

## PART II.

## TAPHOGLYPHS (INHUMATION, "CARVED TREES," OR GRAVE-INDICATORS).

"In antiquity at least it is certain that trees were frequently planted around the barrows of the dead, and that leafy branches formed part of the funeral ceremonies."<sup>33</sup>

If we substitute the words "carved" or "incised" for planted, and "graves" for "barrows," the above quotation is just as applicable to certain communities of the Australian aborigines as it is to ancient and bygone peoples.

There is this difference between these taphoglyphs or burial-trees and the teleteglyphs, or Bora-trees, as Mr. Milne reminds me. The carvings on the first were invariably deeper, and evidently intended to be permanent, as compared with the average glyphs on the second.

## 1. OBJECT OF THE TAPHOGLYPHS.

The precise significance attached to these incised tree-boles by the aborigines is now difficult to conceive with certainty, but I think we may conclude Dr. John Fraser was correct in saying that in the main they were intended to indicate an interment, "presumably acting the part of a tombstone."<sup>34</sup> Indeed, Mr. T. Honery said<sup>35</sup> the Kamilaroi tribes cut figures on the trees round the graves as memorials of the dead.


Not only were these carved boles memorials of the dead, but there appears to be fairly conclusive evidence that it was only notabilities who were so honoured at their demise, such as celebrated warriors, prominent headmen, and powerful wizards or "doctors." Ordinary tribesmen, women, and children were, presumably, without the pale.<sup>36</sup> From this it may be

<sup>33</sup> Grant Allen.

<sup>34</sup> Fraser—"Aborigines of New South Wales,"—World's Columbian Expos., Chicago (1893), 1892, p. 45; *Journ. R. Soc. N.S. Wales*, xvi, 1893, p. 201.

<sup>35</sup> Honery—*Journ. Anthropol. Inst.*, vii, 1878, p. 246.

<sup>36</sup> H. P(earce), writing on "Information about Australian Tribes" (*Austr. Anthropol. Journ.*, i, No. 5, 1897, p. 99), and speaking of a woman's grave, locality not given, said:—"A tree near it [a man's grave]

has her mark made thus:  It is the only woman's grave I ever knew that had a marked tree near it." See also, Oldfield—*Trans. Eth. Soc.*, iii, (N.S.), 1895, p. 247; Avebury—"Prehistoric Times," 7th edit., 1913, p. 587.

inferred that such incised tree trunks always indicate the burial site of a male,<sup>37</sup> and it follows that Mr. Milne is correct in saying that such indicators were not associated with the grave of any person who had not passed through the full Bora ceremony.<sup>38</sup>

Dr. A. W. Howitt, in his latest work, remarked that at Dungog, on the Williams River, venerable men, and men of distinction were buried with much ceremony, but ordinary members and females were disposed of in a perfunctory manner.<sup>39</sup>

A few instances in illustration of the foregoing remarks may not be out of place. An important one is that of the celebrated Oxley trees, near Gobothery Hill, Lachlan River (No. 4, Pl. i, Pl. iv, fig. 2), which marked the grave of an important headman of the Lachlan tribe, who was drowned near there. Similarly, at Lake Cargellico, on the same river, a taphoglyph (No. 2, Pl. v, fig. 2) was believed to indicate the grave of a big headman, who is said by local tradition to have fallen in a fight between the Lachlan and Murrumbidgee blacks. A third interesting instance is that of two trees on the Narromine-Dubbo road, which, tradition reports, commemorated the powers of a celebrated boomerang thrower of the Macquarie tribe, who was mortally wounded in a battle between his people and the Bogan River blacks, and buried near the spot in question.<sup>40</sup> Colour is lent to this tradition by one of the glyphs (No. 33, Pl. v, fig. 3) exhibiting a series of superimposed semi-lunate cuts sufficiently natural to pass for representations of boomerangs.

In the Wallaby Ranges, south of Narromine, four trees placed at the cardinal points, surrounded the grave of a "medicine man" of the Bogan River tribe, who died of disease contracted by attending professionally the sick headman of the Macquarie River men, who recovered, the story goes.<sup>41</sup> The north and south trees were prepared by the Macquarie blacks, the east and west by the Boganites (No. 35, Pl. vi, fig. 3a-d). At Urawilky Homestead, Coonamble District, there existed the grave of a black who was killed by a fellow tribesman. According to the tale told to District Surveyor W. M. Thomas, that the individual in question was not only a generally troublesome fellow, but also a thief. At last his

<sup>37</sup> Etheridge—*Proc. Austr. Mus.*, ii, No. 4, 1893, p. 53.

<sup>38</sup> Milne—*Scientific Australian*, xx, No. 2, 1914, p. 32.

<sup>39</sup> Howitt—"Native Races of S.E. Austr.," 1904, p. 464.

<sup>40</sup> Milne—*Scientific Australian*, xx, No. 2, 1914, p. 32.

<sup>41</sup> Milne—*Ibid.*, p. 32.

sins culminated in the stealing or "capture" of another tribesman's gin, for which offence he was despatched without trial. It appears, however, he had some friends in the tribe, who incised grave trees to his memory (No. 45).

Two other interesting cases, amongst the very large number that could be, may be referred to. At Runkard's Island, near Picton, repose the remains of one, Mullingully, whose history was investigated by Mr. W. A. Cuneo. This man, it is stated, was a leader of great influence in the Burratorang Valley, which he seems to have dominated, and was a strong opponent of the whites' advent thereto in the early days (No. 55, Pl. xxxi, figs. 4 and 5).

Equally interesting is the story of Cumbo Gunerah, whose remains were located within the township boundary of Gunnedah, Liverpool Plains, by Dr. E. Haynes. If the story obtained by the doctor from an old tribeswoman, the last of the tribe, can be relied on, the achievements of this warrior took place just prior to the arrival of our people in Port Jackson, and almost trench on the wonderful (No. 48). The story, which appeared in the "Sydney Mail" in 1891, is particularly interesting and well worth perusal.

It appears that every taphoglyph did not always indicate an inhumation. Dr. J. Fraser says something approaching a "cenotaph" existed in the Kamilaroi country, for "another grave, in addition to the one really occupied, is dug near by, but no body is put in it." The object of this empty receptacle was to "cheat the Kruben," a malevolent spirit that wanders about at night.<sup>42</sup> A similar statement is made by Dr. A. W. Howitt, also of the Kamilaroi, in these words:—"To cheat the Kruben (an evil being) other trees are marked, and other graves dug, without any bodies in them."<sup>43</sup> (See Appendix I.)

## 2. NON-DECORATIVE.

A remark of Mr. Milne's would lead one to believe that our taphoglyphs, or at least certain of them, were regarded by some as of a decorative nature. He remarks, however:—"A suggestion that the carvings often alluded to as 'tattooing' were for decorative purposes is unacceptable."<sup>44</sup>

<sup>42</sup> Fraser—"Aborigines of New South Wales," *Loc. cit.*, p. 83; *Journ. R. Soc. N.S. Wales*, xvi, 1893, p. 239.

<sup>43</sup> Howitt—"Native Tribes S.E. Austr.," 1904, p. 467.

<sup>44</sup> Milne—*Scientific Australian*, xx, No. 2, 1914, p. 31.

## 3. HOW PREPARED.

Taphoglyphs were, I believe, in nearly every case incised in the heart wood. As an exception is Dr. J. Fraser's statement in connection with the Kruben practice<sup>45</sup> that the bark of adjacent trees was marked with devices. From this we must infer that taphoglyphs were produced by both heartwood and bark incision. The Hillgrove tree (No. 83, Pl. xiv, fig. 1), already referred to, may be accepted as an excellent example of either Nos. 1 or 4, under "Method of Production."

Incision in the heartwood was evidently the favoured method, and it is to this we owe the preservation of so many examples of this remarkable cult. In the early days such carving was, of course, prepared with a stone axe, but two-thirds of those extant, or more, were cut with an iron tool. In the Museum collection, numbering nearly forty examples, I can only point with certainty to one of this nature, the Oxley tree from the Lachlan River (No. 4, Pl. i, Pl. iv, fig. 2, Pl. xxxii, fig. 1); possibly some others now figured may be so, but information is lacking, I regret to say.

The appearance of some of the glyphs may possibly be accepted as evidence of incompleteness, for instance, the subject of No. 35, Pl. xxiv, fig. 1, a tree west of the Wallaby Ranges, has very much the appearance of unfinished work.

## 4. SITES—HOW SITUATED.

The selected spots for interments do not appear to have been governed by any set rule. The main idea seems to have been a piece of ground as easily worked as could be.<sup>46</sup> In some cases, no doubt, attention was given to the strong desire manifested by members of certain tribes to bury their deceased relatives as near the place of birth as possible, or, at any rate, amongst their kindred.<sup>47</sup> I believe I am correct in saying that flats or open forest country bordering streams were more often chosen than not. The taphoglyphs represented in Pl. xx, fig. 1, Pl. xxi, fig. 1, trees near Dubbo (No. 38), and Pl. xxx, fig. 3, a tree on Burroway Holding (No. 21), will serve to convey the appearance of these taphoglyphs *in situ*.

<sup>45</sup> Fraser—"Aborigines of New South Wales." *Loc. cit.*, p. 83.

<sup>46</sup> Fraser—*Ibid.*, p. 81.

<sup>47</sup> Fraser—*Ibid.*, p. 80. R. Dawson, says:—"Always selecting the nearest possible spot to the birth-place of their departed friend" ("Present State Austr.," 2nd edit., 1831, p. 89).

## 5. NUMBER OF TAPHOGLYPHS TO AN INTERMENT.

Mr. Milne says the incised trees may be single, or in groups up to five in number.<sup>48</sup> I have records of between eighty and ninety, but omitting all doubtful cases, these when tabulated give the following approximate results:—

|                       |     |     |     |     |    |
|-----------------------|-----|-----|-----|-----|----|
| Graves with one glyph | ... | ... | ... | ... | 43 |
| Do two glyphs         | ... | ... | ... | ... | 18 |
| Do three do           | ... | ... | ... | ... | 8  |
| Do four do            | ... | ... | ... | ... | 7  |
| Do five do            | ... | ... | ... | ... | 3  |

In offering these numbers I fully recognise the of necessity imperfect record, particularly as relating to the single taphoglyphs, arising from fire or other methods of destruction. Another source of error may be through imperfect information, or defective observation, or the overlapping of information supplied by correspondents; it has in several instances been most difficult to disentangle and rectify this. The totals given above can only, therefore, be accepted as an approximation of the truth, but at the same time they may, I think be taken as a fairly good index of the relative proportions of one to the other.

As examples of the two tree interments attention may be called to the following:—The Oxley trees at Gobothery Hill, Lachlan River (No. 4, Pl. i, Pl. iv, fig. 2); trees at Yullundry, near Cumnoek, one with a very peculiar glyph (No. 12, Pl. xxii, fig. 4); others on the Dubbo-road about three and a half miles south of Narromine (No. 33, Pl. v, figs. 3 and 4), one of which bears a glyph evidently intended to represent boomerangs, and this corresponds with the information supplied by Mr. James Elliott, who presented the boles to the Museum Trustees. Two very fine examples are represented in Pl. xi, taken *in situ* on the Bell River, near Wellington (No. 13, Pl. xi, figs. 1 and 2).

As illustrations of the three tree interments I have selected the taphoglyphs at Larry Gorman's Flat, Burragarang (No. 53) examined by Mr. W. A. Cuneo and myself; those seen by Mr. Milne, one mile west of Werai Platform, Sutton Forest (No. 57); three others at Wingello by the same observer (No. 60); in another direction those near Cumnoek (No. 12, Pl. xxii, fig. 4), and so on.

<sup>48</sup> Milne—*Scientific Australian*, xx, No 2, 1914, p. 29.

Graves surrounded by four taphoglyphs appear to be much less common, thus:—At the Hermitage, Waterfall Creek, Burratorang (No. 51, Pl. xvi, figs. 3–5); Bulgeraga Creek, Macquarie River, boles incised with spiral lines (No. 44, Pl. vi, figs. 1.17); very old carvings at Nebea Homestead, near Coonamble (No. 46, Pl. ix, figs. 1–4), communicated by Mr. W. M. Thomas, and in the Wallaby Ranges, south-west of Narromine (No. 35).

Of the occurrence of five taphoglyphs surrounding an inhumation, I have only three instances of any value. For instance, on Eurombedha Holding, Macquarie River (No. 36, Pl. xxiii, figs. 1–3), “the best exhibits to be seen anywhere for hundreds of miles” (J. T. Wilson); Govett’s illustration of the walking scene at Mount Wayo (No. 61, Pl. iii, fig. 1); the instance recorded by Mr. A. D. Badgery<sup>49</sup> at Kirby’s Meadow Estate, near Exeter (No. 62), and five trees within two miles of Dubbo Railway Station (No. 29, Pl. ix, fig. 5, Pl. x, fig. 2, Pl. xxxi, fig. 1), figured by Mr. W. M. Thomas,<sup>50</sup> the glyph of one being, I believe, unique.

#### 6. POSITION OF TAPHOGLYPHS IN RELATION TO INDIVIDUAL GRAVES.

Not the least interesting inquiry is the position occupied by and distance from an interment of the glyphed boles.

At Gorman’s Flat, Burratorang (No. 52), the single tree was forty-seven feet from the grave; at Larry Gorman’s Flat (No. 53), in the same valley, the lines projected from the three trees enclosed a triangular space. At the Hermitage, Waterfall Creek (No. 51), the position of the four trees roughly represented a rhomboid; at Gobothery Hill, Lachlan River (No. 4), the two trees were situated to the north and west of the interment. In the Wallaby Ranges, south-west of Narromine, Mr. Milne met with an inhumation at which the glyphs occupied the four cardinal points (No. 35); at Goonoo, near Darralume, were two trees (No. 32, Pl. xii, figs. 1 and 2) with the grave between, about twenty yards apart, and the glyphs facing one another. At the Page and Isis Rivers Junction (No. 49) Mr. Macdonald observed two boles carved both to the north-west of a grave, with spiral lines. The three remaining trees at Runkard’s Island, near Picton (No. 55), stood due north at ten feet, south at twenty feet, and west at the same distance from Mullingully’s grave. The one destroyed was practically certain to have been

<sup>49</sup> Badgery—“An Aborigine’s Grave,”—*Science of Man*, ii, (u.s.), No. 6, 1899, p. 103, view.

<sup>50</sup> Thomas—*Ibid.*, No. 4, 1899, p. 64, view.

the eastern glyph; this is incidental with the arrangement at the Wallaby Ranges already referred to, and is again seen in the next instance quoted. At about two miles from Dubbo Railway Station (No. 29) Mr. W. M. Thomas photographed an interment site (Pl. xxxi, fig. 1) with four of the glyphs at cardinal points, and the fifth south-east of the grave. Similarly at a locality far removed from the foregoing—Kirby’s Meadow Estate, near Exeter (No. 62)—four carvings were again in the same positions, but the fifth occupied a north-east instead of a south-east situation.

#### 7. NO TRACE OF TREE WORSHIP.

I have failed to trace any affinity between this remarkable cult and tree worship.

Tree worship, says Peschel<sup>51</sup>, “formerly extended all over the world,” but as such it does not appear to have become engrafted in Australia, unless the two following instances are a phase; there may be others with which I am not acquainted.

According to the Larrakia, of Port Darwin, the first blackfellow was named Dowed, a beneficent individual (possibly representing the southern Baiame), who, with his wife, at their death turned into trees at the Adelaide River. Police-Inspector Foelsche, who is responsible for this myth, says these trees “were much revered.”

Under the heading “Superstition of Trees,” amongst the Dieri of Cooper’s Creek, Mr. S. Gason wrote as follows:—“There are places covered by trees held very sacred, the larger ones being supposed to be the remains of their fathers metamorphosed. The natives never hew them, and should the settlers require to cut them down they earnestly protest against it, asserting they would have no luck, and themselves might be punished for not protecting their ancestors.”<sup>52</sup>

Dr. A. W. Howitt’s account is slightly different. He said:—<sup>53</sup> “They also think that the ghosts can take up their abode in ancient trees, and therefore speak with reverence of these trees, and are careful that they shall not be cut down or burned.”

<sup>51</sup> Peschel—“Races of Man,” &c., Engl. ed., 1876, p. 250.

<sup>52</sup> Gason—“Dieyerie Tribe Austr. Aborigines,” 1874, p. 26; Gason in Woods—“Native Tribes S. Austr.,” 1879, p. 280. Frazer—“Golden Bough,” pt. I, 3rd ed., 1911, p. 29. A mangled version of this, as quoted by Frazer, is given by Grant Allen—“Acts of Caius Valerius Catullus,” n.d., p. 36.

<sup>53</sup> Howitt—“Dieri and other Kindred Tribes of Central Australia,”—*Journ. Anthropol. Inst.*, xs, 1831, p. 59.

I am indebted to the Rev. J. Mathew for the following account of a somewhat similar belief furnished to him in 1907 by Mr. James Steven, of Taromeo, Moreton Bay District. "They also about Taromeo used to have a tree for each one, and if anything happened to his tree—cut down or a limb fell off—death was supposed to soon follow to the person whose tree it was. A case of this kind happened here. Some bushmen cut a tree for timber, when the mother of a young man came into the station in a great way about it, and told them that her son would soon be dead now. And, sure enough, he got killed in a blacks' fight soon afterwards."

It is impossible for us at this distant date, and with our scanty knowledge of the esoteric beliefs of the Central and Eastern New South Wales tribes, to arrive at any satisfactory conclusion of the predominating ideas floating through the brain of the aboriginal carver. If these taphoglyphs were in any way adored or idolised, the act would amount to worship; if only regarded with respect and affection, reverence will possibly be the more fitting term to use, and this may have been the light in which they were looked upon.

#### 8. TAPHOGLYPHS NOT CONNECTED WITH "WORSHIP OF THE DEAD."

Frazer recognises an "incipient tendency to a worship of the dead"<sup>54</sup> in the maritime regions of Victoria and New South Wales, "where the conditions of life are more favourable than in the Central deserts." Here "we may detect the germs of a worship of the dead in certain attentions, which the living pay to the spirits of the departed, for example, by kindling fires on the grave for the ghost to warm himself at, by leaving food and water for him to eat and drink, and by depositing his weapons and other property in the tomb for his use in the life after death."

All these attentions to the ghost of the departed one took place throughout South-East Australia at least. Mr. W. Stanbridge in his account<sup>55</sup> of "The Aborigines of Victoria," said, "and with it [*i.e.*, the body] are interred the weapons and other articles belonging to the deceased." Dr. J. Fraser wrote<sup>56</sup> in a similar strain of the New South Wales Aborigines, and if required, numerous other citations could be given. The practice was

<sup>54</sup> Frazer—"The Belief in Immortality and the Worship of the Dead," i, 1913, p. 150.

<sup>55</sup> Stanbridge—*Trans. Eth. Soc.*, i, 1861, p. 299.

<sup>56</sup> Fraser—"Aborigines of N.S. Wales," *Op. cit.*, p. 83; *Journ. R. Soc. N.S. Wales*, xvi, 1893, p. 239.

even continued down to comparatively recent times, as evinced by the peculiar assortment of articles found by Mr. W. A. Cuneo and myself in the grave of "Jimmy Aremoy" at Gorman's Flat, Burrigorang.<sup>57</sup>

Amongst the Dieri of Cooper's Creek, "if the deceased was a person of influence, food is placed for many days at the grave."<sup>58</sup>

To return to Dr. Frazer, "It appears that with a single exception . . . the Central Australian Aborigines are not known to worship any of their dead ancestors; they indeed believe their remote ancestors of the Alcheringa age to have been endowed with marvellous powers, which they themselves do not possess; but they do not regard these ancestral spirits as deities, nor do they pray and sacrifice to them for help and protection."<sup>59</sup> The exception referred to is the case of the mythical snake called Wollumqua by the Warramunga tribe,<sup>60</sup> who "is in a sense revered and protected."<sup>61</sup>

Many other cases of this "incipient tendency" could be cited if necessary; some interesting ones are given by Dr. Howitt.<sup>62a</sup>

#### 9. THE DESIGNS PORTRAYED AND COMPARED WITH ONE ANOTHER.

It is very difficult and often not possible to define many of the glyph designs, more particularly when reproduced from sketches. I will, therefore, content myself by calling attention to and comparing the more important, one with the other. Description of many of the glyphs becomes difficult, and may be inaccurate, by reason of their imperfection as now presented to us. As an example of this, regard one of the Bell River carvings (No. 13, Pl. xi, fig. 2), which originally consisted, no doubt, of rhomboid figures, but in its later condition the lines can only be described as bigeniculate, or perhaps fluctuating. For boldness and good, although rough, execution, the subjects of Pl. xii, figs. 1 and 2 (No. 32) are probably the most remarkable of the whole series.

<sup>57</sup> Etheridge—*Rec. Austr. Mus.*, ii, No. 4, 1893, p. 50. Mr. Milne wrote me thus:—"I never opened or noted a grave that did not show signs of fire between the surface and the corpse; never next to the corpse, or on the surface. Old Aborigines told me, at different places, this was to frighten the evil spirits away."

<sup>58</sup> Howitt—"Native Tribes of S.E. Austr.," 1904, p. 448.

<sup>59</sup> Frazer—*Op. cit.*, p. 103.

<sup>60</sup> Spencer and Gillen—"Northern Tribes of C. Austr.," 1894, p. 491.

<sup>61</sup> Frazer—*Op. cit.*, p. 103.

<sup>62a</sup> Howitt—"Native Tribes of S.E. Austr.," 1904, p. 461.

"As a rule," wrote Mr. E. M. Curr,<sup>62</sup> "the wood-carving of the blacks is made up of patterns worked out with straight lines, the curve being very difficult to manage with the flints, shells, and bones which they use for carving. In carving on a stone curved lines are more common." Even so careful an observer as Smyth<sup>63</sup> remarked:—"Curved lines are rarely seen. Any attempt to represent a curve in all the specimens I have examined has been a failure." On the other hand the Rev. W. Ridley<sup>64</sup> speaks of "concentric curves" as well as "simple angles" on Kamilaroi Bora trees, and Mr. Macdonald, in his account of the Page and Isis Rivers people, informs us "they carved serpentine lines on grave trees."<sup>65</sup> Mr. Andrew Lang would restrict Australian decorative art to such "patterns as can be produced without the aid of spirals, or curves, or circles." "The patterns on Australian shields and clubs, the scars which they raise on their own flesh by way of tattooing, are very rarely imitations of any objects in nature. The Australians . . . distinguish their families by the names of various plants and animals from which each family boasts its descent. . . . Now, in many quarters of the globe, this custom and this superstition . . . has produced a form of art representing the objects from which the families claim descent. This art is a sort of rude heraldry—probably the origin of heraldry. . . . But the Australians . . . do not usually blazon their crest on their flesh, nor on the trees near the place where the dead are buried."<sup>66</sup> This quotation will be again referred to on a later page.

No better proof of the utter fallacy of the remarks of Messrs. Curr, Smyth, and Lang can be adduced than a glance at the illustrations at the end of this memoir.

The following are the more important designs recorded:—

*Rhomboid.*—One of the commonest motives is that of the rhomb in one or other of its modifications, seldom single, but usually in alternating lines, so that, were a sufficiently large surface exposed, a quincuncial arrangement would be apparent. As examples of this, refer to one of the Narramine glyphs (No. 33, Pl. v, fig. 4), trees near Dubbo. (No. 28, Pl. vii, figs. 3 and 4; No. 30, Pl. xxi, fig. 3), and one from the Bell River, near Wellington (No. 13, Pl. xi, fig. 1).

<sup>62</sup> Curr—"Australian Race," vii, 1878, p. 250.

<sup>63</sup> Smyth—"Aborigines of Victoria," i, 1878, p. 283.

<sup>64</sup> Ridley—"Kamilaroi and Other Australian Languages," 2nd ed., 1875, p. 156.

<sup>65</sup> Macdonald—*Journ. Anthropol. Inst.*, vii, 1878, p. 257.

<sup>66</sup> Lang—"Custom and Myth," 1885, pp. 277-78-79.

As a rule the large rhomboid designs consist of many rhombic figures concentric within one another, as at Nebea Homestead (No. 46, Pl. ix, figs. 1 and 2), and on some of the Macquarie River trees (No. 30, Pl. ix, fig. 5). A bold example is that copied by Mr. Milne, near Werai Platform, Southern Railway (No. 57, Pl. xviii, fig. 2).

When sapwood has partly covered a glyph it is difficult to determine whether the motive of the latter is rhomboid or a series of very long fluctuating lines; this condition can be seen on the Lake Cargellico tree (No. 2, Pl. v, fig. 2).

The lozenge-shaped centres of these concentric rhomboids may be either plain (No. 34, Pl. vii, fig. 1) from another sketch taken by Mr. Milne at Wallaby Creek, near Narramine; or broken up into checker-work (No. 33, Pl. v, fig. 4; No. 30, Pl. xxi, fig. 2); or occupied by one or more oblique incisions (Nos. 28 and 30, Pl. vii, figs. 3 and 4; Pl. xxi, fig. 2), a glyph near Dubbo, and the remarkably fine example (No. 29) seen in Pl. ix, fig. 5, one evidently prepared with an iron tool. Occasionally the oblique incision is replaced by a roughly executed St. Andrew's cross (No. 23, Pl. xxvii, fig. 1), but the bottom rhomboid on one of the Bell River glyphs (No. 13, Pl. xi, fig. 1) presents a very peculiar design, which, by a slight stretch of the imagination, may be likened to a pair of scales. Another well-defined motive is that on one of the Macquarie River trees (No. 30, Pl. xxi, fig. 1) consisting of three concentric rhomboids, the concentricity produced not by cutting one figure within the other, but by continuing the outermost incision into what, for the want of a better term, may be called a "rhombic-spiral." This glyph is demarcated above and below by three very slightly semicircular incisions, not by any means a common representation; here again may be distinguished the St. Andrew's cross at the upper right hand corner of the glyph.

*Fluctuate or Serpentine.*—Serpentine motive is more often seen on teleteglyphs than on taphoglyphs, but on the Niemur River bole (No. 1, Pl. xiii, fig. 2) preserved in the National Museum, Melbourne, in the central line are two conjoined unmistakably serpentine figures, accompanied by rhomboids variously incised. A combination formed by fluctuate motive passing below into geniculate is visible on a bole from the Macquarie area near Dubbo (No. 30, Pl. xxi, fig. 2); here, also, the re-entering spaces are occupied by ovo-rhomboids, the upper with three oblique incisions, the lower cross-hatched. The subject (No. 39) of Pl. xxiii, fig. 6, is worthy of

study, because it indicates how, when a glyph is more or less overgrown by sapwood, what were probably rhomboid figures may appear as fluctuate motive. On the other hand, definite cuts of this nature are visible on a glyph from Burra Burra Holding, Bogan River (No. 22, Pl. xxiv, fig. 2), and unmistakably on another from the Macquarie River at Warren (No. 42, Pl. xxvii, fig. 4); again another from Milo Mungery (No. 18; Pl. xxviii, fig. 1).—An almost exact counterpart of the Burra Burra glyph occurred at Burroway (No. 38, Pl. xxx, fig. 1).

*Horologiate*.—A taphoglyph on the Bell River, contiguous to Wellington Caves, is another instance of an uncommon design (No. 13, Pl. xi, fig. 2), consisting of two outlines that may be described as hour-glass or dumb-bell shaped, the loops concentrically infilled with acute rhomboids, and the central area with an ill-defined rhomboid above, a longitudinal incision below, and on each side curved cuts, one at least identical in shape with a boomerang, typical of this Macquarie-Bogan country.

*Zigzag*.—It is interesting to note the occurrence of this design on two of the trees at Mount Wayo, near Goulburn (No. 61, Pl. iii, fig. 1) discovered by Surveyor Govett previous to 1836. It is not a common motive, and must not be mistaken for the fluctuate design; it may pass by gradations into the multigeniculate.

*Lunate*.—Several instances are recorded in the accompanying plates of an entire glyph composed of lunate or openly crescentic figures. "boomerang-shaped" first occurred to me as a fitting term to designate such incisions, but there are so many different forms of this weapon, from the open scarcely curved missile to the geniculate *wonquin*, that the term did not appear sufficiently comprehensive. Such lunate motive covers one of the Narramine boles (No. 33, Pl. v, fig. 3) marking the interment of a celebrated boomerang thrower of the Macquarie tribe; this bole forms one of the series in the Australian Museum. Another, almost passing into the reversed chevron motive, is that on a tree from "near Dubbo" (No. 30, Pl. xx, fig. 3).

*Circinate*.—The bottom inverted chevron on the left-hand glyph at Gobothery Hill, Lachlan River, is extended downwards from its apex as a simple circinate figure (No. 4, Pl. i.), flanked by a second similar design, and this again repeated on the right-hand tree. This rare form of motive also forms part of a glyph on Eurombedha Holding (No. 36, Pl. xxiii, fig. 1), and again on Overflow Holding (No. 24, Pl. xxviii, fig. 5).

*Bicircinate*.—An excellent example of this motive may be again seen on one of the Oxley trees at Gobothery Hill (Pl. iv, fig. 2), referred to above, at the bottom of the right-hand tree. With this, compare the more complex Bongeabong glyph (No. 40, Pl. vii, fig. 5), and which, in its essential features, is bi-circinate. This bi-circination is also well exhibited by one of Mr. W. M. Thomas's boles from Bungle Gumbie (No. 31, Pl. viii, fig. 2).

*Scroll*.—What appears to be the remains of a modified scroll, in that the end best preserved (upper) forms a loop rather than a circination, is represented in Pl. viii, fig. 1; this was found three and a half miles south of Dubbo (No. 26), and again obtained by Mr. W. M. Thomas. A peculiar form of the scroll motive is better seen on a teletglyph from the Meei Creek, a branch of the Gwydir River (No. 76, Pl. xii, fig. 4).

*Geniculate and Bigeniculate* (longitudinal and transverse).—These insensibly pass one into the other. When sapwood has more or less overgrown a glyph it is always difficult to determine the original design. A case in point is that of one of the Dubbo trees (No. 30, Pl. ix, fig. 6), and, as the incisions are now, they may be termed geniculate, otherwise "knee-shaped." On the second of the Bell River glyphs (No. 13, Pl. xi, fig. 2) the motive was originally rhomboid in all probability, but as now presented to us may be described as geniculate in the lower portion, or, when taken as a whole, fluctuate. This figure also illustrates how often the outer gravings of a rhomboid pass into one or other of these categories. Two trees from near Narellan (No. 50, Pl. xiv, figs. 2 and 4) have very marked longitudinal geniculate motive, and, as already explained in other instances, apparently surrounding rhomboids. The transverse form of this motive occurs on a taphoglyph from near Parkes (No. 8, Pl. x, fig. 3); it is very regular, and evidently cut with a metal tool. A peculiar and ill-executed example of this design, which might even be termed multigeniculate, occurred near Narellan (No. 50, Pl. xiv, fig. 3); the geniculations are much disjointed. Quite on a level with the Parkes taphoglyph, and one closely resembling it, is that on Edols' Estate, Lachlan River (No. 9, Pl. xxiv, fig. 4); here again there is evidence of iron-tool work. Also compare the lower portion of Pl. xxiv, fig. 7, found at Boree Nyranng (No. 10) which is precisely the same design.

*Chevrons*.—This uncommon pattern, usually replaced by the inverted chevron, is visible on a tree near Warren, (No. 42, Pl. xxix, fig. 1); nine chevrons in descending order, and below them a nondescript figure.

Another of the few instances in which this device is correctly rendered is on a tree near Gin Gin (No. 39, Pl. xxiii, fig. 4), occupying the centre of the glyph.

*Chevrons (inverted)*.—Six bars of this description were present on the left-hand tree at the grave discovered by Oxley in 1817 on the Lachlan River (No. 4, Pl. i). The bole figured (Pl. xx, fig. 3), from somewhere near Dubbo (No. 30), is a fine example of inverted chevrons, almost passing into the geniculate or boomerang type. A combination in the same glyph of both chevron or inverted chevrons is illustrated in Pl. xxxvi, fig. 3, on Burburgate Holding, Namoi River.

*Hexagonal*.—Two, if not three, roughly-outlined figures, apparently six-sided, are visible on a bole from Derwent Park (No. 47, Pl. viii, fig. 4). It will be observed that this glyph is divided medially by a cross incision into two panels. The story is that the tree marked the grave of a "doctor." The significance of the cross-bar will be dealt with later.

*Checker*.—A very remarkable and large glyph at Burroway, Macquarie River (No. 38, Pl. xxx, fig. 2), has two-thirds of its surface checkered; the lines duly longitudinal and transverse. Above are two irregularly rhomboid figures united in the middle line, and so unmistakably eye-like as to suggest a conventionalised face.

*Triangles*.—These, or figures as near to them as the skill of the aboriginal carver could encompass, were seen on a Burroway tree (No. 38, Pl. xxx, fig. 3) in the re-entering spaces of a meandering flat spiral, the only one of its kind I have seen. The triangles are concentric.

*Cross-hatched*.—At Nebea Homestead, near Coonamble, was a remarkable tree, photographs of which were communicated to me by Mr. W. M. Thomas (No. 46, Pl. ix., figs. 3 and 4). On the east and west sides the design consists of small checker work above, and large concentric rhomboids below, with the lozenge-shaped centres of the latter also checkered. Amongst a number of trees on the east side of the Macquarie River, near Warren (No. 42) is that represented in Pl. xxvii, fig. 6, the entire glyph consisting of this motive. A further example of this cross-hatched work was observed on Burburgate Holding (No. 48A), and shown in Pl. xxxvi, fig. 2.

*Spiral (flat)*.—In any form a very uncommon design as a taphoglyph, and more commonly met with amongst teletoglyphs. There is, however, no mistaking the subject of Pl. xxx, fig. 3, in which there are two flat spirals, above and below united by a bigeniculate incision, on a tree on Burroway Holding (No. 38).

*Shuttles*.—This term, suggested by Dr. Walter Roth for strings of conjoined ovals on Central Queensland boomerangs, is equally applicable here. Such an instance is the glyph at Eurombedha, Macquarie River (No. 36, Pl. xxiii, fig. 2), with two series of conjoined ovals divided by a longitudinal line. Another occurrence is at Milo Mungery (No. 18, Pl. xxviii, figs. 3-4), three ovals attached to a nondescript design in the one, and two shuttles surmounted by two chevrons in the other. A modification of this motive as sketched by Mr. Milne, in the Wallaby Ranges, near Dubbo (No. 35) is seen in Pl. vi, fig. 3c, a line of narrow ovals within larger ovals, with fluctuate or wave-like lateral borders.

*Ovals (concentric)*.—Oval figures are by no means a common design, but there is a tendency on some glyphs for the rhomboid to pass into the oval. A well marked example of concentric ovals may be seen in Pl. xxii, fig. 5, representing a tree on Waterloo Holding, Bogan River (No. 20).

*Semicircles*.—One of the few glyphs displaying a figure in any way approaching a semicircle again occurs in one of Mr. Milne's sketches, on this occasion of a glyph by Werai Platform, near Exeter (No. 57, Pl. xviii, fig. 3). Compare these semicircular figures at the bottom of the illustration with the supposed heiroglyphics on the right-hand tree of the Rev. R. Taylor's plate (Pl. iii, fig. 2) of a supposed Australian burial scene. The resemblance may not be strong, still worth calling attention to. The existence of these semicircular figures in a measure refutes Curr's statement, that the blacks were unable to depart from the straight line. The glyph represented in Pl. xxiii, fig. 5, seen at Gin Gin, Macquarie River (No. 39) conveys the impression of an intended circular design.

*Flutings*.—Longitudinal and parallel incisions may appropriately be called by this architectural term. An example, and one of the very few to come under my notice, is seen in Pl. xxix, fig. 6, a tree near Trangic (No. 19). In this glyph we again meet with the transverse division separating it into two panels.



*Anthropomorphic.*—Those who have long made a study of Micro-nesian and Papuan decorative art are well aware of how extraordinarily conventionalized an otherwise characteristic feature in its simplest form may become, and at last be only discernible to the trained eye. Such conventional motive was not common amongst the Australians, but here and there, I think, some remnant of it is discoverable. I regard the subjects of Pl. xxiv, figs. 3 and 5 from Burra Creek, Lachlan River (No. 6), and Yarrabundi Creek (No. 7) as cases in point. The central concentric ovals at the top of the glyph in Fig. 3, and the bilateral symmetry of the remainder of the motive suggest to my mind an anthropoid resemblance. In Fig. 5, the central portion of the design is so peculiarly facial that the same conclusion naturally follows. This subject will be again referred to in the next Section but one—No. 11.

The most striking feature of the art of the Banks Group, says Dr. W. H. R. Rivers, "is the existence of transitions from naturalistic designs in which the human figure is the predominant motive into geometrical patterns in which rectilinear forms largely predominate." He adds, the best example is the lozenge "representing the face,"<sup>65a</sup> this he terms "conventionalism." Again:—"In Polynesia and Melanesia we can be confident that the general direction of change is from naturalistic representations to geometrical patterns. Series of objects can be found with intermediate links wholly inexplicable on any other hypothesis."<sup>65b</sup>

Dr. Herbert Basedow sent me a very interesting example of this conventionalism taken from a womerah, or spear-thrower (Pl. xxxvi, fig. 5) which "embodies the cross and lattice pattern you have found to be so constant a feature of the tree carvings. In this figure, like in some of yours, the human form is conspicuous, and it is rather cleverly worked into the general ornamentation."<sup>65c</sup>

#### 10. COMPARISON OF TAPOGLYPH MOTIVE WITH THAT OF WEAPONS AND IMPLEMENTS.

When arranging the scheme of this Memoir, I contemplated a comparison of the glyph designs with the graved motive of Australian weapons and implements in general. This I abandoned as impracticable, for no

systematic attempt, as a whole, has been made, so far I know, to explain such incised designs, although an author here and there has touched on the subject briefly. I determined, therefore, to restrict comparison to the gravure of a few weapons and implements from the districts concerned, or immediately contiguous thereto.

It may be said in a general way that where any resemblance between the graved motive of a weapon or implement and that on an incised glyph exists, the likeness to the designs on the former from south of the Murray is very much stronger than to those north of the Darling-Barwon River. The rhomboid, chevron, zigzag, cross-hatched, and even occasionally the rectangular designs are constantly found on Victorian aboriginal productions, but the returned loops of carved boomerangs and intricate patterns of some shields from South-central and Central Queensland are conspicuous on taphoglyphs by their absence, whilst the "shuttle" figures so characteristic of carved boomerangs are only occasionally found on the boles.

The rhomboid in one or other of its modifications is often found on shields, boomerangs, &c. Notice the continuous motive of this nature on the *goolmarry* shield from Angledool (Pl. xxxiii, fig. 3), of more formal outline on the face of a Darling River shield (Pl. xxxiii, fig. 4). Mitchell<sup>67</sup> figured a boomerang without locality, but unmistakably of the Macquarie-Bogan type, graved with a succession of concentric rhomboids. Longitudinal zig-zag motive is beautifully displayed on a *mulga* shield from the neighbourhood of Echuca (Pl. xxxiii, fig. 1). Transverse multigeniculate design is a rather frequent one on shields. I have selected an example from the Murrumbidgee (Pl. xxxiii, fig. 2), whilst the same motive graved longitudinally is seen on a *drumnung* from the Darling River country (Pl. xxxiii, fig. 6), and Dr. G. Bennett figured<sup>68</sup> a boomerang with this motive from the Shoalhaven Valley.

Both chevrons, and chevrons reversed, are not unknown on weapons, such, for instance, as the Barwon River type of *lil-lil*<sup>69</sup>. The not by any means common cross-hatched pattern is visible on a *drumnung* shield from Yandilla, Darling River (Pl. xxxiii, fig. 7). Shuttles, but so characteristic of Central Queensland boomerangs,<sup>70</sup> are only occasionally met with on

<sup>67</sup> Mitchell—"Three Exped. Intr. E. Austr.," ii, 1838, p. 342, fig.

<sup>68</sup> Bennett—"Gatherings of a Naturalist," 1860, p. 291, fig. 16 (bottom fig.)

<sup>69</sup> Etheridge—"Internat. Archiv. Ethnographie," x, 1897, pl. 2, figs. 4 and 6.

<sup>70</sup> Roth—"Ethnological Studies", &c., 1897, p. 143, pl. xvii. fig. 310, pl. xix, figs. 344, 346, 347; Etheridge—*Proc. Linn. Soc. N.S. Wales*, x (2), Pt. I., 1896, p. iii, and *Ibid.* xxii, Pt. ii, 1897, pl. xi, figs. 1 and 2.

<sup>65a</sup> Rivers—"History of Melanesian Society," ii, 1914, p. 374.

<sup>65b</sup> Rivers—"Brit. Assoc. Report, 1912 (1913), p. 599.

<sup>65c</sup> Letter, dated Adelaide, 5th Dec., 1916.

taphoglyphs, and may be seen on the weapon called *woggara*<sup>71</sup> from the Balonne River. I think these few comparisons are sufficient to prove the close resemblance of the designs on taphoglyphs to the motive of many weapons and implements.<sup>72</sup>

Dr. Herbert Basedow called my attention to what may be a peculiar derivative of two parallel lines of geniculate incisions, when not too carefully executed. Plate xxxvi, fig. 6, is taken from a Western Australian "message stick," a very common ornament, which, when continued *ad infinitum*, conveys little. If you will hide from view that portion of the design lying to the right of the dotted line the form of a "flying-fox" is very clear on the left.<sup>73</sup>

"H. P." [carce], in "Information about Australian Tribes"—but without locality, unfortunately—said:—"The marks on the chief's grave is [*sic*] the same as I have seen him work hundreds of times on his weapons, rugs, and other things," but no indication of the particular illustration referred to is given.

## 11. MEANING OF THE DESIGNS.

It follows from previous remarks how almost hopeless a task it is to endeavour to unravel the meaning of the glyphs, beyond the broad general principle of mementoism. The recurrence of the same type over an extended area may possibly imply a more or less common meaning.

"It seems," wrote Mr. Andrew Lang, "that some tribes mark the totem on the flesh with incised lines. The natives frequently design figures of some kind on the trees growing near the graves of deceased warriors. Some observers have fancied that in these designs they recognised the totem of the dead man; but on this subject evidence is by no means clear;" Mr. Lang termed this a "primitive form of heraldry."<sup>74</sup> His cautious remark that the evidence is by no means clear is much to the point, as totemic figures, if I am not much mistaken, are usually represented either as animals or plants.

Dr. John Fraser<sup>74</sup> says the motive of a glyph is believed by some to correspond with the designs on the inner side of the deceased's skin cloak, called the *mombarai*, or "drawing," and which Fraser thought was distinctive in each family, or a peculiar modification of the tribal *mombarai*. "A friend tells me that he had an opossum rug made for him long ago by a man of the Kamilaroi tribe, who marked it with his own *mombarai*. When this cloak was shown to another black sometime after, he at once exclaimed, 'I know who made this: here is his *mombarai*.'"<sup>75</sup> By Howitt such are termed "family marks."<sup>76</sup> The Rev. Canon Greenway confirmed this, for in an article on the "Kamilaroi Tribe" said:—"On the bare part of the tree certain marks are cut to correspond with the marks on the dead man's possum rug or cloak, for I might say that each man's rug is particularly marked in order to signify its respective ownership."<sup>76</sup>

The figures scratched on the inner side of skin cloaks have been referred to by several authors. Mr. R. B. Smyth said "the figures were the same as those on their weapons, namely, the herring-bone, chevron, and saltire, with representations of animals in outline."<sup>77</sup> Ratzel figures<sup>78</sup> a rug of eight skins, the motive on two being alike, but different on each of the remaining six; none of these designs in any way correspond with Smyth's description, nor can the six dissimilar be any one man's *mombarai*. The Rev. J. Mathew<sup>79</sup> says the cloaks were "generally ornamented with rude scratches representing snakes, emu's feet, and the like," and is thus, to some extent, in accord with Smyth. The Euahlayi tribe opossum rugs, Mrs. K. L. Parker<sup>80</sup> said, "used to have designs scratched on the skin sides and also painted patterns, some say tribal marks, others just to look pretty and distinguish each their own." Amongst the Kurnai of Gippsland, "these markings are called *waribruck*, and each man had his own," some of which in Howitt's illustration<sup>81</sup> resemble aboriginal cicatrices or scarifications. A large number of these skin designs have been illustrated by Mr. A. van Gennepe,<sup>82</sup> from examples in different museums of the world. All are of an exceedingly conventional nature, and in this resemble two of those figured by Ratzel. An old account

<sup>74</sup> Fraser—*Journ. R. Soc. N.S. Wales*, xvi, 1893, p. 201.

<sup>75</sup> Fraser—*Ibid.*, and "Aborigines of New South Wales," *Op. cit.* p. 45.

<sup>76</sup> Howitt—"Native Tribes S.E. Austr.," 1904, p. 445.

<sup>77</sup> Greenway—*Science of Man*, xi, No. 10, 1910, p. 198.

<sup>78</sup> Smyth—"Aborigines of Victoria," i, 1878, p. 288.

<sup>79</sup> Ratzel—"Völkorkunde," ii, 1886, pp. 67-8, Engl. Ed. by A. J. Butler, i, 1896, p. 364.

<sup>80</sup> Mathew—"Eaglehawk and Crow," 1899, p. 85.

<sup>81</sup> Parker—"The Euahlayi Tribe," 1905, p. 121.

<sup>82</sup> Howitt—"Native Tribes of S.E. Austr.," 1904, p. 742, fig. 50.

<sup>83</sup> Van Gennepe—*Verleg Rijks Ethno. Mus.*, 1905-6.

<sup>71</sup> Etheridge—*Internat. Archiv. Ethnographic*, x, 1897, pl. ii, figs. 2 and 3.

<sup>72</sup> Other instances can be seen by consulting Smyth's "Aborigines of Victoria", i, 1878.

<sup>73</sup> Letter dated Adelaide, 5th Dec., 1916.

<sup>74</sup> Lang—"Myth, Ritual and Religion," i, 1897, p. 65; *Id.*, "Cu-tom and Myth," 1895, p. 279.

says, speaking of the Bathurst natives' cloaks<sup>82a</sup> that they were "neatly sewed together, and worn the fur side inwards; on the outer, or skin side, they had curious devices wrought. The Governor [Major-General Lachlan Macquarie] observed on one of these dresses, or cloaks, as regularly formed a St. George's Cross as could be made."

There is evidently much divergence of opinion on the nature of these cloak scratchings, but it seems to me that Dr. Howitt's illustration offers a better promise of comparison with our taphoglyphs than any other. Mr. Van Gennep, who appears to have examined all the evidence very extensively, was unable to arrive at the precise meaning of these designs.

With the limited number of skin-cloak illustrations available it is not possible to institute a satisfactory comparison with taphoglyphs, particularly with any of the more or less bilaterally symmetrical designs. On the other hand, a few of the apparently meaningless carvings do to some extent resemble certain of the scratchings on the inner surface of skin cloaks. The subjects of Pl. vi, fig. 3a, b, d, on a tree in the Wallaby Ranges, near Narromine (No. 35), and communicated to me by Mr. Milne, remind one more of the cloak designs as figured by Van Gennep than anything I have seen, particularly Fig. 3d not so much, perhaps, in the respective pattern as in the execution and style.

Dr. Fraser<sup>83</sup> would appear to suggest a kind of guardianship as one of the functions of the taphoglyphs, using as an illustration a custom of the natives of Lower Guinea, who "erect at the burying ground a wooden image of the god who is the guardian of their dead." He then asks:—"Is this the meaning of the carvings on the trees and the red sticks at the graves of our aboriginals?"

Amongst the designs which were suggested by Fraser to be Kamilaroi *mombarai* is the conjoined rhomboid; another is the herring-bone, and a third one resembling an elongated Greek sigma. To these Mr. T. Worsnop added<sup>84</sup> the "meander or zigzag," symbolising water; for fire, chevrons on their sides are used; these are found cut, he said, on waddies, boomerangs, shields, and bull-roarers. A checker pattern represents the plaiting of rushes and fibre in a dilly bag; unfortunately Mr. Worsnop did not divulge the source of his information.

<sup>82a</sup> *Sydney Gazette*, xiii, No. 606 (8th July), 1815.

<sup>83</sup> Fraser—*Journ. R. Soc. N. S. Wales*, xvi, 1893, p. 201.

<sup>84</sup> Worsnop—"Prehistoric Arts of the Aborigines of Australia"—*Proc. Austr. Assoc. Adv. Sci.*, vi, 189 p. 145.

The herring-bone motive is one of the oldest forms of decoration in existence, and if it occurs amongst aboriginal designs, the Australians used the self-same pattern as the old Celts employed to decorate their pipkins; I, however, have not met with any true herring-bone motive; possibly it is the equivalent of that here referred to as zigzag.

The conjoined rhomboid in one or other of its modifications is perhaps the most frequently met with and widely distributed design, and it is to be regretted we are unacquainted with its precise significance. There are, however, at least four fairly-well authenticated instances in which this rhomboid motive indicated the graves of important, and perhaps in their own sphere, distinguished men, viz., the Cargellico tree (Pl. v, fig. 2), that at the Niemur River (Pl. xiii, fig. 2), Yuranigh's tree in Gamboola Paddock, near Molong (Pl. xxvi, fig. 5), and one on the Narromine-Dubbo road (Pl. v, fig. 4).

According to Worsnop, zigzag motive signifies water, but the name of the tribe so using it is not mentioned. The only traditional instance in which water is directly referred to is that of the drowning of the Lachlan headman, whose memorial trees at Gobothery Hill were identified by Mr. Milne and his friends, but this motive is not shown on either of the "cypress" trees represented in Oxley's plate. Too much stress, however, cannot be laid on this, for the sign for water in one tribe may not be identical with that used by some other body of natives. At the same time it is interesting to note that in Egyptian hieroglyphics zigzag lines are supposed to indicate sea waves<sup>85a</sup>. Worsnop seems to bracket "meander" and "zigzag" together, but of course they are essentially different.

The motive I have termed bicircinate remarkably resembles one limb of the ogee "swastika," that mysterious Oriental symbol,<sup>85b</sup> and which, according to Captain R. F. Burton, "is apparently the simplest form of the guilloche"<sup>85c</sup> that is to say, any pattern made by interlacing curved lines.

I think it may safely be inferred that wherever boomerang-like designs are portrayed, such as in Pl. v, fig. 2, a record of a renowned boomerang thrower is intended; there are three well-marked instances. Again, Worsnop said the checker pattern represents plaiting as in rush baskets or mats. It may be so, but I have no evidence under this head; one of the Burroway glyphs (No. 38) is carved in this manner (Pl. xxx, fig. 2).

<sup>85a</sup> Enoch—"Secret of the Pacific," 1912, p. 279.

<sup>85b</sup> Wilson—*Ann. Report U. S. Nat. Mus.* for 1894 (1896), p. 768, fig. 13.

<sup>85c</sup> Burton—"Book of the Sword," 1884, p. 202, f. n. 2.

The third Kamilaroi *mombarai*, according to Fraser, is the elongate Greek sigma. This has not come under my notice, unless it be the symbol I have termed the bicircinate (Pl. i, Pl. iv, fig. 2); at any rate, it is very uncommon. To the chevrons, viewed sideways, Worsnop assigned the meaning of fire. In one or other of its positions it occurs tolerably often, but I am unable to suggest an explanation.

I see no relation between the design on any taphoglyph and tribal scarification, "crimping" or "gashing," notwithstanding Mr. A. Lang's opinion to the contrary.<sup>85</sup> This usually consists of straight or curved parallel wale-like, or papillose, swellings, "which distinguish the Australian natives wherever they have been seen."<sup>86</sup> For this form of mutilation I suggest the adoption of the Dieri word *chinbari*.<sup>86a</sup>

More than one correspondent has called attention to those taphoglyphs with a medial transverse groove extending wholly across. In the upper half in each case, according to bush lore, is supposed to be delineated the *cobra*, or head, of the deceased, whilst the lower half answers to an entire glyph without the divisional groove. One correspondent is emphatic that the gravings of the lower panel are intended to represent the man's cicatrices. The difficulty attending this explanation lies in the fact that these particular glyphs are of much too complicated a design to be tribal marks, or *mombarai*. If such be the case why then are both panels in Pl. xxix, fig. 6 alike, and which is to be considered the *cobra*?

Amongst the "Aborigines of the Lachlan River" (rather a wide term), say Messrs C. G. Cable and T. Coe,<sup>86b</sup> "the carvings on the trees denote 'Gibbir-Bullong' (man died here)."

Due consideration of all the facts bearing on this remarkable cult, leads me to the conclusion that our taphoglyphs are memorials of the dead, pure and simple, without any particular reference to individual *mombarai*, or tribal symbols. Such appears to have been the view of Mr. E. M. Curr when he wrote thus<sup>86c</sup>:—"Not infrequently some trees close at hand are marked with rude cuttings in memory of deceased."

<sup>85</sup> Lang—"Custom and Myth," 2nd edit., 1885, p. 279.

<sup>86</sup> Mitchell—"Three Exped. Int. E. Austr.," ii, 1838, p. 340.

<sup>86a</sup> Howitt—"Native Tribes of S. E. Austr.," 1904, p. 744.

<sup>86b</sup> Cable and Coe—"Science of Man," ii, No. 9, 1899, p. 164.

<sup>86c</sup> Curr—"Australian Race, i, 1886," p. 87.

The use of cicatrices, as a "tribal or gentile badge," and distinctive of tribe according to the manner "in which the scars were arranged," to quote the Rev. J. Mathew,<sup>87</sup> is well confirmed generally, but the glyphs are of far too complicated a design, as a general rule, to be of this nature. On the other hand, some writers hold quite an opposite view. For instance Mr. E. Palmer, writing<sup>88</sup> of the Gulf of Carpentaria natives, said these cuts are merely ornamental, and convey no idea of tribal connection.

In the opinion of Mr. Milne there is in these taphoglyphs "a repetition of tradition of tribal conflict, or inter-tribal duel"; such events (as with civilised peoples) being evidently epoch- or history-making occurrences. There are, of course, exceptions, *i.e.* the Gobothery trees where the chief was drowned by flood accident; the Narromine Karadge's death; and the grave on Mungery where the presence of the Karadge's surgical implements (stone flakes, &c.) under the corpse's head fully established the fact that these wise men were also honoured as well as the fighting headmen.

The following extract is an example of unsustainable assertions. A taphoglyph was figured as "A Hero's Tombstone" in an article by the late Dr. A. Carroll, in the *Centennial Magazine*. The illustration "represents the tomb of a Chief Elder, and the symbols upon it indicate that he had ruled over his district with such justice and impartiality that the ancestral gods or spirits had shown him favour. . . . The carving on other trees which I have found in aboriginal cemeteries has described the initiatory, tribal, and clan merits of the deceased, and intimated that not only had he been favoured by good and evil spirits during his life, but that his own power for good and harm was now extended."<sup>88a</sup> Verily, if a comparatively simple glyph, such as Pl. xi, fig. 1, can yield so much information to a vivid imagination, what would not some of the more detailed and complicated convey to us, could they but be interpreted!

Somewhat similar is the following from an anonymous article—"The Ethnology of the Australian Blacks"—"Near the grove [? grave] the protecting trees are marked with the symbols which place the dead under their influence, and enable us to trace what they have derived and still practice from the teachings of their ancestors."<sup>88b</sup>

<sup>87</sup> Mathew—"Eaglehawk and Crow," 1899, p. 122, and "Two Representative Tribes of Queensland," 1910, pp. 105-6.

<sup>88</sup> Palmer—*Journ. Anthropol. Inst.*, xiii, 1884, p. 286.

<sup>88a</sup> Carroll—"The Carved and Painted Rocks of Australia,"—*Centen. Mag.*, i, 1888, pp. 189 and 193.

<sup>88b</sup> Anon.—*Austr. Anthropol. Journ.*, i, No. 2, 1896, p. 16.

That the designs on the boles are totemic is clearly held by some. "The rocks and trees were cut with totemic emblems to mark the graves of individuals of the hunting and fishing grounds of clans"<sup>88c</sup> (*sic*).

Before concluding this section of the subject there are two illustrations I would like to refer to. In the glyph represented in Pl. xxvii, fig. 3, will be seen a number of vertical incisions from the top of the carving. If I may be permitted to compare a dendroglyph with a petroglyph, I wish to call attention to the head gear (forehead band) sometimes represented on the male figures<sup>89</sup> that form such an important adjunct to many of the "rock carvings" on the Hawkesbury Sandstone around Sydney; I hazard the suggestion that one is the equivalent of the other. Following on, it may be that the upper portion of the design, Pl. xix, fig. 1, sketched by Mr. Milne is of the same nature.

## 12. ANTIQUITY.

More than one with whom I have discussed these remarkable native productions has suggested they came into vogue after the first settlement by the British in 1788. The main argument used in support of this contention is the carving of the glyphs with a metal tool, which, in nearly every instance, so far as they have come down to us, is certainly true.

The sources of the Lachlan River were first seen by Deputy Surveyor-General Evans towards the close of 1813, or beginning of 1814, but in 1817 Surveyor-General Oxley explored a considerable portion of its course. Near his furthest point was discovered the grave and trees of the Lachlan headman who was drowned. Now let us suppose, for the sake of argument, that iron tools found their way down the Lachlan as one of the results of Evans viewing the sources of the river, then the Gobothery trees, more than a hundred years old, *might* have been incised with an iron tool, but I believe they were cut with a stone axe. To suppose that blacks who had hardly, if at all, come in contact with whites, previous to Oxley's journey, became acquainted with the European practice of erecting headstones (for this is the gist of the objector's objection) is a little beyond belief.<sup>89a</sup>

<sup>88c</sup> Anon.—*Science of Man*, v, No. 5, 1902, p. 73.

<sup>89</sup> Etheridge—*Rec. Geol. Survey N. S. Wales*, iv, pt. ii, 1894, pl. ix, fig. 15.

<sup>89a</sup> My good friend so often previously referred to remarked to me on this matter—"Any suggestion of the grave carvings having come into vogue because of a desire to imitate the white people is absolutely untenable. It was a pre-white advent art."—*Milne*.

A claim is made on behalf of a convict, one Wilson, who, in 1799, asserted he and his mates reached a river, afterwards from his description identified as the Lachlan. This accomplishment, said Mr. S. Bennett,<sup>89b</sup> "hardly admits of doubt." If true, to the Wilson party must be awarded the credit of first crossing the Blue Mountain plateau. The authenticity of Wilson's efforts is credited by the writer of Richards' "Epitome of the Official History of New South Wales."<sup>89c</sup> Dr. F. Watson, on the other hand, discredits the story by suggesting "it is probable that they [Wilson and party] travelled as far as the Wingecarribee River,"<sup>89d</sup> a suggestion carrying with it the impress of truth.<sup>89e</sup>

The Macquarie River was explored in part by Evans at the close of 1813, and during the whole time of his absence, after crossing the Nepean, he saw only six natives. Oxley was the next to visit the Macquarie in August, 1817, and June, 1818, and then Captain C. Sturt appeared on the scene in December, 1828, exploring the Wellington Valley. Below the junction of Taylor's Rivulet with the river, and near Buddah Lake, were discovered the three carved cypress trees, *i.e.*, approximately ninety years ago.

Three other instances yet remain to be examined, two traditional and one computative. The grave of Cumbo Gueeral, the legendary head of the Gunnedah blacks, who is said to have flourished about 1745, was located by Dr. E. Haynes. If the date be only approximately correct, we here have a case beyond dispute (No. 48). About one mile out of Dubbo, on the property of Mr. A. E. Wheeler, stood two trees, known to the latter for fifty-two years anterior to 1907, when Mr. C. J. McMaster was instrumental in bringing the matter under my notice. This alone would not assign any great antiquity to these trees, only back to the year 1855, but Mr. Wheeler was emphatic in stating that at that date they were clearly very old (No. 28).

About two miles from Dubbo Railway Station, Mr. W. M. Thomas, now District Surveyor at Armidale, and formerly stationed at Dubbo, investigated five trees surrounding a grave (No. 29, Pl. xxxi, fig. 1). From the growth of the sapwood, Mr. Thomas, who is eminently fitted for such calculation, computed these taphoglyphs to be at least one hundred and fifty years old.

<sup>89b</sup> Bennett—"History of Australian Discovery and Colonisation," 1865, p. 176.

<sup>89c</sup> Richards—"Epitome," 1883, p. 25.

<sup>89d</sup> Watson—"Hist. Records of Australia," Series i, ii, 1799-1800, 1914, p. 715, note 58.

<sup>89e</sup> The Journal of Wilson's two trips can be seen in Bladen's "Historical Records of New South Wales," i, 1796-1799," 1895, p. 820 (pp. 822 and 826 refer to the rivers found).

The avidity with which the aborigines possessed themselves of scrap iron or tools, is too well known to require more than a passing reference, and it no doubt accounts for the large number of taphoglyphs iron-tool cut. On the other hand, an admission of this nature does not assist in the view that the carving on trees came into existence only after Governor Phillip occupied that tract of country now known as New South Wales. To carry this theory to a logical conclusion, it would be necessary to admit that all other forms of tree cutting by the blacks—such as the hewing off of gumtree gnarls for water vessels, or *coolamons*, or the cutting out of the large *geam* shields so well described by Mr. R. B. Smyth,<sup>90</sup> or quite recently in the case of shields by Mr. T. Dick<sup>91</sup>—were post-Phillipian practices. Mr. Dick's description of the work of the stone axe is most conclusive, and I see no reason to doubt that a similar application of stone tools resulted in producing the early taphoglyphs.

My friend, Mr. Milne, was evidently of the same opinion, as the following passage will show<sup>92</sup>:—"Casual observers have suggested that aboriginal arboglyphs were imitations of the wooden tablets which marked the graves of early white settlers, but this view is untenable."

### 13. DISTRIBUTION OF TAPHOGLYPHS.

#### A.—NEW SOUTH WALES.

1. *Niemur Creek (near)*—A tributary of the Wakool River, joining the latter at near its union with the Edwards River, south-east of Balranald.

A bole (Pl. xiii, fig. 2) preserved in the National Museum, Melbourne, "said to have been carved as a memorial to a tribal headman who happened to die close to it."<sup>93</sup>

2. *Cudgellico Lake*<sup>94</sup> (10 miles north-west of) *Lachlan River*, "close to the big weir in connection with the impounding of the river water in the lake."—Informant, H. Holcombe, 1909:—

Local tradition indicates the spot as the site of a big fight between the Murrumbidgee and Lachlan men. Close by is a stump curiously carved in a spiral (bigeniculate) manner, said to mark the grave of

<sup>90</sup> Smyth—"Aborigines of Victoria," i, 1878, p. 347, fig. 163, p. 333, figs. 131-4.

<sup>91</sup> Dick—"Journ. R. Soc. New South Wales," xlix, 1916, p. 282, pls. xlv-i-ii.

<sup>92</sup> Milne—"Scientific Australian," xx, No. 2, 1914, p. 31.

<sup>93</sup> Spencer—"Guide Austr. Ethnol. Colln. Nat. Mus. Vict.," 1915, p. 126.

<sup>94</sup> Various spelt, Cudgellico, Cudjullagong, or Cudjallagong as Sir Thomas Mitchell wrote it ("Three Exped. Int. E. Austr.," ii, 1838, p. 34), otherwise Regent's Lake. In Hanson's "Geographical Encyclopedia of New South Wales" (1892, pp. 69, 238), the name is spelt both Cudjellico and Carjellico, and its identity with Regent's Lake is not recognised.

a headman who fell. The nearest point of the Murrumbidgee would be near Darlington Point, some hundred and twenty miles south, so the Murrumbidgee tribe must have had some strong *casus belli* to have travelled such a distance. One tree (Pl. v, fig. 2).

3. *Lake Cowall Holding*, on Bland or Yeo Yeo Creek, north-west of Marsdens.

One (Pl. xiii, fig. 1) of two trees originally marking a grave. In Australian Museum, presented by Mr. S. Wilson, 1912-13.

4. *Lachlan River*—Stock route between the south bank of the river and Gobothery Hill, close to the Condobolin-Mabalong road, and the northern boundary of Wardry Holding.

Tumulus and taphoglyphs (Pl. i, Pl. iv, fig. 2, Pl. xxxii, fig. 1) discovered by Surveyor-General Oxley, 29th July, 1817. "To the west and north of the grave were two cypress trees, distant between fifty and sixty feet, the sides towards the tomb were barked, and curious characters deeply cut upon them." As to the semicircular tumulus—"three rows of seats occupied one half, the grave and outer row of seats the other; the seats . . . were formed by the soil being trenched up from between them. The centre part of the grave was about five feet high, and about nine feet long, forming an oblong pointed cone."<sup>95</sup>

II. P.[earce] has well described these Lachlan mounds or tumulus graves with "seats." "They covered the grave with nicely fitting logs . . . piled up the earth dug out into a round mound over the logs . . . they made two raised banks half-way round the grave, these were about one foot high and more than a foot apart, these banks were at the sunset side of the grave, then they fenced all therein with a rough fence . . . They cut the marks of the dead man on the trees around the grave."<sup>96</sup>

The site of this historical interment was to all intents forgotten, when on 21st July, 1913, it was located by Messrs. Milne, Waite, May (O. L. and G. H.), and Richards. One of the boles (Pl. iv, fig. 2) is now in the Australian Museum, presented through the instrumentality of the Hon. W. A. Holman, State Premier; the glyph incisions were made with a stone tool.

<sup>95</sup> Oxley—"Journ. Two Exped. Int. N.S. Wales, 1817-18" (4to, 1820), pp. 138, 141.

<sup>96</sup> H.P.—"Austr. Anthropol. Journ.," i, No. 2, 1896, p. 19.

5. *Borambil Holding, Lachlan River* (north side of river, ten miles above Condobolin):—Informant, W. R. Stacy, per W. S. Dun.

Four trees on public road placed north-east and west, and south-east and west of a grave; between the two first trees was a distance of fifty yards, whilst the two latter were forty yards apart. The north-east and south-east taphoglyphs were fourteen yards apart, and the north and south-west thirty-five yards (Pl. xxxii, figs. 3-6).

6. *Burra Creek*, see Burra Burra Holding, No. 22.

7. *Yarrabundi Creek (west bank)*, a branch of Goobang Creek, an affluent of the Lachlan River, west of Trundle:—Informant, H. K. Börs, per E. Milne, 1910.

Four trees placed at the cardinal points (Pl. xxiv, figs. 5-6). Goobang Creek has its sources in the ravines between Harvey and Croker's Ranges, and was crossed by Sir T. Mitchell in the course of his journey to "Explore the Course of the River Darling"<sup>96</sup> on 13th April, 1835; again, on his "Expedition to the Rivers Darling and Murray,"<sup>97</sup> on 31st March, 1836; and for the third and last time on 19th December, 1845, during the "Journey into Tropical Australia."<sup>98</sup>

7A. *Thuddungara*, Pa. Narowrie, Co. Bland, about sixteen miles south of Grenfell:—Informant, late W. S. Ryall, per Mrs. W. S. Ryall.

A single tree (Pl. xxxiv, fig. 6) with well-defined fluctuate motive in the heart-wood. In the lower part of the glyph these lines appear to be returning on themselves to form a semi-rhomboid. One of three or four trees said to mark the site of King Billy of Yass' grave. Australian Museum, presented by W. S. Ryall, Forester.

7B. *Goonigal Creek (one mile east of)* or *Goonigaldoorigang*, half a mile off the Forbes-Cowra road, and near Hilton Public School:—Informant, E. Milne, 1917.

One of two trees, illustrated in Pl. xxxvi, fig. 4. The peculiar head-rest-like incisions in the upper part of the glyph are in my experience unique. I use the term "head-rest" from a general similarity to

<sup>96</sup> Mitchell—"Three Exped. Int. E. Austr.," i, 1838, p. 170.

<sup>97</sup> Mitchell—*Ibid.*, ii, 1838, p. 21.

<sup>98</sup> Mitchell—"Journ. Explor. Int. Trop. Austr.," 1848, p. 13.

inverted head-rests, or pillows so called, one of the characteristic domestic appliances throughout the South Pacific. From a sketch by Miss Doris McInnes.

8. *Parkes (near)*:—Informant, F. Watson, 1896.

One tree (Pl. x, fig. 3), in the Australian Museum, with bigeniculate motive.

9. *Edol's Station, near Mulgutherie*, nineteen miles east-south-east of Condoblin, Lachlan River:—Informant, E. Milne.

A fine taphoglyph (Pl. xxiv, fig. 4), resembling No. 7 (Pl. xxiv, figs. 5 & 6) in its bigeniculate carving.

10. *Boree Nyrang*, on a branch of Mandagery Creek, an affluent of the Lachlan River, and north-east of Cudal:—Informant, E. Milne.

This (Pl. xxiv, fig. 7) is one of those glyphs I regard as possibly anthropomorphic. Mr. Milne suggests it to be a taphoglyph of the now extinct Boree tribe. The locality is probably the Boree of Mitchell; he also refers to the Mandagery Creek<sup>99</sup>:—"We encamped in the valley of Mundadgery (*sic*), where the pasture was good," in April, 1835.

11. *Gamboola Paddock*, about one mile from Molong on eastern side of railway line:—Informant, E. Milne.

Yuranigh's tree (Pl. xxvi., fig. 5), the full locality of which I obtained from an article by the late Dr. Andrew Ross, M.L.A., "Aboriginal Tribal Fights."<sup>100</sup> Yuranigh accompanied Mitchell on his "Search for a Route from Sydney to the Gulf of Carpentaria" in 1845-6 as guide, and is mentioned many times during the journey through the Bogan country. He was a native of Boree ("Buree"), and was spoken of by Mitchell as our "faithful Yuranigh," who "was small and slender in person, but . . . he was of most determined courage and resolution. His intelligence and judgment rendered him so necessary to me that he was ever at my elbow, whether on foot or horseback. Confidence in him was never misplaced."<sup>101</sup> Mitchell added:—"It would ill become me to disparage the

<sup>99</sup> Mitchell—"Three Exped. Int. E. Austr.," i, 1838, pp. 162-3.

<sup>100</sup> Ross—*Science of Man*, ii., No. 5, 1899, p. 78.

<sup>101</sup> Mitchell—"Journ. Explor. Int. Trop. Austr.," 1848, pp. 48, 66, 414, etc.

character of the aborigines, for one of that unfortunate race has been my guide, companion, counsellor, and friend on the most eventful occasions during this last Journey of Discovery."

12. *Yullundry, near Cumnock* (? on the Buckinbar Creek, an affluent of the Little River, which joins the Macquarie between Dubbo and Wellington):—Informant, E. Milne.

Two trees around a mound grave of which one is now illustrated (Pl. xxii., fig. 4). The grave is supposed to be that of a "King of the Cumnock blacks,"<sup>102</sup> and it is said a large number of carved trees existed about here at one time. The above tree bears a very peculiar glyph, a rhomboid above a sinuous motive not easily defined. It was figured in the *Sydney Mail* for 1912.

13. *Bell River, near Wellington* (about six miles south of the Macquarie River confluence).

Two trees photographed *in situ*, near a grave, by the late Henry Barnes, of the Australian Museum (Pl. xi., figs. 1 and 2), presumedly on the Cave Reserve or near to it; previously published in a parliamentary paper, "Exploration of the Caves and Rivers of New South Wales."<sup>102a</sup> Two remarkably fine examples of taphoglyphs.

14. *Yullundry Road (close to)*, near Wellington:—Informant, E. Milne, 1912.

Three trees (Pl. xxix., figs. 3-5); Yullundry is situated south-west of Wellington. Mr. Milne ascribed these taphoglyphs to the Macquarie River tribe.

14A. *Grange View Estate*, two and a-half miles from Maryvale Railway Station, near Wellington:—Informant, E. Milne, 1917.

A Kurrajong tree (Pl. xxxvi, fig. 1) on the west side of the track, and about a quarter of a mile from the latter. The proprietor of the estate, Mr. Phillipson, knew the tree thirty-three years ago, and although there has never been any sign of a grave, the presence of a second and similar tree close by, with spiral motive, and in the absence of other definite evidence to the contrary, a taphoglyph is suggested. The glyph is very uncommon, if not unique.

<sup>102</sup> *Sydney Mail*, 6th November, 1912.

<sup>102a</sup> *Notes and Proceedings*, v, 1882, pp. 531-602.

15. *Burrandong, Macquarie River*, near Stuart Town—Informant:—Schey.

One tree from the estate of Mr. Thomas Campbell, Burrandong. Tradition says the tree marked the burial place of one Lowrie, a famous headman amongst the local blacks about sixty-two years ago. Lowrie went to Mudjee on love affairs intent, and returned in safety to Burrandong, but he was pursued by the Mudjee men and speared as he was fishing on the river. In the Australian Museum (Pl. xii., fig. 3).

16. *The Springs*, west of Wellington, and about twenty-eight miles south of Dubbo:—Informants, W. M. Thomas and Rev. J. Milne Curran.

In 1890 a large number of trees with taphoglyphs stood within half to three-quarters of a mile of Mr. D. D. Baird's homestead, and I have been recently informed by Mr. T. Baird that no trees have been removed from the estate at any time. The illustrations of two taphoglyphs at The Springs (Pl. xxxi, figs. 2 and 3), are, from a photo. print by Mr. Thomas, who gives the number then existing as sixteen or seventeen, prepared about 1850.

17. *Tomingley Creek*, about twenty-eight miles south-west of Dubbo:—Informant, Rev. J. Milne Curran, 1891.

Three trees from this locality, where there are said to be (or were) a large number of graves, are in the Australian Museum, but from defective record it is impossible to say which of those recorded otherwise simply as Dubbo, they are.

18. *Milo Mungery, on Mungery Holding*, east side of the Bogan River, and west of Tomingley:—Informant, E. Milne.

Four trees (Pl. xxviii, figs. 1-4), surrounding the grave of a "doctor." Mr. Milne exhumed the skeleton, and under the skull was the remains of a rush basket containing rock chips.

19. *Trangie*, between the town and Macquarie River:—Informant, E. Milne.

Three trees safeguarding a grave. Mr. Milne ascribes this glyph (Pl. xxix, fig. 6), to the Macquarie River tribe, and believes the site was the scene of a duel between two warriors of the same tribe (Macquarie) over the possession of a gin.



20. *Waterloo Holding, Bogan River*, south-east of Dandaloo :—Informant, E. Milne.

Three trees, one with a fine glyph (Pl. xxii, fig. 5), with two sets of concentric rhombic ovals, one above the other.

21. *Tullamore*, south of Dandaloo and Woodlands, south of Lansdale (between) :—Informant, E. Milne.

One tree, believed by Mr. Milne to exhibit a glyph of the Bogan tribe.

22. *Burra Burra Holding*, north-east of Fifield :—Informant, E. Milne, 1910–11.

Two trees, representing different graves, one (Pl. xxiv, fig. 2), a fine example of fluctuate or wave lines, the other (Pl. xxiv, fig. 3), is in my opinion anthropomorphous; probably Bogan tribe.

23. *Burdenda Holding*, north of Lansdale :—Informant, E. Milne.

One tree (Pl. xxvii, fig. 1), according to Mr. Milne, situated about three miles from the scene of Richard Cunningham's death, who was botanist to Mitchell's second expedition. This tree stands on the territory of the "Bogan-Myall" tribe as Milne termed them.<sup>103</sup> The Surveyor-General speaking of this people said they "inhabit the central parts about Cudduldury, at the great bend of the Bogan to the northward";<sup>104</sup> and again, "this tribe gloried in the name of 'Myall,' which the natives nearer to the colony apply in terror and abhorrence to the wild blackfellows."<sup>105</sup> Burdenda is one of Sir Thomas's localities, and is described thus :—"We passed a small pond, the name of which was Burdenda and afterwards came to Cadduldury"<sup>106</sup> (*sic*) on 2nd May, 1835. Near to, was the scene of Mitchell's meeting with the "Chief of the Bogan."<sup>107</sup> Those interested in Richard Cunningham's fate will find all that is known of the occurrence in the "Three Expeditions into the Interior of East Australia" (i, pp. 175, 178 *et seq.*, 327, 337). He was killed at a place called by the natives Currundine, where his remains were seen by Police Lieutenant W. Zouch (*Ibid.*, p. 350).

<sup>103</sup> Milne—"An Echo of Bogan River History"—*Town and Country Journ.*, May 14, 1913, p. 22.

<sup>104</sup> Mitchell—"Three Exped. Int. E. Austr.," i, 1838, p. 331.

<sup>105</sup> *Ibid.*, p. 192.

<sup>106</sup> *Ibid.*, p. 191.

<sup>107</sup> *Ibid.*, pl. 12.

24. *Overflow or Carpina Holding* (south-east of Nymagee) :—Informant, E. Milne.

One tree with two glyphs (Pl. xxviii, figs. 5 and 6), one aspect displaying good circinate motive.

25. *Muddall Holding*, Bogan River, south of Nyngan :—Informant, E. Milne.

One tree (Pl. xxvii, fig. 2). Muddall is another of Sir Thomas Mitchell's localities, where he arrived 7th May, 1835, a "long deep reach or lagoon (in the channel of the Bogan) called Mudà."<sup>108</sup> Mr. Milne published a view<sup>109</sup> of this expanse of water, and said it was near the scene of a desperate battle between the blacks and whites during the 1840's. As he very justly remarked to me, the history of this border country, as it was in 1840–1, will never be written *in extenso*. His own account in the *Town and Country Journal*, and Sir Thomas Mitchell's few remarks are probably all. On his "Journey into Tropical Australia," the latter wrote thus of the events of 29th December, 1846 :—"We had now arrived at the lowest station on the Bogan. The line of demarcation between the squatter and the savage had been once much lower down, at Mudà, and even at Nyngan, but the incursions of the blacks had rendered these lower stations untenable. . . . The tribes from the Darling are extremely hostile,<sup>100</sup> even to the more peaceably disposed hill tribes near the colony, and several stations have already been abandoned in consequence of the outrages of the aborigines from the Darling and Lachlan." During his former visit to Mudà, whilst on the second journey of exploration in 1835, Mitchell had ingratiated himself with the Bogan tribe, and the changed aspect of affairs at his second visit in 1846 well illustrates the condition of this western country at that date. "I rode forward to Mudà [9th January, 1846.] . . . The chief, my old friend, had been killed in a fight with the natives of the Macquarie, not long before. . . . The chief who formerly guided us so kindly had fallen in a hopeless struggle for the existence of his tribe with the natives of the river Macquarie, allied with the border police, on one side; and the wild

<sup>108</sup> Mitchell—"Three Exped. Int. E. Austr.," i, 1838, p. 200.

<sup>109</sup> Milne—*Town and Country Journ.*, May, 14, 1913, p. 22, view.

<sup>100</sup> Said Mr. Milne: "Mitchell's reference to the Darling tribes being extremely hostile really refers to the Mulga or Myro tribes. These desert warriors were the real hostiles."

natives of the Darling on the other. All I could learn about the rest of the tribe was, that the men were almost all dead, and that their wives were chiefly servants at stock stations along the Macquarie."<sup>110</sup>

26. *Dubbo*, three and a-half miles south of the Macquarie River, Informant:—W. M. Thomas, 1902.

Two trees, one illustrated (Pl. viii, fig. 1), with either bicircinate or scroll motive; in the Australian Museum, presented by W. M. Thomas.

27. *Cootha Holding* (formerly Dundullamel or Dundullina), two miles south-west of Dubbo on west bank of Macquarie River:—Informant, Captain E. W. Soane.

Four boles received at the Australian Museum in 1891, from an extensive old burial ground, the trees about one mile from one another. As in the case of those under No. 16, these four trees cannot now be satisfactorily identified.

28. *Dubbo, one mile from*:—Informant, C. J. McMaster, 1907.

Two trees (Pl. vii, figs. 3 and 4) in a cultivation paddock on the estate of Mr. A. E. Wheeler, who knew them for fifty-two years anterior to 1907, but even then the glyphs were old. These illustrations were published by Mr. J. H. Maiden in 1911,<sup>111</sup> but no further information was given. The subject of Pl. vii, fig. 4, is suspiciously like one of those in Mr. W. M. Thomas's view of "An Aboriginal Grave and Marked Trees" (No. 29, Pl. xxxi, fig. 1B).

29. *Dubbo Railway Station, two miles from*:—Informant, W. M. Thomas, 1899.

In this view (Pl. xxxi, fig. 1) four trees and a stump are represented around a tumulus grave.<sup>112</sup> Tree A (Pl. ix, fig. 5) stood due south of the latter; B south-east; C (Pl. x, fig. 2) due north; D (Pl. xxxi, fig. 1D) due west, and the stump (Pl. xxxi, fig. 1E) east. The subjects of Pl. ix, fig. 5 and Pl. x, fig. 2 are from photographs by the late Henry Barnes taken *in situ*. The glyphs

of C and D are, to the best of my belief, unique, and I cannot distinguish tree B from one (Pl. vii, fig. 4) of the two in Mr. Wheeler's paddock (No. 28). The bole figured (Pl. x, fig. 2) closely resembles one of the illustrations given in the "Forest Flora,"<sup>113</sup> contributed by Mr. C. J. McMaster from "near Dubbo," but the incisions of the glyph do not satisfactorily agree in their serial order.

30. *Dubbo ("near")*—

The subjects of Pl. ix, fig. 6, Pl. x, fig. 1, Pl. xvii, figs. 2-4, Pl. xx, figs. 1-3, Pl. xxi, figs. 1-3, and Pl. xxii, fig. 1, were standing around Dubbo, but of their precise whereabouts the record is lost. Pl. ix, fig. 6, Pl. x, fig. 1, Pl. xx, fig. 1, and Plate xxi, fig. 1, were photographed *in situ* by H. Barnes, and may represent trees at The Springs (No. 16), or possibly Tomingley Creek (No. 17). The entire transaction was a very unsatisfactory one, and has caused me a great deal of trouble in an endeavour to ascertain the facts, which, I regret to say, I have not done, principally through the lukewarmness of one informant. The glyphs seen in Pl. ix, fig. 6, and Pl. x, fig. 1, are generally similar in type and uncommon; two in Pl. xx, figs. 1 and 3, are excellent examples of the extended reversed chevron. The subjects of Pl. xvii, figs. 2 and 4, Pl. xx, figs. 1-3, Pl. xxi, figs. 1-3, and Pl. xxii, fig. 1, are in the Australian Museum.

31. *Bungle Gumbie*, near junction of Talbragar and Macquarie Rivers, about four miles north of Dubbo:—Informant, W. M. Thomas.

Two trees (Pl. viii, figs. 2 and 3) at a grave.

32. *Goonoo Goonoo*, about ten miles north of Dubbo:—Informant, E. T. Marshall.

Two trees (Pl. xii, figs. 1 and 2), about twenty yards apart, the glyphs facing one another, with a grave mound between. The incisions are clearly made with an iron tool, although Mr. Marshall says the taphoglyphs are of great age.

<sup>110</sup> Mitchell—"Journ. Expd. Int. Trop. Austr.," 1848, pp. 29-30.

<sup>111</sup> Maiden—"Forest Flora of New South Wales," iv, Pt. 1, 1911, p. 13, pl.

<sup>112</sup> Thomas—"An Aboriginal Grave and Marked Trees"—*Science of Man*, ii, (n.s.), No. 4, 1899, p. 64, view.

<sup>113</sup> Maiden—"Forest Flora of New South Wales," iv, Pt. 1, 1911, 2nd ed. pl., l.r.h. fig.

33. *Narromine-Dubbo-road*, about three and a half miles south of Narromine:—Informants, T. Elliott and E. Milne, 1895.

Two trees (Pl. v., figs. 3 and 4) on a sandy ridge. Mr. Elliott says he was told by one "Eurombedah Dick," an old Macquarie tribesman, that one blackfellow buried at this spot was mortally wounded in a fight between his tribe and the Bogan men. He was the most noted boomerang thrower of the tribe, and the semi-concentric incisions on one of the trees (Fig. 3) were intended to record the fact.<sup>114</sup> In the Australian Museum.

34. *Wallaby Creek*, south of Narromine:—Informant, E. Milne.

One tree (Pl. vii, figs. 1 and 2) over a grave, said to be the scene of a fight many years ago, the glyphs on opposite sides of the tree. Wallaby Creek joins the Macquarie at Narromine, running from the south.

35. *Wallaby Ranges (west of)*, south of Narromine:—Informant, E. Milne, 1910.

A. One tree (Pl. xxiv, fig. 1), scene of a fierce fight between blacks and whites in the first days of settlement, said Mr. Milne, most probably indicating a grave.

B. Four glyphs (Pl. vi, figs. 3a-d) around a grave. Fig. 3a was situated north and Fig. 3b south of the interment; Fig. 3c was on the east side, and Fig. 3d was situated to the west. An old man of the Bogan tribe, speaking through an interpreter, related that the aboriginal buried at the spot was a noted "doctor" of his tribe. The head man of the Macquarie tribe had been taken seriously ill, and, when the local "doctor" could do nothing for him, the Bogan practitioner was summoned. The head man recovered, but the Bogan expert caught the disease and died. In his honour the four glyphs are said to have been carved, the east and west trees by the Bogan men, the north and south by those of the Macquarie tribe.<sup>115</sup> Not always, however, did these amicable relations prevail, for the two tribes met frequently in the vicinity of the Wallaby Ranges in mortal conflict.<sup>116</sup>

<sup>114</sup> Milne—*Scientific Australia*, xx, No. 2, 1914, p. 32.

<sup>115</sup> Milne—*Ibid.* <sup>116</sup> Milne—*Ibid.*

36. *Eurombedah Holding*, Macquarie River, east of Narromine:—Informant, E. Milne.

Five trees apparently (three illustrated, Pl. xxiii, figs. 1-3), of the Macquarie River tribe. One (Fig. 2) displays a double longitudinal line of modified shuttles, which, so far as I know, is unique. This group was referred to by Professor J. T. Wilson, M.D., in "Notes on Excursion to Narromine" thus: "The best exhibits to be seen anywhere for hundreds of miles are five specimens in the vicinity of ancient graves on Eurombedah Station, the property of Mr. Frank Ryrie, about 8 miles from Narromine Station."<sup>117</sup>

37. *Buddah Lake*, Macquarie River, south-east of Trangie:—Informant, Captain C. Sturt, 1834.

Below the junction with Taylor's Rivulet ("the first stream upon the right bank, below the Wellington Valley") a grave was discovered with three semicircular seats (Pl. ii, fig. 2), and "several cypresses overhanging the grave were fantastically carved on the inner side, and on one the shape of a heart was deeply engraved."<sup>118</sup> One of these boles is shown in Pl. xxii, figs. 2 and 3, from photo. prints of Mr. Milne's. Glyphs are on two sides, not extending completely round.

38. *Burroway Holding*, east side Macquarie River, opposite Buddah Lake:—Informant, E. Milne.

Four trees, three figured (Pl. xxx), possibly marking two graves.

39. *Gin Gin Holding*, Macquarie River, north-east side of Trangie:—Informant, E. Milne.

Three trees (Pl. xxiii, figs. 4-6), but no information.

40. *Bongeabong Homestead*, about one mile above, on Marthaguy Creek, and from six to seven miles west of Gilgandra:—Informant, R. H. Cambage, 1904.

One tree with the glyph (Pl. vii, fig. 5), facing a mound eight or ten feet across, and upwards of a foot in height, but much worn down. The glyph itself was from five to six feet long and about fifteen inches

<sup>117</sup> Wilson—"Excursions Arranged for Members Brit. Assoc. Adv. Sci.," 1914, p. 33.

<sup>118</sup> Sturt—"Two Exped. Int. S. Austr., 1828-31," 1834, pp. 12 and 14.

broad. In 1904, when Mr. Cambage photographed this taphoglyph, it had been known for at least thirty years previously. Several other grave-trees were distributed along the creek, growing in loose sandy ground. This tree was figured by Mr. J. H. Maiden in his "Forest Flora of New South Wales."<sup>119</sup>

40A. *Castlereagh River, near Gilgandra*. Informant:—W. L. R. Gipps.

Two glyphs on opposite sides of a grave (Pl. xxxiv, figs 1 and 2); no other information.

40B. *Buck Creek, Burrendah*, about seven miles from Bearbong, north-east of Gilgandra. Informant:—W. L. R. Gipps.

A grave tree with an angular strong motive (Pl. xxxiv, fig. 3).

40C. *Burrendah (near)*, about seven miles from Bearbong, north-east of Gilgandra:—Informant, W. L. R. Gipps.

Two trees, one north-west, the other south-west of a grave (Pl. xxxiv, figs. 4 and 5). Fig. 4 is unique.

Through the decease of Mr. W. L. R. Gipps, I am unable to supply further information about these taphoglyphs.

40D. *Berida Holding, Marthaguy Creek, north-west of Gilgandra*:—Informant, E. Milne, 1917.

Two trees, the glyphs cut in the sapwood (Pl. xxxv, figs. 4 and 5). The combination of the rhomboid and spiral (Fig. 4), and the passing of the fluctuate into the roughly rhomboid are excellently displayed.

41. *Warren Railway Station (half a mile west of)*, west side Macquarie River:—Informant, E. Milne.

One tree (Pl. xxvii, fig. 3), over "King Billy's" grave, whoever he may have been.

42. *Warren (near)*, east side Macquarie River:—Informant, E. Milne, 1910.

Five separate trees (Pl. xxv, fig. 1; Pl. xxvii, figs. 4-6; Pl. xxix, fig. 1).

43. *Brightling Park*, five miles from Brightling Platform, about twenty miles south of Coonamble:—Informant, E. Milne, 1909.  
One tree (Pl. xxv, fig. 2).

44. *Bulgeraga Creek*, thirty-three miles west of Coonamble, Pa. Wullamgambone, Co. Gregory:—Informant, R. H. Mathews,<sup>120</sup> 1893.  
Four trees. One (Pl. vi, fig. 1.17) has five spiral continuous nicks cut in the bark.

45. *Uravilky Homestead (near)* twenty-six miles north-east of Coonamble:—Informant, W. M. Thomas, 1899.

A tree by an old dog-leg fence marks the grave of a black who was killed through blows inflicted with a tomahawk by a fellow tribesman. It appears this man was very troublesome to the whole tribe, also a thief, and at last appropriated another man's "gin," for which he was despatched, without trial. But some members of the tribe partial to him carved on the inhumation tree similar symbols to those on his boomerangs. The carving was very rough, and about twenty-five years old in 1899.

46. *Nebea Homestead*, about twelve miles east-north-east of Coonamble:—Informant, W. M. Thomas, 1899.

Four glyphs (Pl. ix, figs. 1-4). There is no history attached to these trees, and those who lived at Nebea had not any knowledge of them. In Fig. 1, the larger or right-hand tree faces north; Fig. 2 is a larger view of the left-hand tree in Fig. 1; Fig. 3 represents the glyph on the east side of the larger tree in Fig. 1; and Fig. 4 is both the front and west side of Fig. 1.

47. *Derwent Park Holding*, about thirty miles west of Gunnedah:—Informant, Forest-ranger H. W. Powell, 1890.

One tree (Pl. viii, fig. 4), believed to indicate the grave of either a headman, or "doctor," from Guntawang, killed in a fight between the Mudgee and Namoi blacks. Note the median transverse divisional line (See p. 32). In the Australian Museum.

<sup>119</sup> Maiden—"Forest Flora of New South Wales," iv, Pt. 1, 1911, p. 13, pl.

<sup>120</sup> Mathews.—"Aboriginal Ground and Tree Drawings"—*Science of Man*, I, No. 8, 1898, p. 137, fig. 17.  
† 17203-G

48. *Gunnedah, Liverpool Plains.*

The "City of the Dry Plains," or the "Home of the Fatherless and Motherless," as the name is said to imply in the Kamilaroi dialect. The grave of Cumbo Gunerah, by tradition a great old warrior of these parts at, or rather before, the white man's arrival in Port Jackson, tradition says about 1745, was located, and traditional history collected by Dr. Edward Haynes.<sup>121</sup> "In front of the Wesleyan Church, and near the Courthouse, on the street crossing the main street of Gunnedah, stood a peculiarly-marked old stump. There was a boomerang cut on each side with a yeliman at the bottom. The tree seemed to have been down for years. The carvings were in the bark, but the second growth around it showed the growth of many years' development in the tree since the engraver had been there." Cumbo appears to have been particularly successful in his attacks on the Coonbri blacks about Terri-hi-hi and the Walleri or Big River blacks.

48A. *Burbugate Holding*, a little north-west of Gunnedah, on the Namoi River:—Informant, E. Milne, 1917.

Two trees, one of which is figured (Pl. xxxvi, figs. 2 and 3). Fig. 2 is an excellent example of cross-hatching, similar to that seen in Pl. ix, figs. 2 and 3. Fig. 3 is a fine exposition of the chevron above and reversed chevron below, with a rhomboid as a sub-central incision.

49. *Page and Isis Rivers Junction*, Scone District (branches of the Hunter River).

According to Mr. — Macdonald<sup>122</sup> the blacks hereabouts carved serpentine lines on two trees to the north and west of a grave (Pl. xviii, fig. 1.)

50. *Greendale Estate, Vermont*, near Narellan, Camden District.

Eight trees, of which five are figured (Pl. xiv, figs. 2-4; Pl. xvi, figs. 1 and 2). These are believed to have formed taphoglyphs, but I have no information in what manner they were distributed, or how many interments are represented. In the Australian Museum, presented by Mr. A. Vickery.

<sup>121</sup> Haynes—"The Grave and Bones of Cumbo Gunerah: The Legend Chief of the Kamilaroi"—*Sydney Mail*, 1891 (Aug. 24th), lii, No. 1622.

<sup>122</sup> Macdonald—"The Aborigines of the Page and Isis"—*Journ. Anthropol. Inst.*, vii, 1878, pp. 255-258; Ridley—"Kamilaroi and other Australian Languages," 1875, p. 156.

51. *The Hermitage, Waterfall Creek*, a branch of the Werriberri Creek, between Thirlmere and the Burragorang Valley:—Informant, R. Etheridge, 1893.<sup>123</sup>

The residence of Mr. W. G. Hayes, where, on a small plateau south of the homestead, were four graves and four marked trees, three of which are figured (Pl. xvi, figs. 3-5). Three of the graves and three carved trees are more or less in a north-west and south-east line. At the north-west corner the glyph on a she-oak was partially obliterated, and ten feet from this is the first grave; fourteen feet from this last is another incised she-oak (Fig. 1), the glyph being four feet four inches long by one foot seven inches wide. Fifty-one feet still further on occurs the largest grave, and at another fifty-one feet the third marked tree, a dead gum (Fig. 2), with the glyph five feet six inches long by one foot ten inches wide. Between the last grave and this tree, and deviating somewhat from the straight line, is the third interment, at right angles to the original starting point. Fifty-four feet from this third grave, and again at right angles, is the fourth glyph, also on a dead gum (Fig. 3), three feet three by nine inches. Lastly, at a right angle to this again, is the fourth grave, apparently without any indicator.

52. *Gorman's Flat*, Portion B 171/587, junction of the Wollondilly and Nattai Rivers, Burragorang Valley:—Informant, R. Etheridge, 1893.<sup>124</sup>

One tree, on a spur overlooking the flat, with the glyph obliterated, forty-seven feet from a small mound grave, that of Jimmy Aremoy, or Ah-re-moi, of the extinct local tribe; the whole had been surrounded by a sapling fence. The personal effects buried with the deceased were remarkable.

53. *Larry Gorman's Flat*, Portion C 98/70 or 105, Wollondilly River, Burragorang Valley:—Informant, R. Etheridge, 1893.<sup>125</sup>

Three trees placed around a grave in a triangle, the base of the latter being eleven yards in length. The glyphs more or less obliterated by bush fires, but seemed to have been chiefly zigzag motive; the grave that of a headman of the late local tribe.

<sup>123</sup> Etheridge—"Geological and Ethnological Observations made in the valley of the Wollondilly River at its junction with the Nattai River, etc."—*Rec. Austr. Mus.*, ii, No. 4, 1893, p. 51, pl. xiii.

<sup>124</sup> Etheridge—*Loc. cit.*, p. 51.

<sup>125</sup> Etheridge—*Loc. cit.*, p. 51.

54. *Wollondilly and Nattai Rivers Junction*, Burratorang Valley :—Informant, T. P. Hayes, 1896.

Two trees at the grave of another headman, pointed out many years before to Mr. Hayes by a blackfellow (Pl. xvii, fig. 1.)—In the Australian Museum.

55. *Bunkard's Island*, two and a half miles from Picton :—Informant, W. A. Cuneo, 1894.<sup>126</sup>

A point, or promontory, above Crocodile Creek and within view of Barker's Bridge. A large grave, that of "King" Mullingully, lying north and south, with two incised trees (Pl. xxxi, figs. 4 and 5) remaining, and a third destroyed. One tree (Fig. 4) was situated due west of the grave, at about twenty-feet distance; the second tree (Fig. 3) at about the same south, whilst the third (destroyed) is said to have been ten feet north-west of the interment. The glyph on the west tree consisted of "diamonds" (rhomboids) and "angle lines" (possibly geniculate), commencing about two feet from the ground, and extending four feet up the bole. Mullingully is said by local tradition to have been a great fighter, "and in early life openly declared his resentment to the inroads on his territory made by the early settlers." Mitchell refers to this native thus :— "In the numerous ravines surrounding Jellore, the little river Nattai has its sources, and this wild region is the haunt and secure retreat of the Nattai tribe, whose chief, Moyengully, was one of my earliest Aboriginal friends" (with portrait).<sup>126a</sup>

56. *Old Bong Bong Road*, near Mittagong, between the Aylmerton and Cutter's Bridge Crossroads :—Informants, J. Chalker and N. Etheridge.

For many years a large box tree stood on ground, as above, in the occupancy of Mr. A. Waite, near to an old interment, all signs of which have now disappeared. If intended as a taphoglyph, it is remarkable for its simplicity. There appear to have been three glyphs, the lowest about five feet from the ground, arranged in a triangle, but now overgrown by sapwood. On removing the coverings, the original glyphs were found to be eighteen inches longitudinal by eight transversely, each with a deep simple cross-cut.

<sup>126</sup> Cuneo—*Picton Argus*, viii, 1894, March 15th.

<sup>126a</sup> Mitchell—"Three Expeds. Int. E. Austr.," ii, 1838, p. 320, pl. 49.

Had it not been for two facts, viz., (1) that the cuts do not ascend up the trunk in a series; (2) that an intertermite-mound grave existed for many years, these scars might be advanced as climbing notches. Such, however, is not the case, for Mr. John Chalker, of Lower Mittagong, one of my informants, when a lad, heard this tree and interment made the subject of conversation between his father and other old residents, upwards of fifty years ago. The interment was made in a termite mound, which, as already said, has now disappeared.

57. *Werai Platform, Sutton Forest*, near Exeter :—Informant, E. Milne.

Three stringy-bark trees (Pl. xviii, figs. 2-4) around a grave, "now destroyed, 1905."

58. *Yarra Railway Station*, three-and-a-quarter miles east of, south of Goulburn :—Informant, E. Milne, 1898.

Dead box-tree, the glyph (Pl. xix, fig. 1) extending about eight feet up the bole; identified in 1898.

59. *Armstrong's Paddock, Bungonia*, south-west of Goulburn :—Informant, E. Milne.

Two glyphs (Pl. xix, figs. 2 and 3) of the Shoalhaven Tableland blacks, not of the coast men.

60. *Wingello*, six miles east-north-east of Marulan :—Informant, E. Milne.

Three trees, two decayed and the third burnt; glyphs indecipherable.

61. *Mount Wayo*, about ten miles north of Goulburn :—Informant, W. R. Govett, 1836.<sup>127</sup>

Pl. iii, fig. 1, illustrates a bush scene, with a circular tumulus grave, and three women mourning. At least five trees are incised. Surveyor Govett wrote :—"The trees all round the tomb were marked in various peculiar ways, some with zig-zags and stripes, and pieces of bark otherwise cut."

<sup>127</sup> Govett—"Sketches of New South Wales," No. x : "Native Women Weeping over a Grave."—*Saturday Mag.*, No. 279, 1836, pp. 183-4.


62. *Kirby's Meadow Estate*, two miles from Exeter Station:—Informant, A. D. Badgery, 1899.<sup>128</sup>

Five marked trees, one due north, another north-east, a third east, the fourth south, and the fifth west of a tumulus grave, originally an old termite nest. It is on the side of a small hill, in a thick clump of trees, and was the grave of "Charley," buried in 1853, and one held in high esteem by his fellow tribesmen. Two issues of Mr. Badgery's account have appeared, one correct,<sup>128</sup> the other incorrect<sup>129</sup>, wherein the locality is given as "Vine Lodge Estate."

63. *Jindabyne, Snowy River*, Monaro District:—Informant, W. Jardine, 1901.

The general mode of burial around this district was to place the corpse in a hollow tree, but when "deceased was a man of note in the tribe, a sandy or soft place was chosen for the burial, and the trees around marked in a peculiar manner."<sup>130</sup>

64. *Locality unknown.*

In an article by "H.P.," under the title "Information about Australian Tribes,"<sup>131</sup> a number of glyphs are given (Pl. xix, figs. 5 a-f). "The marks on the chief's grave tree I find is the same as I have seen him work hundreds of times on his weapons, rugs, and other things" (*sic*). Had "H.P.'s" article been of a more defined nature and properly edited, the information conveyed would have been most valuable. It appears to relate to taphoglyphs, although reference is made to a Bora held in 1853; unfortunately of the thirteen figures given no distinction is made between taphoglyphs and teleteglyphs. Only one figure is referred to by number, No. 6, "the grave of a very old man who died in 1854." A woman's grave is spoken of in these words:—"A tree near it has her mark made thus . It is the only woman's grave I never [*sic*] knew that had a marked tree near it. "H.P." it seems is "H. Pearce," a copy of the figures with this name attached appearing in a subsequent number of the same

<sup>128</sup> Badgery—"An Aborigine's Grave"—*Science of Man*, ii. (n.s.), No. 6, 1899, p. 103, view; *Ibid.*, xi, No. 10, 1910, p. 198, view; No. 4, 1907, p. 53 (view); *Ibid.*, xi, No. 10, 1910, p. 198 (view).

<sup>129</sup> Badgery—*Loc. cit.*, ii, (n.s.), No. 4, 1899, p. 65.

<sup>130</sup> Jardine—"Customs of the Currak-da-bidgee Tribe, N. S. Wales"—*Science of Man*, iv, No. 3, 1901, p. 53.

<sup>131</sup> H.P.—*Austr. Anthropol. Journ.*, i, No. 5, 1897, p. 99.

journal, after its change of name to *Science of Man*.<sup>132</sup> The article is interesting, if only for its reference to the woman's taphoglyph, for in common with "H.P.," it is the only case I have any record of.

#### B.—VICTORIA.

The only instance of a glyphic nature, and perhaps it is stretching a point to so include it, I have met with in Victorian records is that related by Mr. W. von Blandowski<sup>132a</sup> as seen by him in the Goulburn River District, and previously referred to as a possible instance of commemoration. Here "the foot of a tree was stripped of its bark and killed by the application of fire," thus becoming a monument to the deceased, the latter being he, two of whose upper incisor teeth were extracted at his initiation, and secretly placed by his mother "in the bark, in the fork of two of the topmost branches," a proceeding only made known to certain persons of the tribe.<sup>132b</sup>

Neither Professor Sir Baldwin Spencer, nor Mr. A. S. Kenyon know of any dendroglyphs south of the Murray River. The latter informed me that Mr. Arthur Crozier, of Culnine, thirty-five miles below Mildura, and who has there spent his life, is also unacquainted with marked trees thereabouts, and, in fact, had never heard of any. The nearest, and at the same time the most southerly occurrence in New South Wales, being that at the Niemur River.

#### C.—SOUTH AUSTRALIA.

Professor Sir E. C. Stirling is equally unaware of the presence of dendroglyphs in South Australia. He wrote me:—"I have never seen one, nor have I heard of their existence in this State." The carving of teleteglyphs occurs amongst the Daly River natives, we are told by Dr. Eylmann, —on the stems of many trees at a camp of the Pongo Pongo, representations of the human form and animal figures were incised in the bark.<sup>132c</sup>

#### D.—QUEENSLAND.

Taphoglyph culture certainly appears to extend well into North-east Queensland, to judge by Mr. E. Palmer's statement<sup>132d</sup> that at Wide Bay "the trees are marked sometimes where the body is buried, and the earth raised up over the spot." Again, I think the instance recorded by Mr. E. M. Curr,

<sup>132</sup> Pearce—*Science of Man*, i, No. 1, 1898, p. 5.

<sup>132a</sup> Blandowski—"Personal Observations made in an Excursion towards the Central Parts of Victoria," &c.—*Trans. Phil. Soc. Vict.*, i, 1854-5, p. 72.

<sup>132b</sup> See p. 8.

<sup>132c</sup> Eylmann—"Eingebornen Kol. Sudaustriens," p. 432, pl. xvii, figs. 1-5.

<sup>132d</sup> Palmer—*Journ. Anthropol. Inst.*, xiii, 1884, p. 298.

and referred to as a "record of a fight," on the Diamantina River in South-east Queensland, is as likely to commemorate burials near by, as it is to simply indicate the scene of a fight.

#### 14. REMARKS ON THE DISTRIBUTION.

A glance at the map (Pl. xxxix) will show that the most northerly taphoglyph recorded is that near Urawilky Homestead (No. 45), north-east of Coonamble; other than this, the Gunnedah occurrence is one of the most northerly. It appears from the evidence of Mr. W. Jardine that the cult extended as far south as the neighbourhood of Jindabyne, no great distance from the New South Wales-Gippsland (Victorian) border. On the east of the range of localities extending from the parallel of Gunnedah on the north to that of Jindabyne on the south, the farthest easterly will be either that at Kirby's Meadow Estate, near Exeter, or the Mittagong occurrence, of which, I regret to say, I have but very little data. To the south-west, the Niemur Creek (No. 1) appears to have been the terminus, and furthest west, in fact. From this point, and for some considerable distance in a north-easterly direction, the Lachlan River forms the boundary of our records as far as Lake Cargellico. At this point a deviation of the line to the north takes place as far as Nyngan, thence north-east to above Coonamble, and across country in a direct slightly south-east line to Gunnedah again. Without the area enclosed by this roughly-drawn boundary, there is no record of a taphoglyph known to me. Trees may, and, perhaps, do exist, or I may have overlooked reported occurrences; but the area in question is that of the cult so far as at present known to me.

One fact is self-evident, the "home," or centre of the practice, was the valley (I use the singular advisedly) of the Bogan-Macquarie Rivers, and more particularly that portion along the course of the latter river between Warren and Wellington, especially around the site of the present town of Dubbo. Westwards, beyond the influence of the "dubious channel known as the Bogan" (Milne)<sup>132c</sup>, and towards the Darling River, taphoglyphs appear to be unknown.

Nor have we any evidence of the existence of this culture amongst the shoremen of the New South Wales coast, for taphoglyphs do not make their appearance (at any rate in the south-east) until well on to the high ground running more or less parallel to the coast-line.

<sup>132c</sup> On the Bogan River, Mr. Milne did not succeed in tracing taphoglyphs beyond Maddall Holding (No. 25).

Other interesting points present themselves on a review of taphoglyph distribution. The first is the method and form of inhumation. For instance, it may be stated *broadly* that where the cult ceases in a southerly direction, there also terminates the practice of throwing up a tumulus over a grave, and there also appears a hut-like covering.<sup>133</sup> The dividing line would appear to be at about what Surveyor-General Mitchell termed<sup>134</sup> three days' journey of the Murray-Murrumbidgee junction, where "on the rising ground near our camp, were several graves, all enclosed in separate parterres of exactly the same remarkable form, consisting of the same kind of double or triple ridges as those first seen on the lower part of the Lachlan. There were three of these parterres all lying due east and west. On one, apparently the most recent, the ashes of a hut still appeared over the grave."<sup>135</sup> Another was observed on the Lower Lachlan—"a large, lonely hut of peculiar construction."<sup>136</sup> The last grave seen previous to this, on the Lachlan, was "a newly-raised tumulus."<sup>137</sup> Precisely where the dividing line was it is impossible to say. Speaking of the Wiradjuri graves in general, Howitt said large logs were placed on them, and the trees marked.<sup>137a</sup> An intermediate condition is mentioned (on the Murray River) by Eyre, who said:—"Upon the mounds, or tumuli, over the graves luts of bark or boughs are generally erected to shelter the dead from the rain."<sup>138</sup>

Another interesting point revealed by taphoglyph distribution is the fact that it does not accord with the occurrence of the "Widow's Cap" culture,<sup>139</sup> except it may be on the extreme south-east fringe of the latter. Like that of the "cylindro-conical and cornute stone" implements,<sup>140</sup> the "home" proper of the Widow's Cap was the Darling Valley, contiguous to the river. Now, it is curious, but the western boundary of taphoglyph culture somewhat overlaps the eastern edge of the stone implement area.

The custom of preparing taphoglyphs as memorials of the dead was not restricted to, but was in particular a trait of the Wiradjuri and Kamilaroi nations, without a doubt. Whoever may take the maps of Drs. Fraser<sup>141</sup> and

<sup>133</sup> Such as referred to and depicted by Oxley ("Journ. Two Expeds.," 1820, pp. 108, 138, plate), Sturt—"Two Expeds. Int. S. Austr.," i, 1834, p. 14, frontispiece); Govett—"Sat. Mag.," ix, No. 279, 1836, p. 183, view), the last being the more conventional of the three.

<sup>134</sup> Mitchell—"Three Expeds. Int. E. Austr.," ii, 1838, p. 87.

<sup>135</sup> Mitchell—"Ibid.," p. 87. <sup>136</sup> *Ibid.*, p. 70.

<sup>137</sup> *Ibid.*, p. 52.

<sup>137a</sup> Howitt—"Native Tribes of S. E. Austr.," 1804, p. 466.

<sup>138</sup> Eyre—"Journ. Two Expeds. Discov. C. Austr.," ii, 1845, p. 349.

<sup>139</sup> Etheridge—"Proc. Linn. Soc. N. S. Wales," xxiv, pt. 2, 1899, p. 333, pls. xxvi—xxxii.

<sup>140</sup> Etheridge—"Mem. Geol. Survey New South Wales, Ethnol. Series," No. 2, 1916.

<sup>141</sup> Fraser—"Aborigines of New South Wales," World's Columbian Expos., Chicago (1893), 1892, map. It must not be overlooked that the Wiradjuri of Fraser, or as he spelt it, Wiradj'uri, includes the Wonghibon nation of Howitt.



Howitt<sup>142</sup> respectively, showing the distribution of the New South Wales tribes, in conjunction with No. 13 "Distribution," will be convinced of this, notwithstanding their slight discrepancies.

A glance at Dr. Fraser's map will show that the first forty-two records (omitting that of Niemur Creek), are those of localities well within the boundaries of the Wiradjuri Nation, and even Niemur Creek is not far removed without. Nos. 43-49 are equally referable to Kamilaroi (inclusive of the Walarai and Gai-amba sections) territory. Thus far there is very little difference between the divisional boundaries of Drs. Fraser and Howitt, except that a few localities of the Wiradjuri of the former would be included within the territory of the Wonghibon of the latter.

Nos. 50-55 are within the territory of Fraser's Kurrigai Nation, extending from about Maitland to Picton; Nos. 56-62, in the country of the Murrinjari of Fraser, in part the Yuin of Howitt; whilst the Jindabyne instance, No. 63, lies within Garego territory of Fraser, the Ngarego of Howitt, on the Manero Plains (so called, more strictly downs). It can hardly be expected that the boundaries allotted by both authors will wholly agree, as the distribution of one may be drawn on broader lines than those of the other. Such an instance is, probably, the localities extending from the Vermont, near Narellan site (No. 50) on the north, to Kirby's Meadow Estate (No. 62) on the south.

It will be at once perceived that the great development of the taphoglyph culture occurred amongst those two great nations having the same class system in their organisation—two principal classes, and four sub-classes—the Wiradjuri and the Kamilaroi.<sup>143</sup> From the eastern boundaries of these assemblages of tribes the cult appears to have crossed the Great Dividing Range, filtering into the strip of country between the range and the coast at different points, terminating in a south-easterly direction amongst the Murring tribes (of which the Yuin were a branch), who "had only traces of a class organization."<sup>144</sup>

<sup>142</sup> Howitt—"Native Tribes of S. E. Australia," 1904, map, p. 50.

<sup>143</sup> Howitt—*Ibid.*, pp. 104, 106, 107.

<sup>144</sup> Howitt—*Ibid.*, p. 261.