

BURIAL TREES

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BURIAL TREES

BEING THE FIRST OF A SERIES ON THE
ABORIGINAL CUSTOMS OF THE DARLING
VALLEY AND CENTRAL NEW SOUTH WALES

BY

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INTRODUCTION

A. S. KENYON, M.I.E.Aust., M.Anth.A.Amer., M.Anth.Soc.Vict.

‘THE proper study of mankind is man,’ so wrote Alexander Pope in his *Essay on Man* just two centuries ago; and that study, as indeed do all serious investigations, involves research into origins.

In Australia, we have, not only the nearest approach to primitive man—man as he began when leaving the brute world—but a man who has remained untouched—one had almost written uncontaminated—since the beginning, by outside culture contacts and who has retained up to the present time the most simple iso-agglutinin blood grouping. Every nerve should be strained to take full advantage of this unique opportunity: an opportunity which has been missed by the British and European anthropologists. Americans have done some good work; but the local men have, as of course they should, shouldered the burden. The list is becoming an imposing one—greatly added to by the Adelaide group—and now appears the latest comer, Lindsay Black, of Leeton, the town of the Murrumbidgee Irrigation areas. The late Edward Milne, New South Wales Railways Commissioner, devoted his sparse spare time to compiling the records of the carved trees of the Darling River Basin and now Mr. Black has completed this work. It is to be sincerely hoped that this is just a foretaste and that from his vast stores of stone implements of interior New South Wales, Mr. Black will draw more pabulum for the anthropological investigator. No region is so prolific in lithic culture or presents so many puzzling problems. If gratitude be a lively sense of favours to come, we are all extremely grateful to the author.

ACKNOWLEDGMENTS

MY THANKS are due to all concerned who have assisted me to obtain the necessary data about Burial Trees and other information upon aboriginal customs for further issues in this series.

I wish specially to mention the help I have received from the following:

Mr. A. S. Kenyon, of Melbourne, an acknowledged authority on the Australian aboriginal, who has helped me for many years.

Miss Dorothy Bullock, B.Sc., of Narromine, N.S.W., and Mr. D. Toland, Shire Engineer at Warren, N.S.W., for their assistance in locating Burial Trees.

Miss Doris Brock, my secretary, for her help in labelling and cataloguing my large collection of aboriginal specimens and photographs.

My two sons, Russell (now of the R.A.A.F., who is responsible for most of the photographs), and his brother, Langdon. Without them it would have been impossible to have got my collection together. In the course of the last few years they have motored for thousands of miles along the Darling, and walked hundreds of miles around lakes and along rivers and creeks in search of specimens.

In conclusion I must thank the many unnamed friends along the Darling and its tributaries, without whose help I could never have pieced together the information I have gathered in connection with the Stone Age men of the Darling Valley and central New South Wales.

LINDSAY BLACK.

*Leeton,
New South Wales,
August, 1941.*

PREFACE

THE contempt in which the Australian aboriginal is held by some people is not justified. The more their customs are studied, the more one admires their cleverness. Before the coming of the whites, they had a high moral code of which any infringement meant death. They also possessed a complicated and comprehensive system of marriage (exogamy) to prevent the inter-marriage of those closely related to each other.

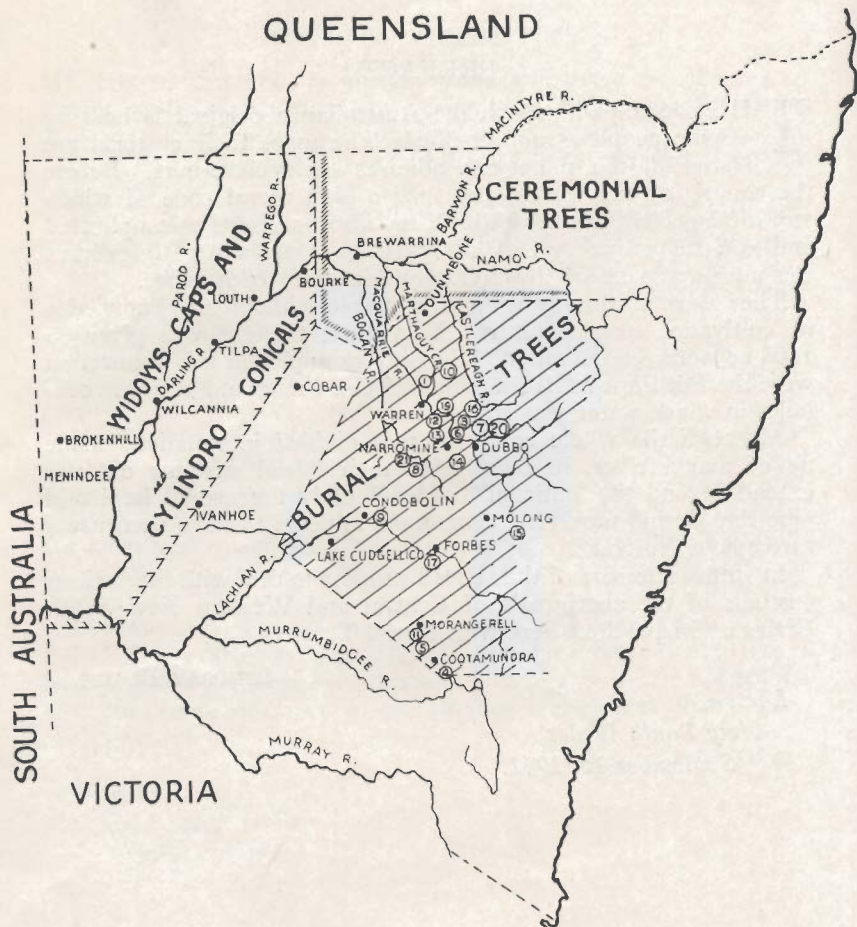
They were essentially a hunting people without any knowledge of cultivation or agriculture. Very little thought was given to food or water conservation. The only examples in this connection were the fish traps at Brewarrina and elsewhere, and various rock-holes in which water was stored.

Although the whole continent was divided into nations made up of many tribes, in most cases their burial customs did not extend beyond the 'national' borders. Only the use of kopi and pipe-clay during mourning ceremonies appears to have been usual throughout Australia.

In future numbers of the series I propose to deal with the various customs of the aboriginals of Central and Western New South Wales as I have done here with Burial Trees.

LINDSAY BLACK.

*Lecton,
New South Wales,
September 15, 1941.*



- 7 Eastern Boundary Widows Caps and Cylindro Conical Stones.
- ~~~~ Southern and Western Boundary Ceremonial Trees.
- //// Area of Burial Trees.



PLATE I

No. 1 ON MAP

North-west point of triangle. Two trees with shields facing grave in centre. The third tree has been destroyed. Shield 24 in. x 84 in., green Box Tree; 9 feet circumference; 40 chains from Macquarie River; 1 mile from Warren on Quambone Road.

(Plate II at same grave.)



PLATE II

No. 1 ON MAP

Position south-west point of triangle. Two trees with shields facing grave in centre, the third tree has been destroyed. Shield 28 in. x 84 in., green Box Tree; 13 feet circumference; 40 chains from Macquarie River; 1 mile from Warren near Quambone Road.

(Plate I at same grave.)



PLATE III

No. 19 ON MAP

Position north-east point of triangle. Shield 24 in. x 67 in., green Pine Tree, 85 in. circumference. All three trees with shields facing centre; 2 miles north-east Macquarie River on north side Dargindale Lagoon, Burraway Station, Narromine.

(Same burial ground as Plates XVIII and XIX.)



PLATE IV

No. 4 ON MAP

Mitta Mitta Station, near Bethungra.

BURIAL TREES

MONUMENTS OF THE WIRADJURI AND KAMILAROI NATIONS

THE custom of carving trees was a culture practised by the aborigines of parts of New South Wales. Trees treated in this way have become known as Dendroglyphs. These are again subdivided into two classes, Taphoglyphs and Teleteglyphs. Taphoglyphs include all trees found at burial grounds, while Teleteglyphs were those used at Bora grounds where all kinds of ceremonies were carried out.

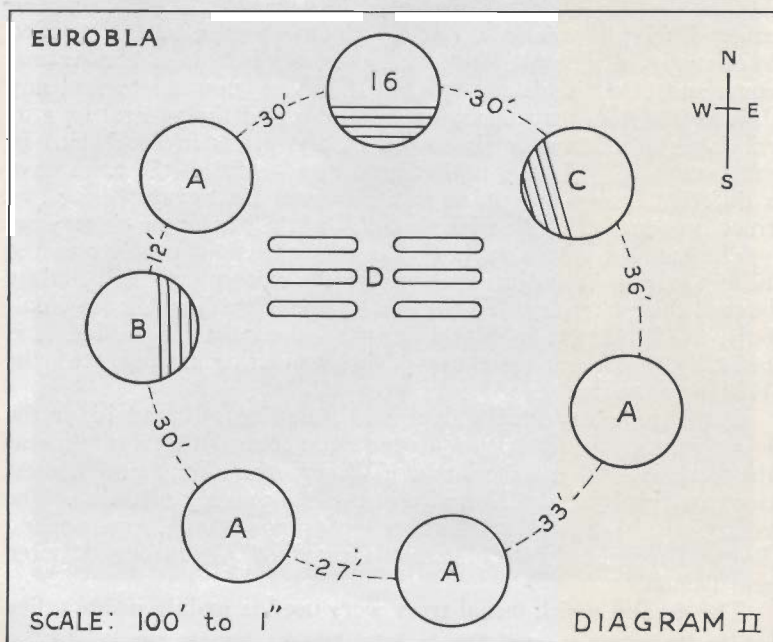
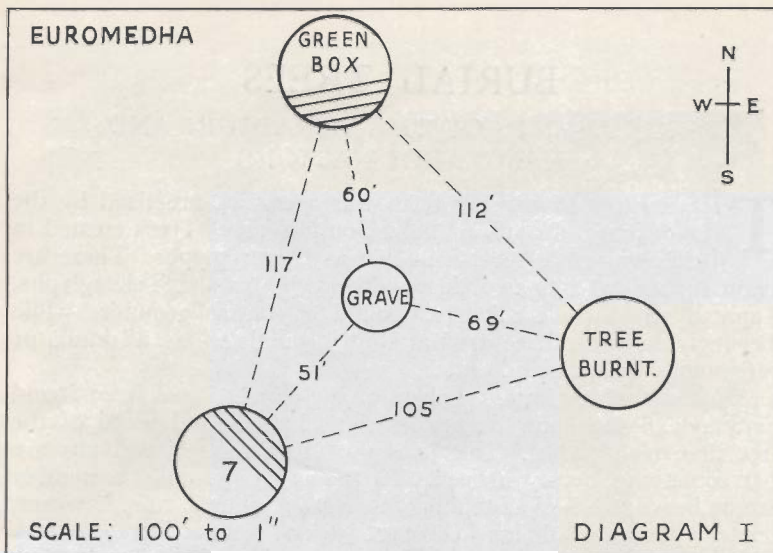
After examining large numbers of these trees it has been found that taphoglyphs show deeper incisions in the solid wood of the tree than teleteglyphs. This does not mean that teleteglyphs are not sometimes deeply incised. To the contrary, quite a number are as heavily incised as taphoglyphs. As a general rule, however, teleteglyphs were only marked in the bark of trees at Bora grounds. This is probably explained by the great number of trees so treated. At one Bora ground, as many as 120 marked trees have been counted. These ceremonial (Bora) grounds were often surrounded by teleteglyphs with markings of snakes, lace lizards, human forms, emus and other kinds of figures. It is very unusual to find any drawings of this nature at burial grounds and the general type of carving for this custom is shown by the plates in the book. In most cases, also, I have noticed that at a grave all the trees have a different design except, as in the case at Burraway, where two trees at one point of the triangle both had the same type of carving.

The carving of the taphoglyphs was a custom peculiar to the Kamilaroi and Wiradjuri nations, but the culture extended slightly beyond their territory. To the east of the Wiradjuri (from Goulburn to Camden) a few taphoglyphs have been found, but it is probable that these were carved by wandering members of the Wiradjuri nation.

In the same way a taphoglyph was found near Balranald, on the lower Niemur River.* It appears certain that this taphoglyph was the work of some members of the Wiradjuri nation, as the nearest dendroglyph is nearly 200 miles in a north-easterly direction. The centre of the taphoglyph culture was along the Macquarie and Bogan Rivers, but mainly in the vicinity of Narromine, Warren and Dubbo.

The area in which burial trees were used is mainly inside a line

* (See Dendroglyphs or Carved Trees by Robert Etheridge, Junr., on page 36; also Plate XIII No. 2. The bole of this tree is stated by Etheridge to be in the National Museum, Melbourne.)



- A. Trees which have been destroyed.
- B. and C. Trees still in position.
- 16. See plate 7.
- D. Six graves.



PLATE V

No. 5 ON MAP

Dry Box Tree, Geraldra Station, 11 miles Stockin-
bingal. North-west point triangle, shield facing south-
east towards grave; 200 yards from Yanawa Creek.



PLATE VI

No. 6 ON MAP

Dry Box Tree near Burraway woolshed, 12 miles from
Narromine. Shield 18 in. x 72 in., facing south-west,
tree 11 feet circumference.

drawn from Coonamble to Quambone on the north, continuing to Nyngan and Lake Cudgellico on the west, and to Cootamundra on the south. There may have been some trees north of the line mentioned, but none have ever been found west of a line drawn from Bourke, Cobar, Hillston and Balranald.

The Wiradjuri and Kamilaroi nations were practically identical, having many of the same customs. Unlike the nations west of them, they were descended through the female line and so were hordes. They had two main classes and four sub-classes, which were again divided into a large number of totems. These two nations included many tribes who had their own food areas and hunting grounds, but were quite separate from each other. Yet they were governed by many similar customs.

The chief customs which extended right through the country occupied by both nations were probably their initiation ceremonies, their system of family descent in which they guarded against the marriage of close relations, and the carved trees used as monuments to dead heroes.

It was not uncommon to find Bora grounds in the same surroundings as Burial Trees. Mr. R. H. Mathews reported one case as far south as the Murrumbidgee at Darlington Point. This Bora ground is right away from the usual territory in which trees were carved, either for burial or ceremonial purposes.*

West of the country occupied by the Kamilaroi and Wiradjuri was the Wongiban nation, a people without any of the peculiar customs of the Kamilaroi, Wiradjuri or the Barkanji, who were a very large and strong nation still farther to the west. The territory of the Barkanji extended practically the full length of the Darling. The Wongiban people appear to have covered a large area, but their customs and habits were a mixture of the great nations surrounding them. Because the country they inhabited lacked the permanent rivers of their larger neighbours, the Wongiban never appear to have been very numerous. Yet they acted as a buffer state between the Kamilaroi and the Wiradjuri on the one hand, and the Barkanji on the other. This probably explains why the customs and ceremonies common to the first-mentioned were unknown to the Barkanji, and vice versa.

The northern half of the Kamilaroi nation used carved trees, or teletglyphs, at Bora Grounds, but seldom at a grave. This area was north of a line from Nyngan, Quambone and Coonamble and then along the Barwon River extending eastwards towards the coast.

* Mr. Mathews stated at the time of his visit the ground markings had disappeared and the carved trees had been rooted up and burnt. This is a territory which has been settled for a long time and as has happened in many cases no value was placed on the carved trees and they have been used for firewood or burnt in the course of clearing operations. It is a pity there is not more direct evidence both in regard to this Bora ground and the tree from the Niemur River as reported by Etheridge.

No carved trees have been recorded in Victoria or South Australia, but they extend into Queensland along the McIntyre River, but not west of a line drawn north from Bourke.

Taphoglyphs were only used at the graves of men of some importance, such as doctors, headman, heroes and so on. There is only one record of a tree being carved at the grave of a woman. This is mentioned by H. Pierce in the *Science of Man*, published April 30, 1897. Except in this case women were buried in a hurried manner without ceremony, as were boys and youths who had not gone through the initiation and full Bora ceremonies.

There are several instances on record of taphoglyphs at the graves of men of importance, or who had done something outstanding.

1. At Kiakattoo Bridge over the Lachlan not far from Lake Cudgellico, there are two trees carved in memory of a chief who was drowned trying to rescue some of his people from flood waters. The original trees have rotted away but replicas have been made.

2. Near Molong is the grave of Yuranich (see plate XV). He was the guide to Major Mitchell and, on more than one occasion, saved the Major's life. The grave of Yuranich is situated on the eastern side of the railway line to Molong, in the Gamboola Paddock, one mile from Molong. Besides the taphoglyph erected by the blacks a grave stone also marks the spot. It bears the following inscription:

YURANICH'S GRAVE.

To Native Courage, Honesty and Fidelity.

YURANICH,

Who accompanied the Expedition of
Discovery into Tropical Australia,
In 1840, lies buried here, according to the
Rites of his Country Men, and this
Spot was Dedicated and Enclosed by the
Governor-General's Authority,
in 1852.

3. Near Lake Cudgellico there was a taphoglyph at the grave of a celebrated warrior who was killed in a fight between the Lachlan and the Murrumbidgee River blacks.

4. At Eurobla Station, near Warren, is a burial ground which was surrounded by seven trees (diagram 11 and plate XVI). Mr. Firth, of Eurobla Station, near Warren, states that this place was used over a long period as a burial ground for chiefs or important persons. The dead in this case were all buried in a sitting position, and after the ceremonies were over a large heap



PLATE VII

DIAGRAM I ALSO No. 7 ON MAP

Green Box Tree. South-west corner of triangle, shield facing grave in centre. Euromedha Station, 9 miles north of Narromine, 40 chains Macquarie River.



PLATE VIII No. 20 ON MAP

Green Pine Tree, 60 in. circumference. South-west point of triangle; shield 72 in. x 30 in.

PLATE IX No. 20 ON MAP

Green Pine Tree, 65 in. circumference. South-east point of triangle; shield 66 in. x 20 in.

On T.S.R. between Collie and Dubbo, near Ewenmar Creek.



PLATE X No. 10 ON MAP

Dry Pine Tree, 5 ft. circumference. Shield 32 in. x 54 in. facing east. Near Tanandra Hotel, 12 miles Warren, Marthaguy Creek, Warren Quambone Road.



PLATE XI No. 11 ON MAP

Dry Box Tree, 5 ft. circumference. Shield 19 in. x 81 in. facing north-east. Moonbucca Station, 3 miles Morangarell, 30 feet from edge of Bland Creek.



PLATE XII

No. 13 ON MAP

West point of triangle. Shield 24 in. x 60 in. facing
centre tree, 19 ft. circumference, $\frac{1}{2}$ mile from Mac-
quarie River. Mullah Station, 3 miles below Gin Gin
Bridge, 11 miles from Trangie.

(Same burial ground as plate XIII.)

of wood was placed on the grave. This covering of wood may have had a special ceremonial meaning as the blacks were very particular about the neat and correct appearance of the grave of an important man, or it may have been to prevent interference by animals.

In this district a Tumulus was sometimes made over the grave. This was a large mound with paths and seats around it for use during the ceremonies. Mr. Firth understood that the timber was placed over the grave to keep dingoes from interfering with the bodies, but it also may have had a further ceremonial meaning.

Mr. Samuel Meers, a resident of the district, informed me that his father, who was one of the oldest pioneers on the Macquarie, remembers a burial at this spot. At the time an important chief who had been killed in a battle in the vicinity was buried with all the usual ceremony. Even then there were a number of other graves there, some of them very old.

In the district it was understood that taphoglyphs were only used at the graves of royalty—royalty in this case meaning the headmen of tribes.

Mr. Joe Roberts, of Wogogy (meaning a dance), near Narromine, states that his father came to the district about 1860 and knew that these burial trees were used only for very high personages of the tribe. Mr. Ryrie, of Euromedha, whose property adjoins that of Mr. Roberts, confirms this statement. Mr. Ryrie was present with the late Edmund Milne when the grave of the aboriginal shown on diagram 1, page 14, was dug up. Mr. Ryrie showed me the exact spot and it was from his information that a correct diagram was prepared.

Dr. A. W. Howitt, in his *Native Races of South-East Australia*, states that venerable men and men of distinction were buried with great ceremony.

Robert Etheridge, in *Dendroglyphs* (page 12), mentions an instance of a famous boomerang thrower of the Macquarie tribe who was killed in a battle with the Bogan blacks, as being buried with two taphoglyphs to mark his grave. Another instance mentioned is that of a famous medicine man of the Bogan River tribe who died while attending a headman of the Macquarie. This man's grave has four trees placed at the cardinal points of the compass.

There are many other instances of taphoglyphs being placed at graves of warriors or great men.

Some dendroglyphs are very old and it is evident this custom was general long before the arrival of the whites.

H. Pierce, in the *Australian Anthropological Journal* for April 30, 1897, mentions two trees carved with stone tools. In one case he considers that it is over 100 years since the carving was done.

It has been thought by some that these tree carvings were a fairly recent custom and only copied from work done by the whites. In the above-mentioned case it is shown that it was a common practice 150 years ago.

Mr. A. Firth knows the tree shown in plate XVI (diagram 2) to have been a very old taphoglyph in 1870 when his father took up the property. There were then seven trees at this burial ground, but at the present time only three remain. They surrounded six graves. These graves are all lying east and west in the centre of a circle. The burial ground is in the centre of what was at one time thick pine scrub in sandy soil. This was the usual custom, a thickly timbered place being selected where the ground was soft and dry for digging.

At Geraldra Station, near Stockinbingal, Mr. Davidson, the present owner, remembers when there were many of these taphoglyphs on the property. Plate V shows the only tree left at one of these burial grounds; close to Yanawa Creek, a tributary of the Bland. Mr. Davidson knows that this was a very old taphoglyph even in 1874, when his father took over the property. This grave was dug up and the skeleton uncovered in order to verify its exact position and details.

The age of the carvings on trees cannot be decided by the appearance of steel axe-marks. Mr. D. Toland, Shire Engineer at Warren, who has for many years been gathering information about these trees, found that at certain periods the natives cleaned up the carvings and kept them in order. Naturally, after the advent of the steel axe, the stone axe was discarded. This is the reason why so many steel axe-marks appear on taphoglyphs.

In the *Australasian Anthropological Journal* of 1897, H. Pierce mentions a very old burial ground to which the blacks came once a year to clean up the graves and care for the mounds; another instance of the custom of renovating the burial grounds.

There was never a great number of taphoglyphs at any one grave. The grave at Eurobla with seven trees appears to be the largest number recorded. In his book, *Dendroglyphs or Carved Trees* (published by the Department of Mines, New South Wales), Robert Etheridge, Jnr., gives the following table recorded by Mr. Edmund Milne, after examining about a hundred burial grounds:

Graves examined with 1 glyph	43
2 "	18
3 "	8
4 "	7
5 "	3

It can be seen that the greater number of graves had only one or two glyphs. It must, however, be borne in mind that other



PLATE XIII

No. 13 ON MAP

Green Box Tree. North-east point of triangle. Shield 75 in. x 22 in. facing centre. Tree 90 in. circumference, $\frac{1}{2}$ mile from Macquarie River. Mullah Station, 3 miles below Gin Gin Bridge, 11 miles from Trangie.

(Same burial ground as plate XII.)



PLATE XIV

No. 14 ON MAP
(Miss D. Bullock.)

Woodlands Station, 5 miles from Narromine, near
Macquarie River, Narromine-Dubbo Road.

trees may have been burnt or destroyed. In one case when I went to photograph a taphoglyph I found that the tree had been burnt for charcoal.

The majority of burial grounds I have examined have only had three taphoglyphs and this, according to Mr. Davidson, of Geraldra, is always the case along the Bland. In every instance—except at Eurobla—the taphoglyphs found occupied the points of a triangle (see diagram 1, page 14). Only once did I find four trees, and even then two of them were at one point of the triangle. As a general rule the trees were about 90 feet apart, although they sometimes ranged from 74 to 132 feet.

At Eurobla Station the space enclosed by the trees was almost the shape of a circle, with the trees ranging from 18 to 36 feet apart (see diagram 2, page 14). The graves were always near the centre between the taphoglyphs (see diagram 1, page 14, of a burial ground on Euromedha Station). This diagram and its details are typical. In every instance the shield, or glyph, is facing the grave. In the *Science of Man*, September 21, 1898, Mr. R. H. Mathews states that in 1817, John Oxley, Surveyor-General, found the grave of a native on the Lachlan River, N.S.W. By the grave were two trees from which the bark had been removed on the side facing it. Both trees were inscribed with curious glyph characters.

In the year 1914 a cairn was built to commemorate the date and the crossing place over the Lachlan River by explorer Oxley and his party.

This cairn also acts as a memorial to the aboriginal chief mentioned earlier as having been drowned near Kiakattoo bridge and weir over the Lachlan. Omitting all particulars in connection with the members of Parliament who officially unveiled the monument, the following inscription, on a brass plate, has been set into the cairn:

To commemorate
The First Exploration of
Western New South Wales.
Explorers Oxley, Evans and party
Camped close to this site
July 25th, 1817.

Nearby there was discovered the grave of a prehistoric chief of the Calare tribe of aborigines. According to tribal tradition the chief was drowned while attempting to cross the Lachlan River when it was in high flood. The carved posts marking the spot bear facsimiles of the aboriginal arborglyphs which were carved on two cypress pine trees which grew there.

This cairn and monument is at the foot of Gobothery Hill.

Robert Etheridge, Jnr., in his book on dendroglyphs, mentions (on page 16) two trees at Goonoo with a grave between and the glyph facing the grave. There are many other records which show the glyph always faced the grave.

Markings on dendroglyphs, message sticks, and certain weapons, have a very similar appearance. As there is no doubt that the blacks could read message sticks it seems probable that the markings on the trees had a special meaning, and could be interpreted by members of the tribe. Various authorities have claimed that the incisions of a taphoglyph represent the markings used by the deceased on the various items of his equipment. They may have been the markings on his shield, and there are instances where the markings correspond with the inner side of the deceased's skin coat.

After a careful inspection of a large number of taphoglyphs several features are outstanding. As with the making of stone implements, use was made of whatever material happened to be convenient. Any class of tree was used. Around Warren and Narromine, pine trees were popular. The Riversleigh tree (plate XVII) is a large yellow box. Only the stump now remains and there is no evidence to show how many others were there originally. An old resident claims there were once several carved trees at this spot, which was once a sandhill covered with pines. This is an old burial ground but there is no indication of the number of graves for it is close to the Riversleigh homestead where there is always plenty of traffic. At the present time there is no indication of a grave. The tree at Mitta Mitta, near Cootamundra (plate IV), is a large river gum. The two taphoglyphs at Mullah (plates XII and XIII) are two old box trees, one dead, the other still green.

Most burial places were in sandy or soft ground and close to a creek or river. The glyphs were always facing the grave, with the size varying from about 36 inches to 9 feet high. In only one case did I find two trees with a similar design at the one ground, which were at different points of the triangle. This was on the old Burraway Station, now the Travelling Stock Route between Collie and Dubbo, near Mr. Egbert Tink's property (see plates VIII and IX).

The designs of many of the taphoglyphs, though found at distant places, were similar, the scroll type being most common (see plate X). Near Tanandra Hotel, on Marthaguy Creek, another taphoglyph of this type was found on the opposite side of this creek about one mile west. This tree had fallen, and would have rotted away, but it has since been removed to a safe place. This is what is happening in many places, and in another decade very few of these trees will be left standing. The taphoglyph at Eurobla (see



PLATE XV

No. 15 ON MAP
(B. L. Hornshaw)

Tree at Grave of Yuranich, he was guide to Sir Thomas
Livingstone Mitchell. Gamboola, Molong.



PLATE XVI No. 16 ON MAP

Green Pine Tree, 86 in. x 31 in. facing south. Tree 72 in. circumference. North point of circle where originally were seven trees with six graves in centre. Eurobla Station, Warren.



PLATE XVII No. 17 ON MAP

(Miss Ninette Gibson)

Dead Yellow Box Tree. Close to Riversleigh Homestead, 13 miles down the Lachlan River from Forbes. Shield facing the grave.



PLATE XVIII

PLATE XIX

No. 19 ON MAP

Two Pine Trees. No. 18—72 in. circumference. Shield 72 in. x 12 in. facing west. No. 19—60 in. circumference. Shield 78 in. x 12 in. facing north-west. Two trees are at south-west corner of triangle and grave in centre. All shields facing grave.

(At same grave as plate III.)



PLATE XX

No. 7 ON MAP

Euromedha Station (9 miles from Narromine.)

Dead Box Tree—Shield, facing west to grave in centre
of triangle formed by carved trees. Twenty chains from
Homestead close to the Macquarie River.

plate XVI), (also 'B' and 'C' on diagram II on page 14), and the two on the Collie-Dubbo road (plates XVIII and XIX) are fairly close together and are all carved on pines. A similar design is on the Riversleigh tree (plate XVII), on the Lachlan River, near Forbes, and also on the Mitta Mitta tree (plate IV) near Cootamundra, not far from the Murrumbidgee River.

Four of these glyphs are on pines, one on yellow box, and one on a river gum. Plate XIII, showing a carving at Mullah, about 13 miles east of Trangie, is very unusual and there is no record of any others which resemble it. Plate II, taken near Warren, shows a design like a number of diamonds. It is unusual, but others of a somewhat similar type are on record. Plate XX, from Euromedha, is an unusual design, and looks somewhat like two lines of chain pattern on each side of a central line. This tree is only about twenty chains from Euromedha homestead.

Another type of glyph which is fairly common and possibly meant as a representation of the person buried is shown on plates I and XII. A number of trees have simply a large glyph with a diamond-shaped pattern (see plate V), which shows no steel axe-marks (also see plates VI and VII). On all these trees there is a small diamond cut out and the rest of the glyph is covered with what appear to be ornamental lines.

The map on page 8 shows the approximate areas in which various customs in central and western New South Wales were practised.

It will be seen that the dendroglyphs which extend from the Murrumbidgee River right across central New South Wales to the Queensland border are divided into two classes. Taphoglyphs, or burial trees, were a custom of the Wiradjuri, and the southern half of the Kamilaroi nation, extending outside these nations as far east as Goulburn and Camden.

The teleteglyphs are found on the northern side of this area and extended into Queensland on the north, and east, and to the north coast of New South Wales. Unlike the taphoglyphs, which only contain a few trees ranging from one to seven, the teleteglyphs vary from a small number to over a hundred at the one place.

There are no dendroglyphs along the Darling River. The custom terminates on the lower Barwon, between Walgett and Brewarrina. Below Brewarrina the Barwon is known as the Darling, which was the territory of the powerful Barkanji nation, who had different customs. In this territory widows' caps appear to have taken the place of dendroglyphs and in various sections these caps were of different designs. Here, also, is found the cylcon culture, more generally known as cylindro-conical, and cornute stones. It is not known for what purposes these stones were used, but they are found in the Darling Valley, and for a certain limited distance

west, extending into South Australia. They are not to be seen anywhere else in Australia. In this territory, and south across the Murray into Northern Victoria are found grooved axes.

Carvings and paintings on the walls of rock shelters have been discovered in the Darling Valley, but not in the territory which was occupied by the Wiradjuri and Kamilaroi nations. In his book on dendroglyphs, Etheridge states that stone formations used by the blacks during certain ceremonies are not to be found in the same territory as dendroglyphs. Recently, however, one set, at Mt. Foster, near Warren, has been located.

Along the Murrumbidgee, blackfellows' ovens are common and also extend right south into Victoria. It will be seen from these particulars that the various nations had very decided divisions. Even although their customs sometimes extended slightly beyond their boundaries they never went very far.



PLATE XXI

No. 8 ON MAP

On Roseholm part of old Bulgandramine Station. 13 miles from Peak Hill on Dandaloo Road. 40 chains south of Bulgandramine Mission Station and 30 chains west side of Bogan River. Shield 100 x 42 facing grave 33 feet N.E. of tree.



PLATE XXII

No. 9 ON MAP

Waitoki Station.

Dead Box Tree—Shield 72 x 18, 7 miles east of
Condoblin. On sandhill between Lachlan River and
Goobang Creek about 30 chains from river.



PLATE XXIII

No. 21 ON MAP

On T.S.R. near Mungery Station. 15 miles from Peak Hill on Dandaloo Road. Large Box Stump at north side of grave, 20 feet from bank of Bogan River. With shield 48 x 48 facing tree Plate XXIV 66 feet distant.



PLATE XXIII

No. 21 ON MAP

On T.S.R. near Mungery Station. 15 miles from Peak Hill on Dandaloo Road. Large Box Stump at north side of grave, 20 feet from bank of Bogan River. With shield 48 x 48 facing tree Plate XXIV 66 feet distant.



PLATE XXIV

No. 21 ON MAP

Some locality as No. XXIII, but south point at same grave and 30 feet from bank of Bogan River. Dead Box Tree with shield 60 x 19. Note the division across the centre of the glyph. This has only been recorded at one other tree. (See Plate XIII. at Mullah.)