

IX 4d

Sundry notes on

Weapons
Ornaments
Magic Bones
Arts and Crafts
Utensils
Hairdressing
Scarring

From various districts of W.A.

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MOQLANU THE FIRE-STEALER
(METHODS OF FIREMAKING)

In dhoogorr times, the times of long ago, it was very hard to make fire. There were two methods of fire-making, which white people call the "drill" method and the "sawing" method. In the drill method, a long dry stick, like a walking cane, was pointed at one end and in another stick of about the same size a hole was made sufficiently large for the working of the pointed stick or drill. Dry little bits of grass, greasy hair, dry dung of the wombat or other animal were placed near the hole, and the stick, placed levelly along the ground, was held firmly by the legs and feet of the fire-maker. The drill point was then put in the hole and was twirled round and round between the palms of the hands, beginning from the top and working down towards the bottom of the drill, always pressing the drill downwards. After some minutes came smoke, then sparks, which caught the dry tinder placed in or beside the hole, and the fire was made. The working of the drill had to be continued without an instant's cessation. Usually two men sat opposite each other, taking it in turns to work the drill.

The sawing method was easier, and boy scouts may easily learn the process. A dry strong stick about three inches in diameter and two feet long, dry quandong or jamwood being best for this purpose, was split at one end with a flint attached to a spear-thrower and a small wedge placed in the split to keep it open. Another flat piece of the wood, dry and hard, was chipped to a sharpened knife-like edge, tinder of some hair or fur was placed in the split below the wedge and the flat sharpened wooden "saw" was drawn to and fro over the tinder, the firemaker holding the saw with his right (or left) hand and pressing it down with the other. Always the downward strong pressure must continue till the fire comes. AS the writer has made fire by this method, young boy scouts will easily master it. The wood must, however, be dry and hard. A miro or spearthrower may be used as a saw on occasion. The wedged stick must be held down firmly all the time with the legs and feet of the firemaker, or another boy may hold it. The best sticks for the drill making process are the

long dry flower stems of the blackboy tree, Bibbulmun of the South-West always using them for this purpose. Either method required sustained energy, therefore firesticks were always carried from water to water, or on hunting expeditions, but the smell of the firestick often reached the larger game before it had come within spearing distance, and no big game would be caught.

One day dhoogoorr mama (ancestral father) of Ilgamba Gabbi (Bight Head Water) said, "Maalu and Kallaia (great red kangaroo and emu) smell the fire and run away. We will get Moolanu the carpet snake to hold our firestick and keep it alight while we go hunting." Mama went to Moolanu and asked him to "look out" for their fire and when they brought back Kooga (meat) they would share it with him. Moolanu said, "Yaddu" (good, all right), and so the next time they went hunting they left their firestick with Moolanu. When they returned with Kallaia and Maalu Kooga (emu and kangaroo meat) there was no sign of Moolanu and no fire. He had stolen the fire and taken it away to his own ngoora (camp).

Dhoogoorr Mama was very angry and said, "I will send Walja (eaglehawk) to bring back our fire and to spear Moolanu."

Walja started off but he came back after going only a little way and said his arms were tired. Then Dhoogoorr Mama sent Kaang-ga (crow) but he got tired too and only went a little way. Mama then told Yang-guna (white cockatoo) to go and steal the fire, but Yang-guna began to feed and would not go.

"Let Miribilyardi (little falcon) go," said Tham'u. (grandfather)

Miribilyardi got up quickly and went a long way, and by and by he saw the fire and Moolanu lying asleep beside it. Miribilyardi came close up, quietly, quietly, so that he should wake Moolanu, and when he came quite near he lifted his speat and speared Moolanu and brought the fire back to Dhoogoorr Mama.

Mama then made a song about Miribilyardi and Nung-ga (men - Bight term) always sang the song when making a fire after good hunting, and no nung-ga ever killed Miribilyardi because he brought back their fire from Moolanu when Walja and Kaang-ga and Yang-guna had refused to go for it, but they killed and ate eaglehawk and crow and white cockatoo wherever they found them.

A system of barter existed both north and south, the products of one district being exchanged for those of another. Kyleys were purchased by natives belonging to places where the necessary wood for these implements was not obtainable. The woordon or heavy war spear - made of a special kind of wood that sank in the water - was a very valuable article of commerce. Wilgee - red earth - kanjiin - yellow earth - certain kinds of flint and white quartz, pearlshells, kangaroo skin cloaks, wannas or women's sticks, dowaks or men's sticks, miros, light hunting spears, gum, hairbelts, head bands made of hair (the human hair itself was valuable property), eaglehawk and native pheasant and cockatoo feathers, in fact every implement, weapon, domestic utensil and every article of clothing they possessed was bartered at some time or another, and the distance some of these articles travelled represented many hundreds of miles.

The Southern natives wore the booka or kangaroo skin cloak gasted over one shoulder with a wooden or bone beenda or pin. In rainy weather the booka was worn with the fur next to the body. The booka was bartered as far north as Champion Bay, about lat. 28°. Beyond that point the natives usually wore a pearlshell or fringe of opossum fur attached to a string belt, also made of the same material. Beyond the outskirts of civilisation the hairbelt only was worn, which served as a receptacle for the kyley native hammers. Lizards, kangaroo rats and such small game as they caught during their day's hunting were stuck into the folds of this belt which was composed of many yards of string wound round and round the waist, the end of the string being sometimes finished off with the fringe above mentioned.

WEAPONS, IMPLEMENTS

Shields were not used by the Southern people who simply dodged spear or kylee thrown at them.

Spears were of several kinds - war spears, hunting spears and fishing varieties, stone-headed, many barbed, single barbed and barbless. The latter was usually used for fishing.

Meero, the throwing board, has a flint set in one end fastened with blackboy gum.

Dowak, a thick short stick, not unlike an Irish shillelagh, used in killing game and also in close fighting.

Dabba or knife made of small white pieces of chipped flint, set in gum placed on a short piece of wood.

Kaja or hammer made of black stone set in gum and fastened to a handle pointed at the end.

Kylee - two kinds, the heavier or war kylee and the returning weapon, used mostly for amusement.

Flints, of all kinds and sizes.

Bone needles, or skewers, which fasten their cloaks and stitch them together.

Fire was the chief factor in fashioning their weapons, a piece of flint and a sharp shell adding the finishing touches.

Gingin

The hair cutting ceremony took place in early summer time. The Gingin men combed or teased their hair with banksia cone. Men and women had long hair.

Some of the women's implements :-

Gootoo (bag) Wanna (stick) Cloak

Yakka and gamba - two wooden pats used to break up roots, etc., and taking the place at times of millstones.

Koolyung and yorla - pieces of paper bark cut up and used as drinking vessels on occasion and cast away when used.

Boongoin - a short stick with a piece of chipped flint used by women for scraping the skins of their cloaks.

The bag was the women's "vade mecum." I once counted 35 articles in one of these holdalls, ranging from the upper millstone which which they grind their food to the roots, colours for painting, domestic articles, bone needles, personal adornments, gum, strings, pearlshell, implements used for hooking grubs out of the wattle.

Billinge .

Jarrajarr - first chisel markings on implement.

Banderr - 2nd markings.

Ramin - also markings.

Inburnda doogul - rubbing in doogul.

Ornaments, etc.

District ?

Weera weera - necklaces made of stone or red seeds.

A moondungoo looks out, watches over, the places where these stones or seeds are found.

Jeegarree = emu plume.

Weebaea = emu tail

Karbaree = sharpened bone pointed.

Kardee gurdee = webbed face ornament.

Yeedbee or yeebee = strings worn at ceremonies.

Birndil = ornamental sticks worn by old men only at back of head during certain ceremonies.

Nyeedbura or wagoon = strings worn in front of arms during ceremonies.

Beela = tails for headdress.

Gindida = headdress of tails and string

Jooeer goora = headdress of kangaroo teeth.

Nyoorrgobarndee, yannadhoora = long flat carved stick like the Broome manowra.

Malleegee = a song sung with handclapping as accompaniment.

Malera = singing to the accompaniment of a koondee, etc.

Dhooroo dhooroooreea , jeedingalla dhooroooreea = give those neighbours room.

In the August number of "Science of Man" (1904) allusion is made to some notes on the Aborigines of Boebuck Bay, contributed to the "Scientific American" by A.J. Peggs.

"The natives make their huts round a tree and two props with no sides, but a thatch of scrub or bush. The men wear a string with a rag in front and a hair belt and shells; they carry a sharpened wood spear and kylees. They make their kylees by scraping in a day and a half. The kylees made for fishing are concave on each side, those for birds, concave on one side only. They mark their faces differently to their bodies. They will not go near or kill snakes, but when others hit them on the head, the blacks coil them round their bodies. The boys are circumcised and suffer urethrotomy. A La Grange Bay black calls the sun Buddhra. They make a mask of wood, it came from the interior."

(Dr. Carroll asked for information re this wooden mask, but no Nor'West native, so far, can confirm Mr. Peggs' statement.)

Gascoyne district

UTENSILS

The thagga, meega and yandee are different names for the wooden vessel or "hold all" of the women. These useful vessels are made from the wood of a hollow burnt gum trunk, shaped out with the juna. They are scoop-shaped always and are of varying sizes, some nearly 2 feet six in length and about a foot in width and seven or eight inches in depth and some again only about 6 inches in length.

The larger ones were used for carrying water; when going out over a dry stage in search of food; the smaller ones for any domestic purpose, sifting seeds, drinking water, etc. The babies were never carried in the yandeas on the Gascoyne. They were usually carried across the loins with their heads under one arm and their feet under the other. East of the Gascoyne they were carried in kanjees (bags of kangaroo skin) but further north they are carried in the yandeas.

The yandeas are generally grooved on the outside but the inside is smoothed and finished without any grooving. The native man always makes the yandeas. The large yandeas are also used as receptacles for the seeds that are gathered at the beginning of the summer. Kool'the-way (plant seed), koombarga (tree seed) and kal'-arree (plant), chin-der-bee (plant) and ngad-jerree (spinifex seed), wan-yoo (tree seed). All these seeds are gathered and preserved to enable them to eke out the scanty summer food. The yandeas are placed filled with the seeds the women have gathered in caves, and are taken out as required. In country where there are no caves, the yandeas are buried in the ground at the foot of a tree, with a piece of bark over them and are covered with boughs, and so preserved. Very often they are stowed in a hollow gum tree out of reach of floods.

The Gascoyne and coastal natives preserved the native peach (waggaroo or walgoo) in the following manner. They first of all collected the wild ripe peach, which is of three colours, yellow, white and red, the white kind growing chiefly in Champion Bay. When a great quantity had been collected they placed them in large yandeas and covered them with water for about 20 minutes. They then

(continued)

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squeezed the fruit between their fingers until all the juice had been extracted. The fruit was then thrown away and the liquid drunk.

Cornally states that in preserving, they stoned the peaches and dried the fruit, and then stored it away with the seeds for future use. The stoned and dried fruit took longer to soak but it was squeezed in just the same manner as the fresh fruit and only the liquid was drunk.

The yandees are used for digging animals, rats, etc. out of their burrows. First the wanna is used to loosen the ground and then the yandee shovels the earth and sand out. It is used also for well-making, bed making and warrang or ad-jee-ko digging, bringing water from the well, is also used for gathering the live cinders to replenish their little fires from the burning log, and for throwing the cooked meat into to blow the dust and ashes off. In the summer time the native will often use them as primitive shower baths and in fact they serve a variety of purposes and when the camp is being shifted the yandees carry all the belongings of the native, the ornaments, wilgee, koojees, unfinished kylies, (P. 62) theorabandees, wommeras, junas, shields, spears, etc. and any game, fruit or roots that may be gathered on the way. The yandee holds all these.

The thagga or yandee was practically the only domestic utensil of the natives.

Cornally, informant

Notebook 3b, P. 97

DOMESTIC UTENSILS

It may be mentioned that amongst the Byong people, the man provides the household furniture (i.e. yandee) for the bride. He obtains the wood or bark and prepares the vessel, and the new wife finds it when she goes to the camp.

Cornally, informant

FIGHTING

Notebook 3b, P. 74

Gascoyne district

Fighting generally takes place after a big corroboree, mainly on account of the women. The fight first starts by the men commencing to hurl epithets at each other. At a certain stage someone will throw a fire stick and this is at once accepted as a challenge. The man towards ^{whom} the firestick is thrown jumps up and taking his light kylie (the "air", not the "ground" kylee) from his belt, hurls it straight at his opponent and sometimes kills him with the swiftness and force of the flight. The kylee may be shielded off, but others are thrown and their wrath growing as the fight proceeds, the natives eventually pick up their beelarras, in which case it is a fight to the death. Cornally has seen many such fights.

The camps are fixed as before noted, the north men to the north, the south to the south, and so on.

HAIRDRESSING, etc.

In the Champion Bay district the natives indulged in an elaborate system of hairdressing every morning. A string made from human hair about 15 or 20 feet long was used in their toilet. The native took one end of the string, and commencing just above the eyebrows, he held in the end in place while he wound the string round his head. The end was not knotted, it was simply held until covered with the string and the string was then wound round and round the hair which was turned back from the forehead. When the end of the string was reached it was simply tucked in under the lower string, turban fashion. The hair on top having been thrown back, was covered with the string, which thus formed a kind of band round the head. The native was very particular that the string should not overlap. This string was always taken off at night and wound up into a ball and put in the kan-jee or yandee until morning. After he had done this, he obtained some grease and rubbed his face, body and arms and then he was dressed for the day. If there was any shallow water about, the first thing the native after dressing did was to view himself in the water. Cornally states that they sometimes touched up their faces underneath their eyes with charcoal.

A native, who is still strong and robust, yet finds himself turning grey, frequently gets his women to pull the grey hairs out, and these may often be seen lying on the ground with their heads in their woman's lap, the woman busily employed in extracting the grey hairs. A native is very vain and strongly objects to the encroachments of age, and Cornally states that he has known an old man to dye his hair with charcoal and grease,

The hair of the Byong natives was straight and light. The Mya natives have slightly darker hair. The eastern natives usually had light straightish hair, the coastal natives' hair being black and rather curly or wavy. But light and dark haired natives will be found in all tribes.

The Byong Mya Thadgardee and Talinjee natives cover their hair with mud and grease until it hangs in candle like curls round their head.

The Mya proper or central Mya people only put grease on their hair, made from the sandalwood kernel which they roast and then crush up into a kind of pomatum, the kernel being full of oil. Sometimes they rub their bodies with this grease.

East of the Gascoyne about 160 miles from Champion Bay, the Irrawadjeree natives imitate the Champion Bay people in their method of hairdressing. So also do some of the Murchison natives.

BRESE

The native does not like hair on his legs or thighs or arms and the young natives always singe it off. Grease forms their principal attire, with the manda badiela which serves the double purpose of a receptacle for their kyleys, thoora-bandeas, and a protection for their loins from the cold, also the string round the head is worn.

There is no special dress for certain corroborees, the greatest decorations are for the big corroborees, but the same materials are used in all tribes and the decoration may be elaborate for a large corroboree and not so much for the ordinary one. The colours are always red, white and black. The native may paint red, white and black lines across his face, down his breast and along his thighs, adding to the paint with down and feathers, the emus feathers being sometimes coloured red and black, cockatoos feathers coloured likewise. To colour feathers they rub them with grease and charcoal or grease and wilgee. Some put white or red down all over their faces and bodies and headdress, but they don't put the down below their knees. Sometimes they mix the colours and have half-white and half-red down. The native dog's tail is used as an ornament, also the marrowa's tail; often in everyday life, these ornaments will be used. The stiff feathers are never put in, but the long feathers are stripped and fastened together in a bunch and coloured red or black as fancy dictated and placed in the hair. Sometimes this bunch is so large that it covers all the top of the head. At other times it forms a sort of plume.

Notebook 3b, P. 101

Amongst the Warramunga people the spoon shaped spearthrower was used, this form being also used in the Kimberley district and amongst the tribes as far south as ? The broad weapon is used by the Arunta nation.

(Native Tribes of Central Australia, 669.)

SCARS (MOORALBA)

Peerda wong = boring the nose

The Gascoyne native cut scars on the front part of each thigh one or two on each thigh, the women scarred the back or side of the thigh, not the front. The men and women both scarred their posteriors, which was considered a great mark of beauty. Cornally has seen little children come and ask the old men to scar them. The scars were made with pieces of flint and the opening filled in with ashes repeatedly until the blood ceased to flow. The young girl or boy sat in front of the fire with the wound towards the fire; the heat and ashes combined caused the swelling. The Eastern men also exposed the open wounds to the fire, which caused little red marks to appear on the healed and raised skin.

The young women also scarred their breasts; one scar was made across the upper part of the breast, another below the breast and the third just above the navel. These were not allowed to become raised cicatrices. The cuts were made and allowed to heal naturally, leaving only a thin line.

Some of the Gascoyne and other tribes scar their shoulders as well as their thighs, but Cornally says they never scar their backs. From the Cockleshell until near Roebourne, the natives do not scar their backs. Some are more elaborately scarred than others, but scarring is in no tribe compulsory. Neither is boring the nose, nor is it a sign of any particular tribe. Cornally thinks it is compulsory in Champion Bay and all along the Southern coast.

They have no cowroo on the Gascoyne.

Cornally says no operation is performed on the native women; he has mentioned what does take place to Mr. Fraser.

Cornally, informant
Gascoyne district

Notebook 3b, P. 147

CUSTOMS

There was no fixed number of scars (mooralba) put on the bodies of the natives. Some were very closely scarred, others not so numerously. Every Champion Bay native scarred his body on the breast, stomach and arms, but none on the back. There was generally only one on the shoulder. It may have been compulsory amongst the Champion Bay Watardees, going on through the Nandas and Nandacoorlas.

The custom of scarring is practised more or less throughout the State.

The Broome natives seem to scar their backs as well as their breasts.

Cornally, informant
Gascoyne district

Notebook 3b, P. 188

At certain special corroborees the natives wore all their weapons and implements at the dance. They carried their shields and spears in their right hands, their womeras in their left, their kylies, thorrabandies and dowaks in their man'da bad-jela or belt, and their dance at this corroboree was a peculiar waving kind of motion from side to side. The path was used as in the other corroborees. The movements of the dancers were in strict time and tune, the difference being in the distance kept between the performers on account of the length of the spears. There were only two spears carried, the beel-arra (many barbed war spear) and bulboo (single barbed hunting spear).

Usually at these corroborees, in which all the weapons etc. were used, the exchange and barter took place, if indeed the corroborees were not got up for this purpose. Since the dance simply displayed the weapons. The men were painted and decorated as for other dances.

Questions asked of Jubyche, and his answers.

85. Did they wear any clothes before the coming of the whites, and what clothes?

They wore only kangaroo skins, in the winter. In the summer time, they folded up their skins and put them away in their huts, leaving only the long possum string belt, wound many times round their waist, their armbelts of the same material and headbands ditto. P. 51

86. If they had no clothes, how did they manage on cold nights, or when mosquitoes, etc. were troublesome? P. 15

They surrounded themselves with small fires made of rotten blackboy which gave out a good smoke and painted and greased themselves all over with wilgee mixed with fat which kept the mosquitoes away. P. 51

87. Did the men or women wear any ornaments, and if so, what were they? P. 15

Shells and strings. P. 51

88. What nets, bags, etc. had Jubyche's tribe in their natural state? P. 15

The women had gootas (kangaroo skin bags), paperbark vessels (yoonbuk = thin vessels, moodert = big thick vessels of water). P. 51

89. Describe their implements of stone. Were they ground smooth or only chipped? P. 15

They put a sharp kangaroo tooth at the end of their wommeras to make spears with. They make their wommeras with their koojas (hammers) and their hammers are made with stone and gum and spearwood. They did not smooth or grind the hammers, only chipped with another piece of sharp flint, and put the chipped flint at one side and the blunt piece of shaped stone at the other joining the two with gum. Then a hole was made by fire in the gum and a handle passed through. The finished weapon thus served two purposes, an axe to chop the trees, and the hammer to break the bones of the kangaroo, etc. The women prepared their wannas with a flat sharpened flint or with the bark of the Hakea, burning and trimming the wood with this until the point was made. The flat stone was always held in the hand downwards. Warran, julal, jidda, jingong, ngwalyie, boorn, querdyme, madje, moolyert, beelone, dundong, these were the roots eaten by Jubyche's tribe and to obtain these was the work of the women, the men doing the hunting for all kinds of game. The seeds of the wattle tree were shaken into a kangaroo skin and were then roasted on a piece of bark, putting coals on the top of the seeds, they were then shaken off the vessel on to the kangaroo skin (boka) and from this they were put on to a large flat stone and pounded into meal, mixed with water and eaten without any further cooking. P. 52

90. What weapons had they? P. 15

Spear, kodje, kyley, wommera. Various kinds of spears, barbed and pointed, knife (dabba). P. 52

91. With what did they cut open, skin and divide animals when killed?

With a hammer, they broke the kangaroo bones; then a knife skinned the animal and also divided the meat; the forequarter was given to the older or "head" men. Young boys could not eat brush kangaroo and young girls could not eat bandicoot. P. 52.

108. Did the natives draw or paint in their wild state? P. 16

The painted hand which was found in a York cave, was supposed to have been made by the moon and was called by the natives marra-meeke marra-nyinga warruggur (marra = hand, meeka = moon; marra = hand, nyinga warrup = no good.)

110. What were the causes of their wars? P. 16

Over their women; when the native died, another one was killed for him. Sometimes when a native was dying, he believed he was being killed by another blackfellow, and if the name of the supposed murderer was mentioned by the dying man, his relatives were compelled to kill him. Their wars were usually occasioned by their women being stolen; some of their men being waylaid and murdered; and on the occasion of a death, which they never believed came from natural causes, or accident of any kind. Revenge was always taken upon the supposed offending tribe. P. 57.

228. Will Jubyche explain why a woman was allowed to make a scar on his back? Who was the woman? P. 24

The woman was a Toogyay woman, her name was Gootalan, a Tondarup. Neeban took her on the death of her husband Moolytche, but not liking him, she ran away with Jubyche, and they fled over the hills. Weeban followed them and fought Jubyche for her and Jubyche was persuaded to give her back to Weeban, but she ran away again and joined Jubyche again at Guildford, and just at this time Weeban caught the measles and died, and Gootalan went back to Jubyche who was then in the native police as tracker. While he was away after Dominic Grey, a prisoner who had escaped from Fremantle, Gootalan visited her relatives at the Swan, and while there must have caught the measles for she was dead when Jubyche returned with Grey. She died at the Swan Shaw's place. She made the scars on Jubyche's back when she first ran away with him, and he scarred her breast at the same time. These scars are marks of affection.

230. How many times during the year did the tribes meet for barter? What did Jubyche's tribe sell? P. 24
- Yu-ala man yanga boonarruk, "swapping with one another".
- Various times during the year the "fair" was held, but there was no specified time. Someone was sent in advance to announce the coming of the tribes with goods for barter.
- Yu-alaman gidjee = swapping spears, and so on. P. 71
231. Where were the places of meeting? (with reference to this system of barter, Howitt thinks it might have developed into the Wergeld of the Teutonic tribes - P. 715)
- They usually met at some place where there was plenty of food, and water. Both parties camped at either side of the river, the visitors on their own side, i.e. the side nearest their country. P. 71
232. Could Jubyche obtain specimens of the colours used for painting? also the various seeds, roots, etc. P. 24
- Jubyche will try and obtain some wilgee, chalk, seeds, etc. P. 71
234. Were some of Jubyche's people better kyley makers than others? better hunters etc.? P. 25
- Yes. Jubyche was the best kyley maker and kyley thrower in his tribe. There were always certain men in each tribe who excelled in hunting, fishing, kyley throwing, etc. P. 72
242. Did Jubyche use his nose-stick to fasten his booka with? P. 25
- Sometimes. Beenda, button (of stick), the nose stick is a small one. "Beenda yanga" = "give me a button". P. 73

Very early MSS.

Notebook 21, P. 77

Jubyche's answers, not altogether correct. Corrected later in Balbuk's M.S.)

Raspberry jam and wanda are the materials used for kyleys.

Jubyche's father taught him how to make hammers and kyleys and gidjees and woomeras.

Spearwood is used for spears. Mahogany is used for wommeras.

They never used shields.

Men or women make the wannas of wanda. The men never use the

wanna. Dowaks are made from wanda and are scraped and heated in the fire and trimmed with a sharp stone "kodja".

About 7 joey skins made one booka. The kangaroo is skinned with a tabba (knife), the knife being plied in the right hand. The skin is then pegged out, the "mother" does this part of the work.

Then it is scraped with a kangaroo bone until it is made soft and then it is rubbed with fat. The father or mother will then stitch it with a kangaroo needle bone (joonya) and with the sinews of the kangaroo (gweerak). It is then worn fastened together with a beenda (bone-fastener), the button being picked out of the skin. Sometimes they wilgeed the skins with red (wilgee) or yellow (yoornda), white (durdar), black (moorn).

The Blue stone (bwe moorn) of Greenmount (Yeer-doop katta) was used to make hammers (kodje). They used another stone to chip the blue stone with. They never ground the hammers, therefore their implements were palaeolithic. The stone was simply chipped until the desired sharpness was obtained. The Beelga (Xanthorrhoea resin) was used in fitting the stone into the handle. (The Tasmanians used the Paleoliths without handles.)

Making a bark vessel :- The paperbark is cut with a wanna and then softened by the fire, the the fibre of the zamia is used to tie up both ends, and then the vessel is ready for use.

These vessels were very rarely in use.

(P. 79)

(continued)

enough, and the combat ceases. Then they all go out together P. 103
"good friends" and go hunting and all the rest of their stay
they hold corroboree.

They show fire to point out each other's whereabouts and to
signal their approach a blackboy is lighted.

Ngombun = marks or scar

Scars are never cut downwards on the body, always horizontal. They mark their women in certain ways so that the brother-in-law can claim her. (That is not so.) The more markings a woman has the more comely she has been. Little straight scars better than long ones. When the scars are cut on the arm a tight band is wound round the upper arm to keep the blood up and the scars open.

Jubyche was speared unfairly and the man was caught and brought to Jubyche who sent a spear through his leg (his brother-in-law's quarrel).

From Moore River to Albany - no cannibalism.

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Place of barter, Perth, articles exchanged

Dog tails, feathers, gidjes, kailies, bokas (cloaks),

Barter of the women - goota (bags), wanna (men), kadji and many other articles.

Big battle usually begins at sunrise. Sometimes it is about a woman. When it is decided to have a battle the tribe issuing the challenge send a messenger all round to their friends, calling them in. The place appointed will be, say, a valley, between the Darling Ranges, when plenty of kangaroos are to be found. The challenged tribe also collect their forces and then scouts are sent out to report on the advance of the enemy.

The night before the battle, the old man (bir-derr) addresses his people and tells them not to continue fighting for too long, as they will get hungry and there will be nothing to eat, better just throw a few spears and then finish it. The birderr of the opposing tribe gives the same advice to his people and then at sunrise the next morning one man steps out some distance in front of the challenging party and calls out for the man who has offended to come and fight. (These combats are usually about a woman.) Then they throw spears at each other until they have finished all their spears when the birdere comes along and says, "Gay-nyah",

C. Symmons, Native Protector in 1840-2, supplies the following names for the personal ornaments etc. worn by the Perth natives.

(B.A. Almanac, 1842)

? Band of opossum hair worn round the head,	kun-yi
? Band of the neck,	buroro
? Band of the waist,	ni-ga-ra
✓ Bone, or skewer, used for fastening cloak,	dju-nong
✓ Bone of kangaroo worn in nose,	mul-yeet
✓ Charcoal worn by the men as a sign of mourning,	morh-ro
✓ Bag, carried by women, general receptacle,	go-to
✓ Bag in which children are carried,	gun-dir
✓ A cloak,	bo-ka
? Ornamental tuft of emu's feathers,	ngal-bo
? " " " cockatoo's feathers,	ngow-er
✓ Grease,	boyn
? Hair arranged with gum and wilgie,	wad-ju
✓ Hammer,	kad-jo
✓ Knife,	dtab-ba
✓ Pipeclay or lime with which women rub themselves in mourning,	dâr-dâh
✓ Paint, red ochreous clay,	wilgi
✓ A spear, wooden barb,	gid-ji
✓ " glass or quartz barb,	gid-ji-lo-ryl
? " without barb,	gar-bâl
✓ A staff carried by women,	wan-na
✓ A stick, short, throwing, carried by men,	dow-ak
✓ Tail of native dog worn in the hair,	dar-da-dy-er
? Tattooing,	nyan-barn

Koionup district

They quiver their spears to "sight" them, their meerrs are made of a sort of jerrail (jarrah), their spears are made of tort (a kind of titree growing in the S.W., their kailees are made of jamwood.

They used to bait a piece of meat by passing a spike through it and fastening or pinning it to the ground. When the eaglehawk came down to take the meat the bird was speared.

They believed that if a carpet snake were twisted round a boy's or girl's neck it would make them grow big and strong.

The meerr and kerl are grooved or marked.

The blackboy gum (pirrē) is poisonous, but Mr. B. says that when mixed with charcoal it is non-poisonous. Mr. B. also says that the boordin or stoneheaded spears are poisonous but that may be from the gum.

BOOMERANGS

Australia had two general species of boomerang, one which returns to the sender, the other being a non-return weapon. The latter was the fighting weapon.

In the return kailee the thrower launches it with a quick swing, imparting as much rotation to it as possible. If he is a skilful man, it will rotate some 10 or 15 turns a second, looking like a catharine wheel. It revolves about 50 yards in an upright direction and then turning over on the flat side it curves away to the left of the thrower, and then rises in the air, it may rise 150 feet in the air and describe three or four circles before it finally drops (the circles alternate from left to right and from right to left). A good thrower will make it drop within a six foot circle. Some boomerangs won't return unless they are made to strike the ground. If they hit a bird or any object on their course they will not return. It may go about 100 yards or more if war.

Northern boomerangs, called lanjee in Broome district, are of various shapes, and are named from the wood of which they are made, the koolmee lanjee is the fighting lanjee, and the story is told of the pelican who stole the koolmee lanjee, and now has it always in his throat.

The return form is mostly a plaything. They have clubs, 2 or more perhaps and spears beside of several kinds. About 60 yards is the average distance a spear may be thrown with accuracy, but the native prefers 20 yards. There are experts and inexperts in these weapons.

Gascoyne Notes

Nyauai was born at Wagguya, a big hill between Jimbajimba and Winamaia, Yalabiri.

There is the story of a great fight between the Ingarda and Dhargari at Kennedy Range. It started at sunrise and continued until sundown. Hundreds - "mobs" - were killed on both sides. Karbura - the name applied to large fighting mobs.

The mothers-in-law can only go near their sons-in-law at this time to try and separate them, or receive some of the blows intended for their sons-in-law.

Ngauai's mother-in-law has acted for him in this way.

The women went in with their men and tried to turn aside the spears with their wana idi or fighting sticks, their digging sticks are called dau'a.

The spears that were used were bulbu, 4 barbed.

Wanabirdi, 1 barbed, kujarda, 1 barbed but longer than wanabirdi.

Hardest to dodge with wunda (shield). Ingarda men won.

The dhargari had kujarda only, the Ingarda had all the other kinds.

The following are various accounts of fights of the aborigines, mainly in the South and Southwest districts.

Banya goongar, a big fight.

A big battle took place between the Collie and Williams River natives. Noorap, Baaba's grandfather, fought with the coast natives. Beejyne fought with the Dardanup natives. When these two thought the battle should stop they got some boughs and strewed them at all points of the compass and then told their men to stop - gooree-goores, wanje wanje, "that'll do" in Doonan wangee, and winje winje in Burrang wangee. They would then go hunting kangaroo, bury their dead till they got tired and left the rest above ground.

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There was a great fight between the kakarr and Peejyne, Booran', Yugak' and several other nyungar. Dardanup, Bunbury and Collie people. The kakarr came from over the hills to destroy the coast people, but the Wardarnboreej (coast men) were too strong for them and annihilated them and never buried the dead, out of contempt for them, left their bones to bleach. That was the greatest battle the old people can remember.

There was another battle which took place between the Blackwood and Albany nyungar, but that was on account of the women. My informants cannot tell me the cause of the first battle. They only know, like Southey's narrator of the battle of Blenheim, that "'twas a famous victory".

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There has been only one big battle at a place near Collie, called Kool'yagin, in which Bunbury, Collie, Australind, Lower Williams and other district natives took part. It seemed to have been between the sea people and the inland natives, and although the tribes fought for two days, they held dances in their respective camps at night. When the inland people were defeated they went back to their homes. This was the greatest battle the southern natives ever had amongst themselves. Many bones of those who fell in that battle may still be found near the site of the old Collie mill.

All these tribes had a big fight on Koolyagin plain, Tambon Flats, Collie, where the mill now is. Koolyagin and Dwordeejeeree were the places where the fight took place :-

Peejynes, Dardanup

Nyjan's Koolinup Collie River

Eekoon Beerungurup Australind

Meejoooc, Deedinup Bunbury bar

Boordan Mareeleep (the man who started the fight and Mindijkul
Lower Williams. Mareeleep

The bones of all those who fell in that fight are still to be seen on the plain between Koolyagin and Dwordeejeeree. The fight was between the Wodanboreej, sea people, and the Meedar a-gum, Kakarr, Kooreen, Yabaroboreej, all Doolgeetch or dry land people. The dry land people hoped to beat the sea people but were defeated. The fight lasted two days, the nights being set apart for corroboree. Each tribe having its own corroboree. When the fight was over the defeated tribes went back to their homes. The women of all the tribes kept away from the battle ground. The dry land people were very numerous, like batta (batta woongeetch thick as rushes, kaigai yoongeetch, thick as the blades of the grass tree.) This was the greatest battle the Southern yungar ever had.