

XI, 4a

GAMES, AMUSEMENTS

For original, see Chapter XI,

pp. 110-119
128-129

GAMES, AMUSEMENTS

The natives are without doubt a happy and laughter loving people, and in those coastal and inland areas where the supply of food is abundant and continuous, their evenings are generally given over to amusements of some kind.

With the boys, the amusements - all of which have an instructive tendency - consist in throwing pieces of stick or bark at each other, the missile being either parried with a small bark shield or by dodging. A rounded disc of bark will often be set rolling for the boys to aim at and tracks of birds and animals will be made in the sand, sometimes under the superintendence of an old man.

Mimic duels with toy or reed spears are fought, and in this manner the young people are early taught the methods of offence and defence. The various movements of those traditional dances which they are permitted to see are learned, particularly of bird and animal dances and the legendary songs of the tribe are unconsciously learned by them, for the average young native has a marvellously quick ear and a generally retentive memory for his own native songs and legends. The manufacture of string from fur, hair, fibre, spinifex; the preparation of gum; the extraction of kangaroo and opossum sinews, and above all, the "science" of tracking; all these are taught in so early a period of the child's life that their acquisition appears to be almost instinctive.

In all these instructive amusements the young people in every camp take part, and as time goes on the special talent which one or the other may develop in some direction, draws attention to their proficiency at a very early period, and they are encouraged by all in the special work in which they appear to be most skilled.

Continuing their practice in such speciality they will eventually become expert in their particular line and acquire a sort of fame throughout the tribes for the excellence of their manufacture of this or that article. Should one or more of the boys exhibit quickness and intelligence in mastering the movements of

certain dances, they will not infrequently be allowed to take part in the real dance of their elders and very proud indeed are they when thus privileged.

In the disc-rolling game the disc was rolled by one of the players, about fifteen yards away from the throwers, the boy or young man who succeeded in piercing the disc taking the place of the bowler. "Cool-gool" (going - going) the bowler calls out as he starts the disc rolling. Accuracy of eye and speed in casting the spear were easily learned from the disc game.

It is interesting to note that the Victorian natives played a similar game, which according to Mr. J.P.H. Mitchell was called "Kurrun-kurrun". The disc game is common throughout the West.

All natives occupying the littoral were good swimmers and before the advent of the whites many swimming races were held in the rivers and estuaries of the South and Southwest also on the Northern coast. Men and women took part in these swimming contests held in Southwestern estuaries and rivers, the women being generally the best swimmers.

What might be called "Point to Point" swimming races of two and three miles in length might be held in the rivers of the Southwest (not in the estuaries, as that led to cheating), the Capel district natives being expert in this amusement, also in diving, floating, remaining beneath the water, etc. There were also climbing contests in the big timber areas, the women taking the lead in this pastime also. The highest and broadest trees in the Southwest were climbed with no other aid than their native axe afforded. They cut a notch in the tree above their heads, and then sticking the pointed end of the axe into the bark, they raised themselves up by its aid, their left hand clasping the tree. Their great toe was inserted in the holes thus made and in an incredibly short time they reached the top of the tree by this means. Many of the Southern trees still bear the marks of climbers who have long since passed away.

A kind of native hockey was played in the South long before the advent of the whites. A meetcha (red gum nut) was used as the ball, and a piece of wood with a crooked root formed the hockey stick. The stick was generally bent into shape with the aid of fire. This game was called by various dialectic names : Meetcha boma (nut striking) - Perth; deedagut or meetchalan - York; meetcha toordeet; Owt kambong (owt game or play) - Fremantle, Rockingham; booleoolul wabbin - Albany; nandap toordeet and owt - Murray, are some of the native equivalents for the game of hockey.

A line was drawn across the playing ground, a meetcha being placed in the middle of the line, which was simply made by scratching the stick across the ground. A certain number of natives took sides in the game, two of their number started the nut, and each side tried to make as many "goals" as possible during the course of the game. The goals were certain spots at either end of the ground, arranged beforehand by the players. Sometimes a ring was marked as a goal if nothing special could be observed in the place chosen. A tree might be marked on one side or the other, to record the number of goals won. The game was often played from morning till night and resumed again next day. Barreegup, three miles west of Mandura, was a famous playing ground, and the fishing season in jilba (spring time) was the time chosen to play a big game, as all the natives from all the outlying tribes were then assembled. There were no regular number of goals, nor did there appear to be any "forward" in the game. Unlimited number of players might take sides, but whether the numbers on each side were equal was not discovered. The game was an exceedingly rough one, and not infrequently one or more deaths occurred during its progress, while broken limbs were quite usual happenings. Occasionally too, the temper of the players, never greatly to be relied upon, broke into fury over some small incident in the play and not unusually the game ended in broken heads and one or more fatalities.

The Southwestern natives also played a game somewhat similar to European "Rounders", a red gum nut being used for a ball.

Kal boming (fire hitting) was played in the Southern districts. A blackboy tree, one of the tall species, was lighted at the top, and a number of natives forming themselves into a cordon, prevented an equal number who held small boughs in the hands, from beating out the fire. When they had been successful in quenching it, they took their turn in guarding it, and so on until they tired of the game.

Games are called kambong, wab'wabba, ngabong, etc. etc., each district having a separate equivalent.

The nuts of the red gum were used by the Southern natives as spinning tops, the game being called "meetcha koorong". The country of the red gum was generally termed "meejee-meejee".

Komba burrong or kambong burrong - the game of "catching hold" - was played by the Southwestern natives. Some feathers were tied tightly round one end of a stick, the other being stuck firmly in the ground. A native stood beside the stick and kept the others from taking the feathers off. No kicking was indulged in, but the natives were pushed away by the young man guarding the stick. They tried to get underneath his legs, beneath his arms, and in every way possible attempted to break his guard. The game continued until the feathers were pulled off or the natives tired.

A game of "hide and seek", called "Kamban" was played by the Gingin natives. Kambaning - sending a young man away to hide and then looking for him. When they found him, they shouted, "Kamban, kamban."

The Gingin natives also had a "Mock Feast" or Barmecide Feast, variously called beejan eeja, beejar abbin, kala joo-gurning, kala jalaburn (fire game). They pretended to make a fire and cook meat. Then when the meat was supposed to be cooked they got a jalgar (bough plate) and arranged it for the meat, and also arranged some boughs for themselves to sit on. They took the meat, put it on the bough plate, made a place

beside them for their kardoo (wife), brushed off the ashes with another bough, then divided the pretended meat and went through the motion of eating it. Then the kardoo was asked if her stomach was full. "Yes," she replied, and the remainder of the meat was hung up to eat "boorda" (by and by).

The game of "jinnie ngaman billee billee dabbulgar" consisted in placing a stick horizontally upon the ground, the player squatting beside it, catching hold of his two great toes while still squatting and then jumping over the stick, a feat the difficulty of which is understood only when an attempt is made to perform it. This game was played by the Capel district natives.

Another game of the Southwest natives was called "meetcha kambong" (nut game) and was thus played :- A nut was buried about six inches in the ground and four or five strong young men stood round to guard it. An equal number tried to break through and capture the nut. A scrimmage, somewhat resembling a football scrimmage, took place amongst the players until each side either got tired or one side won. When the nut was captured all the winners shouted "Kaia, yaang, yaang, yaang doo-jara (beat them), ngai jinnung, jinnung (see, see, I've got it)." The beaten side might resume the game in a month or so. This game was called boojoer-el-eeja in the Swan district.

Meerco-meeroo, string games, were played all over the State. Cats' cradle, in which the devices were far more intricate than in the European game; imitations of animals' and birds' feet and many other most ingenious designs were reproduced with fur, fibre or spinifex string.

It has been stated that ball playing was a sport of the Southern natives before the white settlement took place, the ball usually being made of opossum skin wound round or stitched with sinew or hair string. The player dropped the ball, and before it reached the ground he gave it a kick with the instep of his right foot, the other players rushing to catch it "football fashion".

Wrestling was also stated to have been a favourite game with the young natives. The young men engaged in this pastime placed their hands on each other's shoulders, and struggled, pushed and pulled until one of them fell. The victor at once returned to his place, often quite exhausted with the contest, which generally lasted some time.

Kailee throwing up into the air was another game. The kailees were propelled almost perpendicularly into the sky. The thrower whose kailee remained longest in the rotary motion and flew the highest, won the game. In the West Kimberley district, one end of the lanjee (kailee) was set alight and the motion of the weapon fanning the flame, the end burned while the lanjee remained in the air. The highest weapon and the longest in rotary motion won. This game was always played at night.

The game of boorna jokee - throwing blunted spears at a human target - was common throughout the West and was also a game played by the Victorian tribes.

Mimic war took place amongst the young members of a camp. One of their number stood in the centre and a line of natives ranged themselves in front of him and sent blunt spears at him from all along the line, all of which he dodged with great dexterity. Sometimes a shield was held in front, which helped to ward off the spears, but the better game consisted in the young man dodging the spears thrown simultaneously at him, by the movements of his body.

Mr. Robert Austin stated that during his explorations in Western Australia he found the game of "shooting the grass blade" indulged in by the natives of Port Leschanault, who found great pleasure and amusement in throwing the tips of the grass tree leaves (about three inches long) into the bodies of blowflies. A similar game, played by the Queensland coastal natives, is thus described by Dr. Roth (North Queensland Ethnology Bulletin, No. 4, 1902) :- A piece of blade grass is cut to

a suitable length and split upwards on either side of the petiole to a certain distance. The cut extremity of the grass is held loosely and horizontally between the lips while the split ends of the leaf are bent over a stick which is grasped with the right hand and held in the left. If the stick be now driven sharply forwards, the petiole is shot away, leaving the two halves of the blade behind in the left hand. Sometimes the stick is replaced by the forefinger of the right hand, occasionally the position itself of the grass blade is reversed, the split ends being held between the lips and the cut extremity in the left hand."

Guessing games were often indulged in round the camp fire

Wabbagunja, kambong, wabbyn

ngabbungeejenarnung, kambugenjin, guessing games.

From marginal note in VI
(Early MSS. Religion etc.)

many games of "make believe" were practised by the children, the difference between their games and the European game consisting only in the different surroundings of each. The aboriginal child was limited to his or her familiar bush surroundings.

Practical jokes had no place in native amusements, for the slightest ridicule deliberately cast upon one person by another is instantly provocative of a fight.

Should a native's ornaments come unfastened or any of the decorations get displaced, if a laugh happens to be raised by the circumstance, the wearer of the disarranged decorations immediately sulks and is not appeased until he has quarrelled with one or other of those who have ridiculed him. More often a spear or kailee will at once be hurled at the offender and a general fight is the result. All natives are hypersensitive to ridicule.

a suitable length and split upwards on either side of the petiole to a certain distance. The cut extremity of the grass is held loosely and horizontally between the lips while the split ends of the leaf are bent over a stick which is grasped with the right hand and held in the left. If the stick be now driven sharply forwards, the petiole is shot away, leaving the two halves of the blade behind in the left hand. Sometimes the stick is replaced by the forefinger of the right hand, occasionally the position itself of the grass blade is reversed, the split ends being held between the lips and the cut extremity in the left hand."

Guessing games were often indulged in round the camp fire after the day's hunting was over. A young man who has been away all day on a hunting expedition will begin by saying, "I saw something today, very funny; no one can tell what it was." Then the guessing goes on amidst roars of laughter, the game not ceasing until "bedtime" has set in. Women might also play these guessing games amongst themselves, on return from a root gathering expedition.

Many games of "make believe" were practised by the children, the difference between their games and the European game consisting only in the different surroundings of each. The aboriginal child was limited to his or her familiar bush surroundings.

Practical jokes had no place in native amusements, for the slightest ridicule deliberately cast upon one person by another is instantly provocative of a fight.

Should a native's ornaments come unfastened or any of the decorations get displaced, if a laugh happens to be raised by the circumstance, the wearer of the disarranged decorations immediately sulks and is not appeased until he has quarrelled with one or other of those who have ridiculed him. More often a spear or kailee will at once be hurled at the offender and a general fight is the result. All natives are hypersensitive to ridicule.

Young girls had many games amongst themselves, as after a certain age they are not permitted to play with the boys of the camp. In one of their games a short piece of stick was placed on the ground to represent a baby, and the girl had to defend her child from the wanna of the other girls, all of whom tried to kill the baby. Wannas were thrown from all sides at the young "mother", all of which she received on her own stick, held between her thumb and forefinger, putting it over her head, behind her back, against her side, in whatever direction the missiles came, thus early learning to defend her young ones. At the real adult fights women sometimes stood beside their husbands and warded off the spears.

Girls have also a game played with a lighted firestick, similar to the European game. A firestick is taken and twirled round and round, the player calling out the names of all the fish she can think of until the light goes out.

Dancing singly or in groups forms another amusement of the young girls, also imitating the songs and music and dancing of those performances they are permitted to see. They were also very fond of practising thigh quivering, clasping their hands behind their heads while making their limb muscles quiver and shake, one little performer keeping up the quivering for several minutes. In this manner they master the songs and dances of their people in which they will assist in later years.

Story telling is another amusement amongst them. The old men relate traditional legends, ghost stories (janga), tales of their own or some favourite ancestor's prowess, etc. etc. The younger men will give an account in recitative of incidents connected with special journeys of revenge, murdering expeditions, strange hunting experiences where the animals they were hunting turned into janga or disappeared altogether from their sight. One after another the memories are stirred and the stories grow in improbability as the interest of the hearers quickens. The dramatic rendering of these fireside tales is absolutely perfect.

particularly in the "animal stories" as, even if the hearer is ignorant of the dialect, but is familiar with the habits of Australian birds and animals, the gesticulations of the reciter will at once make known to him the animal or bird which forms the chief subject of the story. The "bobbing" of the cockatoo on branch or twig, will be rendered with the utmost fidelity, and so with other familiar habits of birds and beasts.

To the younger people of both sexes, evenings like these are eagerly looked forward to, as they afford an opportunity for stolen interviews or at least an exchange of lovers' looks and perhaps a word or two, for the young native girl is the most inveterate little intriguante and will "play with fire" at any or every opportunity, notwithstanding her early knowledge of the cruelty inflicted for breaches of the social laws.

Gossiping and scandalmonging are indulged in wherever two or three women, or two or three men, may be gathered together, and is quite as beneful in its effects amongst the aborigines as it is amongst white people. The native is by nature suspicious and "Paul Pry's" of both sexes may often be found in the early morning scanning the tracks round the camp to see if any clandestine happenings occurred during the night. My own camp was subjected to the same scrutiny during the first months of my residence amongst them, after which time suspicions appeared to be allayed.

The West Kimberley boys played games with a species of nut resembling a marble which they called birrirr-birrirr baaloo. Jardagurra or fishtraps, kangaroo traps, etc., were outlined with the birrirr-birrirr and the nuts were also rolled along the ground in a fashion somewhat similar to the game of bowls, except that there was no ball or marble to aim at.

Very young boys played "jalngangooroo womba" (sorcerers) by putting one of these marbles into their mouths and pretending to take it out of their ear, nose or some other part of their body, or by taking it out of the stomach of a make-believe patient.

Their talent for mimicry is indicative of very keen powers of observance. They will repeat with the greatest accuracy a conversation between two white people, not one word of which they understand. Words beginning with f, s, v, z, or containing these letters, are excepted, as these sounds are not represented in any native dialect known to me. Otherwise the natives will repeat exactly the conversation of white men, and any little peculiarity of speech or gait in the speakers will at once be observed and reproduced, so that one is able instantly to name the persons represented.

An old deaf and dumb native named Winjarro, nicknamed "Dummy" belonging to the Dongara district, shows his keen powers of observation in his perfect mimicry of the white people with whom he has come in contact, or by whom he has been employed as shepherd during his long life. He will by a motion of body, head or arm, bring to instant recognition the person whom he is mimicking. He can also trace the brand of every settler in the district on the sand or on paper, and if anyone makes one of these brands on the ground, "Dummy" instantly mimics the owner of the brand, taking some slight peculiarity of the white man, such as a pompous bearing, a peculiar angle at which the hat may be worn, an odd manner of gait, foppish twirling of moustache, any little characteristic or mannerism is seized upon and bracketed in his mind with the person, who will always be recalled

with his special peculiarity. Winjarro was taught by some white person to write his name "Dummy" on the sand or on paper, which he does very freely and quickly. Whether Winjarro was deaf and dumb from his birth, there was no means of ascertaining, as almost all of his compatriots are dead. Before Flinders' departure from King George's Sound, he thought he would give the natives, with whom he had been on the most friendly terms, an exhibition of marine drill. One old man "placed himself at the end of the rank, with a short staff in his hand, which he shouldered, presented, grounded, as did the marines their muskets."

(Terra Australis, I, 61.)

The natives will observe at a glance anything comical or peculiar in the walk, action, gait or speech of a stranger, especially a white man, and the same evening you will hear screams of laughter coming from the camp, caused by some "funny man" going through a perfect imitation of the speech and action of the stranger.

In these performances the audience will follow the movements of the actor with the keenest interest, refraining from applause or commendation until the mimicry is finished, when a lively discussion will take place as to the correctness of the mimicry, the slightest alteration at once being observed. The mistake is pointed out and the correction gone through, so that when the performance is repeated the actor is "letter perfect", so to speak.

When Bishop Gibney visited the R.C. Native Mission at Beagle Bay, he held a confirmation service at which all the natives assembled. After the service the natives returned to their camps and not long afterwards the Bishop and myself watched them reproduce the whole proceeding exactly as it has been conducted by the Bishop and when it is remembered that such a service had never been seen before by the natives, their facility in reproducing it so perfectly shows them to possess no mean powers of observation and retention. They repeated the Latin prayers with absolute fidelity to the original, the soft sounding Latin being more quickly learned than the harsher English, and the same

earnestness of demeanour observed in their teachers will be repeated on their faces as they recite the Latin responses and prayers which they have learned so quickly.

Mrs. Millet in her book "An Australian Parsonage", pp. 82-3, tells an amusing story of a native man and woman whom she commissioned to carry a letter to a parishioner who lived eleven miles from the parsonage (York). "Ned was dressed very jauntily in nothing but a shirt drawn tightly to the waist with a belt, whereas his wife's attire might rather have befitted an expedition to the South Pole. She was quite weighed down with a garment of new opossum fur and her spirits seemed as heavy as her clothing. The next day we had a thunderstorm, with pouring rain which lasted till the evening, when just after dark there came a tap at the window, accompanied with a very lamentable voice, which I recognised as belonging to Ned. He and his wife had brought me back an answer ... in spite of the bad weather Ned had exchanged clothes with her when the weather had changed, by which I do not mean that he had given her his shirt, but rather that he had taken her fur. Being invited into the kitchen they forthwith sat down upon the hearth in front of the fire, and some pepper having been accidentally mixed with the tea which our servant made for them, Ned seized the occasion to raise his wife's spirits by feigning death in consequence. That such an event should be regarded by her with complacency, after his recent behaviour about the fur, was possibly a suggestion of his own conscience, and accordingly he fell back in a good stage attitude crying out, "Pepper tea; I die, I poison." On this the poor half-drowned wife burst out into a laugh, which was echoed by the defunct and the two immediately became as merry as a couple of children."

GAMES

Their games, which in the South were called kombang, were of various kinds. I will mention two; Boojur kombang, or ground game, was played with a small meetcha or red gum nut which was buried in the ground to about a foot in depth. The game consisted in a number of natives trying to obtain the nut while an equal number endeavoured to prevent them; the sport was continued until the nut was secured, or the natives got tired. This game was really a succession of "scrimmages" from start to finish.

Another game calling for both agility and muscle, was the kala kombang, or "fire game". A fire was lighted either on the ground or the top of a balga or xanthorrhoea, and the natives dividing themselves into two strong parties, one side tried to put the fire completely out with short boughs, while the other side defended it. The fire either burned to ashes, or the natives quenched it, which brought the game to an end. If the fire was in the blackboy top, a high tree was chosen and up this the attacking parties tried to climb, being prevented by the defenders, who pulled and pushed and scrimmaged as heartily as the most enthusiastic rugbyite could desire.

Cat's cradle, guessing and many other games familiar to European children were played by the young aborigines, all over the State, and mimic battles with toy spears frequently took place amongst them. Duels also were fought, and there were trials of skill with kylee and spear and kangaroo and emu hunts, the children taking turns of hunter and hunted.

These games were carried on with the utmost good humour, and fair play was characteristic of all of them. A foul stroke or unfair proceeding in any game was resented by the friends of both sides, but if an accident really happened which resulted in the death of a native, no revenge was taken, as the accident happened during a kombang.

Cornally, informant
Gascoyne district

Notebook 3b, P. 82

GAMES, etc.

The children were in all respects like the white children, played their games together and had their mimic fights, played at pretending to cry, whining if they did not get what they wanted from their mothers, and so on. At the age of 9 or 10 the boys occasionally accompanied their fathers out hunting and learned how to track and stalk the game or perhaps went out by themselves and hunted the smaller game, rats, iguanas, etc.

The girls accompanied their mothers, root and seed gathering and all the children learned tracking and how to use their various weapons and implements, and so they continued until the boy was ready for the ceremonies which admitted him to manhood and the girl was allotted to her husband, but a camp of native children was in the merriment of play indulged in by the young natives the same as a family of white children, the girls imitated their mothers and the boys their fathers.

Cornally has occasionally seen kyley legged natives (the following paragraphs placed elsewhere.)

The children played at skimming flat pebbles over smooth surfaces of water, the same as white children did.

GAMES

I The natives used to play the game of pretending to swallow a pebble or any small object, and then bringing it out of their ears, or throat or nose, or any part of their heads or faces except their mouths. This is a game very common amongst European children.

Page 182.

II Making devil faces, just as the European children do, is a common game with the natives.

III A short game with a stick held across the hands and a quick manipulation that brings the same stick under the thumbs without moving the hands off the stick.

IV Many vulgar games, such as catching the spittle in the hand and flicking it in a boy's face, were known to the natives. This trick was called "wig-gee".

V A game was played with spears in the following manner. Two lines of boys stood about 50 yards apart from each other, about 12 in each row. Each boy held 5 or 6 spears in his left hand. As soon as the lines faced each other, the boys selected their opponents and threw their spears simultaneously.

The spears were thrown very quickly and were warded off by those held in the hands which acted as shields. After some little time one of the lines would show signs of wavering, and as soon as this was observed, the victorious line followed up their advantage and pressed the beaten line until they dropped their spears and ran away pursued by their victors.

VI The "rush game" is played between two boys who stand about 30 yards apart. Rushes grow on the Gascoyne River and other places, having a very sharp thorn on the point, and being somewhat thicker than the ordinary rush. The thick end is split about three inches down and the rush is then hurled by each boy at his opponent. They sometimes get wounds in many places from this game.

Page 183

VII A game for boys and girls was played with the aid of a piece of bark about 3 inches long, which they snapped at the ends and sides somewhat like a yandee. This they threw against the wind

and it described a circular motion in the air before it came down to earth. The "little yandees" looked very pretty flying about the air, each child shouting out that his or her piece of bark was the best "flier".

VIII The quickness with which the natives grasp white people's songs and games is amazing. Cornally says that often when travelling through the bush he heard Irish songs sung by what he thought were white men - "Oh, Molly Reilly, I love you", and such others, and thinking there was a camp of white men in the vicinity he would hasten his steps only to find a camp of natives all singing this or some other song with all their might.

IX The game of passing a lighted stick from one to another is played by the young natives, also putting a small lighted stick in their mouths, similar games being played by European children.

X A game was played at night with lighted kyliees by the boys and young men who would stand certain distances apart and having lighted one point of their kylee would throw them up in the air where they would remain circling round and round for several minutes without coming to the ground. A very dark night was chosen for this game, which might be termed a species of "native fireworks".

The kylees were thrown straight forwards, and after going some distance (without touching the ground at all), they rose up in the air, each kylee performing its own circular motion without coming into contact with any of the others. All of them were whirling in the air at the same time. Even when their force was spent and they fell to the ground they did not clash, but came quietly down within a little distance of each other. As soon as they alighted they were again and again thrown up by the boys, the game lasting sometimes for hours. The spectacle of these lighted sticks whirling round and round in the darkness must have been very curious.

The two varieties of kylees used by the Gascoyne, Ashburton and most of the natives of the Nor'West are the light

kylee mentioned above, which, when thrown, does not touch the ground in its flight and the "thoora-bandee" or "wit-ba", another and a heavier kylee which always touches the ground in its first flight and which is used to kill ground game.

The light kylee is generally used in a fight after a corroborree and such is the swiftness and force with which it is thrown that Cornally has frequently seen natives instantly killed by one of these weapons.

From Notebook 21

249. Did they have a game of ball-playing in Jubyche's tribe?
P. 26

"Meejee coorong", spinning a red gum nut. They did not
play ball in Jubyche's tribe. P. 74

The old game of telling the number of one's sweethearts by
bracking the fingers has been known to the Perth natives before
the advent of the white men. Cat's cradle and various games
with string are also known to them. Eaglehawk's and emu's
feet are also made of string.