui Koonopia Koolootai	This side of where plenty seeds grow. Here we have "ari" changed to "tai." Na-tai: close to or at or near to, in opposition to aro. Tai: this side of. Aro: the other side of. A swampy, reedy morass, full of holes. A branch of the River Darling.
Gunda-windi	Goondi-wi-indi	A home or camp, a long distance away, or built a very long time ago. Goondi: stuts or Gunyahs. Wi-indi: made or done a very long while ago, or situated a long distance away. Indi: is the Aboriginal name for the head of the Murray and surrounding country. It is also one of the ancient names of the Indus in India, from whence the Dravidians came, who crossed with our black race. There are many Aboriginal place names in Australia similar to the Dra-	Mallowa Meei Meroe Meroo Millebee Mongyer Moerina Mungi Muroo	Maal-o-wa Meei Meroo Milliebee Mungya Murrina Mungi Muroo	The name given to the land at the junction of two creeks or rivers, where there is plenty seed produced for food. A muddy or swampy point. Millie: muddy or swampy. Bee: point. A lagoon. The place of lagoons or water-holes burrowed out through water continually rushing across. It is also the Aboriginal for mosquito. Place where Aboriginines assembled. A favourite resort. Connected with mosquitoes. Nose: point or projection.

Kamilarri Tribe.

Aboriginal place names in the counties of Buckland and Burnett, New South Wales, by Ven. Archdeacon C. C. Greenway.

COUNTY OF BUCKLAND.

- Babbinboon, Beejahboon—A cloak. (A place where the Aborigines were sure to get skins of various kinds for cloaks).
 Borambil, Borambeel (Bul, here means place of Bora—man-making ceremony. Place where there was a Bora ground).
 Breeza, Breeza (One hill).
 Coeypolly, Koey-ohyally (Bhy or Baia to cut out). Koey or baca-ally (A place where the aborigines cut a great many opossums out of the trees).
 Cooridoon, Coorodoon (Doon—pendant or hanging or joining. Some thing found hanging or pendant there).
 Currabubala, Coorooboolool (Two forked trees. The point at which two mountain ranges meet at different angles). Cooriaboolool (Cooria or Nooria—Stop or sit). Nooria boobool (Boobool—blowing. Stop blowing. A place where the wind blows cold).
 Denver, Doori (Crawling. A snake in the grass).
 Doona, Doona (The iron bark tree).
 Gunnadilly, Goonahdilly (Place of animals excrement. Goona—excrement. Di or Dhi—an animal).
 Mooki, Mooki (Flint or hard stones).
 Mooki, Mookoo (Name of a river. Mookoo means blind. The Aborigines considered this a blind river as it runs out to nothing—near its junction with the Namoi it used to be very dangerous for its soft mud—it had not well defined banks at the junction but higher up it runs through or over a rocky bed).
 Moredevil, Moredebeel (A bush hanging from a tree).
 Pialloway, Baialloway (A place where water had cut many channels. From Baia, to cut).
 Quirindi, Koeyrindi (Place well-known for the great number of opossums obtainable there).
 Towarri, Turrella (Reeds growing in water).
 Wallabadah, Wallabadah (Place of the small black kangaroo).
 Wallala, Wallalah (Black flaggy rocks).
 Warrah, Worra (On the left hand side).
 Werrie, Werri (Forest Oak).
 Yarrimanbah, Yiramanbah (A horse, or a place where a horse was feeding. From Yira, teeth. The Aborigines gave the name of Yiramanbah to the horse on account of its two large front teeth).

COUNTY OF BURNETT.

- Baroma, Boorooma (A dog. Used as a word of contempt). Booroomadool (You are like a dog).
 Blue Nobby, Boolooi, Nahbi (Boolooi, dark. Nah, cheek—side of head or side of mountain. Bi—place of. The dark side of a mountain. As you look at the south-east side of this ridge in the afternoon it looks very black and dark. Darkness sets in much earlier on this side of the mountain than the other).
 Bogumildi, Bukki my-ildi (Creeks spreading out to nothing on the plain).
 Boobah, Boobah (Father).
 Boiana, Boiana (A shady, dark or foggy place. A far distant place).
 Boyanga, Boyanga (The wild penny royal).
 Bullala, Ballahl (A bear place).
 Coolootai, Coolootai (An abundance of Cooloo Reed there).
 Cineroi, Gheenari (Dead trees about. At one time a great number of trees died here).
 Goorabil, Goorabeel (Place where the "Goor" pine trees grow).
 Gournama, Goarnama (Plenty grass. From Goar, grass).
 Gragin, Goora-djin (A long point or high-peaked hill or mountain).
 Graman, Gooraman (A long grassy plain or glade).
 Gugumburra, Googooburra (The resort of the Laughing Jackass).
 Gullungutta, Kooloongoota (Relating to the ne "Kooloon" in which they carry their children when moving about. It is thrown over their shoulder).
 Gunnee, Goonee (The name by which the children call their mother, also a stone).
 Kiga, Kiga (Place of the heart. Ki—the heart).
 Mandoe, Moondowe (The foot).
 Tackinbri, Tackinbri (The place where the tackin, a kind of yam, grows. It somewhat resembles a carrot).
 Warialda, Warialda (A creek).
 Yavobe, Yayobe (Many).
 Yallaroi, Yarroolari (Place of stones—stones scarred about. From Yarral—a stone).
 (To be continued.)