Yet another interpretation of the name Narrabri has come to hand, this time supplied by an 85-year-old resident of Narrabri, who as a lad worked with aborigines on station properties in the north-west and in fact can still speak their language fluently.

He is Mr. W. J. Quinn, of Mooloobar Street, Narrabri West. Mr. Quinn is certain his interpretation is the right one.

He has an interesting story to tell about the very early days in Narrabri. In yarns and discussions around camp fires in the early days, Mr. Quinn learnt a lot.

For instance, he was told that way back natives spoke different dialects. They were bound by districts. One district extended from Narrabri to Gillilgal; another from Gunnedah towards the coast; one from Wee Waa to Walgett; the other near Mungindi.

Phonetically, the dialects were called: Narrabri area, Gunilari; Gunnedah, Wilbrabemy; Wee Waa to Walgett, Whalemon, and Mungindi district, Goongara.

The story the blacks told Mr. Quinn stated:
Long ago, blacks in the Namoi region decided to fight blacks in the Castlereagh area.

**The Borah**

The Namoi group held a meeting and appointed one representative to go to the Borah.

The Borah, it seems, was a sort of native instruction and ritual centre. Only men who belonged to the Gubberi group could attend. That meant men with a good head (presumably good brains) and good hearing.

The nominee attended the Borah for three moons—or three months. In that time he was instructed in the arts of fighting, leadership and gathering and making weapons of war. On his return he was classed as a "Man of Voice"—one who could command and be obeyed.

To prove he had attained the high office, the leader had three slashes across his chest, the weals staying with him to the end.

"The Blacks told me that what the 'Man of Voice' said was law," added Mr. Quinn. "Weapons had to be made for the great fight that was pending. The head man, in the course of amassing equipment, which included spears, nullas, shields and boomerangs, told some of his warriors to 'go into the bush and get him a good stick with a knot in it, from which he could make a hefty nulla nullas'."

Apparently the timber growing around this district at that stage contained a good sprinkling of brigalow, and it was used for construction of weapons.

The word "knot" in aboriginal language was Naree; the sounding bri means "with", so interpreted, Narrabri means knotted stick.

Mr. Quinn is positive the name used for the town can mean nothing else.