

more than a dozen tribes flourished in the area we traversed, or in its vicinity. Some of them, like the Yandi, live from south of Lake Eyre, are utterly nomadic, and are the Jendruwanta and Jaurawanta, only one of two persons exist. The Diari are the one flourishing remnant of those of the Eyre represented by an old man with one eye. The Jalindi, in the days of Burke and Phillip, numbered more than a hundred; they once roamed over the area between Clifton Hills and the Gulf, and camped often at Pandi Pandi, Nowy. Now only three remain, living away from their own waterholes and too old even to muster or to work.

Hardy Survivals
The Wotangkuru people survive in greatest numbers. They are the hardy people who for long ages have roamed that amazing belt of waterless sandhills, country known as the Arunta (or Simpson) Desert, which lies between Birdsville and Horseshoe Bend, and extends northward to the MacDonnell Ranges. They are the only people owing to the exploratory flight made by Dr. C. T. Madigan from Birdsville to the north. They have survived more than a generation since the last of these people left their hidden mikari or "soaks," and came out of their deserts to the open world. Their cattle stations on the Diamantina and lower Georgina River country. Today there are only two Wotangkuru children under 12 years of age, and two strange men in a camp of adult and aged folk. Soon this tribe will also have vanished.

The Wotangkuru people have a social organisation based on mother right, and their wanderings they encounter, and for these have many legends. The Aranda people of the Finke River, who rank second through the father-right system, have a different influence in their life, and also the details of the tracks and lines of mikari or "soaks," by following which they ascertain their own line of environment (which still remains unknown to white men), proved especially adept at this work, and a special place was made of them.

Sometimes there were stages of inhospitable country where two and even three camps were made up between water. It is not surprising that the natives depended on large kangaroo skin waterbags to carry water. One old informant—Naitjatigata was his name—gave me an account of his life in the Diamantina, and the Aranda and Wotangkuru desert people were wide-ranging, travelling well into Queensland, the Diamantina, and the Finke to Macumba to Horseshoe Bend, and to Charlotte Waters. The story of his life as told by him, was very interesting, especially as it is an epitome of the natives' contact with Europeans, their gradual weakening from their nomadic life, and the influence of the hangers-on about the cattle stations of the north-east. There has not yet been any definite confirmation of the accuracy of the allusions to white explorers and early land-seekers or surveyors, but it opens some interesting avenues for speculation.

Life Story of Naitjatigata.
When Naitjatigata was about 10 years of age he was with his people travelling about in their own country, only to desert to the north near Annandale station is now. All his countrymen had come up from the mikari (soak) country of the Arunta Desert, and they were wandering in search of foods, suddenly they saw strange beings on horseback coming toward them. They were very tall. This is about four miles north-east from where Annandale is now situated. The white men were in the country for the first time. We had never heard of white men before that. We ran away, frightened, back to the mikari, and there we hid, and thought that the strange beings would do.

The next time Naitjatigata and his people came into contact with the white people he had initiated and had just recovered from the effects of his first sub-incident. He was very old. His people did not run away this time. They camped near the whites, and ate bullock meat. They received bullock meat, but could not eat it. "I wouldn't eat," they gave me bullock. I dug little holes, and they put the meat in them, and they stayed for a long time near Dalhousie, and soon learned to partake of the new food. North of Dalhousie, they stayed for a long time away from the white fellow was not looking."

At first there were no camels. Later on they were driven by the white men into the mikari country and had returned once more to the vicinity, the whites told them that the animals came up. They were not frightened. By and by they saw their first manny sheep. This was the first manny sheep station. After this Naitjatigata went to Covari (north-east of Lake Eyre) and saw Jimilli (the white fellow) across the country, he

wondered what they were. "What manny sheep are they? His people then stayed at Covari for the night, watching the sheep and goats. They did not eat mutton or goat and did not drink the milk, but the food was in bush. "Only look and walkabout in bush, too frightened yet you know."

Taught To Ride.
Then followed more wanderings in the Arunta Desert, where they arrived again at Dalhousie. Here Billy, as he was called by the white fellows, was taught to ride a horse; his experiences were not unique. "Learn ride horse then; fall down first time. Sit down in camp, the falling frightened me." Further wanderings in the bush followed. "Walkabout more, no more ridem." Then Naitjatigata found a party of the white fellows, "prismometric survey ples—"tricks"—and he joined the party, learned to catch camels, and finally learned to "ride altogether." He then returned to his right around Lake Eyre to Kalamurina.

Naitjatigata left them when they were to go to some other country. "It was either this or that." Other white men accompanied by Naitjatigata's brother, who showed the track to the present Alicka, came from Dalhousie north-east to Marubidimikari, then east to Pelpa mikari, east to Palmaru mikari, then east to Balaranga north-east to Pelakaka, Balaru north-east to Walparuka, thence north-east to Puluubu mikari (an out-water of the present Alicka), and then east. Other white men came from the east and met them at Puluubu Lake. Two of these white men, Naitjatigata calls "Charlie Barot" and "Mr. Marshall," went on to the native soak called Tjil-jil, thence to Jakurri mikari, and then east to Narananara, a white waterhole on the western channel of the Georgina, about 15 miles north of the present Alicka, and near the border. It seems that this party timbered and improved several of the native soaks in the interior of the country.

First Sight of Travellers.
After this incident of a surveyor's assistant, Naitjatigata stayed in the Salt Creek (Lower Warburton) and Kakkoopoon country, or, as he explained, in the "Puriana." Then a big crowd of natives went to Alton Downs, and there he learned to "ride a horse all day, and to work cattle." He was one of the party that took the first cattle from Alton Downs to Panchakilla ("Panchina," near Bellart," he called it), in the Kurlan blackfellow's country. This was his southernmost venture. While returning north with "Dicks," another native, and Teraperara, another native, a policeman engaged him as a police boy at Farina, where he acted as tracker for some time. He saw a train there—"Hullo! what name that big one there, me big one frightened me." The railway line then went to Strangway Springs.

Then the policeman from Andrews, now abandoned police camp on the northern side of Goyler Lagoon, came to Farina for supplies, and Billy, as he was now called, returned as police tracker to his own country. Then he obtained his wife. "I got my oldkoman then; we two fella walk about." His wife's previous husband had gone away to the mikari country of the Arunta Desert, leaving her with two daughters. A son was born and died. Then another son, Njanjipa, was born ("Pumped up") at Kunluka, on the Herbert (Georgina) River. About the same period he saw Mr. Reese for the first time. This was in 1903. Thereafter he attached himself definitely to Mr. Reese, calling his son Njanjipa "Johnny Reese" after his "boss." After some years at Apanama he went with Reese to Francis Springs and stayed there with him. Then he now lives at Mangallan "all the time."

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Adelaide Graduates Abroad

Interesting news of the movements and activities of the graduates of the Adelaide University has been received. During the past year, a number of graduates more than have been travelling in Britain and on the continent. Among those who have returned are John Hayward, all of whom graduated last year in 1926, which has completed a tour of the world, and returned to the Highlands of Scotland. They held a car for the first time in London, Mackleburg square, and in London, while at Glasgow, they are now 23 Australians and 14 Canadians, all of whom graduated last year. The South Australian graduates are engaged in medical work at the Middlesex Hospital and are taking their certificates of the College there. Mr. Cecil Browne, who obtained his arts degree in 1926, has returned to the University, Cambridge University after a visit to the Continent, during which he made a trip down the Rhine to Munich, while at Salzburg he witnessed several performances of Greek plays "Trojan and Iphigeneia," "Orestes," "Phaest," and "Hercules." Mr. Browne also visited Rome.

Mr. Lindsay Dawkins, who is gaining further experience in structural engineering, will be a firm of architects in London, has written to say that he is very busy, and it is most interesting to receive letters from the college there, with a new hospital building. Mr. Dawkins is also a member of the Royal Society of Engineers, and is engaged in practical engineering experience in London, where he is acting as a motor car, in which he is seeing as much of the country as he can during week-ends. Mr. T. H. Hall, a student of the Adelaide University at Bristol, is an engineering graduate. Mr. James Hall is in a London office, doing geological work. Mr. G. B. Hall is in London, and is the eldest of his uncle. Dr. N. H. Hall is a student of the Adelaide University graduate, all of whom are in London.

Adelaide 18-9-34

MEN AND WOMEN OF OUTBACK Magnificent Types INFLUENCE OVER NATIVES

In a further article on the far North-West Province of Western Australia, the author writes of the influence of the magnificent types of the men and women who inhabit the "lonely, wind-swept desert of the outback." He describes this magnificent type of Australia to a great variety.

BY PROFESSOR T. HARVEY

This land of drought and desolation harbors as its more or less permanent inhabitants a few aborigines and half-castes—remnants of the several tribes. The white men who are the drovers and others now approaching extinction. To these nomads, most of whom are attached more or less loosely to the local station, much must be added, a handful of whites who own, or are employed at, these stations. Perhaps the best place to see the drovers who spend a part of their lives between Marree and the Queensland cattle stations. We met with many of them, each with his own pack of dingoes, and taking down to the railway, perhaps 500 miles away, a large mob of cattle perhaps 2000 head. These animals nearly 3,000 head. These animals leave the vast territories where they are bred as fat cattle, and represent a great deal of the wealth of the station. The men, aided by their white and colored assistants to put them on board the train, are the most of the best possible condition. They are men who can command a good price when placed in the yards at Dry Creek. The men who are the drovers travelling, must be carefully and quietly driven, most of the way over a country affording practically no fodder for their animals. They are fed with water usually on each second day, a day's march being from 12 to 15 miles. The pack of dingoes, which is a selection of vigils left the cattle break camp and perhaps stamped.

On the way, with respect for the men of the outback—road-quiet, dignified, resolute. These are the men of the lonely places. Their clothing

may be of the simplest kind; their faces may be tanned, weather-bowed and unshaven, but they are men who command respect. They are men who understand that men of this type, superbly born, bearing the stamp of individuality and the ruggedness, make up the backbone of the West. The West, especially in Egypt and Palestine, where climatic conditions were made more of those of the drier parts of Australia.

Meetings On The Trail
We pulled up when passing every herd of cattle or mob of horses. News was exchanged, and the conversation passed either way, or some message was entrusted for delivery to another individual along the track. Perhaps the most interesting information was a stock or a storekeeper, of the expected date of arrival, or the quantity of horse fodder needed. Some of these drovers have quiet, refined voices suggestive of college educated men. Some of them owned the herd, they were driving, some were contractors who had the animals on the trucks at the railway station for a named amount. While it was raining, the weather was so many miles out of his way to tell us that he had killed a beast to obtain his own meat supply, but that there was no more to be had. The weather required; he suggested that we might be able to make use of the remainder of the meat. The weather was provided through Mr. Reese for the natives. Another man had heard the latest Test scores by wireless at Birdsville, and he had heard the many miles out of his way to tell us the news. In every case the conversation was short, without undue waste of time.

Our expedition is deeply indebted to Mr. L. Reese, of Marree and to Mr. D. P. Crabb, of Pandi Pandi, and Mrs. Morley, of Mirra Mitta, for their strenuous and untiring assistance. Mr. Crabb has for our investigations. Without their promised assistance, we would not have been able to carry out our investigations in the region. Those in charge of neighboring stations also helped us by permitting their natives to join our party. Mr. Crabb, of Marree, generously allowed us to camp on his property, and to make full use of his stock and supplies. He and his wife and step-daughters. The good feeling existing between this family and the aborigines, and the respect and an important part in the success of our work; while the cleanliness and tidiness of the station and the care of the women and children, was due largely to the example and insistence of these women who have their welfare at

Friend Of The Natives
We are especially indebted to Mr. Reese and Mr. Crabb, for their personal assistance, as well as for his part in assembling the natives about the station. Mr. Reese, who has been with us during the whole of our sojourn at Pandi, and proved a great help to us because of his knowledge of the country, his enthusiasm, which was more like that of a young man, his knowledge of the country, and his willingness to do so, because of the excellent relationship existing between himself and the local natives, whether employed by him or not.

Mr. Reese has spent almost the whole of his life in this region, and has seen the development of the gibber plains, sandhills, and flood plains of the lower Diamantina and Cooper country. He has seen the fence separating South Australia from Queensland. He is a magistrate in the Diamantina, and has seen the life of the Birdsville district. He is a keen naturalist, and has assisted others visiting there. He has been in the Diamantina for 20 years. He is a former police officer, like Dr. A. M. Morgan, Mr. F. Parsons, and Mr. N. McPhill, as well as Mr. H. R. Finlayson, who is a member of the South Australian Museum. He knows the birds and mammals of the district, and is a member of the Royal Society of South Australia, and for Mr. Finlayson the rare marsupial Caloptrix, which he has seen and collected. He has also seen the plants and has been collecting them for years. Together with Professor Macleay, he has published some of his work, and he has seen an account of the flora of the far north-eastern corner of the continent, as published by the Royal Society of South Australia. He is also a mine of information regarding native customs and habits.

Outback Homestead
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