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PROCEEDINGS OF SECTION F.

1. - SOCIAL ORGANIZATION OF SOME WESTERN AUSTRALIAN TRIBES

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INTRODUCTION

The aborigines of Western Australia may be classified, according to their social organization into a certain number of types :-

- I Northern Division
 - 1. East Kimberley
 - 2. West Kimberley
 - 3. East Pilbara
 - 4. West Pilbara
 - 5. Ashburton
 - 6. Gascoyne (Lower and Middle)
 - 7. Upper Murchison
 - 8. Lower Murchison
 - 9. Laverton (Eastern Gold-fields)
 - 10. Southern Cross
- II Champion Bay Division
- III South-Western Division
- IV Southern Division
- V South-Eastern Division (Eucla)

In the Northern Division all the tribes except 4, 5, 6 (partly), and 8 (partly) practise circumcision.

In the Champion Bay Division (II) circumcision and subincision were practised.

Divisions III and IV (South-western and Southern) did not follow this custom.

EAST KIMBERLEY (HALL'S CREEK, ETC.)

The class system of the tribes of this district (the Hall's Creek section of which appear to be called Jarruru) is as follows:-

- A Jaualyi (male)
- A' Ngauajil (female)
- B Jaggara (male)
- B' Ngaggara (female)
- C Jung'ara (male)
- C' Nganjeli (female)
- D Jang'ala (male)
- D' Ngang'ala (female)

The marriage laws of these are as under :-

	Male		Female		Offspring
A	Jaualyi	=	B' Ngaggara		Junara (male) Nganjeli (female)
B	Jaggara	=	A' Ngauajil		Juru (male) Nyaueru (female)
C	Jung'ara	=	D' Ngang'ala		Jaualyi (male) Ngauajil (female)
D	Jang'ala	=	C' Nganjeli		Jambian (male) Ngambian (female)

There are apparently sixteen classes in the East Kimberley Division, yet, notwithstanding their numbers, I will show how they fit in with the West Kimberley four-class system. I have not yet made personal investigation in the East Kimberley district, my informants as to the above classes having been East Kimberley native prisoners at Rottneest, Carnarvon, and Roeburne gaols.

WEST KIMBERLEY

The class system of the known West Kimberley tribes is as follows :-

- A. Boorong
- B. Banaka
- C. Kaimera
- D. Paljari

The marriage laws of these tribes are as under -

A	Boorong	=	B	Banaka	C	Kaimera
B	Banaka	=	A	Boorong	D	Paljari
C	Kaimera	=	D	Paljari	A	Boorong
D	Paljari	=	C	Kaimera	B	Banaka

The tribes following this system are the Mai'al'nga (Glenelg River), Tohau'-i (Sunday Id.), Barda (Swan Point), Nyul-nyul (Beagle Bay), Warrwai and Nyi-gini (Derby district), Eularra-bulu (Broome), Yauera (east of Broome), Warrangari (partly), (Fitzroy) &c.

Members of some of these tribes have intermarried with the East Kimberley tribes, the co-arrangement of the respective class systems of East and West Kimberley being as follows :-

West Kimberley	East Kimberley
A Boorong	A Jaualyi
B Banaka	A' Ngauajil
C Kaimera	B Jaggara
D Paljari	B' Ngaggara
	C Jūngara
	C' Nganjeli
	D Jang'ala
	D' Ngang'ala

Male	Female	Offspring
A Boorong	= B' Ngaggara	Jungara (male) C Nganjeli (female) C'
B Banaka	= A' Ngauajil	Juru (male) D" Nyaueru (female) D'"
C Kaimera	= D' Ngang'ala	Jaualyi (male) A Ngauajil (female) A'
D Paljari	= C' Nganjeli	Jambian (male) B" Ngambian (female) B'"
A Jaualyi	= B Banaka	C Kaimera
B Jaggara	= A Boorong	D Paljari
C Jūng'ara	= D Paljari	A Boorong
D Jang'ala	= C Kaimera	B Banaka

The totems of the West Kimberley tribes (jal'nga - Broome and Beagle Bay equivalents for totem) are hereditary and exogamous, and there are also individual totems. The increase of the totem is usually dreamed by the totemists. A Kaimera son inherits his Boorong father's totems, and passes them on to his own Boorong son; but he also brings an individual totem with him when he is born. The Broome district natives believe that every baby must be dreamed by its father before it comes into the world, and this "dream baby" is called ngargalula. If the ngargalula does not appear to its future father, and his wife gives birth to a child, the father does not believe that the child belongs to him, since the ngargalula did not come to him. Again, should a man have been separated from his woman for some considerable time, and while he is away from her a ngargalula comes to him in his dreams, and should the woman have a baby in the meantime, the man believes this baby to be his ngargalula baby, no matter what length of time may have elapsed during which he has been apart from his woman. Procreation does not appear to have anything to do with the birth of the child. A man sleeps, and while he sleeps he dreams, and in his dream a ngargalula comes to him, the ground on which he sees it being generally some known part of his father's territory. He sees on the ground near the ngargalula some vegetable or animal, or if he is a sea-coast native, it may be part of the coast within his territory, and a turtle or some fish may be seen near the ngargalula. Whatever animal, bird or fish is seen on the ngargalula booroo ("spirit baby's" ground) becomes the individual jal'nga or totem of the baby. The little ngargalula follows its future father to his camp, and,

according to him, is merely "carried" henceforth by his woman, entering through her mouth or navel. It brings its own totem with it, but later it inherits its father's totems. Its special booroo is called its ngargalula booroo, and some function connected with the initiation of the boy will take place on the ngargalula booroo. Let us suppose that the long edible bean is the boy's ngargalula totem. When he has passed some stages of his initiation, he begins to dream the increase of his totem. He dreams he is on his ngargalula booroo and he picks up a branch of the bean, and chewing it, spits the chewed portions all round him. When the ripening season for the bean comes round a very plentiful supply will ensue from the dream increase.

The whole subject of the ngargalula amongst the Broome district people is so very interesting, and so interwoven with the lives of these people, that I have felt some mention of it was necessary when dealing with the West Kimberley tribes.

Totems (or jal'nga) are eaten by their totemists (jal'-nga-nguru). Cross cousin (first cousin) marriages are forbidden in West Kimberley. Circumcision and sub-incision are practised.

A few kinship terms in the Broome district dialect illustrate the class system of marriage. I, a Boorong woman, am speaking,

Ngoonoo	sister (Boorong)
Babbula	brother "
I'bala	father (Kaimera)
Ngabu	youngest father (Kaimera), (father's brother)
Yuramurroo	father's own sister (Kaimera)
Talur; yalur,	father's tribal sister (Kaimera), "mother-in-law"
Bibi	mother (Paljeri)
Kogga	Mother's brother (Paljari)
Yagu	husband (Banaka)
Tchaminyerri	husband's father (Paljari)
Yalma	husband's sister (Banaka)
Yalma	brother's wife "
Rambar	husband's mother's brother (Kaimera)
Babba, nganju	daughter (Paljari)
Babba	son "

Variations in class nomenclature occur amongst the divisions in the northern areas, but as it was necessary to have a uniform system of spelling in the districts where the above four classes obtain, the dialectic equivalents which were most extensively used were adopted. Two dialectic variations are here given :-

Derby, Beagle Bay, Glenelg R. Fitzroy River District

Puroong'oo	Parungu
Panaka	Panaka
Kaiam'ba	Kaiamba
Parrajer	Parrjerri

EAST PILBARA

The class system of the East Pilbara tribes, some of which are Nang'amurda, Kar'adhari, Ngala, Nyamel, Widagari, Bailgu, Ngadhari, and Ibarrga, whose territories range from south-west of the Ninety-Mile Beach towards Marble Bar and the Nullagine, is as follows :-

- A. Boorong
- B. Banaka
- C. Kaimera
- D. Paljari

A change occurs here in the marriage laws and descent, as shown hereunder :-

Male		Female	Offspring
A. Boorong	=	D. Paljari	C. Kaimera
B. Banaka	=	C. Kaimera	D. Paljeri
C. Kaimera	=	B. Banaka	A. Boorong
D. Paljari	=	A. Boorong	B. Banaka

It will be noted that the West Kimberley marrying pairs, Boorong - Banaka, Kaimera - Paljari, become the "mothers' children" moiety in the above arrangement of the classes.

Cross-cousin (first cousin) marriages are permitted in the above tribes, own mother's brothers' sons and own father's sisters' daughters being betrothed to each other.

Totems are hereditary, and certain ceremonies are performed by the Boorong-Kaimera moiety (fathers and sons), and by the Banaka-Paljari moiety (also fathers and sons), for their hereditary totems.

Certain hereditary totems are localized, and in these local centres there are special places called thalu, which may be mound, pool or hill, where the ceremonies for the increase of the totem are performed by the moieties of such totem. Some totems are eaten, others are abstained from. Women may assist and take some part in the ceremonies for the increase of the totems of their moiety.

A few kinship terms in the dialect of the Widagari tribe are here given (Boorong woman speaking) :-

- Jurdu sister (Boorong)
- Kurdana brother "
- Kalyana father (Kaimera)
- Ngardina Mother (Banaka)
- Yaru; Yarugur, father's sister (Kaimera)
- Koggardi mother's brother (Banaka)
- Nyubana husband (Paljeri)
- Thooa husband's mother (Kaimera)
- Mun'goora; jilya, son, daughter (Banaka)

WEST PILBARA

The class system of the West Pilbara tribes - the Karriara, Ngaluma, Mardatunera, and Kau'arndhari - and the marriage laws of these people are similar to those of West Kimberley Division, and are as follows :-

Male		Female		Offspring
A. Boorong	=	B. Banaka		C. Kaimera
B. Banaka	=	A. Boorong		D. Paljari
C. Kaimera	=	D. Paljari		A. Boorong
D. Paljari	=	C. Kaimera		B. Banaka

These tribes occupy the coast between Port Hedland and a point somewhere west of Roeburne.

Cross-cousin marriages are permitted in the Karriara and Ngaluma tribes. I am not quite sure if they are permitted in the Mardatunera and Kauarndhari.

At Balla-balla, a point on the coast between Port Hedland and Roeburne, the line of demarcation between the circumcised and uncircumcised people begins, and this line runs southward, at varying distances, along the western and southern coast, until it again finds an outlet at Point Malcolm, between Esperance and Israelite Bay, on the southern coast. I have ascertained as definitely as it was possible to do, that the custom of circumcision was encroaching upon the western and southern borders at the time of white settlement, and in the Champion Bay district the circumcised tribes had reached within 20 miles of the coast. Adoption into circumcised local groups is going on even at the present day. A Minung man (southern Phratry) was adopted into a circumcised local group in the Eastern Gold-fields district, and an Ashburton coastal native belonging to the Tallainji (uncircumcised) tribe was adopted into the Warianga tribe, and circumcised by the Warianga people. Numerous instances of members of uncircumcised tribes being adopted into tribes following this custom have been brought before me, and compelled me to conclude that the rite had been introduced from the north, and was spreading southward and westward at the time of white settlement, as it is spreading at the present day.

Cross-cousin marriages are permitted in the Ngaluma and Karriara tribes, but are forbidden in the Mardatunera (or Mardatuna) and Kauarndhari.

Totems are similar as regards thalu ceremonies, and appear to be hereditary, descent being in the male line.

Infant betrothals are common in all the tribes above-mentioned.

The Ngaluma equivalents of the kinship terms are as follows : (Boorong woman speaking)

Thurdu	sister	(Boorong)
Kaja	brother	"
Mamardi	father	(Kaimera)
Ngang-gardi	mother	(Paljari)
Mugul	father's sister	(own) (Kaimera)
Thooa	father's sister	(not own) (Kaimera)
Koggardi	mother's brother	(Paljari)
Yakan	husband	(Banaka)
Nyooba; yakan	husband's brother	(Banaka)
Kundal	daughter	(Paljari)
Mainga; thoogo,	son	"

ASHBURTON

The class system of the Ashburton district tribes - the Tallainji, Burduna, Biniguru, Baiung, Maia, Targari, &c, - whose tribal areas run from north of Onslow (Ashburton River), towards the Gascoyne River, is similar to that of the Ngala, Nyamel, Nang'amurda, &c., and is as under :-

Male	Female	Offspring
A. Boorong =	D. Paljari	C. Kaimera
B. Banaka =	C. Kaimera	D. Paljari
C. Kaimera =	B. Banaka	A. Boorong
D. Paljari =	A. Boorong	B. Banaka

These tribes do not circumcise.

The Boorong - Kaimera moiety perform ceremonies for the increase of the rain, kangaroo, and other totems, at certain pools within their areas. At Bibinji pool, the bilana (rain), and Bungurdi (kangaroo) thalu ceremonies are performed. At Winning Pool the bardura (turkey) thalu ceremonies are held by burduna bardura totem people.

In the districts occupied by those tribes which are homogeneous it is interesting to note that there are special names given to the possessors of certain totem phratries. I will give a few instances of these -

	Male	Female	
(Kajalbu) Emu totem	Wariara	Ngogoji	Burduna tribe (Paljari-Banaka Phratry)
(Bardura and Waru) turkey and fire	Waliri	Wilari	Burduna tribe (Paljari-Banaka)
(Bungurdi) Kangaroo	Kajardu	Ngajuri	Tallainji tribe (Boorong-Kaimera)
(Kaju) Snake	Yau	Nyarlu	Burduna tribe (Kaimera-Boorong)
(Warida) Eaglehawk	Wiarrji	Mambulu	Tallainji and Burduna tribes (Paljari-Banaka)

No marriages are allowed within the totem phratry. Some possible marriages are as follows :-

Male		Female	Offspring
Wariara (emu)	can marry	Ngalguji (lizard)	Wariara
Waliri (turkey)	" "	Wirdari (iguana)	Waliri
Kajardu (rain and seed)	" "	Mambulu (eagle-hawk)	Kajardu
Wariara (emu)	" "	Wilari (turkey)	Wariara

It will be gathered from the above few instances how interesting the Ashburton tribes are.

The women of the totem phratries join in the songs and ceremonies for the increase of the totem.

Cross-cousin marriages are forbidden within the area covered by the Ashburton tribes.

Their kinship terms are (Boorong woman, Tallainga tribe, speaking) :

Jijini	sister	(Boorong)
Bald-ani	brother	"
Baboji	father	(Kaimera)
Binarda;	bibiju - mother	(Banaka)
Mimi	mother's brother	"
Nganyi;	mogolyu - father's sister	(Kaimera)
Jurdi yagan	husband	(Paljari)
Yagan	husband's brother	(Paljari)
Thuani	husband's sister	"
Jurdigura	son	(Banaka)
Kundalyu	daughter	(Banaka)
Dhooa nganyina,	husband's mother	(Kaimera)

The kinship terms of the Eurduna tribe differ slightly from the Tallainji equivalents (Boorong woman speaking) :-

Joi	oldest sister	(Boorong)
Boi	oldest brother	"
Baldhai	brother	"
Bai-u	father	(Kaimera)
Biwi	Mother	(Banaka)
Mimi	mother's brother	"
Mogurji	father's sister	(Kaimera)
Yugan mai	husband	(Paljari)
Yugan	husband's brother	"
Dhu-ai, du-ai'	husband's sister	(Paljari)
Dhu-ai, du-ai,	brother's wife	"
Ngaiu-ngara,	son	(Banaka)
Kurli	daughter	"
Mo-werdi	husband's mother	(Kaimera)
Nid-i	father's sister's son	(Paljari)

LOWER AND MIDDLE GASCOYNE

The class system of the Lower and Middle Gascoyne tribes - the Ingara, Targari, &c., - and their marriage laws are as follows :-

Male		Female	Offspring
A. Boorong	=	C. Kaimera	D. Paljari
B. Banaka	=	D. Paljari	C. Kaimera
C. Kaimera	=	A. Boorong	B. Banaka (or Boorguloo)
D. Paljari	=	B. Banaka	A. Boorong

It is in this district, somewhere north-eastward of the Ingara tribe, that the term Boorguloo takes the place of Banaka.

It will be noted that the intermarrying pairs again undergo a change, making Banaka-Kaimera fathers and sons, and Boorong-Paljari also fathers and sons.

The totemic system of these people is somewhat similar to that of the Ashburton, except for the difference in the moieties responsible for the increase of their totem. The Boorong-Kaimera totems in the Ashburton district become the Boorong-Paljari moiety totems in the Gascoyne area. Infant betrothals are the rule. Cross-cousin marriages are prohibited, and no marriages are allowed within the totem.

I have found, however, in one or two marriages between the coastal Gascoyne and some Ashburton families some persons who had the same totem. This was explained by the natives, who stated that the moieties being changed in each district, and the totem entering another moiety, the marriage was allowed. But it is doubtful whether, in those districts where cross-cousin marriages were forbidden, marriage between persons of the same totem was permitted.

The class system of the Upper Murchison tribes is as follows, (Boorguloo definitely taking the place of Banaka) :-

Male		Female	Offspring
A. Boorong	=	C. Kaimera	D. Paljari
B. Boorguloo	=	D. Paljari	C. Kaimera
C. Kaimera	=	A. Boorong	B. Boorguloo
D. Paljari	=	B. Boorguloo	A. Boorong

The head waters of the Upper Murchison and Upper Gascoyne are not far apart, the two rivers - the south branch of the Gascoyne and the Murchison near its source - apparently junctioning somewhere near the Robinson Ranges (Peak Hill district, see map); and the Lower and Middle Gascoyne system appears to be followed in the following tribes :- Ngarga wonga, Nang'a wonga, Ngaiu wonga (south), Ngana wonga and Yira wonga, Bardu wonga, Ditu wonga, and Manjinji wonga.

The districts in which these tribes are situated cover collectively a very large area, for they extend along the Upper Gascoyne towards Lake Nabbern. At Wiluna, Lake Way, Mt. Sir Samuel, and Lawlers, the south Ngaiu wonga have their "burna" (home), and north-east, east, and south of Laverton are the Bardu wonga, Manjinji wonga, and Ditu wonga.

Amongst the Bardu wonga and Ditu wonga tribes Tharuru (or Jaruru) takes the place of Paljari, and Ibarrga of Banaka. Their class system is, therefore :-

Male	Female	Offspring
A. Boorong	= C. Kaimera	D. Tharruru
B. Ibarrga	= D. Tharuru	C. Kaimera
C. Kaimera	= A. Boorong	B. Ibarrga (ee'barrga)
D. Tharuru	= B. Ibarrga	A. Boorong

The Manjinji wonga, east of Laverton, bring another change into the class names - Milanga taking the place of Kaimera, as follows :-

Male	Female	Offspring
A. Boorong	= C. Milanga	D. Jaruru
B. Ibarrga	= D. Jaruru	C. Milanga
C. Milanga	= A. Boorong	B. Ibarrga
D. Jaruru	= B. Ibarrga	A. Boorong

The Manjinji, Bardu wonga, and Ditu wonga are in the spinifex area, the so-called "desert" interior, but the springs and waterholes in the territories of these people are numerous.

The Bardu wonga equivalent for totem is kordorm.

Some Bardu wonga kinship terms are as under (Boorong woman speaking) :-

Thurduna	sister (Boorong)
Kurdali	brother "
Mamana	father (Tharuru)
Yaguna	mother (Ibarrga)
Kamuru	mother's brother (own) (Ibarrga)
Wabadhu	husband's father "
Ngunari	father's sister (Tharuru)
Mardung'u	husband (Kaimera)
Wakira, kardega	husband's brother (Kaimera)
Dhuari	husband's sister "
Kadha	daughter, son (Ibarrga)

I would direct attention to the similarity of these names Ibarrga and Jaruru (or Tharuru) to the names given to two northern tribes - the Ibarrga, whose territory is somewhere east or south-east of the Nyamel tribe, and the Jaruru, which was given me by some Hall's Creek native prisoners at Rottneest and elsewhere, as the name of their tribe. Why these tribal names should take the place of class names in the eastern division I could not discover but I hope some day to be able to journey by easy stages from the Bardu wonga tribe northward, deviating towards Hall's Creek, when probably I shall find why and where the names have been changed from tribe to class.

It would be impossible to accurately define the boundaries of the tribes possessing the above class system. The deviation of their line or route is apparent from the districts where the arrangement is found. The d'argari people, near Kennedy Range, (neighbouring tribe on west, Ingara) apparently followed this system, and again at Mt. Clere, and Mt. Labouchere, the same system was followed, and at Lake Nabbern, Lake Darlot, Bates Range, Erlestoun, Laverton, and eastward into the spinifex country.

All these tribes practise circumcision and sub-incision.

The totemic system of these tribes is somewhat more elaborate than that of the western uncircumcised tribes.

The Ngaiu wonga of the Yarnder district (Lake Way area) have the jimari, or cutting flint used in the initiation ceremonies, as their localized totem, and certain elder men amongst them can produce jimari at will from their stomachs! I possess two such jimari, one taken from the stomach of Jal, a Ngaiu wonga Boorong (Yarnder), and the other was produced from the stomach of Jin'guru, a Ngaiu wonga Kaimera, also from Yarnder.

These two men are ngabari (brother-in-law relationship) to each other and both decorated their miruda (small churinga of Spencer and Gillen) with their jimari kurdaru (totem). The mirudi varies in length from 2 or 3 inches to about 2 feet. The jimari markings are concentric squares or concentric rings. Other mirudi belonging to Yarnder jimari totem men had transverse lines placed lozengewise on them, these markings representing the track of the maiamba jimari burna (maiamba totem ground). Maiamba may mean shrine, ancestral sacred spot, &c.

The long, flat, carved and pointed beards are called yinna, and these also have totemic markings on them. They are usually secreted, with the mirudi in some spot near the maiamba burna; and neither women nor uninitiated boys can see these implements.

The jimari totem does not appear to be confined to father and son moiety, as with the Ashburton totems. All the Ngaiu wonga men at Yarnder appear to have the jimari as their totem.

Stone mirudi with totem markings, are found in the spinifex area. A large stone mirudi in the Bardu wonga tribe is of oval shape, and is about 2 feet in length and over a foot in width. The eaglehawk (walau-uru) is the totem of some Jaruru-Boorong (fathers and sons) in the Bardu wonga tribe, and amongst these the term applied to their totem is miljibini (finger nail) alluding to the claws of the bird. The bird's real name must not be mentioned. The real name of the animal or bird totem is not mentioned, but some attribute or function of the totem is used when speaking of it.

Totems throughout this area also seem to be localized, and all have "maiamba" kurdaru burna (totem ground). The maiamba spot, or ground (burna), may be a hill, a small, flat, cleared space, or a curiously shaped stone representative of the totem itself. There are maiamba kangaroo, maiamba emu, and maiamba lice, &c., &c., and the elders whose kurdaru (or totems) these are, and who are "mobburn" (sorcerers), can kill enemies with their totem magic - the lice totem man sends lice upon his enemy, the jimari totem man sends the jimari inside his foe, whose intestines are cut by the magic implement, and so on.

Possibly "maiamba" may hold a similar meaning to Spencer and Gillen's "alcheringa".

"Bilyunu", or infant betrothals, are customary in all these tribes.

Some kinship terms of the Ngaiu wonga tribe are as follows, Boorong woman speaking :-

Jurdaju	sister (Boorong)
Kurdaju, boaju,	older and younger brother (Boorong)
Mamadhu	father (Paljari)
Yago, yagoli	mother (Boorguloo)
Kombarnu, komuru,	mother's brother (boorguloo)
Maraji	father's sister (own)
Mardung	husband (Kaimera)
Mardungu	husband's brother (Kaimera)
Juari	husband's sister "
Wabi, ngunari	husband's mother (Paljari)
Kadha	son, daughter

These equivalents are also found amongst the Ngadha wonga and other Murchison tribes, whose class system differs from the Ngaiu wonga.

LOWER MURCHISON

The class system of the Lower Murchison tribes resembles that of the Ashburton area, except in the substitution of the term Boorguloo in place of Banaka -

Male	Female	Offspring
A. Boorong =	D. Paljari	C. Kaimera
B. Boorguloo =	C. Kaimera	D. Paljari
C. Kaimera =	B. Boorguloo	A. Boorong
D. Paljari =	A. Boorong	B. Boorguloo

The tribes following this system are : Wajari (Cue, Nannine, Yalgoo, Mt. Magnet, Nookawarra, &c.), Ngadha wonga (Meekatharra, Peak Hill, &c.), Waian wonga (Thaduna district, partly), Ngaiu wonga north (north of Wiluna, Lake Way, &c.), Ngaja wonga or Jargurdi (east of Peak Hill, about), Kurdu wonga (Mt. Gould, north-west of Robinson Ranges, Peak Hill district), Wirdinya (north-east of Teano district, north of Peak Hill), &c.

Most of these tribes are contiguous to those of the Upper Murchison, whose intermarrying pairs are Boorong-Kaimera and Paljari-Boorguloo.

Their totem system is similar to that of their Upper Murchison neighbours. Cross-cousin marriages are forbidden. Bilyumu (early betrothals) are customary.

Ceremonies for the increase of the totem are performed on the maiamba kurdaru burna, and certain totems belong to the father and son moieties (Boorong-Kaimera and Paljari-Boorguloo).

In the "border" tribes, so to speak, members frequently intermarry with the tribes whose class systems differ from theirs, and I have occasionally met a Boorong man with both Kaimera and Paljari wives, both "marriages" being correct in the different tribes from which he obtained his women.

Some Boorong men of the Wajari tribe gave sisters to Ngaiu wonga Kaimera men in exchange for their Kaimera sisters; the Wajari Boorong having, therefore, a Wajari-Paljari wife and a Ngaiu wonga Kaimera wife. In the Wajari district the Ngaiu wonga Kaimera woman entered the Paljari division, and in the Ngaiu wonga district the Wajari-Paljari wife became a Kaimera.

I am of opinion that such exchanges could not have occurred in the old days without some punishment following, as, although the Yarnder Ngaiu wonga had "trade highways" from time immemorial to the Wajari district, the confusion of kinship relations which such unions would bring with them would have prevented the tribes from indulging in the practice.

Up to the present I cannot find any meaning attached to the class names, though most of the tribal names have meanings. A few of these will suffice :-

Ngaiu wonga (ngaiu, I; wonga, speech)
Ngadha wonga (ngadha, I; " " "
Bardu wonga (bardu, blood, blood drinking; or bādu, no)
Tēnma (tēn, dead)
Jargurdi (jargurdi, netted bag made from spinifex fibre)
Wajaru (waji, no)
Wirdinya (wirdi, no, lie, pearlshell)
Nyul nyul nganga (nyul-nyul, snake; nganga, speech)
Barda nganga (barda, sea beach; nganga, speech)

In the fear that my paper has even already become unusually lengthy, I will not extend it further, and will, therefore, leave the interesting social organization of the Southern Cross, Northampton district, south-western, and southern tribes to some future occasion.

The Eucla division has not yet been touched by the inquiring ethnological student, and I am, therefore, happy to say that I leave for that area very shortly, and will remain a year partly within and partly beyond the border of Western and South Australia, where I shall obtain first-hand information. My adoption into the Boorong division of the north, and the Manitchmat of the south and south-west is, I find, my passport into all tribes.

As steamer communication with Eucla only takes place quarterly, I shall practically be out of civilisation for the next year, but I hope to do some good work in that time.

I hope this paper has conveyed some little idea of the intensely interesting subject of these Western aborigines, whom I have made my special study during the past twelve years, and over whose wonderful customs, laws, ceremonies, &c., I am even more enthusiastic now than when I began my investigations. The late Dr. Andrew Lang was revising the "History of the Native Tribes of Western Australia", which I had compiled for the Government of this State, and the book is, therefore, still in manuscript, as Dr. Lang had not completed his revision when his lamented death took place. The book was intended to have been published by the Western Australian Government, but the question of expense intervened, and the MS. has now been handed over to me to publish.

The MS. will have to be almost entirely reconstructed on lines laid down by the late Dr. Lang, but I am pleased to say that some Oxford and Cambridge ethnologists have most kindly offered to revise and edit the book, voluntarily offering their services on the death of my learned friend and kindly helper. I hope within the next year to be able to add to my MS. the social organization of the Eucla and Central Divisions.