

them, yet quietly doing the great work of education and scientific investigation.

The members of the Anthropological Society, to whom the Museum is an institution for building up their work, as well as being a repository of their knowledge, are not tied down by any regulations. It behoves them, therefore, to take upon themselves the duty of voicing the needs of the Museum. Many of them with influence might use that influence to direct the Government's attention to the Museum.

The Government cannot be expected to know everything; in fact, there are many things it does not want to know. It is glad to forget institutions that have no propaganda or no missionaries to tell members of their obligations. But it is not slow to recognize a good cause when once it is brought under notice. The continuation of the building of the Museum according to plan is a good cause, and there should be another £100,000 somewhere to advance the building project. Let us all get busy.

Aboriginal Rock Paintings at Wollombi

(By W. J. ENRIGHT, B.A.)

WHILE at Wollombi in August last I heard of some aboriginal paintings not hitherto recorded. They are in a rock shelter on the left bank of Yango Creek near its confluence with Wollombi Brook, and on a hill commanding a view up the Yango Valley and down the Cockfighter, as well as over the old hamlet of Wollombi. The shelter is reached by turning off the Singleton Road up the Yango Road, and entering the first gate on the right hand side.

The crossing of Yango Creek presents no difficulties, and, by following the dividing fence between the property comprising the shelter and the adjoining one, wherein Yango meets the Wollombi Brook, one arrives at the shelter.

It is in a cliff of Hawkesbury sandstone about three hundred feet above the creek, and, as the wall moves outward as it descends, the place could not have been used for a camp.

The paintings consisted of two mullet, two kangaroos, and two which might have been intended for iguanas, but possibly for men. My doubt about the latter two images is due to the strange form in which I have found

the figures of men represented in this district, and copies of which are reproduced in an article by the late R. H. Mathews and myself in Vol. VI of A.S.A.A., page 624. These figures depart slightly from those forms, and more resemble those of the iguana. The figure of the iguana is, on the North Coast of N.S.W., always carved on each of the two trees between which the candidate for initiation passes into the sacred circle. This, together with the absence of any stencilled marks, and the fact that the shape of the shelter rendered it incapable of being used as a camp, suggests that it might have been a ceremonial place. Its commanding position also prevented it being approached unnoticed, and the paintings were entirely in red. Along the outlines were white dots, evidently made by chalk and of recent execution. I think they were possibly made by someone trying to get a photograph.

The use of red with some primitive tribes has a significance, and in New England and our North Coast the candidates for initiation are painted with red. The figures were also larger than those found anywhere else in the County of Northumberland. Those of

the men (?) were each about two feet in length, those of the mullet somewhat similar, and of the kangaroos about three feet.

An attempt on the part of one of my companions to take a photo. proved a failure, and time did not permit of a sketch being made.

I have heard also that there are some rock paintings not yet recorded on Mr.

Sylvester's property at Stockyard Creek, about six miles from Wollombi. On returning, I visited a rock shelter on Narone Creek, near Wollombi, which contained a great number of rock paintings described by Mathews and myself in the article above referred to, and found that recently blocks of the rock on which they were depicted had been cut out and removed.
