not basaltic-glass which is usually classed as tachylyte and has a higher specific gravity.

This specimen was discovered about twenty feet below the surface about a mile and a half from O'Connell near Bathurst, by Messrs. B. Walker and Lester, when sinking for gold.

I am indebted to Messrs. Rumsey and Tremain of the Technical College for the photograph, and to Mr. Henry G. Smith for the specific gravity.

MARRIAGE AND DESCENT AMONG THE AUSTRALIAN ABORIGINES.


[Read before the Royal Society of N. S. Wales, October 3, 1900.]

In describing the social structure of a native Australian community the first matter calling for attention is the classification of the people into two primary divisions, called phratries, or groups—the men of each phratry intermarrying with the women of the opposite one, in accordance with prescribed laws. 

1. The natives of some tracts of country are segregated into the two phratries referred to, without any further subdivision. 

2. In other localities there is a partition of each phratry into two sections, making four divisions of the tribe. 

3. Among the inhabitants of other districts there are four subdivisions of each phratry, giving a total of eight sections. 

4. In some parts of Australia, instead of employing the sharply defined divisions referred to, the marriages are arranged by the elders of the tribe, who are well acquainted with the genealogy of the people around them. This I have designated the Tooar organisation, and is elsewhere dealt with.
Owing to the different methods of subdividing the phratries, the details of the rules regulating the intermarriage of the men and women, and the descent of the progeny, are somewhat varied in each system, but the fundamental principles are the same in them all. Whether there are two, or four, or eight partitions of the community, every division has an independent name by which its members are easily recognised. Frequently, but not invariably, the men are distinguished from the women by means of a masculine and a feminine form of the name of each division.

In dealing with the subject it will be necessary to supply tables giving examples of the divisions of a tribe in each type of organisation. Table No. 1 represents the Parn-kal’-la system, composed of the two phratries only; Table No. 2 shows the Kam’il-a-roi method of four divisions; and Table No. 3 illustrates the Wom-by-a type, containing eight divisions.

Table No. 1.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Kirraroo</td>
<td>Matturrin</td>
<td>Matturri</td>
<td>Matturrin</td>
</tr>
<tr>
<td>B</td>
<td>Matturri</td>
<td>Kirrarooan</td>
<td>Kirraroo</td>
<td>Kirrarooan</td>
</tr>
</tbody>
</table>

Table No. 2.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A.¹</td>
<td>Murri</td>
<td>Butha</td>
<td>Ippai</td>
<td>Ippatha</td>
</tr>
<tr>
<td></td>
<td>Kubbi</td>
<td>Ippath</td>
<td>Kumbo</td>
<td>Butha</td>
</tr>
<tr>
<td>B.¹</td>
<td>Kumbo</td>
<td>Matha</td>
<td>Kubbi</td>
<td>Kubbitha</td>
</tr>
<tr>
<td></td>
<td>Ippai</td>
<td>Kubbitha</td>
<td>Murri</td>
<td>Matha</td>
</tr>
</tbody>
</table>

Table No. 3.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Choolum</td>
<td>Ningulum</td>
<td>Palyarin</td>
<td>Palyareenya</td>
</tr>
<tr>
<td></td>
<td>Cheenum</td>
<td>Nooralum</td>
<td>Bungarin</td>
<td>Bungareenya</td>
</tr>
<tr>
<td>Jamerum</td>
<td>Palyareenya</td>
<td>Chooralum</td>
<td>Nooralum</td>
<td></td>
</tr>
<tr>
<td>Yacomary</td>
<td>Bungareeny</td>
<td>Chingulum</td>
<td>Ningulum</td>
<td></td>
</tr>
</tbody>
</table>

¹ In the Kamilaroi tribe each phratry is distinguished by a proper name—A is called Dilbee, and B is known as Kuppathin, but I have used the letters A and B so as to preserve uniformity in the three tables, for purposes of reference.
Table No. 3—continued.


A glance at the foregoing three tables shows that each system is exactly alike as regards the partition of the community into the phratries A and B. It will also be observed that each phratry is composed of certain aggregates of women, who have perpetual succession among themselves. We will take an example from the column headed “mother” in phratry A in each table. In Table No. 1, Matturrin produces Matturrin from one generation to another. In Table No. 2, Butha produces Ippatha, and in the next generation Ippatha is the mother of Butha, and these sections reproduce each other in continuous alternation. In Table No. 3 we see that Ningulum has a daughter Palyareenya; Palyareenya produces Nooralum; Nooralum is the mother of Bungareenya; Bungareenya has a daughter Ningulum, and this series is continually repeated in the same order. If the examples had been taken from phratry B, similar results would have been obtained. The brothers of the girls, in every case, belong to the same phratry and section as their sisters.

We have therefore seen that the women never pass out of the phratry to which they belong, and that where it consists of more than one denomination, they pass successively through each of the sections of which it is composed, in the same number of generations. It is also apparent that the daughters of each phratry become the wives of the men born in the opposite one. For example, in Table No. 3, the women of phratry A are the mothers of sons and daughters belonging to the same phratry as themselves; and their boys on reaching manhood must take their wives from phratry B. In a similar manner the daughters of the women of phratry A must obtain their husbands from among the sons of the women in phratry B. For the reasons above stated, I have found it con-
venient to enunciate that the phratries are formed and maintained by the women.

Having illustrated the structure of the phratries, I will now pass on to very briefly show the rules of marriage among the subdivisions, and the descent of the resulting offspring. The three tables explain themselves—the father, mother, son and daughter of each division being shown on the same line across the page. In Table No. 1, where the phratry is undivided, the offspring take their mother’s denomination direct. In Table No. 2, in which the phratry is bisected, the progeny take the name of the complementary division in the mother’s phratry, thus,—Butha’s children are Ippai and Ippatha, and Ippatha’s progeny are Kumbo and Butha. In some districts, instead of the marital laws following the order set out in the table, there are what I have termed “alternative” marriages, for example—a Murri, male, marries an Ippai, female, and vice versa; a Kubbi, male, takes a Kumbo, female, as his partner, and vice versa. The descent of the children, however, is not affected by this variation—the offspring of an Ippatha, for example, being always Kumbo and Butha, no matter whether she is united to a Kubbi or a Murri husband.

Table No. 3 shows the Wom-by’a organisation, in which the phratry is divided into four sections. By the ordinary or “direct” rules of marriage, Choolum takes Ningulum as his spouse, and the issue of the union are Palyarin and Palyareenya. But Choolum can exercise the alternative right of marrying a Nooralum woman and in such case the offspring will be Bungarin and Bungareenya. Again, Cheenum takes Nooralum as his regular mate, and his “alternative” wife is Ningulum, the name of the resulting progeny being determined by the mother, as before. Similarly, Jamerum can marry either a Palyareenya or a Bungareenya woman, and Yacomary’s wife is Bungareenya, with the alternative of Palyareenya. In the pairs of sections, Chingulum and Chooralum, Bungarin and Palyarin, in phratry B, marriage and descent follow the same alternative rules, mutatis mutandis. In consequence of polygamy being sanctioned, it is possible for a man to take one
wife from the "direct" section, and another spouse from the "alternative" division—the nomenclature of the progeny being regulated as above explained.

It has been stated in an earlier page that the children belong to the same phratry as their mother, and in many tribes the totem is also handed down in the same way. In carefully examining tables of genealogies, however, it is quite clear that marriage, relationship and descent, depend mainly on the father's side of the house—a law which applies with the same cogency to the Wombya, Kamilaroi and Parnikalla systems. The rule is equally persistent in the Tooar type of organisation, which I have described elsewhere.

The people of both sexes marry an individual belonging to the same phratry as their father. Taking an example from Table No. 3, we see that Chingulum marries Noolum, of the same phratry as his father Yacomary. Noolum takes as her husband a Chingulum man, belonging to the phratry of her father Palyarin. By employing Table No. 2, for our example, it is observed that Ippai marries a Kubbitha woman belonging to the same phratry as his father Murri. And Kubbitha marries Ippai, a man of her father Kumbo's phratry.

All the people, men and women alike, marry an individual belonging to the same section of their father's phratry as that to which his mother belongs. By taking our example from Table No. 3, we find that Choolum's father is Palyarin, and Palyarin's mother is Ningulum. Choolum marries a Ningulum woman, who therefore belongs to his father's mother's section. Again, Ningulum's father is Yacomary, and Yacomary's mother is Noolum. Noolum mates with Chingulum, the name of her father's mother's section. Using Table No. 2, for an example, it is seen that Murri's father is Ippai, and the mother of Ippai is Butha; Murri marries Butha, his father's mother's section name. Also, Butha's father is Kubby, and Kubby's mother is Matha. Butha is married to Murri, the section name of her father's mother.
The children of both sexes take the section name of their father's father. By employing an example from Table No. 3, it is seen that Choolum has a son Palyarin, and Palyarin is the father of Choolum, the section of his father's father. Again, Choolum has a son Palyarin, and Palyarin has a daughter Noolum, the name of the section to which her father's father, Choolum, belongs. Taking an example from Table No. 2, we observe that Murri's son is Ippai, and Ippai has a son Murri, the section name of his father's father. Also, Kumbo has a son Kubbi, and Kubbi has a daughter Butha, the section to which her father's father belongs.

In the Kamilaroi and Parnkalla systems, the children, in addition, take the section name of their mother's mother, (which in their case is identical with that of their father's father); but this does not apply to the Wombya, owing to their more perfect system of subdividing the phratries.

In the three last preceding paragraphs, examples have not been supplied from Table No. 1, illustrating the Parnkalla system of marriage and descent, it being thought that the simplicity of the table renders explanation unnecessary.

A man takes a wife who is the daughter either of his father's cousin, or of his mother's cousin; and a woman likewise marries a man who is the son of a cousin of her father or of her mother. The cousin here meant is the child of one's father's sister, or of one's mother's brother. This statement can be illustrated by using a diagram, with distinctive letters, which can be referred to, as follows:

Diagram No. 1.

Brother and Sister.

C Cousins.

D

B

E

A

Cousins.

Husband and Wife.

F

I will commence with examples from the Wombya organisation, represented in Table No. 3. The pedigree of a man's wife, traced
through his father, is as follows:—A = Choolum; B = A’s father, 
Palyarin; C = B’s father, Choolum; D = C’s sister, Noolum; E = 
D’s son, Yacomary; F = E’s daughter, Ningulum. By the table 
we see that A = Choolum, marries F = Ningulum, the daughter 
of his father’s father’s sister’s son—that is to say, the daughter 
of his father’s cousin. By following the pedigree of any given man’s 
wife through his mother, it can be shewn that Chingulum, for 
example, marries Noolum, the daughter of his mother’s mother’s 
brother’s daughter, or in other words, the daughter of his mother’s 
cousin.

The pedigree of a woman’s husband, if traced through her father, 
can be run out as follows:—A = Ningulum; B = A’s father, 
Yacomary; C = B’s father, Chingulum; D = C’s sister, Ningulum; 
E = D’s son, Palyarin; F = E’s son, Choolum; then A = Ningulum 
marriges F = Choolum, who is the son of her father’s father’s sister’s 
son—that is, the son of her father’s cousin. In a similar way it 
can be represented, by running out a woman’s husband’s pedigree 
through her own mother, that she herself marries the son of her 
mother’s mother’s brother’s daughter, or in other words, the son 
of her mother’s cousin.

The same rules hold good in the Kamilaroi organisation, as the 
following example from Table No. 2 will explain:—A = Kumbo; 
B = A’s father, Kubbi; C = B’s father, Kumbo; D = C’s sister, 
Butha; E = D’s son, Ippai; F = E’s daughter, Matha. Then A = 
Kumbo marries F = Matha, the daughter of his father’s father’s 
sister’s son—that is, the daughter of his father’s cousin.

An example from Table No. 1 will illustrate that the same laws 
also apply to the Parnkalla organisation:—A = Kirraroo; B = A’s 
father, Matturri; C = B’s father, Kirraroo; D = C’s sister, Kirrarooan; 
E = D’s son, Kirraroo; F = E’s daughter, Matturrin. Then, A = Kirraroo marries F = Matturrin, the daughter of his 
father’s sister’s son, or, the daughter of his father’s cousin.

One example each in the Kamilaroi and Parnkalla systems has 
been thought sufficient, because the rules are analogous to those.
given in the Wombya organisation, which has been illustrated more fully, in order to avoid repetition.

In the Kamilaroi and Parnkalla systems, according to the tables, the men, as well as the women, can marry the offspring of their father's sister, or of their mother's brother, subject to conditions to be mentioned presently. This also applies to the "alternative" marriages of the Wombya. By using a diagram this can be made more clear:

Diagram No. 2.

Brother and Sister.

Taking an example from the Kamilaroi system it can be demonstrated that \( A = \text{Kubbi} \); \( B = \text{A's father Kumbo} \); \( C = \text{B's sister Butha} \); \( D = \text{C's daughter Ippatha} \). Kubbi marries Ippatha, the daughter of his father's sister. If we had traced the blood through Kubbi's mother Matha, it could have been shown that he married his mother's brother's daughter. Again, if \( A \) be a female, the genealogy of her husband can be followed, in the same way, through her father's sister, or her mother's brother, showing that she marries a son of one of these. If we further consider Kubbi = \( A \), and assume that his father, Kumbo = \( B \), is an emu, then \( B \)'s sister \( C \) is also an emu.\(^1\) Referring to diagram No. 2, it is apparent that \( A \) is the son of an Emu man, \( B \); and that \( D \), his wife, is the daughter of an Emu woman, \( C \).

Putting the above example in another form, it will be seen that the son of a brother marries the daughter of a sister; and not only so, but the son of an emu marries the daughter of an emu. To prevent the union of persons of such consanguinity there are customary laws in aboriginal society which make it incumbent that the brother and sister relationship here referred to shall be collateral or tribal only, and not of the full blood. It may not

be unnecessary to state here that by following the ordinary rules of marriage in the Wombya organisation, as represented in Table No. 3, a brother's children's children intermarry with a sister's children's children—a relationship sufficiently wide not to require any further restrictions.

Selecting an illustration from the Wombya system we can show by Diagram No. 2 that A = Choolum; B = A's father Palyarin; C = B's sister Palyareenya; D = C's daughter Nooralum. Then Choolum, as his "alternative" wife, marries Nooralum, the daughter of his father's sister. It can easily be shown that Choolum's alternative spouse may also be the daughter of his mother's brother. And if A be a female, the genealogy can be varied as in the Kamilaroi example last given. It also appears that if A's father Palyarin, B, is an eaglehawk, then B's sister, Polyareenya, is likewise an eaglehawk. According to the diagram, A is the son of an eaglehawk man, B; and A's wife, D, is the daughter of an eaglehawk woman, C. As in the Kamilaroi example, this brother and sister relationship must be titular instead of direct.

It is not thought necessary to furnish an example of the marriage rules, according to diagram 2, in the Parnkalla system, because they are similar to those of the Kamilaroi.

In examining each pair of sections in Table No. 3, it is observed that Choolum is Cheenum's father's (Bungarin's) female cousin's (Neomarum's) son, and also that Cheenum possesses the same relationship to Choolum. Again, Choolum marries Cheenum's cousin, and Cheenum marries Choolum's cousin. It is likewise apparent that Jamerum is Yacomary's father's (Chingulum's) female cousin's (Neenum's) son; and that Yacomary is related in the same manner to Jamerum. Also, Jamerum marries Yacomary's cousin, and Yacomary marries Jamerum's cousin. Similarly it can be shown that the pairs of sections, Chingulum and Chooralum, and also Bungarin and Palyarin, are respectively related to each other in the same way. The relationships referred to in this paragraph account for certain pairs of sections, (e.g., Choolum and Cheenum), being placed together in the table.
As indicated in Table No. 3, Choolum and Palyarin are related to each other as father and son in continuous alternation, and I have found that they have certain totems which descend with them. Thus, Choolum bandicoot is the father of Palyarin bandicoot, and in the next generation Palyarin bandicoot is the father of Choolum bandicoot. The other pairs of sections have aggregates of totems in the same manner, as enumerated in Table No. 4, hereunder:

Table No. 4.

<table>
<thead>
<tr>
<th>Moiety A</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Choolum</td>
<td>Black-snake,</td>
<td>Death-adder,</td>
</tr>
<tr>
<td></td>
<td>bandicoot,</td>
<td>eagle-hawk,</td>
</tr>
<tr>
<td></td>
<td>bloodwood,</td>
<td>currant bush,</td>
</tr>
<tr>
<td></td>
<td>tiger-snake.</td>
<td></td>
</tr>
<tr>
<td>Palyarin</td>
<td>Fire,</td>
<td>Opossum,</td>
</tr>
<tr>
<td></td>
<td>black-duck,</td>
<td>Emu,</td>
</tr>
<tr>
<td></td>
<td>Rain,</td>
<td>Corella,</td>
</tr>
<tr>
<td>Cheenum</td>
<td>Scorpion,</td>
<td>Thunder</td>
</tr>
<tr>
<td>Bungarin</td>
<td>Fire,</td>
<td>Opossum,</td>
</tr>
<tr>
<td></td>
<td>Black-duck,</td>
<td>Emu,</td>
</tr>
<tr>
<td></td>
<td>Rain,</td>
<td>Corella,</td>
</tr>
<tr>
<td></td>
<td>Scorpion,</td>
<td>Thunder</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Moiety B</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jamerum</td>
<td>Iguana,</td>
<td>Kangaroo,</td>
</tr>
<tr>
<td></td>
<td>Spinnifex,</td>
<td>Dingo,</td>
</tr>
<tr>
<td></td>
<td>Lightning,</td>
<td></td>
</tr>
<tr>
<td>Chooralum</td>
<td>Crow,</td>
<td>Carpet-snake,</td>
</tr>
<tr>
<td></td>
<td>Pipe-clay.</td>
<td></td>
</tr>
<tr>
<td>Yacomary</td>
<td>Common hawk,</td>
<td>Yam,</td>
</tr>
<tr>
<td></td>
<td>Frog,</td>
<td>White crane,</td>
</tr>
<tr>
<td></td>
<td>Mopoke,</td>
<td></td>
</tr>
<tr>
<td>Chingulum</td>
<td>Galah.</td>
<td></td>
</tr>
</tbody>
</table>

In treating of the “alternative” marriages in an earlier page it was shown that Cheenum could also marry Ningulum, in which case his son would be Palyarin; and in a similar manner Choolum could be the father of Bungarin. With totems descending from the father to his offspring, in tribes where polygamy is practised, Cheenum's totem could be transmitted to both Bungarin and Palyarin, supposing he takes a wife from each of the sections over which he possesses potential marital rights. I have discovered that, in consequence of the close blood-relationship referred to in the last few paragraphs, the divisions Choolum, Palyarin, Cheenum and Bungarin, are very friendly amongst themselves, and the same totems are more or less in use among these four sections, whom I have accordingly called Moiety A. In other words, the totems particularized in Table No. 4 as belonging primarily to Choolum and Palyarin, are also to some extent common to Cheenum and Bungarin, and vice versa. The same remarks will apply in all respects to the remaining four sections, who are distinguished as Moiety B, in Table No. 4. The men and women of Moiety A

I—Oct. 3, 1900.
are related as brothers-in-law and sisters-in-law respectively to the
people of Moiety B, and conversely. In general, the progeny,
boys and girls alike, take the totem of their male parent.

Marriage between persons of the same totem is forbidden, if
they belong to families residing in neighbouring hunting grounds,
but where the parties to the union come from remote districts,
and therefore cannot be any blood connection, I have observed
individuals of the same totem living as man and wife. Mr. T. M.
Sutton, in speaking of the Adjadurah tribe in 1887, refers to a
man who was a ghardie (emu), being married to a ghardie woman.¹

The following are a few of the principal tribes inhabiting the
country about Elsey Creek, Katherine and Roper Rivers, reaching
northerly to Wilton and Goyder Rivers, and onward to Glyde’s
Inlet on the north coast of Arnheim’s land, Northern Territory.
Their names are the Yungmunnee, Charmong, Mungerry, Yookull,
Hongalla, and Koorungo. They have an organisation containing
eight sections, similar to those given in Table No. 3, but bearing
a nomenclature more or less different. These eight sections, how
they intermarry, and the names of the resulting offspring is repre-
sented in tabular form hereunder:

<table>
<thead>
<tr>
<th>Phratry</th>
<th>Father</th>
<th>Mother</th>
<th>Son</th>
<th>Daughter</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Eemitch</td>
<td>Inkagalla</td>
<td>Uwallaree</td>
<td>Imballaree</td>
</tr>
<tr>
<td></td>
<td>Uwannee</td>
<td>Imbawalla</td>
<td>Uwungaree</td>
<td>Imbongaree</td>
</tr>
<tr>
<td></td>
<td>Unmarra</td>
<td>Imballaree</td>
<td>Urwalla</td>
<td>Imbawalla</td>
</tr>
<tr>
<td></td>
<td>Tabachin</td>
<td>Imbongaree</td>
<td>Yungalla</td>
<td>Inkagalla</td>
</tr>
<tr>
<td>B</td>
<td>Yungalla</td>
<td>Immadenna</td>
<td>Tabachin</td>
<td>Tabadenna</td>
</tr>
<tr>
<td></td>
<td>Urwalla</td>
<td>Imbannee</td>
<td>Unmarra</td>
<td>Ingenmarra</td>
</tr>
<tr>
<td></td>
<td>Uwungaree</td>
<td>Tabadenna</td>
<td>Unwannee</td>
<td>Imbannee</td>
</tr>
<tr>
<td></td>
<td>Uwallaree</td>
<td>Ingenmarra</td>
<td>Eemitch</td>
<td>Immadenna</td>
</tr>
</tbody>
</table>

These are the divisions of the Yungmunnee tribe about Elsey
Creek, and their equivalence to those of the Wombya is as follows:
Eemitch is equal to Choolum, Uwannee to Cheenum, Unmarra to

Jamerum, and Tabachin to Yacomary in phratry A. Again, Yungalla corresponds to Chingulum, Urwalla to Chooralum, Uwungaree to Bungarin, and Uwallaree to Palyarin, in Phratry B. All that has been said in the foregoing pages in regard to the Wombya tribe, represented in Tables Nos. 3 and 4, applies equally in every respect to the sections and phratries illustrated in Table No. 5.

A brief reference to the geographic distribution of the tribes adopting each type of organisation dealt with in this article may not be without interest. The country inhabited by the people of the Wombya type of division comprises about three-fourths of the Northern Territory of South Australia, with extensive regions in Queensland and Western Australia. The territory occupied by tribes possessing the Kamilaroi system extends over about two-thirds of New South Wales, the greater part of Queensland, a wide zone through the centre of South Australia, and more than half of Western Australia. The Parnkalla organisation includes nearly the whole of Victoria, about a third of New South Wales, part of Queensland, and a considerable portion of Western Australia and South Australia.

Among the tribes on the south-east coast of New South Wales and Victoria, the southern coast of South Australia, part of the west coast of Western Australia, and a tract of country reaching inland easterly and southerly from Port Darwin, in the Northern Territory, the Tooar type of organisation is in force, with various modifications.

APPENDIX.

Some Tribes of Cape York Peninsula, Queensland.

That portion of Cape York Peninsula extending from the Cape to about the fifteenth parallel of south latitude, is occupied by a considerable number of tribes, out of which may be enumerated the Yandigan, Merrikaba, Kowanatty, Gametty, Joonkoonjee, Tannagootee, Yeldivo, Kokinno, Kamdheu and Kookeealla. Of these I am best acquainted with the Joonkoonjee tribe, on the
Batavia River, whose organisation is after the Kamilaroi type, possessing four sections, with rules of marriage and descent as in the following table—the males and females using the same names for their respective divisions. The dialects spoken from the Jardine to the Batavia River and Pioneer Downs, or farther south, are similar in many respects. My best thanks are due to the Rev. N. Hey, of Mapoon, and other gentlemen on the Peninsula, for assisting me whilst engaged in obtaining the following information.

Table No. 6.

<table>
<thead>
<tr>
<th>Phratry</th>
<th>Father</th>
<th>Mother</th>
<th>Offspring</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jamakunda</td>
<td>Lankenamee</td>
<td>Pakwickee</td>
<td>Pamarung</td>
</tr>
<tr>
<td></td>
<td>Namegooree</td>
<td></td>
<td>Pakwickee</td>
</tr>
<tr>
<td>Kamanutta</td>
<td>Pakwickee</td>
<td>Lankenamee</td>
<td>Namegooree</td>
</tr>
<tr>
<td></td>
<td>Pamarung</td>
<td>Namegooree</td>
<td>Lankenamee</td>
</tr>
</tbody>
</table>

The pair of sections forming the phratry Jamakunda invariably marry the Kamanutta pair, but the rules of intermarriage of the individual sections constituting the phratries vary in different parts of the tribal territory. For example, in some districts instead of the rules of marriage following the order laid down in Table No. 6, a Lankenamee, male, provided there is no blood relationship, may marry a Pamarung, female, and *vice versa*. The descent of the offspring is not disturbed by this irregularity—the children of a Pakwickee mother being always Pamarung, irrespectively of the section name of her husband. These rules apply, *mutatis mutandis*, to all the other sections.

Although marriages are generally regulated by the order of names in Table No. 6, and the rules given in the last paragraph, there are, further, what I have designated "family, or sectional" regulations, under which a man may, in certain cases only, take a wife bearing his own section name, but of a different totemic nomenclature. For example, a Lankenamee shark, belonging to a distant lineage, might be permitted to take as his wife a Lankenamee grasshopper.
The sons and daughters of certain women are betrothed in infancy to the daughters and sons of other women—these betrothals being of course in accordance with the laws illustrated in Table No. 6. For the purpose of providing against contingencies, two or three girls are usually betrothed to the same boy; or more boys than one may be allotted to the same girl. *Meeoogoo* is a mutual term of relationship between the mother of the girl and the mother of the boy.

The totems, called by the natives *eeedeete*, belonging to each phratry are common to the two sections of which it is composed; thus, the totems attached to Jamakunda are common to the sections Lankenamee and Namegooree; and the Kamanutta totems are common to the Packwickee and Pamarang sections. The following are some of the totems attached to the phratry Jamakunda:—black snake, shark, emu, native dog, bush rat, rock, stone, ironbark tree, wattle tree, north wind, black cloud, yams, native cat, kangaroo-grass, carpet snake, kangaroo, crow, common hawk, dove, white fish, silver fish, bronze pigeon, sea, fresh water, a dead man, grasshopper, green ants, bloodwood tree, fire, and wind. Among the totems of the Kamanutta phratry may be enumerated the tea-tree, sun, moon, iguana, plain turkey, opossum, pelican, common grass, bee, fly, frog, black duck, lizard, bark of a tree, gum, thunder, water-lily, sea-shell, turtle, butterfly, ibis, crab and beetle.

The children take the phratry and totem name of the mother; they do not, however, belong to her section, but take the name of the other section in their mother's phratry, as exemplified in Table No. 6.

When the boys are about twelve years of age, they are taken from the control of their mothers by the chief men, and are passed through a course of initiatory formalities, analogous in their main features to those practised by the Kamilaroi,¹ Dippil,² and Koom-

banggary tribes, described by me elsewhere. Scars are raised upon their bodies, the septum of the nose is pierced, and a front tooth is punched out of each youth, during the ceremonies. The novices are required to pass through the ordeal of inauguration at not less than three meetings of the tribes for that purpose, extending perhaps over a period of several years, and at the conclusion of the proceedings they are presented with spears and other weapons and released from certain prohibitions regarding food—for example they may now eat eggs, iguana, &c., which were before forbidden to them.

A "bullroarer," called by the natives pipe-ra-chy, is used by the tribes on these occasions; it is generally made of bloodwood, of the usual shape, with a hole drilled in the smaller end, through which a long string is fastened, to enable the operator to swing it round his head. The size of the instrument varies from about sixteen to twenty inches, and is often ornamented with one longitudinal and several transverse bars painted in red ochre on one or both sides.

Until a youth has graduated in all the inaugural ceremonies of his tribe, and been admitted to the rights and privileges of aboriginal manhood, he cannot take a wife, or be present at any of the councils or deliberations of the men.

Message sticks are used in summoning tribes for festive or hostile corroborees, and as friendly reminders to relatives at a distance. They consist of small pieces of wood, four or five inches in length, with quadrilateral designs and other rude markings cut upon their surface. Sometimes a bunch of feathers, bound into a cylindrical form by means of string, and about ten inches long, is used for the same purpose.

2 See my article on the different kinds of "Bullroarers"—Journ. Anthop. Inst., Lond., xxvii., 52-60.
3 The reader is referred to my paper on "Message Sticks"—American Anthropologist, x., 288-297.
Infanticide, abortion, and cannibalism are largely practised among all the tribes on the Peninsula in those districts where the natives are still in a comparatively wild state. The bones of adult victims, rolled in strips of the bark of the tea-tree, and fastened with string passed around, are frequently carried by the relatives of the deceased for considerable periods.

The same divisional system, but with different names for the sections, extends from Cape York southerly till it adjoins the Koonjan and other tribes, who use the four divisions reported by me in Table No. 3, contained in a paper\(^1\) contributed to this Society in 1899. The equivalence of the four sections of the Koonjan, Warkeemon, Goothanto, Mykoolon and Kogai communities may be tabulated as follows:

<table>
<thead>
<tr>
<th>Koonjan Community</th>
<th>Warkeemon Community</th>
<th>Goothanto Community</th>
<th>Mykoolon Community</th>
<th>Kogai Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ajeereena</td>
<td>Karpungie</td>
<td>Erainyer</td>
<td>Jimalingo</td>
<td>Woongo</td>
</tr>
<tr>
<td>2. Arenynung</td>
<td>Cheekungie</td>
<td>Arara</td>
<td>Bathingo</td>
<td>Koobaroo</td>
</tr>
<tr>
<td>3. Perrynung</td>
<td>Kellungie</td>
<td>Loora</td>
<td>Maringo</td>
<td>Bunburri</td>
</tr>
<tr>
<td>4. Mahngale</td>
<td>Koopungie</td>
<td>Awonger</td>
<td>Yowingo</td>
<td>Koorgilla</td>
</tr>
</tbody>
</table>


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