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appear that the production of nitrites is due to any process of denitrification, but rather that under the conditions of the experiment (vegetation being absent and the soil undisturbed) the action of lime is to promote the development of the organisms which convert the ammoniacal soil nitrogen into nitrous acid.

The figures for ammoniacal nitrogen do not throw any light on this point, for the decrease in ammoniacal nitrogen after liming is undoubtedly largely due to loss of ammonia, the limed soils all giving off a distinct odour of the gas. The figures obtained are however given:—

<i>Ammoniacal nitrogen in parts per million of soil.</i>					
	Unlimed.		Limed.		Increase or Decrease.
Clay ...	8.2	...	1.0	...	- 7.2
Loam...	5.3	...	1.6	...	- 3.7
Sand ...	5.38	...	- 4.5

The fact that there has been no loss of the very soluble nitrites and nitrates would indicate that the diminution of water-soluble potash and phosphoric acid previously noted is not due to percolation through the walls of the pots so much as to conversion into less soluble forms.

It is our intention to continue these experiments under conditions which will afford more precise information concerning the various questions involved.

NOTES ON SOME ABORIGINAL TRIBES.

By R. H. MATHEWS, L.S.,
Corres. Memb. Anthropol. Soc., Vienna.

[Read before the Royal Society of N. S. Wales, August 7, 1907.]

IN this paper I have supplied some genealogies which have never before been published respecting the intermarrying laws of the aborigines in different parts of the Australian continent. The genealogies referred to, contained in Tables II., IV., and V., are the results of several years' careful inquiry, and it is believed that their accuracy is unassailable. The application of these genealogical tables to the sociology of several tribes is briefly and clearly explained. A few remarks are added on the absence of exogamy among any of the tribes treated in this article.

Since 1895 I have been devoting some attention to the sociology of the Arranda tribe, amongst others, in the Northern Territory. Mr. W. H. Willshire, who resided at Alice Springs from 1881 for a number of years, gave this region the name of "Central Australia," being a specious and romantic name for his book. That name was adopted by Spencer and Gillen for the same reason. There is, however, no such place as Central Australia known to geographers—that portion of the continent being shown on our maps as the Northern Territory. I have not personally visited the country occupied by the Arranda, but I have been fortunate enough to collect much information from persons who went out to the mineral fields, from managers of cattle and horse stations, from telegraph operators, the police and others; all of whom have resided in that district for many years.

I had the subject sufficiently in hand by 1898 to enable me to take the responsibility of communicating a short article to the American Philosophical Society containing the following table of the intermarrying laws of the Arranda tribe,¹ in which I stated that descent was through the females.

Table I.			
Cycle.	Wife.	Husband.	Offspring.
A	Purula	Pananka	Bangata
	Ngála	Knuraia	Paltara
	Bangata	Mbitjana	Ngala
	Paltara	Kamara	Purula
B	Pananka	Purula	Kamara
	Knuraia	Ngala	Mbitjana
	Kamara	Paltara	Knuraia
	Mbitjana	Bangata	Pananka

The four women in the column headed "Wife" in the upper half of the table constitute the Cycle A, and have perpetual succession amongst themselves. Purula has a daughter Bangata, who has a daughter Ngala, who has a daughter Paltara, who has a daughter Purula, thus reverting to the commencement of the series. The lower half of the table or Cycle B has exactly the same constitution. This is sufficient evidence that the devolution of the section names is through the women. Every one of the daughters would of course have brothers belonging to the same section name as herself.

Taking the first line in the table, we see that Pananka marries a Purulu woman, who is his tabular or No. I wife, and the offspring is Bangata. But Pananka could instead marry a Ngala woman, as his alternative or No. II spouse. Rev. L. Schulze² was the first to report the alternative

¹ Proc. Amer. Philos. Soc., xxxviii., p. 76, table I.

² Trans. Roy. Soc., S. Aust., xiv., 223-227.

marriages among the Arranda. Mr. Schulze, however, arrived at the conclusion that descent was paternal, and the same opinion was subsequently adopted by Spencer and Gillen in their book dealing with the natives of that district.¹ With the view of throwing additional light upon the disputed question of succession, I obtained from one of my most capable correspondents, residing in that locality, the names of more than a dozen married pairs, with their pedigrees, reaching back one generation, and forward one generation, from which I have taken at random the four couples given in the following table. In these four cases, each man is married to a tabular or No. I wife:—

Table II.

Father of Individual Section.	Mother of Individual Section.	Individual answering the Questions.			Child of Individual Section.
		No.	Proper Name.	Section.	
Ngala Pananka	Knuraia Purula	1	Paul	Mbitjana	} Ngala
		1A	Helena	Bangata	
Paltara Mbitjana	Kamara Bangata	2	Moses	Knuraia	} Paltara
		2A	Sophia	Ngala	
Knuraia Purula	Ngala Pananka	3	Peter	Paltara	} Knuraia
		3A	Rebecca	Kamara	
Pananka Ngala	Purula Knuraia	4	Nathaniel	Bangata	} Pananka
		4A	Maria	Mbitjana	

An explanation of one of the married couples in the above table will answer for all the rest. I have given the English name of each person, so that they can be easily found and further interrogated. No. 1, Paul, a Mbitjana, marries Helena, No. 1A, a Bangata, and their children are Ngala. On the same line and to the left of Paul, we find Knuraia, the section of his mother; and a little farther to the left, in the next column, is Ngala, the section to which Paul's father belongs. Taking No. 1A we find that Helena's

¹ Native Tribes of Central Australia, p. 70.

mother was Purula and her father Pananka. We have, therefore three generations on the same line across the page, the parents, the grand-parents and the children. We also observe that the sections of each married pair, the sections of their parents, and the section name of the progeny are exactly in accord with Table I. If we had selected a list of men who had married alternative or No. II wives, the details would have been different.¹

When the Arranda people are in camp, the fathers and sons will have their resting places near each other, because the sons belong to their father's tribe and inherit their father's hunting grounds. For example, the Pananka and Bangata men will be close together; the Purula and Kamara men will also be near one another; and so on for all the men of the other sections who stand in the relationship of fathers and sons. This fact has caused superficial observers to believe that the sections which camp together in this way are those belonging to the same cycle or phratry.

Just the contrary is the fact—the fathers and the sons belong to opposite phratries or cycles, although they belong to the same local division of the tribe and frequently roam about together.

In order to further test the line of descent among tribes possessing eight subdivisions, I requested another competent correspondent to obtain genealogies of several married pairs in the Chingalee tribe about Powell's Creek and Daly Waters. To enable us to understand the genealogies, it will be necessary to tabulate the eight intermarrying sections, first published by me in 1900:—²

¹ Compare with table on p. 72, Vol. xxxii., this Journal.

² American Anthropologist, II., N.S., 495, with map. The full form of most of the section names has the termination *inja*, as Chingaleeinja, Chulainja, and so on, but this common ending is omitted in Table III.

		Table III.	
Cycle.	Wife.	Husband.	Offspring.
A	Chungalee	Chimitcha	Taralee
	Chula	Chuna	Tungaree
	Taralee	Chemara	Chula
	Tungaree	Champina	Chungalee
B	Chimitcha	Chungalee	Champina
	Chuna	Chula	Chemara
	Champina	Tungaree	Chuna
	Chemara	Taralee	Chimitcha

The above table shows that the tribe is classified into two cycles or phratries A and B, like the Arranda, each cycle containing four sections. The women of a cycle, A for example, have perpetual succession in a prescribed order the same as the Arranda. Every woman has brothers of the same section as herself.

If we take the first name in the table, it will serve as an illustration of all the others. Chimitcha's "tabular" or normal wife is Chungalee, whom we shall call No. I. He can in certain cases marry Chula, whom we have denominated his "alternative" wife or No. II. Or he can take a Chuna woman, distinguished as No. III. And further, Chimitcha may espouse a Chimitcha maiden, whom we shall set down as his No. IV wife. Looking at the table we observe that two of Chimitcha's possible wives belong to Cycle B and two to Cycle A, and it is manifest that the denomination of his children will depend upon the woman he takes for his wife.

In further explanation of Table III., a woman may likewise be allotted a partner from any one of four sections, two of whom belong to the opposite cycle and two to her own. Chungalee the first woman in the table may marry Chimitcha as her No. I husband, Chuna as No. II, or Chula as No. III,

or Chimitcha as No. IV. But it is immaterial to the descent of the offspring which of these men she marries; her children are Taralee just the same, because the devolution of the sections as well as of the cycles is unalterably through the mother only.

From a list supplying the details of upwards of twenty marriages among members of the Chingalee tribe, personally known to my correspondent, I have selected the following eight individuals or four married pairs as examples

Table IV.

Father of Individual. Section.	Mother of Individual. Section.	Individual answering the Questions.			Child of Individual. Section.
		No.	Proper Name.	Section.	
Champina Tungaree	Tungaree Taralee	1 1A	Long Dick Minnie	Chungalee Chula	} Tungaree
Champina Tungaree	Tungaree Chemara	2 2A	Lg. Tommy His wife	Chungalee Chimitcha	
Chimitcha Chula	Chungalee Chuna	3 3A	Harry First wife	Taralee Chemara	} Chimitcha
Chimitcha	Chuna	3B	Second "	Chemara	
Tungaree Taralee	Champina Champina	4 4A	Jacob Daisy	Chuna Chuna	} No family

This table is the same in structure as Table II. No. 1, Long Dick, a Chungalee, marries No. 1A, Minnie, a Chula, and their children are Tungaree. On the same line to the left of Dick we find Tungaree, the name of his mother's section. And in the next column to the left is Champina, the section to which Dick's father belongs, and so on for all the rest. In comparing this table with Table III, we discover that Nos. 2 and 3 are married to the normal or tabular wives. No. 1 has a No. III wife, whilst No. 4 has a spouse of the No. IV type. Again, the fathers of Nos. 1A and 3B have No. III wives. The fathers of Nos. 2A and 4A have No. II wives. It may be mentioned that Table IV,

although nominally dealing with four married pairs, actually gives the section names of twelve men, as well as the sections to which their wives belong. The same remark applies to Table II, *ante*.

Although I have occasionally collected lists of native words for different degrees of relationship, I have not yet published any of them. There are generally so many different persons who could come under any given name, that a list would not be of much value other than as a vocabulary. For example, a man's father, mother's father, father's father, son's wife, daughter's husband, etc., could belong to any one of four sections. Unless we first of all have the section name, we cannot identify the division of any one of the people just mentioned, by their so called "relationship terms." These terms do not define either kinship or consanguinity.

In the same way there are many other names of kindred whose section names differ with the man or woman the individual has married. To hear one man address another gives no definite idea of either the cycle or the section to which the person addressed belongs. In the Chingalee tribe a man's father is Keeta.¹ Looking at Table IV, if we take No. 1A, Minnie, a Chula, we see that her father, whom she speaks of as *keeta*, instead of being Chemara as in Table III, is actually Tungaree, a man of the opposite cycle to Chemara.

With regard to the well known sexual license which is permitted at important native ceremonies all over Australia, I requested some of my correspondents in the Northern Territory to obtain the names of the sections of the men who participated.² The result was that in most

¹ Queensland Geographical Journal, xvi., (1901), p. 87, in my Vocabulary of Chingalee words.

² Queensland Geographical Journal, xx., 68.

cases the women whose favours were obtained by a given man, belonged to the sections from which he could claim a No. 1, 2, 3 or 4 wife. Exceptions were of course observed as we should expect, judging by the variations in other native rules. I notice that Spencer and Gillen¹ in reporting cases of sexual liberties of this kind, give examples which would mostly fall respectively within the scope of Nos. 1, 2, 3 and 4 marriages. The authors were not aware of the Nos. 3 and 4 types of marriage, but certain women whom they mention answer the description.

Anyone advocating paternal descent among the Chingalee might perhaps lay stress upon the fact that the child is always assigned the section name of its father's father. There is, however, no weight at all in that argument, because the very same thing happens in the Kamilaroi, Wiradjuri, Barkunjee, etc., where the descent is unmistakably through the mother only. Not only so, but in every tribe I know possessing female descent all over Australia, the child takes the section name of its father's father. This law holds good no matter whether the tribe be divided into two, or four, or eight intermarrying sections.

In former articles I have described the social organisation of the Barkunjee² and Kamilaroi tribes. It will be interesting to show the resemblance of the social structure of these tribes to that of the Chingalee and Arranda. In the Barkunjee there are only two principal divisions—the cycles—and the name of the offspring is determined through the women. The men of one cycle marry the women of the opposite one or else the women of their own cycle, which is tantamount to the statement that the aggregate of men in one cycle can marry all the women of the tribe.

¹ Northern Tribes, 134–136 and 138–139.

² This Journal, xxxix., 118.

Then comes the Kamilaroi organisation with two partitions of each cycle.¹ The men may marry into the opposite cycle or else into their own, while the cycle and section name of the progeny is in all cases regulated through the mothers. In other words, the men of one cycle, taken collectively, can marry into all the divisions of the tribe.

Next we take the Chingalee people, Table III, and find that the community is segregated into two cycles just as in the Barkunjee, but each cycle contains four parts instead of one. The men of a cycle can marry into the opposite one or into their own and the section names of the offspring are fixed through the females. Therefore the men of one cycle collectively can intermarry with all the women of the community.

From what has been said, the conclusion seems inevitable that the social structure of the Barkunjee, Kamilaroi and Chingalee is essentially and radically the same in all its leading elements. The chief or only difference is that in the two first named the totems have succession through the mothers, whilst in the latter their succession does not depend upon either parent, but is fixed by the locality where the mother first became conscious that conception had occurred. In previous articles² I have described the native belief in regard to this matter and will only briefly allude to it here.

The component parts of a tribe having this form of organisation are in many respects similar to the Kamilaroi. For example, there is a local division of a tribe, in which there are persons bearing the totem names of animals, trees, the elements, etc. People whose totems may belong to any or all of these departments of the universe roam about

¹ American Antiquarian, xxviii., 85, 86.

² This Journal, xl., 110.

together, or at any rate fraternize when they meet in any part of their common territory. There are certain spots scattered up and down at short intervals in this territory which are traditionally haunted, some by one animal or object and some by another, from which the children receive their totemic names instead of from the mother. It appears then that, like the Kamilaroi, the totems are dispersed throughout the tribal hunting grounds, but are allotted to the offspring according to the locality of conception instead of parentage.

In the greater part of New South Wales descent of the totems is counted through the mother. A totemic clan or group possesses a more or less extensive tract of country which all the members of the clan occupy as their common birthright. The hunting grounds of every Australian tribe, and consequently of all the partitions and repartitions of the tribe, descend from the fathers to the sons for ever. The children of every marriage belong to the father's tribe, no matter whether the totems descend through the mothers or the fathers, or are acquired by the accident of conception. Among the Chingalee, Arranda, Wombaia, and other tribes there are similar tracts of country occupied by totemic clans or groups, but instead of taking the totem from the mother, this matter as already stated is determined by locality. In other words, the totems, instead of being inherited from living subjects scattered over their hunting grounds, are obtained from certain hills, trees, rocks, etc., similarly scattered at random throughout the ancestral territory.

Again, in all Australian tribes, whether the descent of the children is maternal or paternal, or acquired by accident, the privilege of working incantations, making rain, performing initiatory ceremonies and other important functions, descends from the men of the tribe to the sons. This

law is the same in the Kamilaroi, Wiradjuri, Chingalee, Arranda, and other tribes, and is no evidence of paternal descent. Moreover, all the ceremonies in connection with the totems are likewise handed down through the men, quite irrespective of how the totems descend. In summarizing the social laws of the aborigines, whether in the Northern Territory, New South Wales, or in the other States, we discover that although they vary in all sorts of details yet they agree in the main lines of their organisation.

In 1904 I contributed an article to this Society containing a brief account of the sociology of the Ngēumba tribe, in which I reported the existence of certain castes, which I provisionally named Blood and Shade divisions.¹ In order to obtain the bearing of these castes on the social organisation it was necessary to prepare the pedigrees of several families to illustrate the laws of intermarriage among them, as well as the descent of the castes to the progeny. I did not at the time publish these genealogies because I had quite sufficient information to satisfy myself, and thought it unnecessary to do any more. Since the publication of my article and its circulation amongst the anthropologists of England, some of them have asked me to publish some of these genealogies so that the people of England and elsewhere may have a chance of forming their own conclusions from my observed facts. I am therefore now submitting one of the genealogies for publication.

Before proceeding with the annexed table the reader is invited to peruse my former article which describes the division of the Ngēumba tribe into cycles, sections, and totemic families, with explanatory examples. Besides the divisions just mentioned and quite independently of them, there is another bisection of the community into Guaigulir or active blood, and Guaimundhun or sluggish blood. There

¹ This Journal, xxxviii., 209, seq.

is still another partition of the community into Nhurrai, the shade cast by the butt or lower portion of a tree and Winggu, the shade thrown by the higher branches. The Shades are apparently an extension of the Blood divisions, and regulate the camping of the people under umbrageous trees. A Guaigulir is always a Winggu and a Guaimundhun is always a Nhurrai.

The castes of Blood and Shade are not necessarily coincident with the other divisions. For example, each cycle, every section and every totemic group contains people belonging to the Guaigulir and Guaimundhun Bloods with their corresponding Shades. Then as regards the descent, a Guaigulir mother has a Guaigulir family of the Winggu Shade, and a Guaimundhun mother's children inherit her Blood and Shade nomenclature; just in the same way that the children of a woman of the Bandicoot totem are Bandicoots like herself.

I shall now tabulate the pedigrees of ten couples or twenty married persons belonging to the southern portion of the Ngēumba territory. Every one of these individuals was examined by myself and I am supplying the names of my native informants.

Examining the following table, we find the person we are dealing with whom we have called the "Individual," in the central column. No. 1, Jack Onze, of the section Ippai, and a Guaigulir. No. 1A, Nellie his wife, a Matha and a Guaimundhun, contracted to G'dhun to make it fit into the narrow column. I have not encumbered the table with Shades, because in every instance yet met with a Guaigulir is a Winggu and a Guaimundhun a Nhurrai. In the next column to the right of Jack and Nellie is their child, a Kubbi, who has the same Blood and Shade as his mother Nellie. On the left of No. 1 is Jack Onze's mother, an Ippatha and of the same blood as himself. In the extreme

Table V.

Father of Individual.			Mother of Individual.			Individual Answering the Questions.			Child of Individual.		
Section.	Blood.		Section.	Blood.		No.	Proper Name.	Section.	Blood.	Section.	Blood.
Murri	G'dhun		Ippatha	Guaigulir		1	Jack Onze	Ippai	Guaigulir	} Kubbi	G'dhun
Kumbo	G'dhun		Kubbittha	G'dhun		1A	Nellie Onze	Matha	G'dhun		
Murri	Guaigulir		Butha	G'dhun		2	Tom Draper	Ippai	G'dhun	} Kubbi	G'dhun
Kumbo	G'dhun		Kubbittha	G'dhun		2A	Nanny Draper	Matha	G'dhun		
Murri	Guaigulir		Butha	Guaigulir		3	Jack Charlton	Ippai	Guaigulir	} Murri	G'dhun
Kumbo	G'dhun		Matha	G'dhun		3A	Mary Charlton	Kubbittha	G'dhun		
Murri	G'dhun		Butha	G'dhun		4	Tom Keegan	Ippai	G'dhun	} Kubbi	G'dhun
Kumbo	Guaigulir		Kubbittha	G'dhun		4A	Norah Keegan	Matha	G'dhun		
Ippai	Unobtainable		Matha	Guaigulir		5	Jack Trap	Kumbo	Guaigulir	} Murri	Guaigulir
	G'dhun					5A	Kitty Trap	Kubbittha	Guaigulir		
Kumbo	G'dhun		Kubbittha	G'dhun		6	Billy Coleman	Murri	G'dhun	} Kubbi	Guaigulir
Kumbo	G'dhun		Kubbittha	Guaigulir		6A	Maryann Coleman	Matha	Guaigulir		
Kumbo	Guaigulir		Matha	Guaigulir		7	Steve Shaw	Kubbi	Guaigulir	} Kubbi	G'dhun
Ippai	G'dhun		Kubbittha	G'dhun		7A	Susie Shaw	Matha	G'dhun		
Kumbo	G'dhun		Matha	Guaigulir		8	Harry Sheppard	Kubbi	Guaigulir	} Murri	G'dhun
Ippai	G'dhun		Matha	G'dhun		8A	Nellie Sheppard	Kubbittha	G'dhun		
Ippai	G'dhun		Matha	Guaigulir		9	Jack Sheppard	Kubbi	Guaigulir	} Kumbo	G'dhun
Murri	G'dhun		Butha	G'dhun		9A	Fanny Sheppard	Ippatha	G'dhun		
Kumbo	Guaigulir		Kubbittha	G'dhun		10	Jack Murray	Murri	G'dhun	} Kumbo	Guaigulir
Kubbi	Guaigulir		Butha	Guaigulir		10A	Judy Murray	Ippatha	Guaigulir		

left hand column is Jack Onze's father, a Guaimundhun. All the other married pairs can be followed out at sight in the same manner.

It will be seen by Table V that although most of the marriages are normal or mixed Blood, as Guaigulir to Guaimundhun, there are some which are irregular or the same Blood, as Guaigulir to Guaigulir. We also notice examples of the wellknown variations in the intermarriages of the sections, such as in one case Murri marries Ippatha, in another Butha, and in another Matha. Other examples show that Kubbi espouses Butha or Matha, or Ippatha or Kubbitha. The examples likewise disclose the fact that members of the Guaigulir and Guaimundhun Bloods, with their corresponding Shades, are found indiscriminately in all the four sections and consequently in both the cycles.

I have not supplied the totems of the parties in the table because their succession is invariably through the mother. None of the old blacks could give me any reason for the blood and shade castes any more than they can assign a reason for the divisions into cycles or sections, or for the origin of the totems. The natives say that all Guaigulir folk are friendly among themselves and the Guaimundhun people have the same mutual bond of friendship, much in the way that totem kins acknowledge a common tie. The Ippai and Kumbo people of both sexes belong to the Ngurrawun cycle, whilst the Murri and Kubbi folk belong to the Mumbun division.¹

If we take a given number of natives, say thirty for example, and classify them according to their cycles into separate lots of Ngurrawun and Mumbun, then each lot will contain people of the Guaigulir and Guaimundhun bloods. Or, if we arrange the thirty men according to

¹ This Journal, xxxviii., 207.

their bloods into two lots of Guaigulir and Guaimundhun, then each lot will contain representatives of the Ngurrawun and Mumbun cycles. Not only are the cycles and bloods inextricably mixed up, but there is no exogamy in either of these systems of division.

The facts set forth in the foregoing pages incidentally raise the question whether exogamy has a place in the social structure of the Australian aborigines. It is impossible to bisect a tribe in such a way that the two parts shall be quite independent, so that the men of one part or cycle shall marry the women of the other cycle, and such women only. In dealing with the tribes in the Northern Territory a few pages back we classified the community into two cycles, because there are two sets of women, each set comprising four sections, with perpetual succession in a certain rotation.

The daughters belong to the same cycle as their mothers and become the wives of the men of their father's cycle. The brothers of these girls, who also belong to their mother's cycle, in like manner become the husbands of the women of their father's cycle. These rules however, only hold good for what we have distinguished as No. I and No. II wives. When we come to No. III and No. IV wives or husbands, they are taken from the other cycle (see p. 71, *ante*). Hence our Table III is not an example of exogamy.

When Spencer and Gillen reported the divisions of the Chingalee in 1904,¹ four years after the publication of my Table III, they came to the conclusion that descent was counted through the men, and prepared a table to the following effect. I am using my own spelling of the section names for the sake of uniformity.

¹ Northern Tribes of Central Australia, p. 100.

Table VI.

Phratry.	Wife.	Husband.	Offspring.
A	Chungalee	Chimitcha	Taralee
	Chula	Chuna	Tungaree
	Champina	Tungaree	Chuna
	Chemara	Taralee	Chimitcha
B	Chimitcha	Chungalee	Champina
	Chuna	Chula	Chemara
	Taralee	Chemara	Chula
	Tungaree	Champina	Chungalee

In the above table each of my cycles of women (see the "wife" column of Table III) is bisected, and the men of a cycle are similarly divided. We will now deal with Phratry A as it appears in Table VI. Taking the first man in the "Husband" column, Chimitcha, we see that his son is Taralee, who belongs to the same phratry as his father. Taralee marries Chemara, a woman of his mother's phratry. This classification is diametrically opposite to my report. But when we look for Chimitcha's No. III wife Chuna and his No. IV spouse Chimitcha, they are found in Phratry B. Then Table VI does not exhibit an exogamous division any more than Table III does. I cannot understand why Spencer and Gillen bisect the cycle or series of women, Chungalee, Chula, Taralee and Tungaree, given as A in the "Wife" column of Table III, and also the corresponding series shown as B in that table, because nothing seems to be gained by it. It neither establishes exogamy nor proves descent of the sections through the fathers.

Looking at Table VI it is seen that if Chimitcha marries Chungalee his children will be Taralee; if he takes a Chula wife they will be Tungaree; if he be allotted a Chuna they will be Chemara; and if he weds a Chimitcha his family will be Champina. The devolution of the sections must consequently depend upon the mothers only. Moreover,

two of Chimitcha's possible wives and two of his possible families belong to one phratry and two of his possible wives and families to the other phratry. There cannot therefore be any partition of the community into two exogamous moieties.

Another point of interest in the sociology of the Chingalee tribe, which has escaped the notice of other investigators, consists of the fact that there are two sets of names for the sections—one set being used from birth to puberty and another set which is adopted from puberty onward through life. The first may be distinguished as the "temporary" and the second as the "final" nomenclature. That is, the section name of every male and every female who has passed through the ceremonies connected with the attainment of puberty is amended or changed altogether.

Looking at Table III of this article, a few examples will be given. The "final" section name Chimitcha is known as Chukaday from birth to puberty; Champachina as Tam-palilly; Chungalee as Chukala; Taralee is known as Tapala, and so on for the rest.

I have also discovered two sets of names among the Inchalanchee tribe in the north-west district of Queensland. Referring to the table published in this Journal in 1898, Vol. XXXII., pp. 251-252, the following are a few of the "temporary" forms of the section names given in that table. From birth to puberty Narachee is used instead of Burrаланjee; Boonongoona instead of Kommeranje; Warkee instead of Narrabalanjee; Thimmermill is the temporary form of Yakamurri, etc. In Western Australia there are similar double forms of the section names.

For the purpose of showing that the descent of the totems does not follow the father in the Chingalee, Warramonga, Binbingha and adjacent tribes, I have tabulated a list of Chingalee natives with whom my correspondents are

personally acquainted, and have given their English names by which they are known to the European residents of the district.

Table VII.

Individual's Father.	Individual's Mother.	Individuals answering the Questions.		
Totem.	Totem.	No.	Proper Name.	Totem.
Black-striped snake	Fish	1	Charlie	Black-striped snake
Turkey and wallaby	Wallaby	2	David	Turkey
Sterculia	Native bee	3	Lucy	Native bee
Sterculia	Iguana	4	Jack	Iguana
Iguana	Iguana	5	Jumbuck	Water snake
Pigeon	Snake	6	Micky	Iguana
Wallaby	Sterculia	7	Mary	Sterculia and wallaby
Sulky snake	Sulky snake	8	Jim Miller	Sulky snake

Entering the above table we find No. 1, Charlie, whose totem is the black-striped snake. To the left of No. 1 is his mother of the fish totem; and still further to the left is his father, a black-striped snake the same as Charlie. No. 2 also takes his father's totem. Nos. 3 and 4 have the totem of their mother. Nos. 5 and 6 do not follow either parent. Nos. 7 and 8 have the totems of both parents. This table therefore demonstrates that the totems do not uniformly follow the father.

Spencer and Gillen state that "in the Warramunga, Chingalee, etc., the totems are divided between the two moieties, with the result that a man must marry a woman of some other totem than his own."¹ Some of my most capable correspondents who have resided a number of years in the region occupied by the various branches of the Chingalee tribe, have supplied me with comprehensive lists of the totems for three generations. Examination of these lists shows that the black-striped snake and the sleepy lizard are claimed by individuals in the Tungaree, Chuna and Champina sections. The wallaby appears in the Chuna, Tungaree, Champina and Chingalee sections. Honey bee

¹ Northern Tribes of Central Australia, p. 170.

is found in the Chula, Chuna and Chemara sections. The iguana is a totem in the Taralee, Chula, Champina, Chuna and Tungaree sections.

If we compare these examples with my bisection of the Chingalee tribe, Table III, or with Spencer and Gillen's bisection, Table VI, we discover that the totems are scattered up and down in both moieties. Moreover, if we look again at Table VII we observe that the father and the mother of No. 5 both have the same species of animal for their totem. • The father and mother of No. 8 are likewise both of the same totem. It is erroneous therefore, to state that the totems are divided into two groups or cycles; and the assertion that a man never marries a woman of his own totem is equally in error.

Spencer and Gillen in dealing with the Warramunga, Chingalee and Binbingha tribes, have reported that the descent of the phratries (cycles) as well as of the sections is determined through the men; that the descent of the totems is almost without exception in the paternal line; and that the totems are markedly divided into two groups.¹ It is hoped that the facts which I have set forth in the preceding pages have made the following facts sufficiently conspicuous: (1) That the sections devolve through the mother only. (2) That the cycles (or phratries) also have descent through the women. (3) That the descent of the totems is not in the paternal line, but follows the same rules which I formerly explained in regard to the Chauan tribe.² (4) That the totems are not divided into two groups but are to be found in both parts of every possible bisection of a tribe. (5) And that a man can occasionally marry a woman of his own totem.

¹ *Loc. cit.*, pp. 163 and 166.

² This Journal, XL., pp. 105 - 111.

In the foregoing pages we have been dealing with tribes containing eight sections in their organisation, and it is thought that a brief review of a tribe comprising only four sections may further enable the student of Australian ethnology to more readily grasp the subject. The following table exhibits the constitution of the Kamilaroi, Ngēumba and kindred tribes. The feminine forms of the section names are omitted.

Table VIII.			
Cycle.	Wife.	Husband.	Offspring.
A	Kumbo	Murri	Ippai
	Ippai	Kubbi	Kumbo
B	Murri	Kumbo	Kubbi
	Kubbi	Ippai	Murri

In this table the women of the tribe are classified into two cycles which reproduce themselves for ever, just the same as in the Ohingalee, Binbingha, Warramonga and other tribes, except that there are only two sections in a cycle instead of four. It is unnecessary to explain how the cycles, and the sections have descent through the women and that there is an absence of absolute exogamy, because all this has been abundantly illustrated by me in other publications.¹

But if we bisect the cycles of women the same as Spencer and Gillen have bisected the cycles of the women in the Ohingalee, etc., we get the following table:

Table IX.			
Cycle.	Wife.	Husband.	Offspring.
A	Kumbo	Murri	Ippai
	Kubbi	Ippai	Murri
B	Murri	Kumbo	Kubbi
	Ippai	Kubbi	Kumbo

In this rearrangement of the sections in the table, we have taken half the women in Cycle A, Table VIII, namely

¹ This Journal, xxxix., 116, 117; American Antiquarian, xxviii., 86.

Kumbo, and half the women of Cycle B, namely Kubbi, and with them have constructed Cycle A of Table IX. Taking the first man in the "Husband" column, Murri, we see that his son is Ippai, who belongs to the same cycle as his father. Ippai marries Kubbi, a woman of his mother's cycle, A. And when we look for Murri's No. III and No. IV wives they are found in Cycle B.

Further study of Table IX would reveal to us the remorseless fact that quite regardless of the cycle or the section from which Murri gets his wife, the descent of the cycle and the section of his offspring is determined by their mother. It is also manifest that notwithstanding our repeated attempts to divide a tribe into two such parts, that the men of one part shall marry the women of the other part, and such women only, the conclusion forces itself upon us that there is no absolute law of exogamy which answers the conditions.

CORRECTIONS.

In my article on "Sociology of Some Australian Tribes," in Vol. xxxix., of this Journal, the reader is asked to make the following corrections:—

Page 120, line 25, for Butha read Ippatha.

In lines 28 and 29, same page, transpose the words Ippatha and Butha.

In a table published by me at p. 84 in Vol. xxxii. of this Journal, respecting the sociology of the Koogobathy tribe on the Mitchell River, Northern Queensland, some errors were made, and I wish to substitute the following correct table:—

Husband.	Wife.	Offspring.
Jury	Barry	Mungilly
Ararey	Mungilly	Barry
Barry	Jury	Ararey
Mungilly	Ararey	Jury

In the Koogobathy tribe, the descent of the children is in all cases through the mothers.