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THE AUSTRALASIAN

Anthropological Journal.

Vol. 1. ASHFIELD, SYDNEY, AUGUST 10, 1896. No. 1.

THIS JOURNAL

Will be published Monthly, and may be obtained from all Booksellers, Newsagents, and Railway Bookstalls in the Colonies.

Price, One Shilling per Copy,

or TWELVE SHILLINGS per annum, payable yearly or half-yearly in advance.

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Will all persons who have anything they can lend to the Anthropological Exhibition, to be held in a few months in Sydney, at once write and tell us what they will lend for this purpose, so that we may arrange for it and keep a space for its being shown.

Members are required from all parts of Australasia, and from all the countries of the world, so as to bring all those who feel an interest in any of the branches of Anthropology into communication with each other, and with this Society. Therefore, if all persons interested in these studies will send their names and the annual subscription of one pound to the secretary, he will forward to all such the JOURNAL and other publications of this Society, and keep them informed of its proceedings.

—Australasian— Anthropological Journal.

SYDNEY, AUGUST 10, 1896.

INTRODUCTORY.



WITH this first issue of THE AUSTRALASIAN ANTHROPOLOGICAL JOURNAL, we commence a work which will hereafter place the people of Australasia in touch with systematic anthropological research and investigations in Australasia and in foreign countries; and also let the people in other parts of the world know what is here being discovered, and likewise gather and lay before Australasian readers what has been acquired, and is being learned by the specialists, or experts, in the several branches of anthropology in all the nations of the earth. As the official organ of "The Anthropological Society of Australasia," all the collections, investigations, and transactions of that Society will be set out in its pages; so that the members of the Society, the public of Australasia, and the people of Europe, Asia, and America may be made acquainted with what is being found or accomplished in these regions, and that the inhabitants here may learn by the records and reviews in this journal what are the latest discoveries in Ethnology, Linguistics, Psychology, and other branches of anthropology in all civilised nations.

Australasia contains numerous kinds of men representing several ancient races, of which very little that contains carefully secured facts, or such as have been collected upon scientific methods, have, up to the present, been placed in an accessible form before the general public, but which by, or through the medium of this journal, will be made known to its readers.

In writing, and in selecting subjects which should be written upon, we have had to remember that our readers would be of many kinds, and among others those who hitherto have known but little or nothing of Anthropology before this Journal reached their hands, and therefore we have had to take care that what was written would be understood by such readers as were not accustomed to read strictly scientific works, but who would have to be made acquainted with Anthropological facts in plain and familiar

or untechnical language, and therefore we have to ask those of our readers who have become more expert in Anthropological science to take this view of the position and to be not too severe in their criticism of what without this explanation might seem a too elementary and untechnical treating of the subjects in these pages. Let all such advanced specialists be content to wait until a few numbers of this Journal are issued, by which time we shall have made our readers quite understand these subjects, and have brought the knowledge of all readers up to the latest developments of all the sections of Anthropology, as we shall undoubtedly aim to do. Until then we ask the indulgence of those who might feel inclined to be severe critics of these first attempts to lead all Australian readers to take an interest in these subjects pertaining to the "science of mankind."

The inhabitants of Australasia are not generally acquainted with what has been discovered by the anthropologists of France, Italy, Egypt, Scandinavia, Germany, Slavonia, the several nations of America including the United States, or of India, China, Japan, and many other peoples of the world, all of whom are studying the histories of ancient times, with a view to future developments, the results of which discoveries have been recorded in the publications, and in the languages of those diverse peoples. With the learned societies of these nations or peoples "The Anthropological Society of Australasia" will be in intimate relation and correspondence, having already placed itself in friendly and sympathetic communication with more than forty of these societies; so that the varied discoveries and developments of these peoples in anthropology will be made known to its readers in Australasia through this journal. The origin, and race relationships of the black, brown, yellow and lighter coloured tribes throughout Australasia will be investigated and made known to the public through the pages of this journal. The scientific workers in Sociology in many different nations are now making systematic and carefully conducted observations into those matters that produce the highest developments of civilised nations, or those things that lead to the decline and fall of the people of any country, and those matters and things will be obtained and placed before our readers.

Many grievous and disastrous results have been brought about by incapable politicians and legislators working out their own crude and ignorant schemes, which were not adapted to promote the greatest prosperity or the happiness of all classes equally in the community. It is only by the investigations, and carefully obtained collections from all sources impartially that true knowledge can be obtained of what is best for the interests of all classes of each country, after taking into account its peculiar circumstances and environment. The Anthropological Society can collect this knowledge, and the journal will make it known.

As a ready means of intercommunication between the different nations of the earth, the correspondence columns of this journal will serve to bring into touch with each other all the peoples among whom the journal will circulate. All letters in foreign languages will be translated into English, that all our readers may understand them.

Any important discoveries in the foreign societies, or in their publications, will be translated and published in this journal each month. A series of consecutive articles will be hereafter inserted to inform our readers, the members of the Society, and the general public

who have not kept themselves up to the level of the latest advancements in the branches of anthropology as to what are the best and last pronouncements, the findings, or the best proved facts which go into the origins, the conditions, and the general histories of all the races or the kinds of men, from their first appearance to the present time, so as to remove and correct former mistakes and erroneous descriptions which are to be found in publications of former times.

The truths as to ancient races of men in Australasia will be presented to readers of this journal here, and to European and American scientists to remove the errors and misapprehensions they have held upon these Australian peoples, or their doings.

A certain space in each issue will be devoted to questions from correspondents for information upon anthropologic subjects, and short answers to these will be furnished by those who are experts, so that all may obtain reliable information upon what they may wish to know on Ethnology, Linguistics, and other branches.

The size of this journal will be increased in its number of pages from time to time, as our arrangements progressively advance for dealing with larger quantities of materials, and for publishing communications from many diverse nations and individuals in numerous languages which require much space and trouble to properly present to the readers.

All who know any of the customs, rites, ceremonies, mythology, traditions, dialects, songs, markings, and all else relating to any of the races or peoples in Australia, or in any of the islands, are invited to send them for use in this journal; no matter how rough the notes of this kind may be, we shall find a way to present them to the readers so that they will understand them. Any message sticks with their meanings will be welcomed. Any photographs of natives or their works will be useful. We hope that everyone will purchase and read the journal, and make it known to their friends, that they also may subscribe to it. That all may assist to help on the work of obtaining and making known what so many throughout the world will be glad to learn.

THE ETHNOLOGY OF AUSTRALIAN BLACKS.

THE thorough investigation into the facts concerning the various tribes of blacks in Australia furnishes so many interesting particulars that have not yet been made known to the Ethnologists of other countries who are proved by their writings to know so little about them that all kinds of ridiculous statements and assertions are promulgated and believed concerning them.

It rests, therefore, with the anthropologists studying the blacks in this continent and the neighbouring islands to furnish these particular facts required to reveal what is certain about or concerning these people. Before, however, dealing with the particular circumstances of these black's tribes of the present time, it will, that they may be properly studied and understood, be necessary to go back to earlier times, and learn what is known about the then condition of such black people, and as much of their origins and histories as are obtainable. Most anthropologists, in each of the continents, now recognise four primitive races of blacks, that have existed more and less pure; or have been represented in their mixed descendants, from far remote times since they came into existence.

These are—

- 1st. The Negritos or dwarf blacks, such as the "Ak-kas" of Africa, and the Andaman, and Philipines and other islanders of Asia.
- 2nd. The Papuas, who are of harsh skins, mop-haired, very long narrow heads, peaked noses, now found from India to the New Hebrides.
- 3rd. The woolly haired, thick lipped, flat-nosed negroes of Western Africa, where uncrossed with other races.
- 4th. The primitive Dravidians of the hills and forests of India, where uncrossed with other races.

These have in most countries been so crossed and mixed with other races that they are unrecognisable except to specialists, but where found most pure they are distinct in all particulars, features, and peculiarities, as hereafter shown by the measurements and the descriptions of them. All these four black races have been traced by historical accounts, and by the finding of their bones and other relics, and by their natural history relations, until they have located, in very ancient times, in places round the shores of the Indian ocean. Further studies have revealed that their centre of origin, and from whence they passed to the places around the Indian ocean, was upon some of the lands that since then have been submerged under this Indian ocean, the remains of which former lands have been found by hydrographic surveys, and which had also been proved to formerly exist by the facts of natural history, and the centres of origin, and distribution, of the Insectivore, the Lemurs, the Monkeys, the Baboons, Gibbons, Chimpanzee, Gorilla, and the Anthropoids generally, all of which had likewise their origins, on these now submerged but former dry lands, upon the region of what is now the Indian ocean. In the Miocene, and Pliocene, portions of the Tertiary period, a large continent existed in this region, then gradually sinking until only large islands were left above the water, the various Genera, of the order of Primates developed upon these, and from thence spread over what dry land connections remained to Africa and Asia, still sinking slowly, until in the present all that remains above water of this former great continent are a few groups of small islands; these, however, still having the remnants of the earlier fauna and flora. Over the former dry land connections, from this former continent, to what is now Africa and Asia, the plants and animals which were developed or came into existence in this now submerged land, their original homes, when the Anthropoid Apes, as well as the ancestors of the primitive black men, had come into existence; not as some have supposed from each other, for the men did not descend from the apes; any one who knows the anatomy of these beings is well able to prove that they have been developed upon very different lines, the apes for a life among trees, and men for going erect in the open country. From the above named slowly sinking lands, both the men and the apes had passed out into Asia, to Africa, and into Europe, during the Miocene, and Pliocene, times, before the dry land connections were broken up, for the relics of these apes, and of men, have been found in strata of those times in many localities in Europe, Asia, and other continents, and from then until now their representatives more and less crossed, and otherwise altered, have struggled on and existed.

The Negro and the Negritos, in Africa, still by the side of the Gorilla and the Chimpanzee; while the Dravidian, with part of the Negritos, and the Papuan are in Asia and its islands, together with the orang-otang and the other apes. The African blacks, the Negroes, and Negritos there, we may leave, as they do not concern us in the ethnologic elements of the Australasian blacks, who are derived from the Asian blacks as can be shown. In the times above referred to, after the three races of blacks above-named had made their way into Asia and its islands, which were then united to the main land, they there fished, hunted, and lived upon the products of the chase, and the forest, without agriculture, or domesticated animals, and have so continued to hunt, and exist, through the palaeolithic and neolithic ages, up to the present; for it must be always remembered that it has been well established that a black, of himself, while of pure race or unless crossed with a higher type or race, or with people with a different kind of head and brain from that of the blacks, never invents any improvements, but remains the same hunter of the stone age type as his ancestors were. If taught by a higher race he keeps what he thus learns but does not improve upon it or invent any advance by himself. For although the children of blacks, up to 18 or 19 years of age, appear to learn and advance as fast as any other children of different races, after that time the sutures of the cranium begin to consolidate, and the fore-part of the brain ceases to develop as it does in other races, and no further mental improvement takes place unless under the teaching, the order, or the control of those of other races; but none from inventive ability in the black himself, after the age named. Therefore, for these and other reasons, the three black races of Asia and Australasia are in the same state as they were in the stone ages, unless where they are crossed with the other races of browns, yellows, whites, &c.

After the three above-named races of blacks had reached Asia, and what are now the Asian islands, they continued to exist by hunting, by forest fruits, roots, and by fishing, and their movements led them on into Micronesia the Moluccas and on into Australasia; then united by dry land connections, Australia to New Guinea, and to Celebes, and what is now a chain of islands to Lombok; but from the gradual sinkings and the volcanic disruptions that part of Australasia has since then assumed the aspect of groups of islands scattered over a shallow sea, although by the Philipines, the Pelew, the Ladrone, the Caroline, the Melanesian, the Moluccan, the Melanesian and other islands, a dry land connection lasted long enough for the Negritos and the Papuans to cross it. Leaving for the present, the times and details of the disruptions and sinkings as our present object is to deal with the ethnologic movements and crossings of the different blacks of Australia. The first race that made its way into New Guinea, to Australia, to Tasmania, was the Negrito or dwarf blacks; after these had long continued in this region, they were followed by the Papuans, who crossing with the Negritos they found there a mixed people were produced, such as was found in Tasmania, and other parts of Melanesia. Again after another very long time the wild Dravidians of the hills and forests of India, and of Asonesia, passed the straits from Bali to Lombok in their rude vessels, and then found no difficulties that were unsurmountable, and as hunters made their way into Australia, bringing with them their dog, their system of patriarchal relationships, their weapons, and hunting or

fishing implements, their modes of burial, and many other things. After their arrival in Australia, they intermarried with the mixed or crossed people they found there, of the Negrito and Papuan admixture, from whom they accepted some of their dialects and customs, as of cannibalism, infanticide, &c. This third cross did not affect the tribes of all parts of Australia equally, some having more of one race, others more of either of the other two races of blacks above-named. In New Guinea and in Melanesia, the crossed peoples resulting from the intermarriages of these three black races have again been invaded by, and again crossed with the lighter coloured Polynesians, the people from this fourth crossing are larger and altogether different from the descendants of the three black races alone, without this Polynesian crossing; they are also more intelligent, having learned agriculture, pottery, and many other arts, that the blacks did not of themselves possess, and the latter had no chiefs like the system adopted in part, from the Polynesians, who never reached Australia in sufficient numbers to affect the descendants derived from the three races of blacks above-named. The thing that has led to so much incorrect writing, and which has also led astray so many ethnologists, who believed that they had found "that the blacks of Australia were 'homogeneous,' that they were 'autochthones,' that they 'were like no other race but their own,' 'that they stood apart by themselves,' 'that no other people resembled them, &c.," all this has been caused by the non-recognition that they were a composite people built up from these three distinct races, and they were exactly what could not be otherwise, but what must be found from this crossing of these three races as described, and then the long continued intermarriage for so many centuries between these crossed people which led to a certain amount of superficial uniformity that caused each tribe to possess features like those of many other tribes; and yet to the careful examination of the specialist these blacks were found not to be homogeneous, but were a mixed people containing and showing all the features and peculiarities in the various tribes of each of the parental three races, mixed and amalgamated together during the passing centuries. In the narrative of the voyage of H.M.S. "Fly," by J. B. Jukes, M.A., he says, "The Australian people, in all parts, when seen by us, were evidently of one race (race is here used in its vague manner), they were spare and lank in the hips and thighs and in calf of leg, in men and women. The heads large, with projecting

Mr. J. B. Jukes describes the Papuans he saw as follows:—"The Papuans of the islands of Torres Straits and the S.E. of New Guinea, had heads which were rather square, the nose aquiline, and broad at the base, the nostrils open, lips thick, Jewish looking faces, eyes large, colour of skin varies, some deep reddish brown, others as in New Guinea, a pale frog like yellow (both of these have been crossed with other races), the hair on their bodies grown in small tufts or pencils separated from each other, on their heads these tufts of hair are close together, but each forms a separate curl, stiff like a pipe-like ringlet, the whole like a thrum mop (this feature of their hair made the Malays call them mop-heads, viz., Papuan). Among Papuans there are no divisions into ranks, nor any hereditary chieftainship. They live in small tribes, hostile to each other. Their canoes are rudely fashioned, and unfit to encounter the swell of the open sea. Their agriculture is very rude, they have not learned to cultivate rice or any other grain, nor do they make any cloth. Their favourite weapons are bows and arrows. Their canoes are single, with an outrigger; the Polynesians' canoes are double. The Solomon Islanders' canoes, although carrying 50 to 60 men, are built of thin planks, are very frail, so that only in calm weather do they venture beyond ten miles from land, they have high stems and sterns; they degenerate towards the east till at New Caledonia they are only fit for quiet water inside the reefs. The

eyebrows, and deep set eyes, noses broad, mouth wide, hair often fine and glossy and in open curls of black colour, the colour of the skin varies from dark chocolate brown to deep black; the hands and feet are small and well-shaped; the men's shoulders and chest are broad and muscular.

The description of the Todas, a Dravidian tribe of the Neilgherry hills, in India, as given by W. T. Hornaday, is much like the blacks of Australia. "They never cultivate the soil for food, but beg the food cultivated in their neighbourhood by the Badagas. They have managed to domesticate the buffalo and milk it for their food. They manufacture nothing. Their huts are temporary and flimsy, made of bamboo frame thatched with grass. Their hair is abundant, wavy, jet black, coarse, thick bushy beards; their bodies are very hairy, their skins are blackish-brown, full cheeks, massive cheek bones, low foreheads; they are muscular and erect; their lips are full. The women are six inches shorter than the men, and not so good looking; neither men nor women wear any covering on their heads. Their one garment is a sheet of coarse cotton cloth thrown over the left shoulder in the men, leaving the right arm bare, the women wear theirs over both shoulders. They used to kill their female children until stopped by the Government, and then several brothers had one wife among them. They wander about from one locality to another as feed for the buffaloes gets fed off. They abhor manual labour. They have to creep into their huts on "all-fours," the roof of thatch reaches to the ground." The above description of the Todas, a tribe of Dravidians, corresponds in many particulars to descriptions of the blacks of Australia, who are also from the Dravidians as one of the races of their admixture. The only particular in which the Todas differ from the Australian blacks is in the Todas keeping buffaloes, but it is to be remembered that when the Dravidian immigrants reached Australia there were no buffaloes there for them to milk, but in their single garment they substituted the skins of opossums for the cotton no longer procurable, and on their huts they substituted the boughs of trees for the bamboo and grass thatch of India. In infanticide of female children, and polyandry of the women, that remained, they continued the same in Australia as in India. Their rejection of manual labour is also in both countries the same, and in their obstinate rejection of the cultivation of the land for food they are in both places alike. In roaming about from place to place they also resemble each other, but while in Australia they are harmless only, and

people of Eromanga and Tanna have no canoes whatever. The Papuans carve in various patterns. With these we may compare the Negritos of Mallicollos. They are small nimble people, black, slender, ill-favoured, thin skulls; are, from the root of the nose more depressed backwards than any other race seen; their women are ugly and deformed. The hair of these people are woolly and frizzled, their skins are sooty black. The face and the cheek bones are broad, their limbs are slender. Several of these people were very hairy all over their bodies and their backs; this was also so in Tanna and in New Caledonia." From the crossing of such peoples as the two above-named, Negritos and Papuans, came the Tasmanians, and any one who remembers these islanders' appearance before they became extinct will perceive how these two kinds of appearances were blended or amalgamated in the Tasmanians, and when to such as these in Australia came the third race, the Dravidians, and again crossed with them, there resulted the Australian blacks with the difference perceivable in them. The Negritos, and more especially the Papuans as above described, had received crossings with the Polynesians as they passed through or stopped upon their island, thus accounting for their lighter colours, and the agriculture and other arts they had learned from these Polynesians which the pure Papuans did not possess. We must however defer further thereon for the present.

live upon the game they secure by their huntings. In India they have copied their neighbours and milk the buffaloes, and use the milk as food, and thus have abandoned the hunting of wild game, but so much do they appreciate the giving up of the toil of hunting that they have made sacred the milk-man and the places of milking.

COSMOGONY AND ANTHROPOGENY AND THE FIRST MEN COMING TO AUSTRALIA.

IN most of the works, or writers, dealing with the blacks of Australia, it is stated, that these tribes have no legends, or traditions, of their olden times, or of their previous histories, and that they were in such a low state of barbarism, that they troubled themselves no more than the brutes did, about their past times, that except to hunt and eat, they took no trouble; but all this will be proved to be wrong, and utterly untrue, by the collections we are gathering together from the tribal wise-man and elders acquainted with their traditions in the various parts of Australia, as these articles will hereafter establish, as we successively insert therein, the facts obtained from the several tribes by our correspondents, who having obtained the confidence of the elders who were the custodians, of the tribal traditions, &c., have heard from their lips, what is then sent to us, and which we shall lay before our readers in successive articles upon these matters. Mr. Rudder writes: Two of the oldest aborigines, about 70 or 80 years of age, of the district tribe, would give me no information in the presence of the women, but after taking me away alone with themselves, they first ceremoniously made a fire before they would answer my questions about their god, and also about where the first blacks came from, then they said: "At first there was a great flood of water which came over the land and covered it all in the eastward, and the animals had to ascend to the higher and unflooded lands and mountains in the eastern coasts, and when the highest of the floods passed off to the eastward, and when the rivers and creeks had become as at present, certain blacks came and occupied the unflooded easterly lands, having been driven by the floods from the covered, or submerged, lands, still further to the east, and from then the blacks had remained there." They said there was another account from their ancestors—"A woman from the east and another woman from the west had become the wives of the Crow and the Owl (the clan-totems of these men); a quarrel caused the death of one of these women, and the other was the mother of most of the blacks of this country." The Rev. Mr. Gribble, of the Yarrabah Mission Station, of North Queensland, received the following legend from the blacks:—"What is now the Great Barrier Reef was before the great flood the coast line. The flood came in from the sea and covered all the land except a hill in the south. Two natives with their wives escaped to the top of this hill, and were the only natives of the flooded country left alive." The blacks also have a tradition. "That the very first of the blacks' ancestors in Australia came to this country in canoes at different intervals, and (they say) five different canoes of natives came to these coasts at different times." From another correspondent is a tradition which says:—"The first blacks came here from the lands of the west." Rev. Mr. Gribble says the Goon-gan-je blacks of the tribe near him know of New Guinea, and call it "Kul-garra." It will be seen from the above that the

submergence of the lands between the Great Barrier Reef and the present coast line is contained in traditions known to widely-separated tribes whose dialects and all else are very different, and it is spoken of as the influx of flood waters from the sea, and the escape of two women and men, who afterwards became the ancestors of certain tribes of these parts; all which is extensively taught to successive generations of initiates. The recollection of the coming of five separate parties of immigrants to different parts of the northern coasts, from west to east, is also interesting, and is worthy of being further followed up.

In Dawson's "Australian Aborigines" he says: The Australians call the stars by the names of animals and men, with legends to these. Gnee-an-gar was an ancient Australian Queen that one of the Crow (totems) fell in love with. She had six attendants. After the queen was carried off they removed, and after their deaths their spirits passed to the six pleiades. This legend, with small variations, is told both in Western and Southern Australia, and these tribes call the milky-way the Big River, and some of them call the dark space their Bunyip. They call the planet Venus the Mother of the Sun, and Jupiter, they say, strikes the sun. Sirius is the Eagle, Canopus is the Crow, Antares is "Big Stomach." The three stars in Orion's Belt are the Three Sisters of the Eagle. Mu-ura-up is an evil spirit, and lives in a place called Um-me-kul-leen. Wu-ul-on is anything belonging to any black of Australia with which another can bewitch him or perform sorcery. The hand is a symbol of power. F. T. Elworthy says: It is a protective amulet in Egyptian and in Etruscan tombs. There are open and extended hands both left and right, with different meanings. One such hand on the keystone of the arch over the great gate of the Alhambra in S. Spain. It was there used as a talisman against the evil eye. In America the open extended hand is made on the robes of chiefs to ward off the evil eye. In many parts of Australia the natives make red hands, marked on rocks, caves, rock shelves, and similar places. It is with them, as with Indian, and with many other ancient people, a talisman to ward off bewitchment, or to mark the power of the sorcerer. In the parts where he marked it the aborigines made it in two manners of putting it on the rocks, trees, &c.—one by dipping the hand in red dye and pressing it upon the surface to be marked; the other mode was to place the hand on a light-coloured surface and to blow from the mouth the staining dye which then stenciled the outlines of the fingers. The Dravidians from India brought this idea from India when they came, and the wild tribes there still use the same custom. It is a very old custom in India, where it was introduced by the Kush tribes, and there and everywhere else where these ancient people went, or imparted to other people their customs, there the sign of the red hand is found: in Africa, Europe, Asia, and America; the Australian blacks being only one of numerous people who have used this sign for thousands of years. Among the cliff dwellers of former times in the deep river canyons, and on the Pueblo dwellers' stone house the red hand is found in both ways, either stenciled or impressed on their walls, and as in Australia, connected with the sorcerer's doings.

M. J. Halevy is making translations of the Phœnician inscriptions found at Lapithos, in Kypros; one is to the god Melkart-Poseidon, on behalf of a man then 102 years of age.

ANCIENT TECHNOLOGY.

TECHNOLOGY is that portion of Anthropological Science which treats upon the Arts, and which deals with the things men have made, and the work they have done; from the earlier rude efforts until the latest achievements of their skill.

As, however, this would be far too wide a subject for general readers to feel an interest in, it is divided into a number of its diverse sections and sub-sections, for each to be examined separately for the purpose of dealing therewith. The two main divisions of this subject are into pre-historic and historic Technology, or, in other words, those arts acquired and used by men before and after history was written. It is to the arts employed before history that we now wish to bestow attention upon. These pre-historic arts have again to be separated for their better investigation and study into the following:—

1st. The manufacture and use of stone and other tools and weapons; also, the making of these from bone, horn, and wood.

2nd. The obtaining of materials and then making the implements connected with fishing, hunting and fowling, in the early times and places.

3rd. The making of clothing from the skins of animals, and preparing these skins for use.

4th. The making of ornaments of many kinds.

5th. The painting, marking, staining, and carving their belongings; also, upon their bodies for ornament or family and tribal marks.

6th. The making of huts, or improving of caves and rock shelters, the erection of pile dwellings and tree platforms to dwell on.

7th. The setting up of monoliths, or rude stone structures.

8th. The building of tumuli, tombs, mounds.

9th. The making and using of rafts, canoes, and other rude vessels; the modes of navigation connected therewith.

10th. The practicing of a rude agriculture by forest clearing, rice sowing in mud, root growing, collecting wild roots and fruits.

11th. The domestication of the dog for hunting, and the goat, sheep, ox, and other animals for food.

12th. The building of rude forts of wood, earth, or stone, as they differ in several countries and districts, and in different kinds.

There are others, but these arts will for the present suffice, for each of these must be studied in the times of the Tertiary, the Quaternary, and the present geologic periods when the people then living used them. Those of the Tertiary, known as and called the "Eolithic," because these earliest rude stone implements were of roughly splintered and chipped stones, were then made and used for hammers, axes, scrapers, or strikers and knives, or to help in making fires. Those of the Quaternary period show an evident improvement upon the earlier and less carefully made stone tools and weapons, and are recognised and named "Palæolithic" implements. Those made during the several succeeding ages of the Quaternary are distinguished, not only by their different forms, but also by the care and skill with which they were chipped and adapted to their several purposes. From the places in France, where they

were found, they have been named and called, and also as distinguishing them for their different shapes and mode of manufacture, for it has since been observed that others found in countries distant from France had the same shape, even when made or formed in other lands, showing, as many believe, that either the same race made them, or that others had learned the art of making them the same from the people who originally invented these forms and learned how to so chip them:—

1st. The Chelian form, which was the earliest made in the Quaternary, and is found with the oldest men and animals of that time.

2nd. The Mousterian, which was an improved form, but still belonged to very ancient men as proved by the positions when found.

3rd. The earliest Solutrian, which shows a different mode of chipping, and is a clear advance upon earlier forms.

4th. The later Solutrian, although of the same shape as the preceding, it is much more carefully chipped, and a great time elapsed between these.

5th. The Madelainean is of still another form, and was made and used by a later and different people.

Of these several forms they so long endured that they spread widely over the world, and are found in places as far apart as India and Algiers, and from Scandinavia to Gibraltar, showing not only how long they were made in these forms and shapes, but they were also imitated in different kinds of stone in the different localities. In strata of the same geologic ages, either the same or very similar forms are found, associated with the bones of the animals then and there living, but since extinct in France and other parts of Europe; the whole series have been found super-imposed, or lying in the deposits over each other, the oldest forms being always found the lowest. It was also thus proved that the different races of men who made these shapes or forms of stone implements had in those places succeeded each other, and had adopted or made in succession these different forms of Palæolithic implements or weapons. These Palæolithic weapons and tools are separated by a very wide interval, both of time and manufacture, from what are called the Neolithic tools and weapons, for while the Palæolithic implements were the works of men living in the Quaternary period, the Neolithic were made by men of the recent period, and while the former were always made by chipping the latter were often made by rubbing, grinding, or polishing before being finished. We need not in this place raise the questions which have been so much discussed as to whether, at the end of the Quaternary period, the Palæolithic men gradually passed into the recent period, and became the makers of Neolithic tools and weapons. Probably in some regions they might, and in others they certainly did not, for no evidence is forthcoming; but a great blank, without men's remains or their tools, is found to exist—when the Palæolithic men had passed away, and the Neolithic man had not then arrived. What is very evident and comes out clearly is that the Neolithic men had quite distinct arts and modes of life to any that Palæolithic men knew anything of, although even Neolithic men where they were earliest found, were as barbarous as the blacks of Australia and Melanesia, although they gradually learned how to tame or domesticate the ox, sheep, goat, horse, and dog, which none

of the Palæolithic men had ever been able to accomplish; and after a time the Neolithic man learned how to build dwellings, to plant and grow corn and other plants, to make pile dwellings for protection, &c., continuing to add art to art until he had, before the use of copper, bronze, or other metals, attained to many more comforts than his Palæolithic predecessor had even dreamt or thought of, much more had ever brought into practice.

LINGUISTICS.

UNDER this branch of anthropology we hope to place before our readers in Australia, and to put on record, in this journal, for the scholars of the world who hereafter may be studying the modes of speech in this hemisphere, or the various dialects and languages once spoken by the blacks of the different tribes in Australia, vocabularies of tribal speeches; they will have been carefully collected by those who were best able to obtain them correctly, and as they are habitually used by the several tribes occupying districts in the various parts of this great continent. With a view to preventing mistakes, such as in the past times have been made by those collecting the black's words, and in giving their equivalents in English, the lists have been so prepared, and forwarded with directions, to the collectors residing among the tribes, that the words following in sequence on the lists should check each other, and so that it would not be possible, as in previous attempts, to get the native words improperly written, or the meanings they had in English incorrect, or rendered in a manner very different to that in which they were understood, or used by the blacks themselves; as an example of what is meant such terms as water, river, lake, sea, swamp, rain and similar things, could not be mistaken or given in error for each other by the black and so put down by the collector, but each word would have to be distinctly defined and understood, and as the blacks used them, pronounced them and gave them clearly. It has also been carefully provided for that the lists should be placed in the care of those, who had either a perfect knowledge of the dialect of the tribe whose words they would write down, or had such a long acquaintance with the heads, or the elders of the tribe, that they could secure the words correctly and their meanings, and to test these by enquiries made amongst other members of the tribe. Thus it is, that it will be found in these vocabularies, or specimens of the tribal dialects, that they not only give the exact pronunciation of the words, as they sound in one branch of the tribe, but where separated by distance, or by time and which has led to change, or produced any variation, any such changes have been taken down phonetically, as will be shown in different lists separate or vocabularies. The variations will hereafter be of service in studying how the tribal dialects change, and pass into different forms, and distinct tribal tongues; and further, as it will be found that these dialects, as now, and in earlier times, spoken, have been derived from, and are in relationship with three distinct languages, viz., the Negrito, the Papuan, and the Dravidian; and are thus variously connected with the several Melanesian forms of speech, where these are not too much altered, by the admixtures of the Malays, and the Polynesians; the varieties of these tribal vocabularies in their phonetic and other renderings will aid to comprehend after careful examination and comparison the changes that have been made, and others that are still going on, and will also exhibit how those dialects that formerly existed

in these mixed people, were derived from the earlier immigrant blacks into Australia. It will not be our purpose to critically study or examine any of these tribal tongues until there are a large number of their vocabularies placed before our readers so that the mass of such specimens will be sufficient to deal with philologically, and satisfactorily, which would not be so until many tribal lists of words and their meanings were placed before the readers, who then for themselves could test the arguments and judge of the points in the examination. Many of those who are so ably assisting in this work as collectors, are fully able to converse with the blacks in the dialects they forward and they have taken the trouble to verify their lists of words by reading them over to more than one black, and correcting any phonetic errors, if such were found to exist by consensual pronunciation of several blacks. Some of those from whom we have received these communications can converse freely in two or three distinct dialects instead of in the broken English which has so often been the medium of communication between blacks and whites. These pre-factory observations will show the importance and value of these lists of words collected by experts, and capable persons, and which are hereinafter to be given, and it will be seen how reliable and useful they will be to all those engaged in future times in linguistic investigations. The collectors of all these dialects, have been advised and requested to write them down in the sounds conveyed to their ears and not to attempt to use any but the English consonants and vowels that they were most accustomed to write with; by adopting this course, all the many mistakes made by those attempting to employ those vowels, that they were not generally using in their writings; as has so frequently been found amongst those who try to write in some fancy characters, which they try to believe will better represent sounds than those they are most accustomed to employ in every day affairs; than which delusion there is nothing more incorrect. Thus, understanding upon what plan these dialects are written down, it will be more easily understood how the blacks pronounced their words, and then to compare them with other dialects and languages; any other mode of putting the sounds from the blacks tongues, into written characters, could only have led to mistakes, and to the misleading of those who afterwards attempted to deal with them philologically. With this explanation it will be certain that the words were taken down in the most correct manner possible.

THE CAUSES OF DEGENERATION.

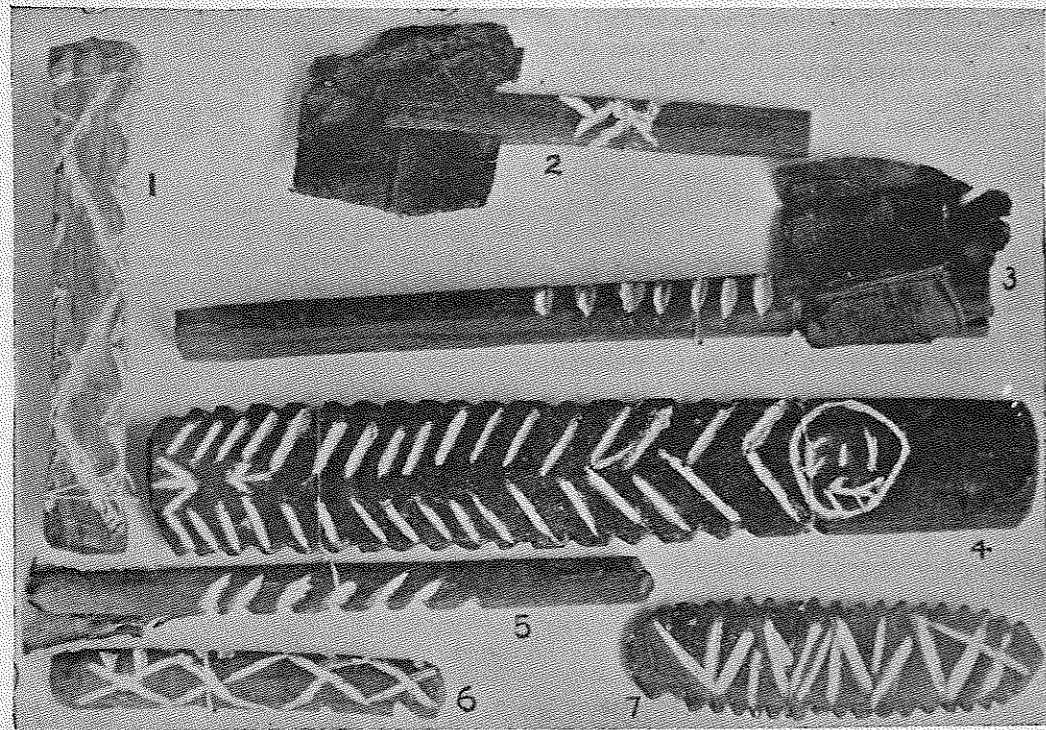
SINCE the publication in a popular form of Max Naudau's books upon "Degeneration," and upon the close relationship between so-called genius and mental derangement or insanity, a very considerable interest has been evinced by the public and its writers in these matters, and good or harm may result according as they are regarded, understood, and attended to. As these have been matters which many Anthropological experts have paid much attention to during this generation, we shall in each number of this journal devote a certain amount of space to these subjects, merely dealing with them generally, at present. From various causes in the last generation and the one previous to that, the struggle for different modes of life seized upon all classes in many different parts of the world, the competition became keener amongst all conditions of persons. Instruction was facilitated, and a *partial education* was brought about which

unsettled men's minds without making them really wiser and more competent to judge of affairs generally. The effects were seen in political movements, and rash schemes were by the politicians propounded, which led in 1848 to revolutions and a general state of unrest and turmoil. Speculation in trade, commerce, and fanciful enterprises, led to gross losses, and much suffering and distress. The writers of the day propounded strange doctrines, which many credited as though they were truths. The critics undertook revisions of the Jewish and Christian Scriptures and satisfied themselves, or pretended to do so, that having found how wrong they were that they would make the wrong right. The peoples reading these works of the critics gave up their religions, the classes becoming free-thinkers, and the better instructed called themselves Agnostics. On the continent of Europe, the half educated readers of trashy doctrines, pamphlets, and papers, became agitators, and tried to make their followers believe that Nihilism which was the destruction of law, property, marriage,

Europe and America, and continued to get worse as the causes of the nervous disorder and weakened health continued. The children born from such parents were increased sufferers, and many of them became victims to hysteria, epilepsy, dyspepsia, hypochondria, melancholia, or other complaints, all proving a degenerate state of the brain and other organs of the body. When persons so afflicted took to writing, there is no wonder to be felt when finding that their works were those of diseased and unhealthy mental states which would convey the most erroneous and mischievous views of the subject treated of, and of works of fiction would be nasty and immoral, and would inculcate pernicious views of life and the laws of society.

THE MESSAGE STICKS.

THE Message Sticks of which pictures are given on the opposite page, and which are hereafter described, were obtained at different times from about the year



MESSAGE STICKS—FRONT VIEW.

religion, morality, and other worthy things, if it could be brought about by sufficient murder, arson, and other crimes, would bring about such a time of terror that they might benefit themselves at the expense of the frugal, provident, and industrious.

The Governments began to build up great war establishments, and heavily tax their people to maintain great standing armies, which were always an incentive to war and the encroachments of nations upon their weaker neighbours. Strikes and lock-outs led to an industrial war that drove manufacturers and other employers to abandon their enterprises or remove them to other countries where the industrial strife would no longer prevail.

From these and numerous other causes too great a strain was thrown upon the brain and nervous system, and seriously affected the bodily vigour of many of the classes of the community in the different countries of

1870, from a tribe of aborigines inhabiting the country watered by the Conner's River, on the eastern coast of Queensland, and have been kindly lent to the Anthropological Society, by Mr. A. H. Fox, of the Bank of New South Wales, Taralga, brother of the gentleman who obtained them from the aborigines, and he was one who could have given a full translation and explanation of the different marking and symbols thereon, had he been alive, as it was a subject in which he was greatly interested, and he intended writing a treatise thereon. They have been photographed by the Society's honorary photographers, Kerry and Co. The translations given were supplied to the secretary of this society by three independent aborigines, who all read them in the same way, although seen at different times.

1. This Message Stick was sent by the chief of the Conner's river tribe to the chief of the St. Lawrence river

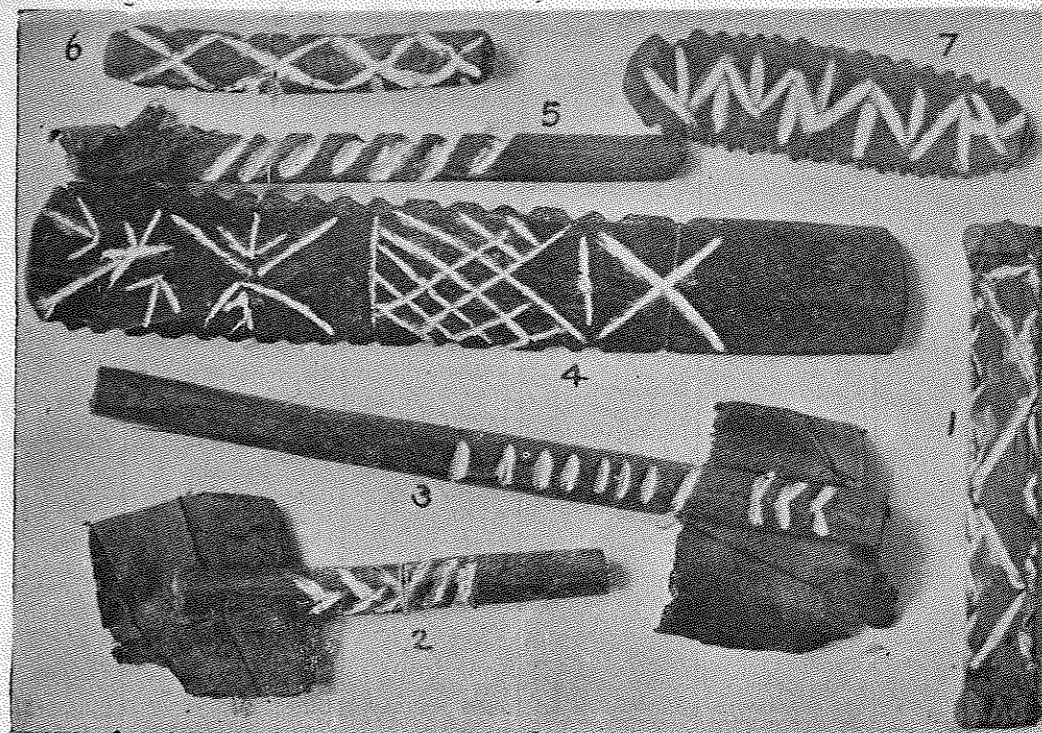
tribe, asking him and his tribe to join in a Coroberee, to be held at the crossing or bridge on the Conner's river, and asking the chief of the St. Lawrence river to gather together all the game he could, as game were very scarce in their district.

2. This Message Stick is called "Mirimbah" by the same tribe, and is composed of a piece of wood cut round with a slit in the top with leaves cut in half, placed in the top and certain cuts (as shown in the picture), it is placed in a prominent place in the king's camp to show that warriors have left the camp on a fighting expedition.

3. This is a somewhat similar Message Stick as No. 2, with this exception that the marks cut upon it are very different, it has the leaves in the top, but is about twice as long, it is called "Woolilangara," it is sent by the warriors to the king, who had sent them on a fighting expedition, the marks thereon (seven) showing the number they had killed; on the other side, as shown in the second picture are to be seen the number of (eight) marks that

Barwon River, and who used to work on my father's station, is reported to have so punished nine of his tribe for having disobeyed certain of the tribal laws. While working for my father, a messenger, on two occasions, came to him with a Message Stick, when he told me he wanted to go away for a week or two, as the case might be, to punish some one; I well remember on one occasion his coming back, and telling me that an aboriginal had taken away another man's wife, and that he was sent for to punish him. After being away about a week he returned and told me that he had so punished the culprit that he had nearly turned him into a dead man. I made enquiries on the station on which the culprit resided, and found that he had almost killed the man, and that he had taken the woman from him, and returned her to her rightful owner.

5. This Message Stick is called "Tul abulga," and is cut out of wood, certain marks being cut on the side, it has a slit in the top in which small pieces of leaves are fastened. It is placed in a tree or stump known to friends, to warn



MESSAGE STICKS—BACK VIEW.

show who are to be killed, after which, they were to return to the camp.

4. This Message Stick is called by the Shoalhaven aborigines "Whooma," and consists of a piece of square wood cut with nobs on each end, marks are cut on each side and down the edges. The aborigines at first showed great fear when they saw this, and would not at first give any information about it, one of them going away and refusing to speak to or have anything to do with me. After a good deal of persuasion, and after explaining what the information was required for, I was informed that this was a "Whooma," or what we call an order to kill some one. When any of the tribe has committed a crime punishable by death, this Stick is obtained from the priest or man in charge of it, and is given to a warrior who is told off to punish the offender. One of the warriors of the Kamilroi a Combo, who still resides on or about the

them that the camp has been deserted by the tribe on account of the approach of enemies, and it informs friends that similar sticks with leaves in, to conceal them, have been placed in the ground, with poisoned bones sticking up, just above the ground, so that when the enemies arrive they will tread on them, and are poisoned. The poison of the snake is often used for this purpose.

6. This stick is called "Mooddimah," and is made of a round piece of wood, with certain marks cut thereon, and represent the marks cut in the tree, in the tail or end of a Bora Ground.

7. This is a Message Stick which is called "Moodie," it is made of a small thin flat piece of white wood, cut in the shape of an oval with certain marks cut on it, also all round it, it is sent by the king of one tribe, by the hands of a messenger, to the king of another tribe to hold a Bora.

→ LINGUISTICS ←

| By G. F. ENGLISH DIALECT. | DIALECT OF TRIBE AT CROFTON STATION, QUEENSLAND. | By E. F. R., DIALECT OF TRIBE NEAR OBARA RIVER. | By J. M., DIALECT OF WOORADGERY TRIBE. | ENGLISH EQUIVALENTS. | By F. N. B. CANMEALROY DIALECT. | ENGLISH EQUIVALENTS. | By F. N. B. CANMEALROY DIALECT. | ENGLISH EQUIVALENTS. | By REV. MR. GRIBBLE, YARRABAH STATION, TRIBAL DIALECT OF GOON-GAN-JE. | ENGLISH EQUIVALENTS. | By REV. MR. GRIBBLE, YARRABAH STATION, TRIBAL DIALECT OF GOON-GAN-JE. | ENGLISH EQUIVALENTS. | By W. T. ENGLISH EQUIVALENTS. | By W. T. LOWER LEICHHARDT RIVER AND COAST DIALECT OF MURADGOON TRIBE. | By W. T. ON SEA COAST AND THE ESTUARY OF LEICHHARDT MINKIN TRIBE. | |
|---------------------------|--|---|---|----------------------|---------------------------------|------------------------|---------------------------------|----------------------------|---|----------------------|---|----------------------|-------------------------------|---|---|--|
| <i>Water</i> | Como | Knaw | Colleen | No | Cammel | <i>Pough</i> | Mutter-mutter | <i>Gum tree</i> | Yarra | To see | To barre | Mikadon Dialect | By W. T. | Lower Leichhardt River | On Sea Coast | |
| <i>River</i> | Bulbura | Oomderi | To drink-Weejelah | Yes | Yo | To warm | Guane | <i>Cut-fish</i> | Kookabel and Cooyah | To feel | Goonthi-wondool | Minkin Dialect | English Equivalents | and Coast Dialect of Muradgoon Tribe | on the Estuary of Leichhardt Minkin Tribe | |
| <i>Sea</i> | Cirrhara | Kerkal | | White | Bullar | To heat | Guane-mulla | <i>Yellow perch</i> | Koklin | To hear | Myaa | | River | Yabbon | Watah | |
| <i>Lake</i> | Otto | Geerbunga | | Red | Carra-Carrar | To put in water | Callythur-thum mull | <i>Cat fish</i> | Thongoor | To know | No word | | Sea | Yalburra or Yalbura | Caderah | |
| <i>Rain</i> | Como | Kooloun | Wollong | Black | Blury | To make soft | Muller-Muller Burraba | <i>Native dog</i> | Merri and Dingo | To walk | H r'dgi | | Lake or lagoon | Yalbajalka | Mowera | |
| <i>Swamp</i> | Wombat | Warrah | | Spotted | Munte-Munty | To make hard | Wallur-burraballa | <i>Grey kangaroo</i> | Womboyno | To run | Bangaree | | | Yabie | Bungah | |
| <i>Fire</i> | Burra | Mularguha | Wongee or Ween | Grey | Terar | To make sharp | Jatthala-gamagalla | <i>Red kangaroo</i> | Bringenbrong | To speak | Mai-ai | | | Yaboya and Thurdie | Watah | |
| <i>Lightning</i> | Cauniu | Buckheen | Mik-kee | Dark | Nooroo | To make blunt | Moogae-gamagalla | <i>Opussum</i> | Willie | To live | Wogumbie | | Swamp | Moonnie-moondie and | Woorlbah | |
| <i>To burn</i> | Cundola | | Red-Girry-Girry | Shining | Guillarry | To sharpen | Jathabala | <i>Brown winged pigeon</i> | Pettabang | To go away | Booaloo-booaloo | | Five | Yangoon and Yangoon | Wilah | |
| <i>Sun</i> | Cum | | Yera | Braken | Curril | Now, at once | Jelloodoo | <i>Eagle hawk</i> | Wabba | To come here | Gnah-jah | | Lightning | Mooloo or Yali or Nangan | Bidie-mur-ah-dah | |
| <i>Light</i> | Cullabung | Knian | Poomlewah | Bark | Gu under | After a time | Jerralboo | <i>Crow</i> | Mulyan | To make | Burdi-mup-er | | Heat | Cocmrie | Mourinah | |
| <i>Moon</i> | Cacuna | Keedan | Cuppador | Gum tree | Jarran | Soon | Ellar | <i>Black duck</i> | Wagan | To take | On-ab-ah | | To burn with fire | Yangoon-barra | Nullah-bah | |
| <i>Star</i> | Buto | Windoh | | Silver-leaf box tree | Nurri | Blood | Guoy | <i>Wild turkey</i> | Kookaburrah | To hold | Cow-ab-ah | | Sun | Booril | Ger-nung-ah | |
| <i>Dawn</i> | Bilgabung | Charlimerit | | Oak tree | Mundthool | Black snake | Nurri | <i>Laughing jackass</i> | Wanga-wonga | To let him go | Ning-ab-ah | | Light | Woodya | Now-now-nah | |
| <i>To shine</i> | | Goolmooolgin | | Scrub tea tree | Jebbah | Deaf-adder | Guoy | <i>Black cormorant</i> | Baaraonga | Good | Yerlie-ah-gib-ah | | Moon | Bargun or Pargun | Balung-a-gee | |
| <i>Day</i> | Etcheler | Khoomera | Bollong | Forest oak | Urendearly | Iguana | Kean | <i>White cormorant</i> | Baaraonga | Bad | Booroogh | | Day | Booril-Booril | Yernungie | |
| <i>Night</i> | Guna | Karlle | | Blood wood | Doolee | House lizard | Duller | <i>Native companion</i> | Baaraonga | Many | Doorgh | | Night | Moola | Cowandee | |
| <i>Head</i> | Name | Marka | | Wild willow | Turree | Jaw lizard | Duller | <i>Swallow</i> | Baaraonga | Some | Wan-din-ee | | Head | Jidgee or iidgi | Wirah | |
| <i>Hair of head</i> | Cutta | Kuombee | | Lignum Vite | Keen | Scorpion | Duller | <i>White cockatoo</i> | Thun-umon | None | Wamburah | | Hair of head | Wallaro or Walluro | Boolum-bah | |
| <i>Hair of beard</i> | Unga | Megal | Mill | Clematis in fruit | Curra | Hornet | Duller | <i>Swoon</i> | Nyngan and Yabbi | Other | Juring-ah | | Hair of beard | Yanbur | Yair-in-yah | |
| <i>Eyes</i> | Tilli | Jingham | Merootha | Leopard wood tree | Booyor | Flies | Goyor | <i>Lobster</i> | Colléen-juna | Same | Jour-nel-ing-ah | | Eyes | Laiparee or Liparee | Midyelah | |
| <i>Nose</i> | Dunga | Deltyne | Yabba | White wood tree | Boorooloo | Rose breasted cockatoo | Gillah | <i>Crawfish</i> | Jeregorah and Koluga | Dawn | Mun-d'thun-ye | | Nose | Gonyee or Gonjee | Gue-ear-be | |
| <i>Mouth</i> | Waloo | Knarlgan | Woot-tha | Beef wood tree | Gillah | White Cockatoo | Merah-murrie | <i>Black snake</i> | Kelerjeen | Star | Unar-a-nah | | Ear | Binai | Murray | |
| <i>Ear</i> | Wothar | Worhau | | Boy | Mulla | Plains Turkey | Merah-murrie | <i>Frog</i> | Wangerang | Cattle | Bringah | | Mouth | Yaruundie or Yaruundie | Parkah | |
| <i>Face</i> | Numerar | Koolarin | | Old woman | Maie-maie | Serub Turkey | Merah-murrie | <i>Dove</i> | Burrurah | Red cattle | | | Skin | Yakardi | Pak-qur-oo | |
| <i>Skin</i> | Mano | Woolha | | Young woman | Mullegan | 'row | Merah-murrie | <i>Turtle</i> | Pyam | Black cattle | | | Face | Mindula or Mundula | Yerrah | |
| <i>Neck</i> | Warcool | Eoo-oun | | Big toe and thumb | Yambuluy | | Merah-murrie | <i>Strike</i> | Pyam | | | | Neck | Manomoke | Pandal-murrah | |
| <i>Shoulder</i> | Warcool | Jeeba | | Toes and fingers | Gunnejabar | | Merah-murrie | <i>Go</i> | Pyam | | | | Shoulder | Curur | Cherdah | |
| <i>Chest</i> | Wamma | Muga | Merrolah | Finger and toe nails | Bumbical | | Merah-murrie | <i>Drink</i> | Yan | | | | Back | Moonie | Gundah | |
| <i>Arm</i> | Waicool | Charibra | | Skin | Ullie | | Merah-murrie | <i>Stomach</i> | Weejelah | | | | Chest | Mindi-mindi | Byolah | |
| <i>Wrist</i> | Mulla | Charnby | Murra | Hair on body | Durren | | Merah-murrie | <i>Tooth</i> | Binjee and Boorbun | | | | Arm | Pal-gal | Wallerah | |
| <i>Hand</i> | Mulla | Munne | | Mule | Mundeah | | Merah-murrie | <i>Boomerang</i> | Verong | | | | Wrist | Nambo | Munie-munie | |
| <i>Fingers</i> | Ungura-Mulla | Munne | | Female | Gunejart | | Merah-murrie | <i>Tomahawk</i> | Bergen | | | | Hand | Mala | Gnar-gnarah | |
| <i>Thigh</i> | Thuna | Darha | | Mother | Guumbah | | Merah-murrie | <i>Shield</i> | Thowan | | | | Fingers | Mala-Bungoo | Gnarah | |
| <i>Leg</i> | Tomu | Knarhe | Munday | Father | Boyart and Pinaool | | Merah-murrie | <i>Reed spear</i> | Jeereel | | | | Thigh | Tarra or Darra | D'thunbah | |
| <i>Foot</i> | Dena | Gesna | Jeenong | Elder sister | Pa-war | | Merah-murrie | <i>Strong</i> | Metong | | | | Leg | Langin | Geelah | |
| <i>Ankle</i> | Bamugul | Joocon | Jeenong - Metong - strong-footed, the name of a tribe | Younger sister | Praie and Pramaie | | Merah-murrie | <i>Weak</i> | Woori-metong | | | | Foot | Gina or Jina | Jungah | |
| | | | | Elder brother | Tiarthey | | Merah-murrie | <i>Blind</i> | Mookeen | | | | Man | Wombi | Gnurgah | |
| | | | | Younger brother | Calley | | Merah-murrie | <i>Quick</i> | Burrabari | | | | Woman | Bunja | Macoo | |
| | | | | Baby | Cirracar Kingall | | Merah-murrie | <i>Slow</i> | Murrambung | | | | Boy | Bilah | Woorah | |
| | | | | Wife or husband | Gautithe | | Merah-murrie | <i>Good or pretty</i> | Nerangi | | | | Girl | Gut-thu-thu | Bool-oo-boolah | |
| | | | | Deaf | Moogoo Binner | | Merah-murrie | <i>Short</i> | Poopajole | | | | One | Wangarie or Wangain | Ju-un-you | |
| | | | | Blind | Moogar Mill | | Merah-murrie | <i>Small</i> | Cubbone | | | | Two | Coolbyu | Tick-in-yah | |
| | | | | To breathe | Bullwurra | | Merah-murrie | <i>Big and song</i> | Yan | | | | Three | Mathad | Tan-gil-ah | |
| | | | | A whirlwind | Boobe | | Merah-murrie | | Murkah | | | | Four | Mourgoo or Moorlgoo | Tick-in-yel-in-yah | |
| | | | | A star | Nurree | | Merah-murrie | | Jeereel | | | | Ankle | Nambo | Mogoolah | |
| | | | | East | Nurreebar | | Merah-murrie | | Metong | | | | Mine | Adther-amoo | Nabunyah | |
| | | | | West | Gundah | | Merah-murrie | | Woori-metong | | | | We-two | Culbradjie | Nah-gunyah | |
| | | | | North and south-east | Gunnree | | Merah-murrie | | Murrumbung | | | | We | Culbradjie-Murgoo | Nahl-gul-nah | |
| | | | | Dawn | Nuddar | | Merah-murrie | | Nerangi | | | | Our | Ba-jee | Nahl-gil-yen-ung ah | |
| | | | | There | Uirree | | Merah-murrie | | Wangerang | | | | Us | Ingoo | Wandilmah | |
| | | | | Up | Nurrebah | | Merah-murrie | | Burrurah | | | | I | Wonga | Nunah | |
| | | | | Standing up | Wuddler | | Merah-murrie | | Pyam | | | | You | Garboi | Gnar-gnar | |
| | | | | Lying down | Weeler | | Merah-murrie | | Nerangi | | | | He | Comi | You-an-arire | |
| | | | | A stump | Nutbil | | Merah-murrie | | Wangerang | | | | She | Churpi | Nin-nar-in-now-in-ay | |
| | | | | A black hollow stump | Nutbarl | | Merah-murrie | | Wangerang | | | | It | Dundoo | Nad-thap-ah | |
| | | | | Bees | Cunney | | Merah-murrie | | Cubbone | | | | | Bindarra | | |
| | | | | Honey | Warrei | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | Bee bread | Diunorh | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | I said | Niarh-guaby | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | I hear | Winangundind-neah | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | I understand | Winne-neah | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | I see | Omilme-neah | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | Pick up | Chairmully | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | To cut it | Curralla | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | Smoke | Doo | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | Sports | Deddiin | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | Flame | Burrian | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | To make fire | Wee-wee-mullar | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | To put out fire | Wee Bollimbilla | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | To burn | Cuttawauna | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | Warm | Balate | | Merah-murrie | | Wangerang | | | | | | | |
| | | | | Cold | Curriel | | Merah-murrie | | Wangerang | | | | | | | |

THE SPECIES OF MEN.

UPON no part of the natural history of mankind, has there been a greater diversity of statement, than upon the question whether men were of one, or of several species, or whether they were only varieties of one species; the most eminent writers have taken part in this discussion, and advanced their own opinions thereon with considerable vehemence, but have left the matter as much in uncertainty as before they propounded their views thereon; and yet if this matter is properly regarded, without sentiment and facts only are considered, what does it all amount to? Whether we call them species or varieties, the differences are seen by all to be as great and continuous as any species in natural history; and it therefore only becomes a play of words to say that the whites, blacks, reds, yellows, and browns of mankind, are only permanent varieties and are not species. They are as distinctly species as are the species of any of the other, nearly similar animals, and therefore to decline to call these species of men is without knowledge and only trifling. All competent Ethnologists know, that from the earliest findings, these so-called "permanent varieties" have remained the same, unchanged in appearance, and are as different in every way, as are numerous species of animals, generally so-called. As to the argument based on the intermarriages of the different kind of men, furnishing fertile offsprings; this has been argued with an insufficient knowledge of the result of such crossings, and without just comparison with the other species of animals that are very similar. While so many experienced Ethnologists of many countries have maintained the position of there being distinct species of men, we shall use this term to divide, and separately consider the white, black, red, yellow, and brown species of men, and again sub-divide these species into the *permanent races* of each species.

Therefore, putting on one side for the present to a suitable opportunity, the question whether men should be classed as of one or of several species which has so greatly exercised the minds and pens of certain writers, and where they try to get over the difficulty by using the term race where they should use the word species, and this leads to grave errors and a want of exactness, for there is as great differences between the white, yellow, brown, red, and black species of men, as between the species of any genus of the lower animals known to naturalists. For this, and many other reasons, which we will discuss at the proper time, we shall use the more correct term of *species of men* for whites or blacks. As an example, the black races would then be defined as:—

Species—black men, *races*—

1. Aieta, or Akka, or Dwarfs, 3ft. 6in. to 4ft. 10in. high, Negritto, Negrito, etc., crisp, woolly hair flat nose.
2. Papuan, 5ft. to 5ft. 6in., tufted, mop haired, high peaked noses, thin lips, very Dolychocephalic, harsh, dry, rough, black skin.
3. Dravidians, blue-black, smooth, soft skin, long, curling hair, orthognathous features, mesocephalic skulls, 5ft. 5in. to 5ft. 8in. high.
4. Negro, dolychocephalic, prognathous jaws, thick, turned out lips, jet black and soft oily skin, hair, woolly, 5ft. 4in. to 5ft. 7in. high.

And the hybrids, mongrels or mixtures, and crosses of these four primitive races of the species of black men.

The four primitive races of the black species of men have very little resemblance to each other, but they differ in the most essential features and particulars. In most places these have become so mixed by crossing that caution has to be used to find unmixed specimens of either primal type, of each race, but in dense jungle, forests of mountain regions, and isolated situations they are to be found; and their mixed descendants exhibit the general typical characters in their mixtures, and, if isolated, they soon show, in a few generations, the atavistic reversion to one of the primal race types.

MYTHOLOGY.

THE Mythology, of all savage, and many semi-savage peoples, is of much interest to anthropologists, because the spirits, and deities of such peoples are most frequently the spirits of their dead ancestors, though some may be the representatives of the forces of nature, or embodiments of the sun, moon, stars or celestial objects, but more often the spirits of their great men, or the "culture-heroes" who taught them any of their rites, or their arts. Therefore it frequently happens, that the study of the Mythology of such folks, will reveal much of their past histories, or point to relationships, by teaching who the people were that they may have borrowed some of their deities from if they did not themselves invent the whole of them, by making them, from the spirits of their dead ancestors. Many nations, as well as savages, have deified their ancestors' spirits and worshipped them, as did several of the civilised nations of antiquity, as did also the Polynesians, the tribes of America, and to these we shall have to add the blacks of Australia; for although it has been the fashion to say, and write that these aboriginals of Australia had no deities it will be apparent before we conclude the several articles upon this subject, that they had several gods who were the spirits of their past relations. Another great error, has been made by those authors, who having found out, that the blacks of Australia had gods, have called "Biamai," or "Baimai," the *supreme god*, and *Creator*, adored by this people.

Recognising that this was very erroneous we have had enquiries made into it, and these investigations of our esteemed correspondents are so numerous, and widely separated over Australia that our future articles upon these matters will lay before our readers the facts gathered upon these subjects: and it may at once be said that the facts point to "Biamai," being, *not the creator-god*, but the introducer of their sacred and other rites; in fact he was the "culture hero" of these blacks, and his wife and children were also known to them, and are spoken of in their traditional lore. But let us see what the blacks themselves say thereon—Mr. W. Turnbull, a pastoralist of the far north living among the tribes on the sides of the Leichhardt river and the neighbouring sea coast, by his humane and honorable conduct, extending over many years, has so secured the confidence of the tribes of blacks that they have such reliance in him that to him they will reveal what to others they will pretend to know nothing of, because they cannot trust them. Being asked who they believed the creator of all things was, they answered, after some hesitation, and with indications of awe, that he was known to them—of the "Minkin" tribe—as "Goo-ar-ee," and that he lived in "War-noo." "Was he ever on earth?" "No." "Who taught them their initiatory rites for young men?"

THE ANTHROPOLOGICAL SOCIETY OF AUSTRALASIA.

The Monthly Report of its Proceedings and Transactions.

BY the prospectus we print with this it will be seen how nearly the Society has filled up its list of officials, and it only remains to appoint a few more capable and energetic "Local Secretaries" in the several colonies and localities throughout Australia to complete its organization, and then to continually keep adding to its members.

The chief business that has occupied the attention and employed the energies of the officers has been the enrolling of members, preparing and distributing circulars, requesting information from correspondents upon dialects, the manners, customs, rites, and other matters connected with the aborigines. They have also been busy with selecting Honorary Local Secretaries in the different colonies, and corresponding with them upon their duties, and furnishing them with particulars to enable them to carry out their functions for the best interests of the Society.

The past month has also been a busy one in arranging for and getting ready material for publication in "The Journal," to be issued monthly, as the official organ of "the Society's transactions," and it is gratifying to be able to announce that at length satisfactory arrangements have been entered upon with G. Watson, Esq., to print and publish it. The selecting, preparing, and editing the literary materials for the first issue has taken up much time in choosing the first facts from the mass of correspondence, so that they may prepare the way for subsequent issues, so as to enable the readers to come into comprehensive acquaintance with the materials therein after to be placed before them. This work of selection and arranging will become easier when further material in future issues have made such matters clear and known to the readers, as the former knowledge or earlier investigations assist those studying the several branches of Anthropology, which are not without this earlier information, so well understood by all readers. Another matter upon which much thought and work has been expended by the officers of the Society is the preparing for an "Anthropological Exhibition" in Sydney of everything that can be furnished or lent from all parts of Australia that will show everything pertaining to the blacks and other aborigines; and in addition, all that can illustrate and make plainer these things by teaching what is known in all other places upon the races and nations of mankind in past and present times. There will also be exhibited what is possible upon Sociology, and thus prove what will prevent decadence and what will lead up to the highest developments, that a nation the most prosperous and happy may be brought into existence, and be properly provided for so as to be permanently established.

Much valuable information has been received from those with whom correspondence has been carried on in the several parts of Australasia, from whom many facts and various details relating to the dialects, the manners, the rites, the customs, and other things pertaining to the Australian blacks have been gathered; and from correspondents in other places, numerous things upon the peoples of many places at various times, thus throwing fresh light upon the histories of mankind.

answered "Biamai." "Where did this Biamai come from?" "From War-derah." "Where did Biamai first teach the initiatory rites, after he came to Australia?" "At Yeeralie." "Who was the first man of their people to come to Australia?" "Boolun-bool-unah." "And the name of the first woman?" "She was his wife, and we knew her as Boolun-bool-unah-magoo." Then followed further information about the sacred rites, and about the abovenamed personages, which will be given in its proper place by us; but in the above, it will be seen what the wise men of this tribe believed of the creator and supreme deity and the culture-hero Biamai.

When the elders of the "Mikadon" tribe were interrogated, they gave the following information: "Who was the good spirit, the creator?" answer "Gumboo." "Where did he live?" "Woko (or Yoko)." "Who first taught the rites of initiation?" "Biamai." "Where did he come from?" "From an island beyond Australia." "Where did he himself learn the sacred rites?" "At Wangundi." "Where did the first man and woman of the blacks live?" "In the east" (also pointing to it). Then some information about the rites is reserved for future use. The people of this tribe thought it dangerous to mention the name of the creator god, and their answer was given with reluctance. They were asked "Which part of the Australian coast did the blacks land at?" They answered, "It was north-east from here." "Did they stop anywhere on their journey?" "Yes, at Wayie." This tribe call northern Australia "Yabbon-Gulgah." Another of our valued correspondents, Mr. G. Fox, of Queensland, says the blacks near the Croydon Station, in reply to his questions, gave the name for the good spirit and creator as "War-cun-gal." "Was he ever on earth?" "No." The name for the first woman was "Binbe." Another careful correspondent, Mr. E. F. Rudder, says the tribe on the Orara river gave their name of the good spirit and creator as "Kuperin," and he lived where the sun rises. Their name for the rites of initiation was "Kopora." The Rev. Mr. Gribble writes that the "Goon-gan-je" tribe, near Belindar Ker, call their great, good spirit creator, "Bulore," but they say that formerly he lived upon the earth, that he tried for many years to produce fire by friction, but could not succeed, and then he tried many other means to obtain it before he got it. This appears to be less a creator and is probably an ancestral spirit. These few gleanings from correspondents show that some of these blacks believe in a good spirit, and some in a creator not of this earth; and that the tribes regarded Biamai as their culture-hero who introduced into Australia their rites of initiation and similar things; while from some of their wise men we learn that he was a man who had a wife and children. It is further shown that they still have traditions of the first man and woman of their people, and descriptive names for them, these being the parents of the tribes. They also remember the landing of the first ancestors who came to these coasts of northern Australia. Thus, before these articles are finished, we shall be able to show that the elders and wise men of the tribes have traditions of their past, and historical lore, which hitherto have generally been denied, but in another article we shall give some of these traditions relating to inundations, and events in their cosmogony, or other matters handed down orally to them.