

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

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

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

By J. W. FAWCETT, Esq.

(Continued.)

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

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

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

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

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

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

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

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

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

Kerega, honey from the native bee  
Kerral, the soldier ant  
Killin, wings  
Kinyan, the upper arm  
Kobaha, an egg  
Koitoun, a handi-coot  
Koka, a wooden bowl for carrying water  
Koo-aran, a hill  
Koogeera, bark  
Kookaburra, the laughing Jack-ass  
Kookyal, a dead tree  
Koolberry, an aborigine woman  
Kooreil, a shield  
Kowal-kowal, a large number, many  
Kuberigo, hungry  
Kukun, fresh water  
Kukundi-murra, bring some water  
Kumbunding, a stone  
Kungongo, to sleep  
Kurriway, a snake  
Kunenau, the south wind  
Kurry, an aborigine man  
Kutanong, a tortoise  
Kyahbali, the north  
Lawree, light  
Makroo, fish  
Mater, the hand  
Meeka, a star  
Mekong, the eye  
Merga, rain  
Merree, a domestic dog; also a star, also yes  
Merral, angry  
Merrattah, the butcher bird  
Milohi, a wife  
Mileru, the forehead or brow  
Mogo, a stone tomahawk  
Mooberra, the raised scars on the skin  
Mooralong, a man's breast  
Mullo, lightning  
Mundabang, an iron tomahawk  
Mundoo, the chin  
Munnaan, one  
Murrane, a sister  
Murramah, a pigeon  
Murrawan, the ground  
Murrubi, a shield  
Murrin, the emu  
Manongali, thunder  
Murrong, good  
Murrumees, the forearm  
Mutera, the fingers  
Mutoo-kungoon, the black snake  
Mittook, a three-pronged fish spear  
Myong, the tongue  
Naac, a mother  
Natan, to see  
Natrna, you  
Nawaday, yes  
Nindrue, you  
Nukroo, the mouse  
Nulran, three  
Nultna, I  
Pannal, the sun

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

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

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

By W. J. ENRIGHT, B.A.

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

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

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

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

† Rock paintings and carvings of the Aborigines of New South Wales. By R. H. Mathews and W. J. Enright. - Report Aust. Assoc. Adv. Science, 1904, p. 24-637, Plates. 99-100.

† Rock carvings by the Australian Aborigines, Proc. Roy. Soc. Queensland, Vol. XII, p. 1.