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PUBLICATIONS OF THE ROYAL ETHNOGRAPHICAL MUSEUM AT LEIDEN, SERIE II N°. 6.

ETHNOGRAPHICAL NOTES
ON THE
WESTERN-AUSTRALIAN ABORIGINES

BY

E. CLEMENT, PH. D., LONDON.

WITH A DESCRIPTIVE CATALOGUE
OF A COLLECTION OF ETHNOGRAPHICAL OBJECTS
FROM WESTERN AUSTRALIA.

BY

J. D. E. SCHMELTZ, Ph. D., H. F. A. I.

Reprinted from: „Internationales Archiv für Ethnographie“, Bd. XVI. 1903.

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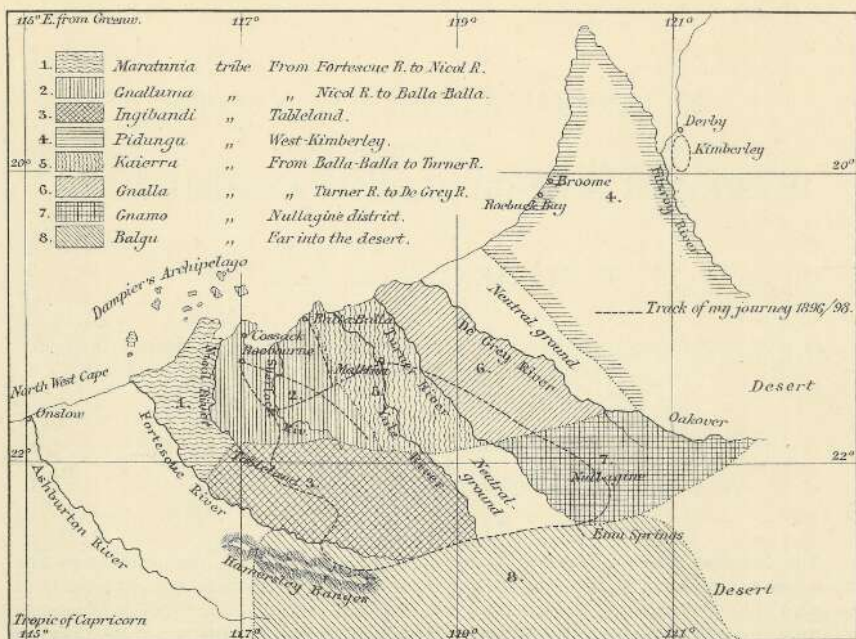
(With plate II—V).

The National Museum of Ethnography at Leiden has acquired, during the past four years, two collections of objects from the aborigines of Western Australia, brought home from his journey in that country from 1896—1899. The first collection [Ser. 1207] has reached the Museum in 1898, the second [Ser. 1321] in 1901. When sending the latter, Mr. CLEMENT kindly asked us if a few notes on the ethnography of Western Australia would be welcome. In consequence of our affirmation the notes, which we publish below, reached us in the course of last year; we hope they will be of some interest to our readers. We have illustrated them after Mr. CLEMENT's collections, and we add to these notes a descriptive catalogue of them. The ethnographical Museums at Basel, Hamburg and Leipzig and the „Museum of Science and Arts" at Edinburgh have also acquired a part of Mr. CLEMENT's collection; in the reports of the Museum at Hamburg for 1898 and of those at Basel and Edinburgh have been given a few particulars about them, to which we refer in our catalogue by putting to our descriptions the letters B, H, E. in brackets [].

The map at the head of this paper, showing Mr. CLEMENT's tracks 1896—1898 and the distribution of eight tribes inhabiting the N. W. District of Australia, from the Fortescue- to the Fitzroy-River, as also the three illustrations placed in the letterpress have been drawn after sketches, delivered by our explorer.

An excellent bibliography about the Ethnography of Western Australia has been published by Dr. W. Foy in addition to his paper „Muschelschaamdeckel" von Broome, Roebuck Bay, Nordwest-australien (Ethnographische Miscellen I, in Abh. & Ber. Kgl. Zoolog. & Anthropol. Mus., Dresden 1901) to which we refer our readers.

Editor.



I. ON THE PROCURING OF FOOD.

There are various ways in which the natives procure meat for themselves and families. Emus and Kangaroos are generally speared at the waterholes to which they come to drink. The Blacks lie in wait for them, either behind neighbouring bushes, or artificially erected screens, and when at the time of Sun-set, or soon after, the animals come to quench their thirst, they are speared, from generally 15 to 20 yards distance (Taf. II. Fig. 1, *candarra*, Kangaroo-spear). Another method is by placing boughs of shrubs in two semi-circles around the waterhole, leaving an entrance and a narrow exit. The first few days the animals are too shy to enter the enclosure preferring to go 10 or 15 miles up or down the creek, to visit another waterhole, but after 4 or 5 days, they get used to it, and enter. When the Blacks see by the tracks that they come again to drink there, they place early in the afternoon, a strong net made of reeds, or the fibre of *Spinifex*-grass across the exit and lie in wait.

In the evening, when several animals have entered the enclosure, they suddenly rush out, shouting and yelling and run towards the entrance of the enclosure. The animals try to escape at the exit, but becoming entangled in the net, are easily killed with blows of the *whackaberry* (Taf. III. Fig. 11 & 12).

The mode of hunting the Emu, is as simple as it is effectual.

The plains are scanned from the hill tops or high gum-trees, and when a troupe of Emus is discerned, the Blacks crawl on hands and knees, sometimes for a mile or more, into the level plain, making use of every shelter of stones, rocks or bushes that may offer. As soon as they come up to the troupe within a mile or less if possible, they lie flat on their backs, kicking their legs into the air, spear and *mihra* (Taf. III. Fig. 1—6) lying handy by their side. The Emu, being a very inquisitive bird, slowly approaches to see what is the matter, and when within a distance of 15 or 20 yards a Black jumps up and hurls his spear. The bird has no chance to escape at that distance from the deadly aim.

Bustards are caught by placing nets, by means of light twigs and branches over the nest. At first the bird is suspicious, but after a day or two enters, when the Blacks rush from their hiding-place and dispatch the entangled bird. Cockatoos are killed by throwing the *kaili* (Boomerang, Taf. II, Fig. 5—7), among a flock when flying in dense clouds along the creek or sitting in thick clusters on the branches of the gum-trees; and they rarely miss.

They are experts in killing hawks or other birds of prey. They tie a small bird, rat or lizzard by a string to a short stick, and holding this in one hand, they hide under a clump of a large *Spinifex* bush or leafy snake-wood shrub. Just before they hide, they set fire to some *Spinifex* in the neighbourhood.

The dense black smoke that is given-off rises to a great height, attracting the birds of prey for miles around, who come from all directions in the hope of a good feed of lizzards, which holt from the burning bushes. The hawk seeing the bird or rat tied to the stick, pounces down upon it, and is easily killed with a blow of the *whackaberry*, by the concealed Black. In a few hours 10 to 15 hawks are thus caught, which form a welcome addition to the menu of the family-supper.

Iguanas and lizzards are chased and killed by throwing stones at them. They form the „bonnes bouches” of the Blacks. The smell of an Iguana, roasted in the ashes, is very enticing, and tastes very much like eel.

Kangaroos, Emus and Bustards, as well as smaller animals, are roasted whole in ashes, or covered up with hot stones and sand. A hole is dug, some stones are placed into it, and a good fire is kept up for an hour or so. When the stones are hot, the Kangaroo, without being skinned, is wrapped up in leaves and grass, placed into the hole and covered up with sand. In less than an hour it is ready for consumption, as the Black likes the meat „underdone”, in fact only warmed through, and is greatly relished by young and old in that state. The quantity they can consume at a sitting, is simply startling.

Should there be a very great supply of meat, they sun-dry it, especially if they are on the point of going a long journey in shifting their camp or hunting-ground. The sun dries the meat as hard as a bone. Before use, it is steeped in water, pounded between stones and eaten.

Fish is caught either with nets or are stupified by a Plant called „*kurrurru*” which is placed into the pools. After an hour or so, the fish come to the surface in a semi-comatose state and are easily secured. In shallow water, the fish are killed by throwing the „*kaili*” (Taf. II. Fig. 18) at them, when they are 5 or 6 inches below the surface.

The writer saw a native in Cossack-creek kill eleven fishes, weighing from one to two pounds each, in less than half an hour, by means of the *kaïli*.

Everything is welcome to the menu of a native.

Bahdië — also known by the name of „*Bedaur*” — the larva of a beetle, boring in the Gum-trees, is another „bonne bouche”, for the capture of which a native will work hard. He can tell with wonderful exactitude, not only which branch of the tree harbours a *Bahdie*, but the exact spot where the larva lies imbedded. A few blows with the stone-axe (Taf. III. Fig. 13), or Tomahawk if he is the lucky possessor of one, and the yellow-tinged, and red-striped „*Bahdie*” is extracted.

It is eaten either raw or baked for a few minutes in hot ashes.

Snakes are likewise greatly relished, but only when caught by themselves. If a white man offers them one, they will refuse to eat it, as they think the snake might have bitten itself just before death, and the poison would make it unfit for consumption.

Nulga or *nalgoo*, a small bulb, not unlike a crocus-bulb, is dug up by the women nearly all the year round near creeks or lowlying plains, where it grows in plenty. It is rather tasteless and is eaten baked in ashes or raw.

Billah [Inv. N°. 1207/78], — the seeds of the *Spinifex* — plant, and other seeds as *jimnewalloo*, *jam-ballah* [Inv. N°. 1270/88], *buggo-buggo* [Inv. N°. 1207/79], *cameiyon* [Inv. N°. 1207/92] etc. are very plentiful in seasons after rain. These seeds are ground down on the „*mijarra*”, mixed with water and eaten raw, or baked into little flat cakes in hot ashes. They are of excellent flavour and very nutritious.

Native tobacco grows in many districts among the rocks, and is used for chewing. The leaves are bruised, moistened with water, mixed with ashes and fine shavings of a wattle-shrub, and are ready for use. The „plug” is passed round from mouth to mouth, and after the men have used it, it is handed to the women, who in their turn pass it round among themselves.

Fire is readily made by twirling a dry stick (Taf. III. Fig. 14) rapidly round in the cavity of another stick. A little groove is cut for the powdered wood to escape. The stick is held between the toes in a horizontal position on the ground and a second is rapidly twirled between the palms of the hands, like the whisk of an European cook, when beating eggs or cream. As soon as the fine saw-dust or woody powder, produced by the rotation of the vertical stick begins to ignite, a little dry grass is placed around and the glowing sparks blown into a flame.

It is remarkable how quickly they can produce fire in this manner. Some variety of wood is better than an other, and should they go on a long hunting expedition or change their camp to a distant part of the district, the women take their „*gillingharra*” or fire sticks, with them.

Gibbree or rock-oysters, which cluster in thousands on the rocks near the coast, are detached with stones and placed on the fire to open. It is a favorite food of the coastal tribes.

II. FLINT- AND GLASS-SPEAR-HEADS.

The making of spear-heads of flint or glass by the Australian Blacks is not altogether done by striking the material with a stone (Taf. III. Fig. 18). They are only roughly formed in that manner, the finished shape, the sharp point, and the fine serrations on

the edge of the spear-head, are produced by strongly pressing the flint or glass against the edge of a broken Kangaroo-bone, and by thus continually nicking off little chips or flakes, the spear-head is gradually formed (Taf. III, Fig. 15 & 20).

The accompanying rough sketch, taken by the writer on the spot, will give a better idea of the position of the hands holding the flint and bone during the "modus operandi", than words could describe.



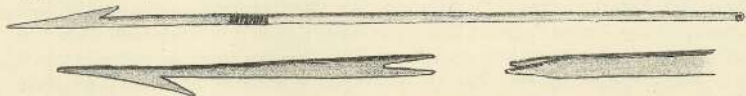
The empty beer- and whisky-bottles, discarded by the white population in the small settlements of Roebourne und Cossack, are eagerly picked up by the Blacks, and traded into the interior, where they are highly prized, especially by the savage „Myal” and „Balgu”-tribe of the desert. Telegraph insulators form splendid material for Spear-heads,

as the Blacks have found out long ago, and it is not uncommon that these are knocked off the poles by them and thus interrupt communication.

The spear-heads are fastened to wooden shafts with *bulga*, (or *burga*, Inv. N^o. 1207/31) a gum obtained by burning green *Spinifex*, and are mainly used for fighting purposes.

Wooden fighting spear-heads (*magundoo*, Taf. II, Fig. 2—4, 8—11 & Taf. III, Fig. 8—9, 16 & 19) are made in various patterns, and have numerous barbs in one, two or more rows, whilst hunting spear-heads (*curbing*, Taf. II, Fig. 1a III, Fig. 7) have only one barb.

The wooden spear-heads are notched at the end and interlocked with a similar notch



at the top of the shaft, strongly tied with Kangaroo-sinews and cemented over with *bulga*.

The sinews are extracted from the tail of the Kangaroo in the following manner. After the tail is cut off by the root, a circular cut is made through the skin about 3 inches from the tip of the tail, and the bones disjointed by twisting; then holding the tip of the tail between his teeth, it is pushed with hand and feet, and the sinews drawn out.

They quickly dry, and when wanted, are placed in water for a few minutes and are ready for use. From a freshly killed Kangaroo, the sinews are easily drawn out in this manner.

In tribal duels, spearing in the legs is only allowed. The wounds are rubbed over with fat and ashes and heal in a surprisingly short time.

The shafts for hunting-spears are from 10 to 15 feet long, and are straightened by rubbing the crooked part with fat and holding it over red hot coals and bend.

III. THE *Millia Coolumba* OR RAIN-MAKER. *)

When rain is badly wanted, the Rain-maker with his apprentice (generally his son,

*) Compare "Report on the work of the Horn Scientific Expedition". Pl. IV Anthropology, pg. 177 sq. Editor.

as the post is handed down from father to son) proceed to the "*gnallia*", or piece of ground especially set apart for the ceremony of rain-making, but not before favourable signs for rain are manifest, such as increased activity of ants, clouds scudding swiftly at no great height across the sky, or better still, when the Storm-birds (a kind of sea-swallow nearly the size of a pidgeon) come inland in thousands from the marshy coast, in anticipation of feeding on the flying ants which, in a day or two after rain, rise in myriads into the air.

Arrived at the "*gnallia*", he builds a heap of stones or sand, 2 or 3 feet high, and places his "*millia gurlee*", that is "Potent" or "Live"-Stone, on the top of it.

This stone, generally handed down for generations, is usually of a striking appearance (Taf. II. Fig. 12).

The writer saw one, consisting of a light grey pebble about 2 inches in diameter and almost circularly round, imbedded in a dark brown silicious matrix, with veins of white running through the mass:



The *millia coolumba* walks and dances for hours around the stone heap, chanting incantations until utterly exhausted, when his boy assistant takes his place. When sufficiently recovered he begins again. Water is sprinkled on the stone and huge fires are lighted. Should no rain fall within 2 or 3 days, he returns to camp and lays the blame upon some neighbouring hostile tribe or some old woman of his own, and waits for another favourable occasion before he ventures forth to try again.

No member of the tribe is allowed to approach the "*gnallia*" during the ceremony.

IV. TARLOWS.

A *tarlow* is a large heap of stones, rarely a single one, to which certain of the Blacks proceed in order to perform the ceremony of "*willing*", so that scanty articles of food may become more plentiful than they are.*)

Each *tarlow* is under the charge of a tribal-family.

If Kangaroos should become scarce in a season of drought, the head of the family under whose charge the "*Kangaroo tarlow*" may be at the time, (let us say it is a Ballieri-man) proceeds with as many members of the Ballieri as he can muster, to that *tarlow*, sometimes 30 or 40 miles distant, and performs with them certain rites there, such as hopping round and round the *tarlow* in imitation of the Kangaroo's hop, drinking Kangaroo-fashion from wooden troughs placed on the ground, beating the *tarlow* with spears, stones and *whackaberries* (fighting clubs) etc. etc.

*) Compare "Report on the work of the Horn Scientific Expedition". Pl. IV. Anthropology, pg. 176 sq. Editor.

A *corroboree* is held in the evening, and men and women are grotesquely painted with "*butungu*" or yellow ochre [Inv. N^o. 1207/98—100], "*wilgie*" or red ochre [Inv. N^o. 1207/96—97] and "*ginda*" or charcoal. Monotonous chants are sung, each line beginning with a high note, falling in semi-tones rapidly to a low one; *kailis* (boomerangs) are rattled together, and a Kangaroo-bone is moved rapidly up and down on the lateral incisions of the *mihra* or throwing-stick¹).

On such occasions everything that is required for the hunting and killing of Kangaroos is largely in evidence and spears and *mihras*, *whackaberries* and stone-knives and -axes are freely displayed.

Should food seeds, such as *billah* [Inv. N^o. 1207/78], *yamballah* [Inv. N^o. 1207/88], *jinnerwalloo* [Inv. N^o. 1207/85] or *nalgü* [Inv. N^o. 1207/94] become less plentiful, another *tarlow*, set apart for the "willing" of these, is visited by the head of the family under whose care it is, perhaps a Caiemurra. All the Caiemurra he can assemble, he leads to that *tarlow* and other rites are performed.

In this case *yandi's* (Taf. II, Fig. 15), that is wooden bowls for winnowing the grass-seeds and "*mijarras*" or stone mills, with the "*munda*" or grinding stone (Taf. II, Fig. 14) play a prominent part. The ground around the *tarlow* is beaten flat with stones and sprinkled with water, and the women go through the performance of winnowing and grinding, whilst again certain songs are sung and dances performed.

The *tarlow* for the "willing" of plenty of fish is visited, perhaps by the Balliery-family, should it be under their care for the time being, and fishing-nets (Taf. II. Fig. 20, *curran*) and a poisonous plant, called "*kurraru*", with which they stupefy the fish, by placing it in the pool, are largely displayed.

Should the head-man of a *tarlow* die, if he is of the family of the "Caiemurra", for example, his shield being a "Burong", the *tarlow* is henceforth under the care of the Burong-family, and if a Balliery head man dies — his *tarlow* or *tarlows* succeed to the care of the Baniker-family, etc. —

Both men and women may inherit the control of a *tarlow*, and one tribal family may have the charge of several *tarlows* at the same time.

There are *tarlows* for the "willing" of Bustards, Hawks, Iguanas, Cockatoos and nearly every animal, as well as *tarlows* for food-seeds. At the Emu-*tarlow* "the walk and run of the Emu" is imitated, and it is wonderful how closely the Blacks can imitate every movement of that bird. Ornaments of feathers of the Emu are largely worn on this occasion.

They can only "will" an increase and not a decrease of anything and no member of any other family is allowed near, as then the spell would not act, and the ceremony would have to be postponed until the next new-moon, as the new-moon (about 3 days old) is the time for the "willing" to take place.

V. THE "*Taketa*" OR NATIVE DOCTOR.

The *taketa* is easily recognized by the "*pinjambenger*" he wears around the neck (Taf. V, Fig. 2). This is a piece of mother of pearl-shell, ground down in the shape of

¹) See also the "*medimba*", Taf. III. Fig. 10. Editor.

the accompanying drawing, with a hole through which a string of human hair is drawn. The ornament rests on his breast ¹⁾.



Every illness is ascribed to the *djuno* ²⁾, or Evil-spirit, also known by the names of *warruga* or *warrunga*.

When a member of the tribe falls ill, the *boonangharries* (Taf. IV, Fig. 1, 4, 6, 10, 12, 16, 17 & 18) are set in motion ³⁾, and the *taketa*, dressed up in feather ornaments (Taf. IV, Fig. 9) and painted with white and red stripes, walks and struts round the sick person in huge circles, which get smaller and smaller until he is close to the prostrate patient, when he suddenly pounces upon him, rubbing vigorously the affected part with his hands, or a cowry-shell, *Cypraea Scottii*, (Taf. II, Fig. 13).

Then putting his mouth on the seat of pain, he pretends to pull out with his teeth the cause of the illness, generally one or two semitransparent pebbles, the size of a pigeon's or hen's egg, which he carefully carries from the camp and buries in the sand. On returning to the patient, he blows hard upon the sore part, in order to insert a good spirit, and rubs his „*mahredie corrada*” over the spot. This is a lump of *Spinifex*-gum fixed to the end of an ornamented, pointed stick from 9 inches to 18 inches long or to some bone of Kangaroo or Bustard. Frequently the *mahredie corrada* (Taf. II, Fig. 17 & IV, Fig. 7) is carried by him with the gum-end for an hour or more under his arm-pit and then suddenly placed under the arm-pit of the patient, or between his legs. For headache they tie the leaves of a powerful smelling plant of the „*Mentha*”-family ⁴⁾ around the forehead. Setons of wood (Taf. IV, Fig. 19) are frequently inserted under the skin and allowed to fester for several days and even weeks. If an epidemic breaks out among children, they are taken to a place especially set apart and covered over with sand and leaves of the red gum-tree and kept there for several days.

Should a native die, the relatives show their grief by striking their heads with flint stones and *mihras* (Taf. III, Fig. 1—6), until the blood flows freely. They prostrate themselves upon the body screaming and howling, then walking a few yards throw themselves again and again upon the ground, giving vent to their feelings by groans and shrieks. The *boonangharries* are swung to drive the *djuno* away, as he is the cause of death. They do not believe in death by natural causes. If the departed has been a great warrior or hunter, the fat around the heart is taken out and eaten, as it imparts the courage and cunning of the dead to the survivors. Cannibalism prevails in the whole of the N. West and the fleshy parts of an enemy are invariably eaten.

The body is either carried upon the hill tops, where it quickly mummifies or is placed in a shallow grave in a sitting posture. Some tribes place the dead on trees or in hollow tree-trunks.

After some time, if the deceased was a man, the widow takes the thigh-bone and carries it about with her for several years and some of the smaller bones are secured by the relatives, especially if the departed was a great hunter.

¹⁾ Dr. CLEMENT has sent also a specimen of this ornament, to which in place of a piece of pearlshell is fastened the neckbone of a cetaceous animal (Taf. V, Fig. 1). Ed.

²⁾ See Taf. IV, Fig. 5 “stone carried about by an old woman as a protection from *djuno*; sent by Dr. CLEMENT. Ed.

³⁾ See: J. D. E. SCHMELTZ, Das Schwirrholtz (Sep. aus Verh. des Vereins für naturw. Unterh. Bd. IX, Hamburg, 1896), pg. 22. ⁴⁾ The native name of this plant is “*minyalla*”.

Should a member of the tribe die of wounds received by an unknown enemy, a lock of hair of the deceased is crumpled up in the hands and allowed to fall on the ground.

When it uncurls, the enemy is sought in the direction of the pointing ends, and an expedition of revenge is undertaken.

The hair of every dead person is cut off, spun over with wool or the hair of other animals, well rubbed in with fat and *wilgie* [Inv. N°. 1207/96] and necklaces, called "*wailleroos*", made from it (Taf. II, Fig. 21 & V, Fig. 11). These are worn by the relatives for a year and then discarded. As soon as the dead is buried, his name is never mentioned, and is only spoken of as "that one", pointing in the direction of his grave, otherwise he would return and frighten them at night in camp. After the death of a member of the tribe — the camp is forsaken and pitched elsewhere. Children are not allowed to die on the ground, but are placed across the body of father or mother to expire.

The word "*cunnyan*" means both "dead" and "asleep".

VI. STONE CARVINGS.

Very rudimentary carvings are found almost on all hill tops, and consist mainly of representations of Emus, Kangaroos, Snakes, Turtles and human beings in all sorts of positions; not a few of them in very vulgar attitudes. This carving is done with a stone axe, (*kaidu* or *garama*, Taf. III, Fig. 18). The design is drawn with chalk or charcoal on the rock, and by repeatedly hammering along the lines, it is cut deeply into the rock. The walls of some of the caves, are crowded with figures, but all of them of very rudimentary character. The Kimberley natives are very fond of carving *Boabab*-nuts with line ornamentation as well as with animals and men.

At the age of 16 to 17, both males and females, make deep incisions with sharp flints across their breasts, rub sand and ashes into them, and when healed, show very pronounced weals, which form the family- and tribal-distinctions.

VII. THE RITES OF "*Buckli*" OR CIRCUMCISION.*)

All the tribes of N.W. Australia practise circumcision.

When the boys are about 14 years old, an Invitation-stick (*gilliana* or *cugina*, Taf. IV, Fig. 2, 3, 8 & 11) is carried round from family to family, scattered over the territory of the tribe at the various waterholes and hunting grounds, and a meeting-place is appointed upon a certain new-moon, to which men, women and children repair. Several weeks before this takes place, the women lay in an abundant supply of food-seeds of all kinds, as they are not only wanted for the great feasts that take place on this occasion, night after night, but, as we shall presently see, for another important function at the end of the "*buckli*"-ceremonial.

In a month's time, (the next new-moon) the whole tribe has assembled, and on a given signal by one of the elders, the candidates for circumcision are suddenly pounced

*) Comp.: Report on the Horn Scientific Expedition. Pl. IV Anthropology pg. 169 sq.; and Edw. T. HARDMAN: Habits and Customs of Natives of Kimberley (Proc. Roy. Irish Academy, Ser. III Vol. I) pg. 78 sq. Editor.

upon by the men, their arms are tied firmly to the body by human hair strings, whilst the "*boonangharries*" or "Devil-scarers" are violently swung in the camp, to keep the "*djuno*", or Evil-spirit away.

The boys are painted all over with "*wilgie*" or red-ochre, and are then fed by the old women with various grass-seeds, pounded and ground to a pulp on the "*mijarra*", and moistened with water (*baba*), or baked in little cakes in the hot ashes. Meat is not allowed them on this occasion.

At night, huge fires are kindled, and the elders sit around them with the candidates, teaching them the laws and traditions of the tribes, the boundaries of their territory, the reasons of their feuds with other tribes etc., etc., and the strict lines of their future conduct are clearly laid down for them.

Ritual songs and dances are taught and performed, their significance explained and the mystery of the "*tarlow*" and its ceremonial expounded.

The "*una*" or hunting dance of the men, and the dance of the old women, the "*tubagéh*", are danced every night around the camp-fire, accompanied by the rattling of spears and *kailis*, and the incessant roaring of the *boonangharries* and the monotonous songs of the old men.

The "*nambéh*", or circumcision-song is taught to them, so that they may sing it on the day of the actual ceremony.

The "*una*" dance is one of the most weird spectacles imaginable.

Some 30 or 40 men (more in larger tribes), feather ornaments on head and upper arms, a *wurindi*, or bunch of Emu-feathers (Taf. IV. Fig. 9), coloured with *wilgie* hanging behind, from a hair-belt tied around the waist, a *muljeddie* of wood or Kangaroo-bone, through the septum of the nose (Taf. IV. Fig. 13, 14 & 15), and painted with white and red stripes across the face, chest, abdomen and thighs, suddenly spring with a yell from the outer darkness into the bright fire circle.

A short strong spear (about 6 feet long) in each hand, held perpendicularly, the shaft touching the ground, the body bent forward, eyes rolling and teeth glistening, they stamp with feet and spear shafts on the ground, keeping time to the songs of the old men, who click their *kailis* together and rattle their *mihras*.

The song on this occasion, like all songs of the Blacks, begins with a high note, falling rapidly in a cadence of semitones to a low one (very much like a peal of church bells in England). Every line exactly like the other.

The *maitre de cérémonie*, sitting crosslegged on the ground, a "*yenjorimarra*" (Taf. V. Fig. 8), standing in front of him, and surrounded by the other singers and musicians, works himself into a regular state of frenzy, as each dancer in his turn dances for about a minute before him, stepping from right to left and left to right, with every muscle of his arms and chest quivering and shaking as if shivering with the most frightful cold, whilst the arms are held almost rigid.

The best "quiverer" is considered the best dancer. Whilst each dancer performs thus before the *maitre de cérémonie*, the others continue their stamping, and when every one has passed him and his musicians, they utter another frightful yell and leap back into the outer darkness, vanishing as quickly as they have appeared.

After resting for 10 or 15 minutes in a crouching position, the dance is repeated with a few variations, such as pretending to throw a spear (Taf. II. Fig. 1) at an imaginary

Kangaroo, or thrusting downwards with the spear, to give the Kangaroo the coup de grâce.

The "*tubagéh*" dance, only danced by the old women, consists mainly of walking in Indian file round and round the fire, the upper part of the body bent forward, the hands hanging loosely down in front of them, hair dishevelled and perfectly naked, with their emaciated arms and legs and long baggy breasts, they form a weird and hideous sight. At intervals they strike with their hands their thighs, keeping time with the drony song, at others they raise the arms in the position of the Kangaroo's fore-legs, accelerating their steps with the accelerated music, gliding to the right and left and returning again into Indian file. Sometimes they walk in a circle, each performer placing her outstretched hands on the shoulders of her predecessor; the walk changing by degrees into a trot, and after thus circling 8 or 10 times round and round the fire, on a given signal they disperse with wonderful agility beyond the fire circle.

After a weeks or tendays feeding and dancing, the boys, who during that time were not allowed to see a young woman or child of either sex, nor to go unaccompanied by men into the bush, are taken away from the camp, to a place prepared for the actual operation.

This place is a circular space cleared of shrubs, grass and stones, having in the centre a large couch of branches, grass and leaves. The men painted in full war-paint with *wilgie* [Inv. N^o. 1207/96—97], *butungu* [Inv. N^o. 1207/98—100] and *gilba*, their hair tied back from the forehead with hair strings, suddenly seize the youths, throw them down on the couch, and perform the operation with a Stone-knife called "*borulla*" or "*cundemarra*". The fathers never operating upon their own sons.

Whilst this is going on, the women set up a frightful howl in their camp, which they are not allowed to leave.

When the operation is finished — the candidates are placed in a row and sing the *nambéh*, whilst the blood is streaming from them. Then the fore skin of each is tied to his hair and left there until a perfect healing has been effected, when, in some tribes it is pounded up with Kangaroo-meat and given to each to eat, whilst in others, it is taken by the relatives to a large tree, and inserted beneath the bark. The couch of branches, grass and leaves is set on fire.

During the time of healing they may go into the bush unattended, but on returning, must swing the *boonangharry* to give notice of their approach, so that the young women and children may run to their camp and hide, as otherwise they would suffer great pain and the process of healing would be greatly retarded.

After three weeks, when a perfect healing has taken place, another large Corroboree is held, edible seeds of every kind are placed before them by the elders, and touching these with their hands, it is intimated to them, that henceforth they are welcome to hunt in every part of the territory, where these seeds have grown.

During this feast and ceremony the old women only are allowed to be present, and the candidate must not from this time forward touch the flesh of Emu or Kangaroo and in some tribes Bustard-flesh, until he has received a wound in a family quarrel or in battle with another tribe, or one of the elders rubs a piece of such meat over his mouth.

The "*yengorimarra*" and ornaments worn on this last occasion are at the end of the Corroboree committed to the flames, and it was with great difficulty that the writer succeeded in securing a few specimens of the former.

The *borullas* or stone-knives, used for the operations, are hidden away among the rocks in the hill-ranges and used again for next years "*Buckli*".

VIII. MARRIAGE AND MARRIAGE LAWS OF THE N. W. AUSTRALIAN ABORIGINES.*)

The marriage laws of the Australian Blacks are very strict, and rather puzzling to an outsider.

They call the children by four tribal names; those of the "Gnalluma" tribe, inhabiting the district that lies between the Nicol- and Yule-rivers, are the following:

Ballieri, Caiemurra, Burong, Baniker.

If a Ballieri-man, marries a Caiemurra-woman, the child is a Baniker.

If a Caiemurra-man marries a Ballieri-woman, the child is a Burong.

If a Burong-man marries a Baniker-woman, the child is a Caiemurra.

If a Baniker-man marries a Burong-woman, the child is a Ballieri.

In the next Generation:

If a Ballieri-man marries a Caiemurra-woman the child is a Burong.

If a Caiemurra-man, marries a Ballieri-woman, the child is a Baniker.

If a Burong-man marries a Caiemurra-woman, the child is a Baniker.

If a Caiemurra-man, marries a Burong-woman the child is a Ballieri etc. etc.

Among the "Gnamo"-tribe, inhabiting the Nullagine-district, between the Oakover- and Turner-rivers, the tribal names are:

Banaka, Kymerra, Paljarri, Burong.

If a Burong marries a Banaka-woman the children are Kymerras.

If a Kymerra marries a Paljarri-woman, the children are Burongs.

If a Paljarri marries a Kymerra-woman the children are Banakas.

If a Banaka marries a Burong-woman the children are Paljarris.

In the Gnalluma tribe, two brothers of the Burong (having a Caiemurra father) cannot marry two sisters of the Banikers, but the sister's brothers can marry the two brother's sisters.

But if the Caiemurra father is a *Magundoo* (cousin) to the Ballieri-father, the two brothers can marry the two sisters, but the sister's brothers could not marry the sisters of the two brothers.

A man may marry two or more sisters, but the children of two brothers are not allowed to intermarry nor can the children of two sisters do so.

The only consanguineous marriages can take place between the children of brother and sister, when they are relative cousins or tribal cousins, then under the right of "*Nuba*" or tribal husband or tribal wife, they may marry.

Thus, a man can only marry an aunt's daughter or tribal cousin, but is not per-

*) See: R. H. MATTHEWS: The Wombya-organisation of the Australian Aborigines (Amer. Anthropologist. New Ser. Vol. II) pg. 494 sq. Editor.

mitted to marry a tribal grand-daughter, for she is a daughter of a tribal daughter and not a daughter of a tribal aunt.

There is no marriage-ceremony. The girl is promised to a man soon after birth or before she is four or five years old, and when she is about thirteen or fourteen, and the man thinks it is about time she should join him, he demands her from her uncle or father, and she quietly walks to his "*yullo*" or camp, consisting merely of a break-wind of branches about 2 feet high, built in a semi-circle.

They sleep on the ground, preferably in a dry river bed, and the only covering during the colder weather of June and July is a piece of "*milli*", that is the soft bark of a cajeput-tree, known among the whites, as "Paper-bark".

A day or two before the *willi-willi* (native name for a violent cyclone that usually comes in the month of February or March with torrential rains) the blacks go up into the hills and hide in caves, and they are wonderful weather prophets.

After a man is betrothed he is not allowed to see his future aunt or mother in law (*tuer*). Should it be absolutely necessary for him to speak to her, it must be done by turning their backs to each other.

Should the man die, either before or after the marriage, the brother of the deceased takes the widow for his wife, if he has not already more than he wants, in which case he cedes her to his younger brother or any tribal "*nuba*".

If another man of the right tribe carries her off, quarrels ensue, in which generally a number of kinsmen are wounded or slain. Should the elders of the tribe allow him to keep the woman, they leave him off, by only spearing him through the thigh, whilst the woman is severely beaten by the other women. After this, peace is restored and they are not molested any further.

Old men have generally the most, and youngest wives. Exchange of wives for one or two nights frequently takes place and on such occasion a Corrobboree is held, whilst very lewd songs are sung accompanied by the clacking together of *kailis* (Boomerangs) and the rubbing up and down of a Kangaroo bone (*cudgi* or *kulgujeri*) on the incisions on the edge of the *mikra* or throwing-stick.

Polyandry is rare, only one case having come under the notice of the writer.

To prevent the too rapid increase of children, the "*mika*"-operation is performed on a number of young men. It consist of the splitting of the Urethra for about 5 centimeters with a sharp flintstone. The writer was lucky enough to secure a very perfect specimen on which the operation can be seen. It is now in the University Museum, Oxford.

IX. VOCABULARY OF THE GNALLUMA TRIBE OF N. W. AUSTRALIA.

Numerals:

1 =	Cunjerie.
2 =	Cudarra.
3 =	Burgo.
4 =	Cudarra-cudarra.
5 =	} <i>marru</i> = plenty.
6 =	
7 =	
8 =	
9 =	etc.

Comparative:

The comparative is formed by placing *māmā*, before the positive, as:

wūbā = good.

māmā wabā = better.

cunghēra = high.

māmā cunghēra = higher.

There is no superlative; genders, none; cases, none.

naiḍju = I, me, my.

naiḍju walgai = I go (Pres. time).

naiḍju ballalye walgai = I went.

I before go

naiḍju muntie walgai baiacca (Fut.).

I sure go to-morrow.
true

naiḍju muntie buccundie = I am hungry.

I true hungry.

naiḍju ballalye buccundie = I was hungry.

I before hungry

Baiacca Willinbung walgai takego maiacca.

to-morrow (girl's name) go get man.

(WILLINBUNG is going to be married to-morrow).

naiḍju coboya werēgo = my boy is ill.

my boy ill.

naiḍju coboya ballalye werēgo = my boy was ill.

my boy before ill.

There are no words for greeting.

Distances are reckoned by pointing to sun or moon.

List of words with english translation.

Substantives.

<i>waruga</i>	} devil.
<i>warunga</i>	
<i>ḍjuno</i>	devil or ennemy.
<i>cudjuda</i>	rain-maker.

<i>maman</i>	father.
<i>gnava</i>	husband.
<i>nanga</i>	mother.
<i>mirawai</i>	married woman, wife.
<i>manga</i>	son.
<i>cuniet</i>	} girl.
<i>mirga</i>	
<i>coboya</i>	boy.
<i>tī</i>	parents.

<i>mangula</i>	child.
<i>canerang</i>	sister.
<i>combinumarra</i>	brother.

<i>bola</i>	head.
<i>yendi</i>	forehead.
<i>koruka</i>	ear.
<i>tola</i>	eye.
<i>njari</i>	eyelashes.
<i>era</i>	tooth.
<i>mula</i>	nose.
<i>tailie</i>	tongue.
<i>parela</i>	shoulder.
<i>naki</i>	neck.
<i>karaki</i>	collar-bone.
<i>morro</i>	backbone.
<i>bai</i>	arm.

wongulla elbow.
murra finger.
irka fingernail.
budwaka thigh.
bevi breasts.
mambru knee.
wäara leg.
keena foot.
noruka ankle.
gnahu stomach.
nielu navel.
currungullu the heart.
tambi ribs.
cabul } skin.
kaun }
culcara hair.
candarra sinews.
cadarra vein.
murra blood.

kjandi cough.
bamba sleep.
njundi dead.

polcarry hill-kangaroo.
mungurru kangaroo.
tangurru emu.
pideda white cockatoo.
billago red breasted d°.
cundarri a duck.
ninui Java sparrow.
wangalli lizard.
bavangera big lizard.
wallu snake.
tovera fish.
gutawanna beetle.
canalliwalli butterfly.
warri fly (Subst).
cuming mosquito.
warruma ant.
minuwangu centipede.
pehna woodborer grub.

wandi } tail.
njanda }
wallaguru feathers.
jimbu nest.
kimbu egg.
perigalgu claw of kangaroo.
mangalla claw of bird.

tarko tree.
tandy branch.
calga root.
peebun Sturts desert-pea.
milli bark of Eucalyptus tree.

mama cumbai summer.
mama moto winter.
maira Australian Continent.
currong } sun.
parverri }
willera moon.
binderi } stars.
gnogo }
tura wind.
wanangurra whirlwind.
candera cloud.
yungo rain.
walliwiddi lightning.
yindarra thunder.
palam long time.

baba or bava water.
banama baba still water.
wimbai baba running water.

yandaga } sand.
arang }
munda hill, stone.
ginder salt.

purhi sea.
njurra camp.
maia house, humpy of branches.
tina track.
cundarra } spear for hunting.
curealla }
magundu fighting spear.
yarra shield.
marben passport.
garama stone axe.
candi } stone knife.
erang }
borulla stone knife.
mijarra grind stone for seeds.
corada stick.
tamarra fire-wood.
ginda charcoal.

ceba } ashes.
iba }
tagura or *takura* net for fishing.
gnarrangnarra netting needle.
burruru hair belt.
djuba necklace of hair.
wailu } mourning necklace.
waileroo }

Pronoun.

njinda you.

Adjectives.

yinda black.
murr red.
moto cold.
ciembai hot.
murriandi quick.
ngami slow.
werigo sick, ill.
nungo strong.
nirga } tall.
mandincanga }
cundigo tired, stop, no more walking.

Adverbs.

naligaroro all.
marru plenty.
cobodja little.
chinkai up, up river.
mida no.
coohu yes.

Verbs.

bijagu to bite.
co ei } come here.
cuckai }
dagalgu to catch.
pannigo to dance.
motori to dive.
mejagai to drink.

narguai to eat.
calvaki to fetch, bring.
curramarri to fight.
cangarra walgai } to fly.
top walking }
carri to get up.
pangarri go away.
mangangarri to hop.
njudigalma to kill.
ngari to lie down.
navacai to look, to see.
tama to make a fire.
diagalma to open.
tamera to roast.
wimbai to run.
eromagai to shout.
parri to sit.
bandelgo to smell.
cadalgu to spear.
waiiki to swim.
gneiro to throw.
logai to throw the spear.

yunguru naidju give it me.
mida bulbi I dont want it.
panima stop (or *cundigo*).
ngani nuna } how far?
far now }
mida waija dont be afraid.
wandiali cuckai where do you come from?

Names of Men:

Ginderubangu.
 Ginabi.
 Miranbangu.
 Yani.
 Kadjieringa.
 Curraba.
 Williamarra.

Names of Women:

Wimeringo.
 Murga.
 Mindiyangu.
 Yerabangu.

DESCRIPTIVE CATALOGUE OF A COLLECTION OF ETHNOGRAPHICAL OBJECTS
FROM THE NORTHERN PART OF WESTERN AUSTRALIA

IN THE

"RIJKS ETHNOGRAPHISCH MUSEUM" AT LEIDEN.

Group I. FOOD, DRINKS AND IMPLEMENTS FOR PREPARING THEM*).

1. *Billah*, seeds of a species of grass. See above pg. 4. [Inv. N°. 1207/78]**).
2. *Buggo-buggo* and *yamballah*, mingling of two different seeds, the one grey, the other black. Eaten as N°. 1; see above pg. 4. [Inv. N°. 1207/79].
3. *Calumboo*, seed of a species of „*Solanum* (*Trigonella suavisissima*)", mixed with „*icammaroo*" (see below N°. 12) and eaten as N°. 1. [Inv. N°. 1207/80].
4. *Mugalee*, seeds of a tree (*Acacia lysiphloea* F. v. M. ?)***) which grows till an height of 20 feet, the wood of it is used for hunting-spears. Eaten. [Inv. N°. 1207/81].
5. *Mugalee*, the seeds N°. 4 in their husks. [Inv. N°. 1207/82].
6. *Cangie*, reddish brown seeds of a shrub, (*Acacia pyrifolia* D. C.), similar to the *barelle* (see below N°. 13), but with smooth, and not with corky bark. Eaten raw or roasted, in great quantity. [Inv. N°. 1207/83].
7. *Cangie*, the seeds N°. 6 in their husks. [Inv. N°. 1207/84].
8. *Tinnevalloo*, fine-grained reddish brown seeds (*Eucalyptus* sp. ?); important nourishment; see above pg. 4 & 7. [Inv. N°. 1207/85].
9. *Currakarra*, yellow and black seeds of oval shape; from a shrub (*Acacia holosericea* CUNN.), very similar to the *canneyon* (see below N°. 15). [Inv. N°. 1207/86].
10. *Chintabee*, yellowish little seeds (*Tyriopsis? mollis* R. Br.); the natives are very fond of this food. Eaten raw or roasted. [Inv. N°. 1207/87].
11. *Yamballah*, fine-grained, dark brown seeds; very often eaten, see above N°. 2. [Inv. N°. 1207/88].
12. *Wammaroo*, fine-grained, light yellowish seeds of a species of grass (*Spinifex*, *Triodia irritans* R. Br.)†). Eaten everywhere in the N.W. part of Australia. [Inv. N°. 1207/89].
13. *Barelle*, reddish brown, flat spherical seeds (*Acacia plectocarpa* A. CUNN.). Eaten everywhere, raw or roasted. [Inv. N°. 1207/90].
14. *Barelle*, the seeds N°. 13 in their husks [Inv. N°. 1207/91].
15. *Canneyon*, darkbrown, flat spherical seeds (*Acacia holosericea* CUNN.). Eaten, the blacks are very fond of it. [Inv. N°. 1207/92].
16. *Malgoo*, also known under the name *nalgoo*, brownish coloured, little, pearshaped bulbs (? *Drosera indica* L.); for which is searched during the whole year. [Inv. N°. 1207/94].
17. *Coolgie*, husks with brown peas (*Atylosia cinerea*); eaten raw or baked. It tastes like green peas. [Inv. N°. 1207/95].
18. *Walgaloo*, gall-nuts of the white gum tree (*Eucalyptus* sp. ?). The soft inner part, as well as the grub living in it is eaten ††). It tastes sourish and a little bitter [Inv. N°. 1207/103].
Compare: Bericht [H] 1898, pg. 16.
19. *Bargua*-nuts, brown; of two different sorts, the one with smooth, the other with reticulated surface (*Fusanus persicarius* F. v. M.). The kernel to be eaten; sometimes used also for staining the hair. [Inv. N°. 1207/102].

*) Mr. WALTER E. ROTH, Northern Protector of Aborigines, Queensland, has published in his Bulletin N°. 8 "Food; its search, capture and preparation" (Brisbane, 1901), a highly interesting treatise on this subject, to which we wish to lead the attention of our readers. Mr. Roth gives amongst others, a list of some 240 edible plants, used by the North Queensland aborigines, and of 22 species used for poisoning fish, nearly all with their native and their scientific names.

**) Inventory numbers of the „Rijks Ethnographisch Museum".

***) We are indebted for the scientific names of the seeds, given in () of N°. 3 & 17 to J. MASTERS HILLIER at Kew Gardens and of the others to Dr. L. DIELS at Berlin.

†) See W. SAVILLE KENT: The Naturalist in Australia, pg. 12.

††) See WALTER E. ROTH: Op. cit., pg. 17, Art. 12.

20. *Munda*, flat spherical stone; used for the grinding of seeds. Diam. 11 × 12; thick 2.8 cm. Desert-tribe. Pl. II fig. 14. [Inv. N° 1207/42].
Compare [H] 1898, pg. 16. Here reported as to be used for grinding red ochre. (?)
21. *Yandi*, shallow, elliptic trough of brown wood, with raised sides; inside grooved and painted red, outside smooth. Used for winnowing seeds. Lg. 51; br. 24.5; depth 11 cm. Gnamo-tribe. [Inv. N° 1821/40].
Compare [H] pg. 16; [E] List of additions during 1898 pg. 38 N° 39 (*laru*) and [B] Bericht 1900 pg. 232. — See also BROUGH SMYTH, *Aborigines of Victoria*, I, pg. 341. — EDGE PARTINGTON, II, Pl. 207 fig. 13.
22. *Gillinghara*, sticks for making fire by the twirling-method. See pg. 4. Length of the horizontal stick 27², of the vertical 50 cm. Table-land. Pl. III, fig. 14. [Inv. N° 1207/44].
Compare [E] pg. 37 N° 23. BROUGH SMYTH: *Aborigines of Victoria*, I, p. 393. — SAVILLE KENT reports (Op. cit. pg. 14) from the Kimberley-District fire making by plowing.^{*)}

Group II. DRESS AND ORNAMENT.

23. *Malliera*, necklace of numerous screw-shaped strands of wool of sheep, twisted on the thigh; joined together at two opposite points, by wrapping with the same material. Lg. (double) 79 cm. [Inv. N° 1207/34].
Compare [E], pg. 39 N° 57; [H], pg. 16.^{**)}
24. *Malliera*, necklace like N° 23, but stained red. Lg. (double) 143 cm. [Inv. N° 1207/25]. Sherlock-river. Comp. [E], pg. 39 N° 59.
25. *Malliera*, necklace, like N° 24, but less carefully twisted. Lg. (double) ± ^{***)} 76 cm. [Inv. N° 1207/26]. Table-land.
26. *Djuba* ^{****)}, necklace; like N° 23, but bound together on three points. Lg. (double) 71 cm. [Inv. N° 1321/75]. Maratunia-tribe, Nicol-river.
27. *Djuba*, necklace, of numerous strands of dark-brown human hair, bound together on the midst of the length, and both ends of each with a tassel of kangaroo-hair. Lg. 59 cm. [Inv. N° 1207/33]. Desert-tribe, Nullagine.
- Compare [E], pg. 39 N° 56; [H], pg. 16.
28. *Djuba*, necklace like N° 27. Lg. ± 23 cm. [Inv. N° 1207/34]. Table-land.
29. *Djuba*, necklace like N° 28, but the strands better twisted, thinner and longer. Lg. ± 38 cm. [Inv. N° 1207/35]. Desert-tribe.
30. *Djuba*, necklace like N° 27; the strands less carefully twisted. Most of the tassels consisting of a little stick, which is wrapped spirally with lightbrown-haired kangaroo-skin. Lg. ± 50 cm. [Inv. N° 1207/36]. Nullagine-district.
31. *Djuba*, necklace like N° 30; the strands longer and the skin of the tassels white-haired. Lg. ± 83 cm. [Inv. N° 1207/37]. Nullagine-district.
32. *Djuba*, necklace; consisting of eight strands of brown human hair; stained red on some points; with one end tied together, the other ends with tassels of yellowish brown haired animal-skin. Lg. ± 61 cm. [Inv. N° 1321/4]. Table-land.
33. *Djuba*, necklace like N° 32; but consisting of ten thinner strands. Lg. 73 cm. [Inv. N° 1321/5]. Nullagine-district.
34. *Djuba*, necklace like N° 33, but consisting of eleven still thinner strands. Lg. 73 cm. [Inv. N° 1321/6]. Nullagine-district.

^{*)} See WALTER HOUGH: *Fire making apparatus in the United States National Museum* (Washington, 1890), pg. 571.

See also BROUGH SMYTH, Op. cit., I, pg. 394. — EDGE PARTINGTON, Album, III, pl. 123, and WALTER E. ROTH: *Ethnological Studies among the N.W.-Central Queensland Aborigines*, § 157. — GEORGE FRENCH ANGAS: *South Australia illustrated*, Pl. XXVII, fig. XVI. On Pl. XLVII of this work are figured the following objects from Western Australia: Fig. 1 Bark-bucket for carrying water, fig. 10—11 shield.

^{**) NB. missprint: „walliera“ ^{****)} more or less.}

^{****)} This name is perhaps here given erroneously; compare N° 27.

35. *Djuri*, necklace consisting of a number of twisted strands of brown human hair, with one end bound together. Sometimes pinned into the hair. Lg. 40 cM. [Inv. N° 1207/57]. Hamersley-range.
36. *Djuri*, necklace, consisting of thicker strands. Lg. 54 cM. [Inv. N° 1207/58]. Table-land.
37. *Djuri*, necklace, like N° 35. Lg. \pm 40 cM. [Inv. N° 1207/77]. Hamersley-range.
38. *Djuba*, necklace, consisting of stringed land- and marine shells (*Helix*, *Cypraea*, *Strombus*). Lg. of the string (double) 82 cM. [Inv. N° 1207/82]. Balla-Balla. Comp. [H], pg. 16.
39. *Djuba*, necklace, consisting of stringed marine shells (*Dentalium entale*?). Lg. (double) \pm 45 cM. [Inv. N° 1207/41]. Balla-Balla. Comp. [E], pg. 39 N° 55; [H], pg. 16.
40. *Djuba*, necklace consisting of 15 stringed *Bargua*-nuts (*Fusanus persicarius* F. v. M.). [Inv. N° 1207/40]. Towranna-plains. Comp. [E], pg. 39 N° 62.
41. *Djuba*, necklace, like N° 39, but consisting of 18 nuts. [Inv. N° 1221/77]. Gnalluma-tribe.
42. *Tambinary*, necklace, consisting of a number of woollen strands, and one of dark brown human hair, with 10 great tassels of grey-haired kangaroo-skin, tied to the midst. [Inv. N° 1207/88]. Nullagine-district.
43. *Tambinary*, necklace, like N° 42, consisting of two woollen strands, to the midst of which are tied 17 tassels of light brown animal-hair. Lg. \pm 95 M. [Inv. N° 1207/39]. Desert-tribe.
44. *Tambinary*, necklace, four strands of greyish brown wool are bound together on the midst by a number of loops of the same material. Lg. 100 cM. [Inv. N° 1321/1]. Desert-tribe. Comp. [E], pg. 39 N° 58.
45. *Mulyeddie*, nose-stick of brownish wood; the thickest in the midst, both ends pointed; section elliptic. Lg. 11,5 cM. [Inv. N° 1207/78]. Towranna-plains. Pl. IV fig. 14. Comp. [E], pg. 88, N° 50-52; [H], pg. 16.
46. *Mulyeddie*, nose-stick of yellowish-brown wood, a little bent; section cylindrical; both ends obtuse. Lg. 19 cM. [Inv. N° 1207/74]. Towranna-plains. Pl. IV fig. 13.
47. *Mulyeddie*, nose-stick like N° 46, of greyish brown wood. Lg. \pm 19,5 cM. Towranna-plains.
48. *Burrooroo* or *murrooroo*, belt of a great number of strands, twisted of dark brown human hair; bound together on two points. Lg. (double) 39 cM. [Inv. N° 1207/55]. Sherlock-river.
49. *Burrooroo* or *murrooroo*, belt of spirally twisted strands of black human hair. Lg. 69 cM. [Inv. N° 1207/56]. Sherlock-river.
50. *Burrooroo* or *murrooroo*, belt like N° 49. Lg. \pm 50 cM. [Inv. N° 1207/76]. Sherlock-river.
51. *Burrooroo* or *murrooroo*, belt of numerous thin strands of twisted black human hair. Lg. 70 cM. [Inv. N° 1321/2]. Desert-tribe.
52. *Burrooroo*, belt of numerous strands of twisted greyish wool. Lg. \pm 63 cM. [Inv. N° 1321/17]. Ingi-bandi-tribe, Table-land.
53. *Birra-birra*, apron; a native's full dress; consisting of a belt of numerous strands, twisted of black human hair and a pendent pearl-shell, fastened to the belt with sinews; the ends of the belt bound together by a leather-strip. Diam. of the shell 14,5 \times 18,5 cM. [Inv. N° 1207/43]. Balla-Balla. Comp. EDGE PARTINGTON, Album, II, Pl. 209 fig. 1.



54. *Birra-birra*, waist-ornament, full dress of a native; consisting of an oval pearl-shell, at one end pierced, and the inside engraved with a black coloured, meander-like ornament of parallel-lines, a concentric oval, three concentric quadrangles and, close to the one edge, two figures similar to the Arabic letters *h* and *k*. Diam. 10 \times 16 cM. [Inv. N° 1321/20]. Pidungu-tribe, Broome. Pl. V fig. 10. Comp. [E], pg. 38, N° 46-47 and W. FOY: *Muscholschaamdeckel* etc. (Op. cit. supra), Taf. I fig. 8. — SAVILLE KENT, Op. cit.; pg. 10. — J. D. E. SCHMELTZ: *Ethnograph. Musea in Midden Europa* [Leiden, 1896], pg. 71. With regard to Dr. Foy's objection (Op. cit. pg. 29) we observe that, what has been reported by us in the work, to which we refer here, has not been our own opinion, but has been told to us as "a conjecture" when we visited in 1895 the British Museum. — SPENCER & GILLIN, *Native tribes of Central Australia*, pg. 573.
55. *Birra-birra*, waist-ornament like N° 54; fastened to a belt of black human hair; the inside engraved with black coloured figures, viz. a meander-like figure of three parallel lines next the edge of the shell, numerous little quadrangles, two birds, a native, an European wearing a hat, two natives

- holding a fishing net etc. Diam. 12,5 × 15,5 cM. Length of the belt ± 115 cM. [Inv. N° 1321/21]. Pidungu-tribe, Broome. Pl. V fig. 13.
56. Shell-ornament; pearl-shell, with rude and feeble engraved, and black coloured, undulating and zigzag-lines. Pierced and worn by women and children round neck and on abdomen. Diam. 8 × 9 cM. [Inv. N° 1321/36]. Maratunia-tribe.
57. Shell-ornament, like N° 56; the engraved ornament consisting of one zigzag- and some radiating lines. Diam. 7,5 × 8 cM. [Inv. N° 1321/37]. Maratunia-tribe.
58. Shell-ornament, like N° 57; the engraved ornament consisting of zigzaglines, a boomerang-like and a digitiform figure. Diam. 8 × 9 cM. [Inv. N° 1321/38]. Maratunia-tribe.
59. Wilgie, red pigment, for painting face and body; in pieces, unprepared. A great article of barter [Inv. N° 1207/96].
- Comp. [E], pg. 39, N° 72. — GEORGE FRENCH ANGAS, Op. cit., Pl. XXX fig. XI.
60. Wilgie, red pigment like N° 59; grinded to powder. [Inv. N° 1207/97].
- 61-63. Butungoo, yellow pigment, used as N° 59; three different shades. [Inv. N° 1207/98-100].
- Comp. [E], pg. 40, N° 73a-73c.

Group IV. FISHING AND HUNTING.

64. Gnarrangnarra, nettingneedle of yellowish wood, with burnt ornamentation: cross-lines close to both ends, and spirallines with numerous little dots between them. Lg. 32, diam. 1,5 cM. [Inv. N° 1321/15].



Gnamo-tribe, Oakover and Nullagine.

- Comp. [E], pg. 39, N° 69 & 69a.
65. Curran, netbag, with wide meshes, made of cord of „Spinifex“-fibre. [Inv. N° 1207/62]. Inthanuna-tribe, Sherlock-river.
- Comp. [E], pg. 39, N° 68.
66. Curran, netbag like N° 65; but much larger. Lg. 61, br. along lower edge ± 46 cM. [Inv. N° 1321/29]. Maratunia-tribe.
67. Curran, netbag like N° 66, but the meshes much larger. Lg. 67 cM. [Inv. N° 1321/30]. Maratunia-tribe.
68. Curran, netbag like N° 65; unfinished with rude netting-needle. Lg. netting-needle 18,5 cM. [Inv. N° 1321/31]. Maratunia-tribe. Pl. II fig. 20.
69. Kaili, boomerang for fishing; of dark-brown wood; both ends pointed. Lg. along chord 51, br. in the midst 6,3 cM. [Inv. N° 1207/45]. Cossack-district. Pl. II fig. 18 & 18a; see above pg. 3.
70. Kaili, boomerang like N° 69, but one of the ends truncated. L. along chord 53, br. in the midst 7,5 cM. [Inv. N° 1207/46]. Cossack-district.
71. Candarra, hunting spear; upper part or head made of yellowish-brown wood, with an unilateral barb at some distance from the point of the cylindrical shank; with the lower end tenoned on to the rude shaft of reddish-brown wood, and secured by lashings of sinew and imbedding with gum. Lg. 205, lg. of the head 41, diam. of the shaft 2 cM. [Inv. N° 1207/66]. Sherlock-district. See above pg. 2.
- Comp. [E], pg. 36, N° 1; [H], pg. 16.
72. Candarra, hunting spear, like N° 70; showing the manner of fixing. Lg. 121, lg. of the head 49; diam. of the shaft ± 2 cM. [Inv. N° 1207/67]. Sherlock-district. Pl. II fig. 1.
73. Candarra, hunting spear like N° 71; the barb longer. Lg. 192, length of the head 83; diam. of the shaft 1,8 cM. [Inv. N° 1321/79]. Pl. III fig. 7.

Group V. AGRICULTURE, FORESTRY etc.

74. Yandi, fan; made of brown wood, outside smooth, inside with four smooth parallel-tracks and the space between them lengthwise grooved. Lg. 38, br. 19,3, depth 7,5 cM. [Inv. N° 1321/39]. Used for winnowing seeds. Pl. II fig. 15.

75. *Cuyallie*, gum; obtained from burned grass (*Spinifex* = *Triodia irritans*); raw. A piece, diam. 5 × 8 cm. [Inv. No. 1207/30]. Table-land.
Comp. SAVILLE KENT, Op. cit. pg. 12.
76. *Burga*, gum; same as No. 75, but cleaned. An oval ball. Diam. 5,5 × 7 cm. [Inv. No. 1207/81].
Used for fastening spearheads on shafts, etc. Table-land.
77. *Burga*, gum like No. 76; a phallus-shaped piece; as it comes into barter. Diam. 4,5 × 40 cm. [Inv. No. 1321/88]. Gnalluma-tribe.

Group VIII. HANDICRAFT.^{*)}

78. *Tuna* or *wailleroo*, carving-instrument; consisting of a wooden, longitudinally grooved handle, to the one end of which is fixed with gum (see No. 76) a sharp-edged piece of stone in the shape of a birds-beak. Lg. 69, diam. of handle 3,2 cm. [Inv. No. 1321/89]. Used in grooving shields, spear-throwers, bull-roarers etc. Gnalluma-tribe, Sherlock-river. Pl. V fig. 9 & 9a.
Comp. [E.], pg. 37, No. 21 & 22; [H.], pg. 16; [B.], pg. 221. — BROUGH SMYTH, Op. cit., Vol. I, pg. 340 fig. 150. — SPENCER & GILLEN, Op. cit., fig. 119/3 & pg. 594. — STIRLING: Anthropology, Horn Exp., Pl. 6 fig. 12. — WALTER E. ROTH, Op. cit., § 149 Fig. 235 (N.W. Centr. Queensland).

Group IX. WAR.

79. *Whackaberry* or *nulla-nulla*, cylindrical club of dark-brown wood; straight, one end with feeble incisions. Lg. 75, diam. 2,4 cm. [Inv. No. 1207/10]. Pl. III fig. 11 and pg. 2. Mallina-district.
Comp. [E.], pg. 36, No. 5. — SPENCER & GILLEN, Op. cit., pg. 603.
80. *Whackaberry*, club of reddish-brown wood; like No. 79, but grooved longitudinally and one end cone-shaped. L. 69, diam. 2,5 cm. [Inv. No. 1207/11]. Cossack-district.
Comp. [E.], pg. 36, No. 4.
81. *Whackaberry*, club of yellowish brown wood; like No. 80, but stained red and one end acorn-shaped. Lg. 89, diam. 5 cm. [Inv. No. 1321/28]. Pl. III fig. 12 (1/6) and 12a (1/6).
82. *Kaili*, hunting- and fighting-boomerang; of brown wood, one side convex, the other flat; only feebly curved. L. along chord ± 45, br. 4,5 cm. [Inv. No. 1207/47]. Yule-district.
Comp. for the explanation of the flight of boomerangs: G. T. WALKER, On Boomerangs. Philos. Trans., Roy. Soc., Vol. 190 [1897], pg. 23 ff.; for boomerangs in general H. SCHURTZ: Urgeschichte der Kultur, pg. 335/36; — MAX JAHNS: Entwicklungsgeschichte der alten Trutzwaffen. (Berlin, 1899) pg. 202; — and for boomerangs from Western-Australia etc.: BROUGH-SMYTH, Op. cit., Vol. I, pg. 336, fig. 140. — EDW. H. KNIGHT: A study of the Savage Weapons (Washington, 1880), pg. 15. — SAVILLE KENT, Op. cit., pg. 11.
83. *Kaili*, boomerang like No. 82, but larger. L. along chord 61,5, br. ± 5,8 cm. [Inv. No. 1207/48]. Yule-district.
84. *Kaili*, boomerang like No. 83; but more carefully done and both the ends more pointed. Lg. along chord 61, br. 5,8 cm. [Inv. No. 1207/49]. Yule-district.
85. *Kaili*, boomerang like No. 82, but more curved and the curve lying between the first and second third. Outside with two pairs, and one group of three, feeble transverse grooves on equal distances; inside with one pair of transverse incisions; handle with a group of still more feeble incisions. Lg. along chord 55, br. 5,5 cm. [Inv. No. 1207/50]. Yule-district.
86. *Kaili*, boomerang like No. 82; very rough done, the curve lying close to the midst; the flat side with a groove of natural origin. Lg. along chord 47, br. 5,5 cm. [Inv. No. 1207/51]. Yule-district.
87. *Kaili*, boomerang like No. 86, but more curved. Lg. along chord 49, br. 5,4 cm. [Inv. No. 1207/52]. Yule-district.

^{*)} The stone adze figured at Pl. III fig. 13, belongs not to Mr. CLEMENT's collection, but to an older one in the Rijks Ethn. Museum. [Inv. No. 588/2].

Comp. BROUGH SMYTH, Op. cit. Vol. I, pg. 340, fig. 149. — WEBSTER: Ill. Catalogue of ethn. spec. No. 20, fig. 121.

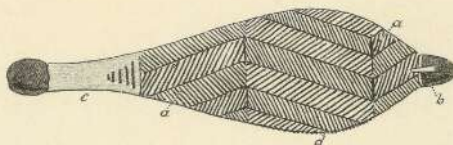
88. *Kaili*, boomerang of dark brown wood, feebly curved, both ends pointed; seems to have been stained with resin and red pigment. L. along chord 53; br. 7 cM. [Inv. N° 1321/41].
89. *Kaili*, boomerang like N° 88, very roughly done. L. along chord 67,5; br. 5,2 cM. [Inv. N° 1321/42].
90. *Kaili*, boomerang like N° 89, of lightbrown wood; the convex side very carefully done, both the ends obtuse. L. along chord 67,5 cM. [Inv. N° 1321/43]. Pl. II fig. 5.
91. *Kaili*, boomerang like N° 90, but more curved and less carefully done. L. along chord 64, br. 7 cM. [Inv. N° 1321/44]. Pl. II fig. 6.
92. *Kaili*, boomerang like N° 90, of reddish brown wood; both the sides feebly convex, the curve laying more close to one of the ends; handle with a few transverse incisions. L. along chord \pm 48, br. 6 cM. [Inv. N° 1321/45]. Pl. II fig. 7 & 7a (section).
93. *Kaili*, boomerang like N° 92; very carefully done, being curved in the midst; one end feebly pointed, the other rounded. L. along chord 64,5; br. \pm 7,5 cM. [Inv. N° 1321/46].
94. Tools for making glass-spear-heads; being a light greyish-brown, leaf shaped stone chisel, with the one side convex, and the other flat, and a piece of a kangaroo-bone. L. of the chisel 5,5, br. 4 cM. [Inv. N° 1321/63]. Pl. III, fig. 18 and pg. 5 supra.
95. Spear-head of light-green glass, feebly leaf-shaped, with serrated edges. L. 6,5; br. 2,2 cM. [Inv. N° 1207/63].
Comp. [E], pg. 37, N° 29 & 30. [H], pg. 16. — SAVILLE-KENT, Op. cit., pl. I fig. 3 & 4.
96. Spear-head, like N° 95; of white glass, in the shape of an isosceles triangle; the point damaged. L. 7, br. 3 cM. [Inv. N° 1207/64].
97. Spear-head, like N° 95; of light-green glass, elongate-leaf-shaped. L. 9, br. 3 cM. [Inv. N° 1207/65]. Pl. III, fig. 15.
98. Spear-head, like N° 96, of dark reddish-brown glass. L. 6,4; br. 2,5 cM. [Inv. N° 1321/69]. Pl. III fig. 20.
99. Spear-head, like N° 97, of dark green glass. L. 8, br. 2,5 cM. [Inv. N° 1321/70].
100. Spear-head, like N° 96, of white glass; the two side-edges convex. L. 7, br. 3 cM. [Inv. N° 1321/71].
101. Spear-head of white flint, with reddish dots; in the shape of an isosceles triangle, with serrated edges and with *spini/ox*-gum at butt. L. 4,3, br. 2,5 cM. [Inv. N° 1321/72].
Comp. [E], pg. 37, N° 31. — SAVILLE KENT, Op. cit., pl. I fig. 5 & 6. — EDW. T. HARDMAN: Notes on a collection of weapons and implements from tropical Western Australia (Proc. R. Irish Academy, Ser. III Vol. I) pg. 61 & pl. I fig. 2. — GEORGE FRENCH ANGAS, Op. cit., Pl. LI, fig. 9.
102. Spear-head like N° 101, of milk-white flint; the point damaged. L. \pm 6,4, br. \pm 3,6 cM. [Inv. N° 1321/73].
103. *Magundoo*, head of a fighting-spear of reddish-brown wood; section of the point oval, with two unilateral barbs close to the shaft. L. 94, diam. above shaft \pm 2 cM. [Inv. N° 1207/68]. Table-land. See above pg. 5.
Comp. [E], pg. 36, N° 2-3.
104. *Magundoo*, head of a fighting spear of yellowish-brown wood; like 103, but with six unilateral barbs at regular distances, above every barb a group of feeble transverse incisions. L. \pm 100, diam. above shaft \pm 2 cM. [Inv. N° 1207/69]. Table-land. Pl. II, fig. 11.
105. *Magundoo*, head of a fighting spear of reddish-brown wood; like 103 but with four big, unilateral barbs; section elliptic. L. 97, br. at the second barb \pm 4, diam. above shaft \pm 2 \times 2,5 cM. [Inv. N° 1207/70]. Table-land. Pl. II, fig. 9.
106. *Magundoo*, head of a fighting spear, like 104, but with oval section and the point shorter. L. 77,5, diam. above shaft 2 cM. [Inv. N° 1321/54]. Pidungu-tribe, Broome. Pl. II, fig. 16.
107. *Magundoo*, head of a fighting spear of reddish brown wood; like 103, but without transverse-incisions; the point very long, flat above the shaft. Lg. 55, diam. above shaft \pm 3 cM. [Inv. N° 1321/53]. Nul-lagine-district. Pl. II, fig. 4.
108. *Magundoo*, fighting spear, made of yellowish-brown wood, head and shaft consisting of the same piece; like 107, but the distance between the two barbs remarkably greater; the point damaged. L. 180, br. on the lowest barb 2,5 cM. [Inv. N° 1321/80].
109. *Magundoo*, fighting spear, made of reddish-brown wood; like 108, but the flat head broader, with very long point and with fine unilateral barbs at equal distances; the three lowest of them are wanting. Lg. 224, br. at the first barb from above \pm 4 cM. [Inv. N° 1321/81].
110. *Magundoo*, fighting spear of yellowish-brown wood, head and shaft made from the same piece; the first with triangular section and with 25 unilateral barbs; head and uppermost part of shaft orna-

mented with groups of black transverse incisions. Lg. 270, lg. of head 37, br. id. \pm 2.1 cM. [Inv. N^o 1321/83]. Maratunia-tribe. Pl. III, fig. 19.

Comp. EDGAR PARTINGTON, Album II, Pl. CCXVI, fig. 2 & 3.

111. *Magundoo*, fighting spear of reddish-brown wood; head flattened and with bilateral barbs, viz. three along one edge, and five along the other; the two lowest of the first, and the first and second and fourth and fifth of the other edge with the points turned against each other. The lower end of the head and the upper end of the shaft notched and fixed together with gum and lashings of sinew. The shaft being a piece of the stem of a tree. L. \pm 169, lg. of head \pm 55, br. of the head at the first pair of barbs 4.5, diam. of the shaft 2.3 cM. [Inv. N^o 1321/82]. Ingibandi-tribe. Pl. III, fig. 9.
112. *Magundoo*, head of a fighting spear; like 111, but with lancet-shaped top and bilateral barbs, forming 7 pairs. L. 46, br. at base of top 3.8 cM. [Inv. N^o 1321/55]. Gnalluma-tribe. Pl. II, fig. 10.
113. *Magundoo*, fighting spear; head and shaft made of one piece of yellowish-brown wood; head flattened, with lancet-shaped top and 15 pairs of bilateral barbs; head and adjoining part of shaft, ornamented with groups of feeble transverse incisions. Lg. 269, lg. of the head 41, br. at the first pair of barbs 4.5 cM. [Inv. N^o 1321/84]. Maratunia-tribe. Pl. III, fig. 16.
114. *Magundoo*, fighting spear; like N^o 113 but of yellowish wood and the head with 26 pairs of shorter barbs. The shaft has been damaged at one place and is mended by wrapping with rotan-strips. Lg. \pm 267, lg. of the head 33.5, br. at the barbs 3.5 cM. [Inv. N^o 1321/85]. Maratunia-tribe.
115. *Magundoo*, fighting spear; head and shaft consisting of one piece of reddish-brown wood, head with coneshaped top, terminating in three short barbs, and with trilateral barbs, forming three regular rows, each of six elliptic protuberances, pointed up- and down-ward; upper end of shaft ending also with three barbs. Lg. 158, lg. head 69, diam. of the shaft, below the head 2.2 cM. [Inv. N^o 1321/87]. Balgu-tribe, Hamersley-range.
116. *Magundoo*, upper part of a fighting spear; like 115, but less carefully done and top and shaft ending in four quadrilateral barbs; head with four groups of quadrilateral barbs, forming four rows of elliptic protuberances, pointed up- and downward; some of them are wanting. Lg. 86.5; lg. head 48; diam. of the shaft \pm 2 cM. [Inv. N^o 1207/71]. Desert-tribe. Pl. II, fig. 3.
117. *Magundoo*, head of a fighting spear; like 116, but only with two groups, each of four elliptic protuberances, one of which is wanting. Lower end notched. Lg. 57.5; diam. at lower end of top 2.3 cM. [Inv. N^o 1321/56]. Balgu-tribe, Hamersley-range. Pl. II, fig. 8.
118. *Magundoo*, upper part of a fighting spear; like 117 but stronger and the lower end not notched. Lg. 54.5; diam. at lower end of top 3.7 cM. [Inv. N^o 1321/57]. Balgu-tribe, Hamersley-range.
119. *Magundoo*, head of a fighting spear of reddish-brown wood; stained red, lower end notched and, like the top, ending in six barbs; with four groups of six barbs, forming six regular rows; in the second group, below the top, two elliptic protuberances, pointed up- and down-ward. Lg. \pm 70, diam. at one of the groups of barbs 2.5 cM. [Inv. N^o 1321/58]. Balgu-tribe, Hamersley-range. Pl. II, fig. 2.
120. *Magundoo*, fighting spear; the head of dark-brown wood, tenoned on to the shaft of yellowish wood, and secured with gum and lashings of sinew. Top of head ending in two, and lower part in four barbs, remaining part with irregular distributed barbs, some of which are wanting, and with one elliptic protuberance, pointed up- and down-ward. Lg. 143; lg. of the head 41; diam. of shaft 2 cM. [Inv. N^o 1321/86]. Maratunia-tribe. Pl. III, fig. 8.
121. *Mihra* or *woomerah*, spear-thrower of reddish brown wood; elongated leaf-shaped; front flat, back feebly convex; one edge a little damaged; hook of wood fixed with gum, whilst the handle is also enveloped with gum. Lg. 55.5; br. at the midst 12 cM. [Inv. N^o 1321/62]. Pl. III, fig. 8. See above pg. 3 and EDGAR PARTINGTON: Album etc. I. Pl. 354 fig. 19 & 355 fig. 7.

Comp. [E], pg. 36, N^o 7-10; [H], pg. 16; — BROUGH-SMYTH, Op. cit., Vol. I, pg. 338 fig. 146. — SAVILLE-KENT, Op. cit., pg. 17. — SPENCER & GILLEN, Op. cit., Fig. 111. Here is given the origin of the throwing stick, described by us in this Archiv, Vol. I pl. VII. Its name is *Nulliga* and it is used by the members of the Wambia-tribe. — See for spear-throwers in general F. KRAUSE: Schleudervorrichtungen für Wurfaffen (This Archiv, Vol. XV pg. 121 sq.); — F. VON LUSCHAN: Das Wurfholz in Neu Holland und Oceanien (BASTIAN-Festschrift, Berlin, 1896); — C. W. LUDERS: Ueber Wurfaffen (Hamburg, 1891) pg. 8. — MAX JÄHNNS, Entwicklungsgeschichte der alten Trutzaffen (Berlin, 1899), pg. 273.



Names of the different parts of a *Mithra* or *Woomera* in the „Gnalluma“-dialect.

- a. the ornamental grooves „*maini*“.
- b. the peg to which is attached the spear, for to be thrown „*dallera*“.
- c. the handle „*tuqoing*“.
- d. incisions along which the „*Kall*“ is rubbed up and down for accompanying the Corroboree songs „*cadji-cadji*“.

- 122. *Mithra*, spear thrower; like No. 121, but larger and with two gates (knotholes?) in the hind half; front with exception of the handle ornamented with four times curved zigzaggrooves; back with some irregular incisions; one edge serrated (Pl. III, fig. 1a), for accompanying Corroboreesongs; envelopment of the handle damaged. Lg. 69, br. 15,5 cM. [Inv. No. 1207/6]. Sherlock-district. Pl. III, fig. 1 & 1a.
- 123. *Mithra*, spear-thrower; like 122, but the grooves distributed over alternating, broader or smaller bands, curved in the first third of their length and crossed here by a transverse groove; handle with a crossincision; one edge serrated (Pl. III, fig. 6a). Lg. 67, br. 14 cM. [Inv. No. 1207/7]. Sherlock-district. Pl. III, fig. 6 & 6a.
- 124. *Mithra*, spear-thrower; like 123, but much smaller; the grooves distributed over six, once curved bands; three smaller close together, near the one edge, and besides this one small between two broad ones, the ornamentation ending by three transverse bands, separated by rows of little holes. Back with traces of staining with red pigment, one edge with very feeble serrations. Lg. 55,5, br. 10 cM. [Inv. No. 1321/66]. Gnamo-tribe.
- 125. *Mithra*, spear-thrower, like 123; but smaller and of more elongate shape; the grooves distributed over thrice curved bands, one very broad in the middle and a very small one along its edges, and over the remaining space; the front is crossed by three transverse grooves at the flexions of the bands. Back very roughly done; one edge serrated. Lg. 65, br. 11 cM. [Inv. No. 1321/63]. Gnamo-tribe.
- 126. *Mithra*, spear-thrower like 123; but the grooves deeper and distributed over nine, twice curved, alternating smaller and broader bands. Back with some groups of angular and irregular incisions; none of the edges serrated. Lg. 66,5; br. 17 cM. [Inv. No. 1321/65]. Inthanuna-tribe. Pl. III, fig. 5. Comp. WEBSTER: Catal. etc. No. 15, fig. 3.
- 127. *Mithra*, spear-thrower; like 126; but the bands thrice curved and the ornamentation extending to the handle. Back with traces of staining with red; one edge serrated. Lg. 66, br. 13,7 cM. [Inv. No. 1207/9]. Nullagine-district. Pl. III, fig. 17 & 17a.
- 128. *Mithra*, spear-thrower; like 127, but of yellowish-brown wood; the twice curved bands all of nearly the same breadth; the grooves partly vertically, and partly transverse or oblique. Back with irregular incisions, one edge feebly serrated. Lg. 70, br. 12,5 cM. [Inv. No. 1321/64]. Inthanuna-tribe.
- 129. *Mithra*, spear-thrower; like 123, but with six alternating, broader and smaller, four times curved bands, ending close to the handle, above a group of rough transverse-incisions. One edge feebly serrated. Lg. 66,5; br. \pm 13 cM. [Inv. No. 1207/8]. Nullagine-district.
- 130. *Mithra*, spear-thrower; like 129, but the front feebly concave and the back feebly convex; the transverse-incisions near the handle more numerous and deeper. One edge partly serrated. Lg. 73, br. 12,5 cM. [Inv. No. 1207/5]. Table-land.
- 131. *Mithra*, spear-thrower; form of front and back like 130; the ornamentation consisting of undulated bands of irregular broadness, mutually separated by rows of little holes. Back rough done; one edge with irregular, feeble serrations. Lg. 72, br. 10 cM. [Inv. No. 1207/4]. Table-land. Pl. III, fig. 4.
- 132. *Mithra*, spear-thrower; front and back flat, the alternating bands separated by rows of deep dots and only once curved at a little distance from the hook, crossed by two transverse rows of little holes and ending above a group of three transverse incisions on the handle. Handle and back

with irregular incisions, one edge partly damaged and with long and deep serrations. In the gum at the handle is fixed a sharpened piece of yellowish flint. Lg. 74, br. 15 cm. [Inv. N° 1321/67]. Desert-tribe. Pl. III, fig. 2 (front) and 2a (back).

See: F. KRAUSE: Op. cit., pg. 126. — H. SCHURTZ: Urgeschichte der Kultur, pg. 339. — SPENCER & GILLEN: The native tribes of central Australia fig. 111/3—4 & pg. 582 sq. — STIRLING: Op. cit., pg. 89 & pl. 5 fig. 10. — WEBSTER: Catal. of ethn. specimens, N° 15, fig. 58 & N° 20, fig. 133.

133. *Curregie*, shield of yellowish wood, elliptical; front and back convex, the latter more than the former; the handle has been lost, and a piece of brown wood is fixed in place of it with iron nails; front with numerous zigzaggrooves, lying close together, crossed eleven times by a row of little deep dots and stained with red pigment and chalk; above and below the handle a transverse row of vertical incisions. Lg. 65,5; br. on the middle 12,5 cm. [Inv. N° 1207/8]. Kimberley-district. Comp. [E], pg. 37, N° 15. — WEBSTER: Catal. of ethn. specimens, N° 19, pg. 186.

134. *Yarra*, shield of soft yellowish wood⁷⁾; bent in a longitudinal direction, throughout of equal breadth, with rounded ends; front flat, back feebly convex, the former ornamented at one end with a group of concentric triangles, resting upon two transverse grooves; and on the remaining part with zigzag grooves, lying close together and, like the triangles, forming groups, stained alternately white and red. Back stained reddishbrown; the handle has been broken and is fixed again by brassscrews. Lg. 74, br. 14 cm. [Inv. N° 1321/59]. Pidungu-tribe, Broome. Comp. [E] pg. 37 N° 16. — [H] pg. 15/16.

135. *Yarra*, shield like 134, but the front entirely flat and ornamented with zigzaggrooves forming groups of three or four, alternately stained white and bright red; back uncoloured. Lg. 97,5, br. 15,5 cm. [Inv. N° 1321/60]. Ngibandi-tribe.

136. *Yarra*, shield like 135, but of light brown and heavier wood; elliptic, the grooves of the front twice curved and forming groups, which are separated by flat ridges and have been stained alternately white and red. The whole back and surface of the handle grooved and stained red; above and below the handle the grooves are crossed by two flat transverse ridges and on the other part of both ends by two feeble transverse grooves, by which the surface above and below the handle is divided in four parts of nearly the same size, in one of which near the handle are also two diagonal flat ridges. L. 115, br. 16 cm. [Inv. N° 1207/1]. Table-land.

137. *Yarra*, shield like 136, but made of softer wood; the groups of grooves at the front not separated by flat ridges and stained alternately bright red and white. Back all over stained bright red, and with a few crossing groups of grooves on the one half, and one group of diagonal grooves on the other; surface of handle grooved longitudinally. Lg. 92; br. 18 cm. [Inv. N° 1321/61]. Maratunia-tribe.

Compare BROUGH-SMYTH, Op. cit. pg. 339 fig. 148. — Museum Umlauff (Hamburg 1898), Cat. 106 (Australien) pl. II fig. 16. — WEBSTER, Cat. etc. N° 19 fig. 185. — EDGE PARTINGTON, Album I, Pl. 358 fig. 3.

138. *Yarra*, shield like 137, but made of very soft wood (vide 134) and the alternating groups of grooves at the front broader, whilst the back is stained red and grooved all over; at both ends a few grooves in transverse, and at the remaining part in diagonal direction, and divided above and below the handle by a transverse groove in two parts of nearly the same size. The handle has been broken and is fixed again by ironnails; surface of it plain. Lg. 97, br. 18,5 cm. [Inv. N° 1207/2]. Sherlock-district.

Group. X. MEANS OF GOVERNMENT, JUSTICE etc.

139. *Marben*, passport; consisting of a cylindrical piece of yellowish wood, at both ends pointed and with burnt ornamentation: being numerous little holes, partly placed in transverse rows. Lg. 44,5; diam. 3,1 cm. [Inv. N° 1207/20]. Gnalluma-tribe. Pl. V, fig. 12.


Serving as legitimation to go fishing at the Coast-Balla-Balla.

Compare [E] pg. 38 N° 40. — WALTER E. ROTH, Op. cit. pg. 136 § 235 (letterstick).

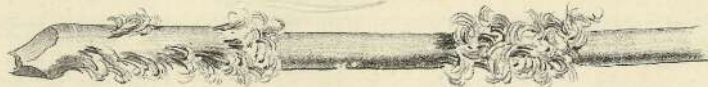
⁷⁾ *Erythrina vespertilio*? See: SPENCER & GILLEN, Op. cit. pg. 586.

140. *Marben*, passport like 139; but with different ornamentation: groups of diagonal and zigzaglines and numerous little holes. L. 42; diam. \pm 3,3 cM. [Inv. N^o 1207/21]. Gnalluma-tribe. Pl. V, fig. 4 & 5 (unrolled).
141. *Marben*, passport, being an elliptic thin slab of darkbrown wood; one side grooved, with exception of three smooth areas. Lg. 13,8; br. \pm 1,8 cM. [Inv. N^o 1321/13]. Gnamotribe; Oakover & Nullagine. Pl. V, fig. 7.
142. *Marben*, passport, like 141; one side with a fish-like figure, consisting of grooves; the other with a zigzaggroove. Lg. 16,2, br. 2,5 cM. [Inv. N^o 1321/14]. Gnamo-tribe, Oakover & Nullagine. Pl. V, fig. 6 & 6a.

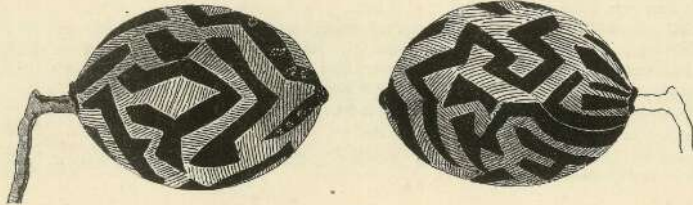
Group XI. MUSIC, DANCING, ARTS, etc.

143. *Cora* or *bonangharry*, devil scarer or bullroarer; elliptic slab of hard brown wood, one side convex, the other flat; stained red and all over grooved; the grooves forming a median band with eight branches, directed to the edges. Lg. 39,5, br. 4,5 cM. [Inv. N^o 1207/16]. Sherlock-district. Comp. [E] pg. 36 N^o 11-14. (NB. not worn in the hair, but violently swung, see above pg. 8). — [H] pg. 16. — See for bullroarers in general J. D. E. SCHMELTZ: Das Schwirrholz, cited above; — ALFR. C. HADDON: The Study of Man (London, 1893), Chapter: The bullroarer. — For bullroarers from Australia see HARDMAN, Notes etc. pg. 68/69 (Western Australia); — GEORGE FRENCH ANGAS, Op. cit., Pl. XXVII fig. 4; — WALTER E. ROTH, Op. cit. pg. 139, § 215; — Dr. W. Foy: Op. cit. pg. 30; — SPENCER & GILLEN, Op. cit., pg. 246 etc.; — STIRLING: Op. cit. pg. 76 etc.; — Dr. W. Foy: Tanz-objekte vom Bismarckarchipel etc., (Dresden 1900), pg. 3 (recent literature).
144. *Cora* or *bonangharry*, bullroarer; like 143, but the ornament-pattern less visible and most of the grooves zigzagshaped. At one end pierced. Lg. 35,5, br. 4,5 cM. [Inv. N^o 1207/17]. Table-land.
145. *Cora* or *bonangharry*, bullroarer; like 143, most of the grooves zigzagshaped, the pattern of the ornament meanderlike, the convex side with a group of three, twice curved incisions, forming the letter  and with an incised figure similar to a swastika. Lg. 36,5, br. 4 cM. [Inv. N^o 1207/15]. Sherlock-district.
146. *Cora* or *bonangharry*, bullroarer; like 143, the ornamentation consisting of irregular angulated bands; the convex side with roughly done incisions, forming groups at both ends, and at the remaining part an angular and an undulated figure. One end pierced. Lg. 32, br. 3,8 cM. [Inv. N^o 1321/47]. Ingibandi-tribe. Pl. IV, fig. 18 & 18a.
147. *Cora* or *bonangharry*, bullroarer; like 143, the pattern of the ornament consisting of zigzag-bands, at the greater half crossing each other. L. 32,5, br. 5 cM. [Inv. N^o 1207/14]. Sherlock-district. Pl. IV, fig. 17.
148. *Cora* or *bonangharry*, bullroarer; like 143, pattern of the ornament: meander-shaped, with rectangles between the undulations. Pierced at one end. Lg. 41, br. 4,2 cM. [Inv. N^o 1321/48]. Ingibandi-tribe. Pl. IV, fig. 16.
149. *Cora* or *bonangharry*, bullroarer; like 143, pattern of the ornament: a meander-stripe, with alternating rectangles in the undulations; the whole surface covered with feeble diagonal grooves. The convex side with a number of incised figures: one snake-like, another resembles to a dancing person without head, whilst the remaining two are similar to feathers. Pierced at one end. L. 41, br. 4,5 cM. [Inv. N^o 1207/18]. Desert-tribe.
150. *Cora* or *bonangharry*, bullroarer; lanceolate, both sides convex, the one covered with numerous zigzag-grooves, lying close together; stained red, pierced at one end. Partly damaged by white ants. Lg. 63, br. 6 cM. [Inv. N^o 1207/19]. Nullagine-district. Pl. IV, fig. 10.
151. *Cora* or *bonangharry*, bullroarer of dark brown wood; like 149, ornamented with a broad longitudinal zigzag-band, surface feebly transverse-grooved; at one end pierced. L. 57, br. 4 cM. [Inv. N^o 1321/47]. Gnamo-tribe. Pl. IV, fig. 1.
152. *Cora* or *bonangharry*, bullroarer of yellowish brown wood; daggershaped, both sides convex, the one more than the other, and both sides with burnt ornamentation, viz. diagonal grooves at regular distances at the one, and transverse, diagonal and zigzag grooves and numerous little holes at the other side. Lg. 41, br. 4 cM. [Inv. N^o 1321/51]. Maratunia-tribe, Fortescue-river. Pl. IV, fig. 12 & 12a.

153. *Cora* or *bonangharry*, bullroarer of light brown wood; like 151, one end similar to the handle of a dagger; one side with transverse grooves at irregular distances, the other only with four grooves on the handle-shaped end. Lg. 44, br. 3,5 cM. [Inv. N^o. 1321/50]. Maratunia-tribe, Fortescue-river. Pl. IV, fig. 4.
154. *Medimba*, musical instrument, being a forked branch of a tree, with burnt ends. Used for rubbing up and down the serrated edge of the spear-thrower, to accompany Corroboreesongs. [Inv. N^o. 1321/16]. Lg. 39 cM. Gnamo-tribe. Pl. III, fig. 10.
155. *Gnarru*, head ornament; being a tuft of bustard-feathers (*Otis Australianus*), fixed to a halved bird-bone. [Inv. N^o. 1321/8]. — Worn during Corroboree. Gnamo-tribe, Nullagine-district. Pl. V, fig. 3.
156. *Gnarru*, head ornament; like 154, fixed to a stick. [Inv. N^o. 1321/9]. Gnamo-tribe, Nullagine-district.
157. *Gnarru* or *Cangarra*, head ornament; like 154, little breast feathers of the bustard (?) fixed to a stick. [Inv. N^o. 1321/22]. Gnamo-tribe, Oakover.
158. *Wurrindi*, ornament, tuft of Emu-feathers, stained red, bound together with sinew. [Inv. N^o. 1207/12]. Worn behind in Corroboree. Hamersley-range.
159. *Wurrindi*, ornament like 158. [Inv. N^o. 1321/18]. Ashburton-river.
160. *Wurrindi*, ornament like 158, but not stained; the wrapping with sinew enveloped with red coloured gum. [Inv. N^o. 1207/13]. Hamersley-range. Pl. IV, fig. 9.
161. *Wurrindi*, ornament like 160, but enveloped with darkbrown gum. [Inv. N^o. 1321/19]. Hamersley-range.
162. *Turra*, yellowish stick, at two places with shavings. Lg. 54, diam. \pm 1,5 cM. [Inv. N^o. 1207/53]. Carried in the hand at Corroboree-dances. Sherlock-district.
Comp. [H] pg. 16. — SPENCER & GILLEN, Op. cit. Fig. 110/4—5.



163. *Turra*, stick like 162, but with shavings on five places. Lg. 88, diam. 1,5 cM. [Inv. N^o. 1207/54]. Sherlock-district.
164. *Yengorimarra*, symbol; placed in the ground during Corroboree. Being a vertical stick, to which are fastened two crossing laths, whereon human hair is wound in a sixsided figure. Lg. stick 78, diam. 1,5 cM. [Inv. N^o. 1207/72]. Gnalluma-tribe, Sherlock-district. Pl. V, fig. 8.
Comp. [E] pg. 33 N^o. 42. — EDGE PARTINGTON, Album III, Pl. 114 fig. 2—3.
165. *Baobab*-nut (*Adansonia rupestris*), carved with zigzag-bands and stars, consisting of punctations, diam. 9,5 x 13 cM. [Inv. N^o. 1321/10].
Comp. SAVILLE-KENT pg. 10. — WEBSTER, Cat. etc. N^o. 15, fig. 66 & 67, N^o. 20 fig. 120. — [B] pg. 222.

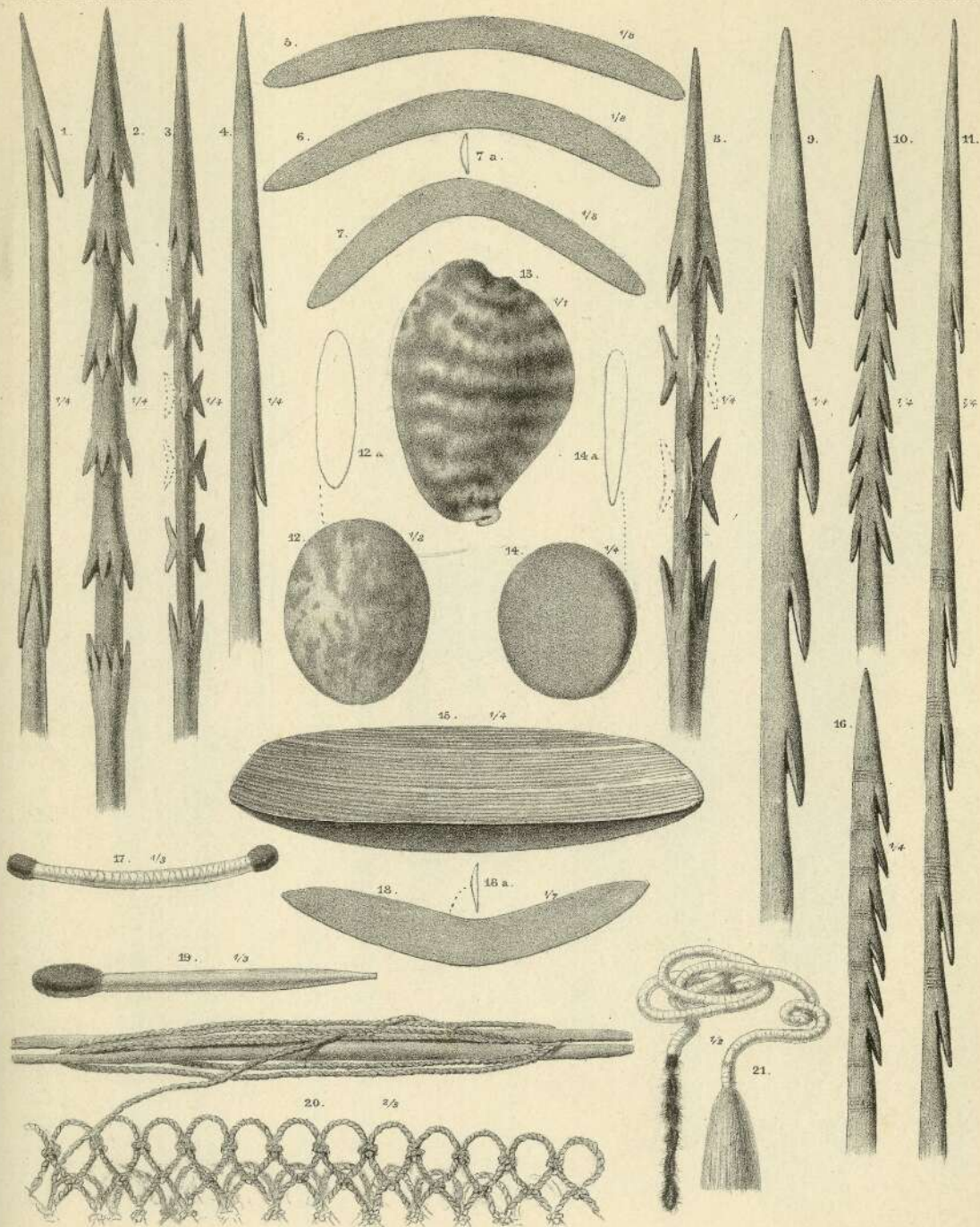


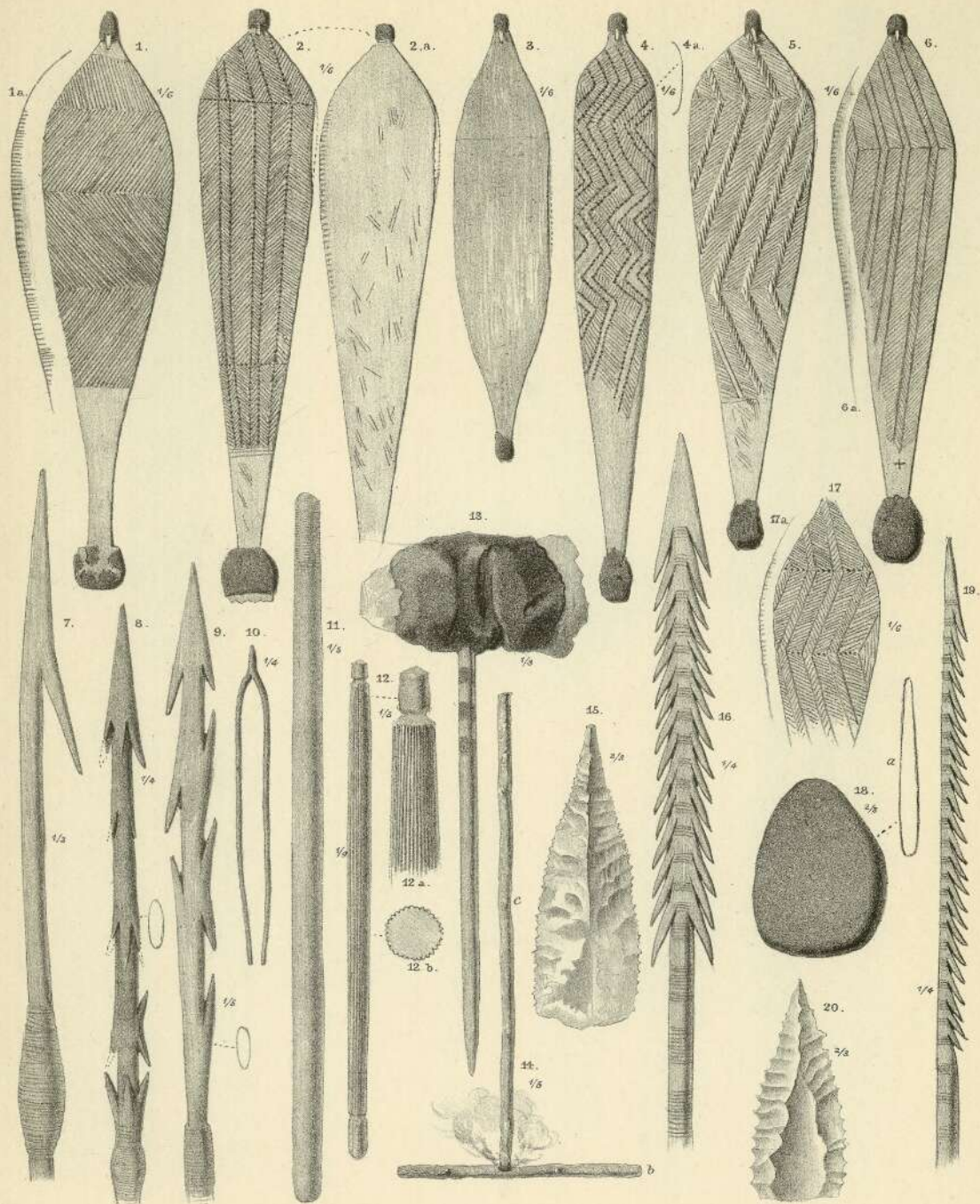
Group XII. WORSHIPPING OF THE DEAD, FUNERAL- AND MOURNING-CEREMONIES,
FETICHISM, IDOLATRY etc., SCIENCES etc.

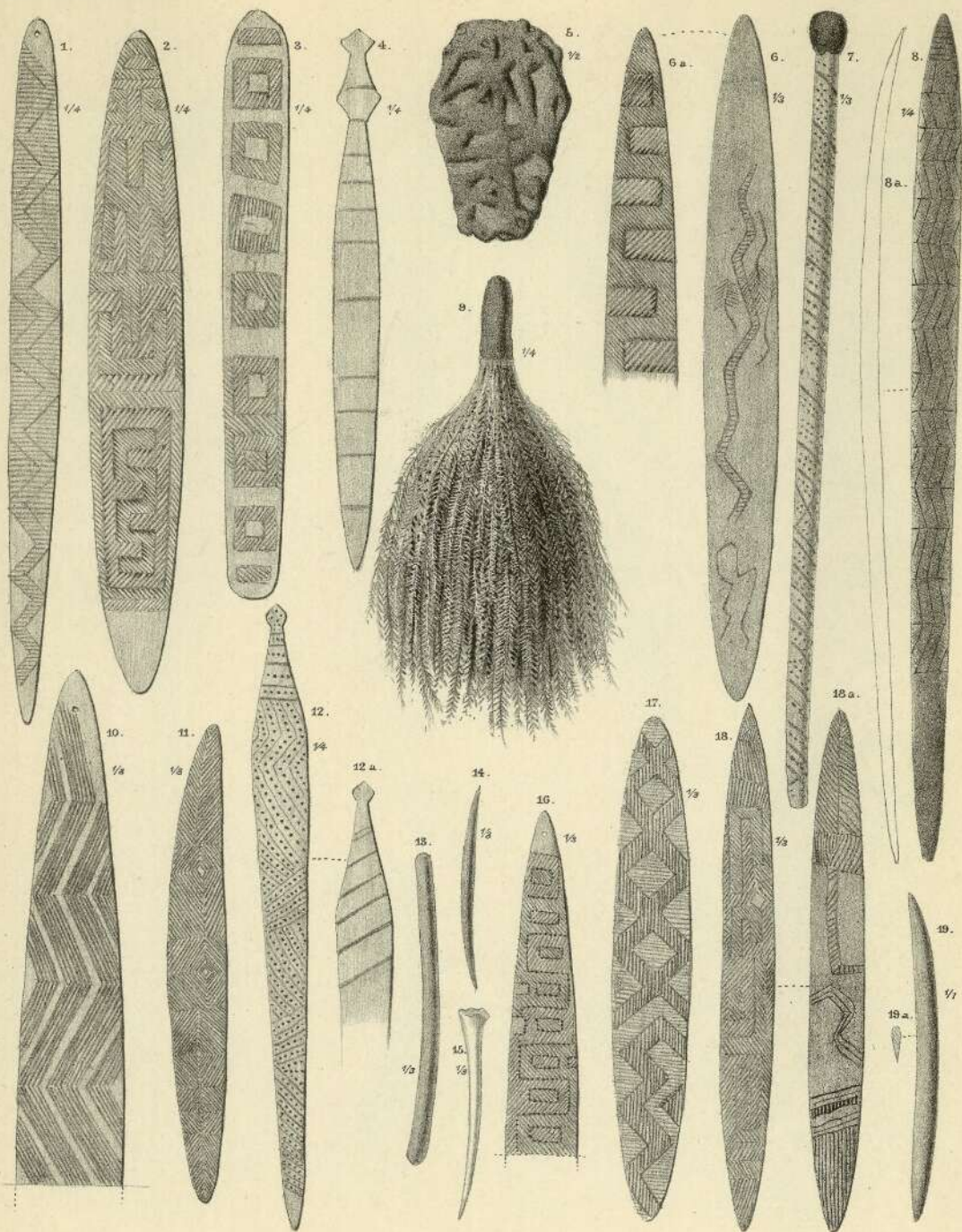
166. *Wailoo*, mourning necklace; hair of deceased, spun over with wool and smeared with red pigment and grease; one end with a tassel of kangaroo-hair. Lg. 342 cM. [Inv. N°. 1207/27]. Sherlock-district. Pl. II, fig. 21.
See above pg. 8. Comp. [E] pg. 38 N°. 53. — SPENCER & GILLEN, Op. cit. fig. 110/1.
167. *Wailoo*, mourning necklace; like 166, but less carefully done and without tassel. Lg. 240 cM. [Inv. N°. 1207/28]. Table-land.
168. *Wailoo*, mourning necklace; like 167, but thicker. Lg. 160 cM. [Inv. N°. 1321/7]. Ingibandi-tribe. Pl. V, fig. 11.
169. *Wailoo*, mourning necklace for children; consisting of two strands, twisted of wool, bound together at one place, and stained red. Lg. (double) 120 cM. [Inv. N°. 1207/29]. Desert-tribe.
170. Beads, made of red coloured *culladie* (scented gum), found under a tree on which three dead females were placed. Four specimens, diam. 2,8—3,5 cM. Sherlock-river.
Comp. [E] pg. 39 N°. 71 and for modes of disposing of the dead: GEORGE FRENCH ANGAS: Op. cit. Pl. XL, fig. 4—6.
171. *Culladie*, scented gum, of which are made the beads N°. 170. [Inv. N°. 1207/104].
172. Beads of *bulga*, *spiniſex*-gum, found as 170. [Inv. N°. 1207/101].
Comp. [E] pg. 39 N°. 70.
173. Preventive, being a reddish brown piece of stone, of irregular shape and with irregular ridges and holes. Lg. 8,7, br. 5,3, diam. 2 cM. [Inv. N°. 1321/76]. Gnalluma-tribe. Pl. IV, fig. 5.
Carried by an old women as protection against „*Djumo*“, the evil spirit.
174. *Meſia gurlee*, rain-makers stone, of oval shape; grey with dirtyreddish-yellow, irregular dots. Diam. 8 × 10; thick 4,5 cM. [Inv. N°. 1321/74]. Pl. II, fig. 12 & 12a. See above pg. 5.
175. *Pinjanbenger*, native doctor's necklace; consisting of many strands of reddish-brown human hair, with a neckbone of a cetaceous animal (*Delphinus* as pendent). [Inv. N°. 1207/61]. Balla-Balla. Pl. V, fig. 1.
Comp. [H] pg. 16. NB. not „Fischwirbel“!
176. *Pinjanbenger* or *meroo*, native doctor's ornament; being an oval piece of pearl shell, attached with „*spiniſex*“-gum to a string of dark-brown human hair, which is joined to a number of grey woollen strands. Lg. of pendent 9,2, br. 2,2 cM. [Inv. N°. 1321/3]. Pidungu-tribe, Broome. Pl. V, fig. 2.
Comp. [E] pg. 38, N°. 43. — [H] pg. 16.
177. *Mahbon*, medical instrument, being a little flat stick of brown wood; a little bent, both ends pointed, but the one more than the other. Lg. 6,5, br. 0,5 cM. [Inv. N°. 1321/23]. Gnamo-tribe. Pl. IV, fig. 19 & 19a. Used as seton.
178. *Mahbon*, medical instrument of dark brown wood; like 177, but lanceolate. Lg. 12,5; br. 1 cM. [Inv. N°. 1321/24]. Gnamo-tribe, Oakover and Nullagine.
179. *Mahbon*, medical instrument like 178, but nearly elliptical. Lg. 14,4; br. ± 1 cM. [Inv. N°. 1321/25]. Gnamo-tribe, Oakover and Nullagine.
180. *Mahbon*, medical instrument like 178, but elongate elliptic; one end more pointed than the other. Lg. 18, br. 1,5 cM. [Inv. N°. 1321/26]. Gnamo-tribe, Oakover and Nullagine.
181. *Mulyeddi*, medical instrument; being a birds-bone, pointed at one end. Lg. 11 cM. [Inv. N°. 1321/27]. Pl. IV, fig. 15.
Used to perforate the „septum“ of the nose, and also as „seton“. See above pg. 7.
Comp. SPENCER & GILLEN, Op. cit., Fig. 119/13.
182. *Mahredie corrada*, medical stick of greyish wood; section oval, at one end pointed, the other embedded in „*spiniſex*“-gum. Lg. 19, diam. ± 1 cM. [Inv. N°. 1207/22]. Sherlock-district.
The gum-end is carried for one or two hours under the armpit of the native doctor and then quickly inserted under the armpit of the patient and kept there for one or two hours.
See above pg. 7. — Comp. [E] pg. 37 N°. 32 & 33.

*) We are indebted to Dr. F. A. JENTINK, Director of the National Museum of Natural History for the determination of this object.

183. *Mahredie corrada*, medical stick like 182, but cylindrical. Lg. 21, thick \pm 1 cm. [Inv. N^o. 1207/23]. Sherlock-district. Pl. II, fig. 19.
184. *Mahredie corrada*, medical stick; like 182, but made of a bent kangaroo-bone, both ends embedded in gum and the surface ornamented with feebly incised spirallines. Lg. 16 cm. [Inv. N^o. 1321/11]. Maratunia-tribe. Pl. II, fig. 17.
185. *Mahredie corrada*, medical stick; like 183, but being a bird's bone and ornamented with crosslines. Lg. 14,5 cm. [Inv. N^o. 1321/12]. Maratunia-tribe.
- The smaller ones of the last described objects are frequently worn as nose-ornaments.
186. *Mahredie corrada*, medical and healing stick, made of yellowish wood; with burnt ornamentation: spiral- and crosslines, and punctations; one end embedded in gum. Lg. 47,5, diam. 1,3 cm. [Inv. N^o. 1321/52]. Gnamo-tribe, Oakover & Nullagine. Pl. IV, fig. 7.
- Comp. [E] pg. 38, N^o. 84.
- 187 & 188. Marine shell, cowry (*Cypraea Scottii* var.); used by the native doctor to rub, sometimes for an hour, the affected parts of the sick. Lg. \pm 5 cm. [Inv. N^o. 1207/69 & 1321/78]. Maratunia-tribe. Pl. II, fig. 13.
- See above pg. 7.
189. *Dullooloo*, edible seeds (*Dodonaea viscosa* L. var. *cuneata* RUDGE); the blossom used as a medicine, by steeping it during a few hours in water, and then drinking it. [Inv. N^o. 1207/93].
190. *Cugina*, invitationstick; of dark brown, yellow flamed wood; both ends pointed and both sides convex, but one more than the other; the latter with numerous transverse grooves, and with three or four diagonal grooves between every two of them, the whole surface reticulated by very feeble incisions. Lg. 63, br. \pm 3,8 cm. [Inv. N^o. 1321/35]? Gnalluma-tribe, Sherlock-river? Pl. IV, fig. 8 & 8a.
- See above pg. 8. Comp. [B] pg. 221. — See for messagesticks (lettersticks) a. o.: WALTER E. ROTH: Op. cit., pg. 136—138, § 235—237 & figs. 326—328.
191. *Cugina*, invitationstick of reddish brown wood; elongated with rounded ends, back convex, front flat and ornamented with concentric rectangles, of which the outer, and once also the inner, and a part of the frame, are grooved. Lg. 47,5, br. 5 cm. [Inv. N^o. 1321/34]. Gnalluma-tribe, Sherlock-river. Pl. IV, fig. 3.
192. *Cugina*, invitationstick; elliptic slab of yellowish brown wood; back convex, front flat and, with exception of the one end, grooved; pattern of the ornament meanderlike. Lg. 53, br. 7,3 cm. [Inv. N^o. 1321/33]. Gnamo-tribe, Nullagine-district. Pl. IV, fig. 2.
193. *Cugina*, invitationstick; like 192, but of dark brown wood, and slightly bent; both sides convex, the one more than the other, the latter grooved all over; pattern of the ornament: concentric angles and rhomboids. Lg. 37, br. 4,5 cm. [Inv. N^o. 1321/32]. Gnamo-tribe, Nullagine-district. Pl. IV, fig. 11.



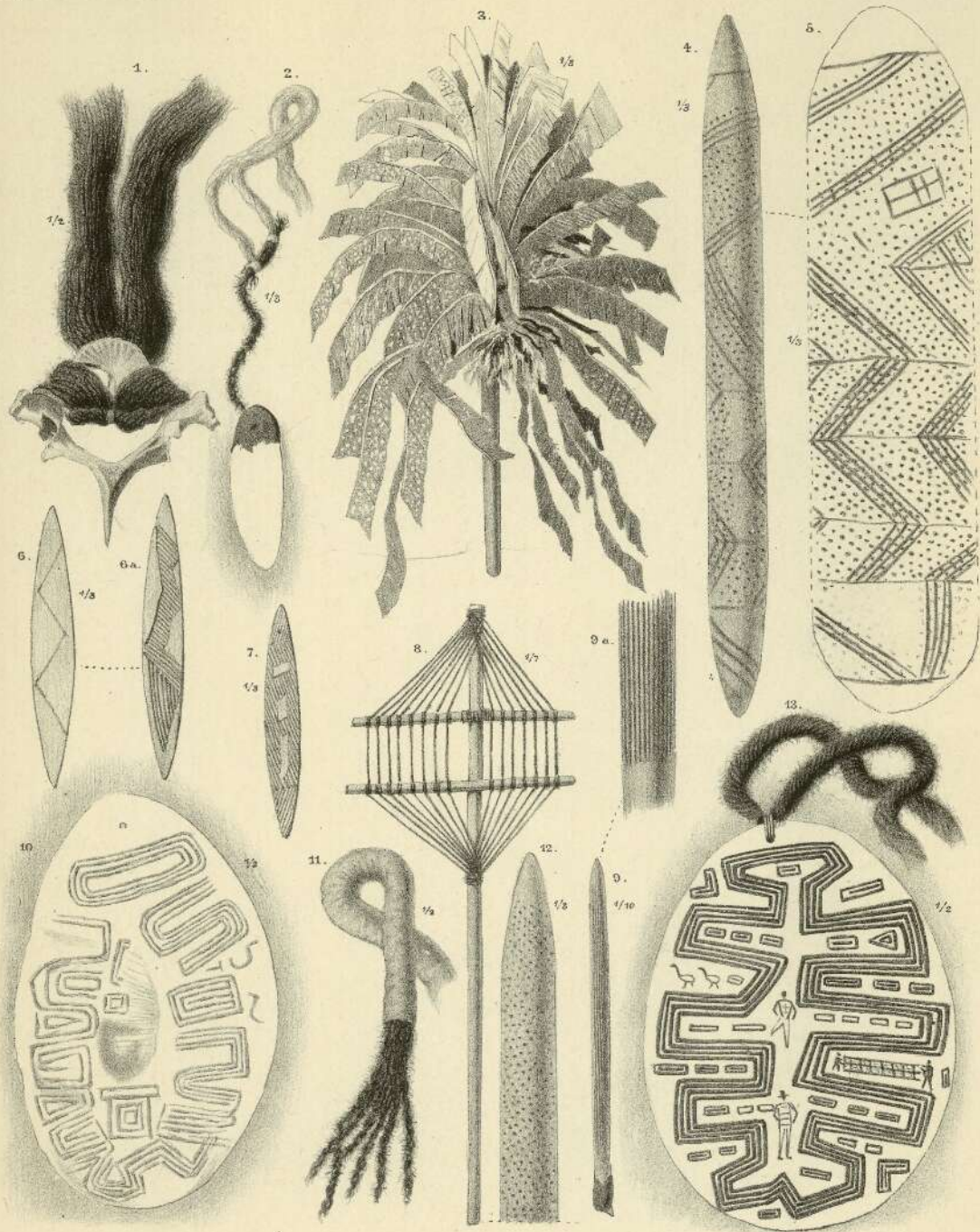




ex mus. ethn. Lugā Bat.

R Baar dol et lith.

FWM trap impr.



ex. mus. ethn. Lugd. Bat.

R. Kaur del. et lith.

ZWM. Trapp impr.