

Autumn and winter conceptions favour the production of male issue, but whether conception takes place in winter or in summer, the application of heat is the most important factor. Nightly the hot water bottle should be applied to the stomach. Those plush covered rubber bottles of medium and large sizes will be found the best. The warmth should be sustained, even to a somewhat uncomfortable degree. The stomach should never be allowed to feel cold. During day-time a real flannel or woollen bandage should be worn. The application of external heat gives the fractured ovule or embryo motion or additional life. It rarefies the liquors, and induces them to circulate, causing action, which thus produces growth and male development. External heat combined with nitrogenous food, give to the blood a greater number of red corpuscles, thus imparting to the female the katabolic condition necessary for the production of males.

When an anabolic condition is required, opposite treatment is necessary, viz.: The ovum should be impregnated just prior to or just after the menstrual period. Food should be abundant and in great variety, with the non-application of external heat.

CUSTOMS OF THE WANNAH-RUAH TRIBE, AND THEIR DIALECT OR VOCABULARY.

By J. W. PAWOWIT, Esq.

(Continued.)

As soon as the bora ceremony was over the young men were sent off in search of adventure in some part of the country where there was no fear of their meeting any women, as they were not allowed to see a female for three or four months. During this time they were cast entirely or almost so, on their own resources to procure food, form camps, and make their own rugs and weapons. During this period of seclusion from the tribe the boombits, or newly made men, often got themselves into serious trouble. Bombast and vain glory are traits of the character of aborigines, and the thrilling stories of adventure which they had heard narrated by the old men at the bora ceremony, put them on their mettle and made them anxious to pose as valiant warriors. To possess themselves of the kidney fat of one of their enemies they fully believed would bring them high repute, and it often happened that the first man of another tribe whom they met alone was killed. It sometimes happened that when they failed to find an aborigine for their purpose that they murdered a European, even when he was a good friend to them.

In connection with the bora ceremony a new name generally suggested by some circumstances in their life, or somewhat of a characteristic nature, was given to each of the boombits. Although the boys left their boyhood behind them at the bora ceremony, there were other ceremonies at various periods which they had to pass through to perfect them in all the full privileges of manhood. They had to undergo the ceremony of having one of their front teeth knocked out, as well as having the septum of the nose pierced, and the painful operation of being scarred on the back, shoulders, stomach, and occasionally on the legs. As boys, as I have already noted, their food was like that of the women, confined to female animals, and those only of special kinds, but as men they could eat the male animals, and partake of many which had previously been forbidden.

As soon as a girl was born she was given by her father, or allotted by the council of the tribe (which consisted of the older men), to be the wife of one of the men who could either marry her or dispose of her to someone else. In either case she became a wife at about twelve or thirteen years of age, and a mother often before she was fifteen or sixteen. If a girl was intended to be a fisher, whilst a baby she had the little finger of her left hand amputated by a very simple expedient. A strong spider's web was whipped tightly round the last joint, stopping all circulation of the blood, and in a short time, by constantly drawing the cord tighter, the top of the finger was removed. The custom was supposed to make them good fishers.

When a young man became marriageable it was often, if no girl had been allotted to him at her birth, no easy matter to get a wife. The Wannah-ruah tribe, like most other tribes, was divided into four classes or clans, and the laws of consanguinity, which existed in this, as other tribes, effectually barred a man's marriage with the woman of his own class or clan and also with the class or clan of his mother. Every man in the Wannah-ruah tribe was either an Ippy (Ipai), a Kumbo, a Murree (Murri), or a Kubbee (Kubbi); and every woman an Ippatha (Ipatha), a Butha, a Matha or a Kubbeetha (Kubbitha). An Ippy (Ipai) might marry a Matha or a Kubbeetha (Kubbitha) (but not an Ippatha or a Butha), and their children were—males, Kumbo or Murree; females, Butha or Matha. A Kumbo might marry a Kubbeetha or an Ippatha (but not a Butha or a Matha), and their children were—males, Murri or Kubbee; females, Matha or Kubbeetha. A Murri might marry a Butha or an Ippatha (but not a Matha or a Kubbeetha) and their children were—males, Kubbi or Ippy (Ipai); females, Kubbeetha or Ippatha (Ipatha). A Kubbee might marry a Butha or a Matha (but not a Kubbeetha or an Ippatha), and their children were—males, Ippy or Kumbo; females, Ippatha or Butha. By this arrangement all a father's brothers were counted as fathers, and all his sisters as aunts, all a mother's brothers as uncles, and all her sisters as mothers. Polygamy prevailed in the tribe, but only to a limited extent. The chief men used to manage to obtain two and sometimes three wives each. Owing to this and partly to the paucity of female children reared, a large number of the men were unable to obtain wives. If a young man possessed any sisters or female relatives, he often exchanged one of them for some one else's sister. Some times a young man bought a wife from a previous husband; at others a man stole a wife from some other tribe. This latter mode of securing a wife often led to fatal results, for at times the thief had to fight the men of his wife's tribe in order to get safely away with her, and ran a good chance of being killed in the event. Men renowned as warriors frequently attacked their inferiors and took their wives from them. Sometimes a strong minded woman left her husband and married the man she liked best. When a woman was pleased with the man who was to marry her, she carried a firestick to his hut and lighted his fire. A dissatisfied wife would say, "Wattarrakke murra-yallah-weebung nutta" (I will not carry his firestick.) Some of the women had great influence with their husbands, and demanded and secured an undivided affection. Most of the married aborigines showed great affection for each other. Widows got another husband in their tribe, and the children belonged to the tribe of their father.

The clothing of the Wannah-ruahs consisted of cloaks, generally made of opossum skins sewn together, with a girlo of spun opossum hair next the skin. Their principal ornament was a nautilus shell cut into an oval shape and suspended from their neck by a string. As already noticed they anointed the body on festive occasions with a mixture of fat and red ochre. They had also a custom of daubing their hands and feet with a compound of the same substances, and then impressing them on the sides of caves. They had a curious salutation on meeting one another, which was the word *anigunga*, the meaning of which I have been unable to ascertain.

Their tribal wars were not many, and were caused chiefly by neighbouring tribes trespassing on their land (in which matter their neighbours on the west, the Kahmilaharoy tribe, were the worst offenders), and the abduction of females. Cannibalism existed so far as certain portions. A slain enemy was eaten in triumph. They had a simple kind of medicine. Cuts and wounds were plastered with wet clay, and bleeding was staunched by the application of a sort of spongy bark. The gums were bled for toothache, the skin scarified for rheumatism, and heated stones applied to relieve various sorts of pains. The Koradjys or Kradjys (or native doctors) in cases of sickness often imposed on the tribe by pretending to extract pieces of wood or stone from the seat of pain with their mouths. Dandi was often attributed to sorcery and witchcraft. The dead were buried in shallow graves in a sitting posture, the grave being covered with logs to prevent wild dogs getting at the corpse. Beyond the

fact that the old men conducted the affairs of the tribe, and the father in each family, no authority existed, nor was there any other form of government. They had an idea of a great spirit whom they called By-a-me, and had a great dread of ghosts (borang and Koobeen.)

The following is a vocabulary of the dialect spoken by the Wonnah-ruah tribe. Many of the words bear resemblance to words used by tribes in other districts distant from the locality of their tribe :

Abuk, the beasts
Aniganga, the salutation on meeting one another
Aninua, you
Apul, an aborigine woman
Balingora, the thigh
Bundar, the kangaroo (female)
Banna, rain
Baranbali, the east
Barin-bellong, the wallaby
Barragan, the boomerang
Barraining, day
Barral-weers-barral, white
Batan, an animal's tail
Bee-ung, a father
Beekan, the platypus
Begennan, to drink
Bekeree, bark
Berial, the toes
Billi-mulmul, the swallow
Bing-gol-gol, the
Binghi, a brother
Bolee, a whirlwind
Boombit,
Booromi, the wind
Boorool, the bora ceremony
Booroolong, a fly
Booyuung, the great stone plover or bush curlew
Borang, a ghost
Buakul, a bag
Duba, a canoe
Bulgargoba, the south
Buluarra, two
Burrageala, day
Burraramonga, the wind
Burrumi, a hot wind
Butta, smoke
Danaan, a come on
Dingung, a hole
Dook-ray, cold
Durrane, a war spear
Eelee, a leaf
Eering, feathers
Eulo, a toe
Ewereba, heat
Gaberong }
Gaberundea } the head
Garribee, a white cockatoo
Geren-bandina, the head
Gerrawal, the iguana
Gerrein-manya, sick
Gooaru, blood
Goonan, the green ant
Goondong, the moon
Gooneye, the forest oak
Goorabul, the magpie or piping-crow
Gungool, a shadow
Ictua, I
Kae-one, no
Kalle, water
Kannung, an eel
Kapera, red
Karbalong, the hips
Karka, the mouth
Karring, cold
Karrowel, four
Karowara, green
Kawall, plenty
Kawul, the eagle hawk

Kerega, honey from the native bee
Kerral, the soldier ant
Kilkin, wings
Kinyan, the upper arm
Kobahn, an egg
Koifoun, a bandicoot
Koka, a wooden bowl for carrying water
Koo-aran, a hill
Koogeera, bark
Kookaburra, the laughing Jack-ass
Kookyal, a dead tree
Koolberry, an aborigine woman
Koorail, a shield
Kowal-kowal, a large number, many
Kuberigo, hungry
Kuan, fresh water
Kukundia-murra bring some water
Kumbunding, a stone
Kungongo, to sleep
Kurriway, a snake
Kunenau, the south wind
Kurry, an aborigine man
Kutanong, a tortoise
Kyahball, the north
Lawree, light
Makroo, fish
Mater, the hand
Meeka, a star
Mekong, the eye
Merga, rain
Merree, a domestic dog; also a star; also yes
Merral, angry
Merrattah, the butcher bird
Milochi, a wife
Mileru, the forehead or brow
Mogo, a stone tomahawk
Mooberra, the raised scars on the skin
Mooralong, a man's breast
Mullo, lightning
Mundabang, an iron tomahawk
Mundoo, the chin
Munnaan, one
Murrane, a sister
Murramah, a pigeon
Murrivan, the ground
Murrubi, a shield
Murrin, the emu
Manongali, thunder
Murrong, good
Murrumea, the forearm
Muteru, the fingers
Mutoo-kungoon, the black snake
Mittcock, a three-pronged fish spear
Myong, the tongue
Naac, a mother
Natan, to see
Natrna, you
Nawaday, yes
Nindrua, you
Nolekro, the nose
Nulran, three
Nultra, I
Paunal, the sun

Parry, the ground
Pattigee, the green wattle
Peba, the green parrot
Pebuung, the flying squirrel
Pinna, the ear
Talball, a bone
Takiligo, to eat
Tallawalla, to sit down
Tarin, the red gum tree
Tarrri, four
Tateba, dead
Teemong-watawan, the red ant
Teerakkec, dry bark; also iron-bark tree, also-wood
Tenna, the foot
Tooka, grass
Tookoy, night
Toolookera, the war boomerang
Tukdan, black
Tukkera, a cold wind
Tumbadong, the brown snake
Tumong, a stone
Turkol, the soldier ant
Turrila, a net
Turumbi, the kangaroo rat
Turumbol, the rainbow
Ukec, a wild dog, the dingo
Undeera, the teeth
Wadtoa, the arm
Wagan, the crow
Waingoor, the ankle
Wakaden, rain
Wakka-lawgball, the west
Wakke-laro, the red parrot

Wakkool three, 3
Wallanbang, the wallaroo
Wallangan, a burnt stump
Wangalong, a white cockatoo
Wannin, to walk
Wanny, a baby
Waroo, the knee
Warray, a baby; also the stomach
Warree, little
Watta, fire
Wattaka, a camp
Wattakabung, a camp
Wattalong, ye
Weorong, raised scars on the skin
Wereewy, the throwing-stick or womera
Werroo, heat
Willie, the opossum
Wirramin, the jew lizard
Wo-ing, the magpie
Womboin, the kangaroo (male)
Woonmo, fat
Woola-oma, the calf of the leg
Woolo, grass
Wooralegan, the rainbow
Wooran, the hair of the head
Worrilla, to sit
Woyo, grass
Wyanna, the wallaroo
Yallah-we-bung, no
Yaraktee, bad
Yendera, the eyebrows
Yokoil, a man's breast.

ABORIGINAL ROCK CARVINGS IN THE WOLLOMBI DISTRICT, NEW SOUTH WALES.

By W. J. ENRIGHT, B.A.

[Communicated by R. H. Mathews, Corresponding Member.]

THE dawn of art among our Aborigines has left its traces in many a smoke blackened cavern on our eastern littoral, and on the walls of overhanging cliffs on the more distant hill-sides of our coastal ranges, but more enduring evidence of the birth of the artistic instinct amongst our native races, has been carved on our fine grained Triassic rocks. Wherever Nature has bared a suitable floor, there the aboriginal has, with infinitely more toil than was required to produce the paintings which I have previously described, labored to produce representations of objects around him, or of some fanciful shape conjured up in his imagination, or perhaps to illustrate a legend current among his people.

Although I have referred to these drawings as the work of the aborigines, yet, owing to the inability or unwillingness of the blacks of the present day to give any authentic information regarding them, a belief has arisen in the minds of many people that these drawings are the work of an older race, and I deem it part of my duty in writing this paper to try and remove that erroneous impression. Rock carvings have been found all over Australia in places as widely apart as Depuch Island, the Hawkesbury, and Molyville Island, and although differing in form and quality of workmanship, are evidently the work of one and the same race of people, but up to the time of writing, I have only heard of one instance of an aboriginal being seen at work executing a carving, being the case reported by Mr. R. H. Mathews.

I have, however, been informed by reliable people that the aborigines had been seen in the Wollombi district during the last half century executing paintings which are contemporaneous with

* Rock paintings and carvings of the Aborigines of New South Wales. By R. H. Mathews and W. J. Enright. Report Aust. Assoc. Adv. Science, Vol. 1, 192-193, 191-192, 193-194, 195-196.
† Rock carvings by the Australian Aborigines. Proc. Roy. Soc. Queensland, Vol. XII, p. 1.