

DRESS, BODY PAINTING

Mostly extracts, a few notes from  
Joobytch's information.

To be corrected, confirmed, added to, etc.

## CONTENTS

- |    |  |
|----|--|
| 1  | Dampier's comments on dress and ornamentation of natives                     |
| 2  | Flinders' " King on same subject   |
| 3  | Grey Occasions on which natives indulge in distinctive adornments enumerated |
| 4  | i. On occasions of war<br>ii. During man-making corroborees                  |
| 6  | iii. When mourning   |
| 7  | iv. When avenging a death  |
| 8  | v. On a friendly visitation  |
|    | vi. During trial and punishment (see p. 19-20)                               |
| 9  | vii. During other corroborees  |
| 10 | Various descriptions of dress of natives                                     |
| 13 | Nose boring ceremony   |
| 14 | Notes by Jubyche on scars  |
| 15 | Names given by Jubyche to aboriginal ornaments at Perth<br>Museum            |
| 17 | Names given by Museum authorities to ornaments etc.                          |
| 19 | Dress worn during trial and punishment for various offences.                 |



Dress and personal ornamentation bear as important a part amongst the aborigines in connection with their manifold ceremonies as it does in the highest civilised society, the difference being only in the material and the ornaments employed.

It may not be generally known that the natives of W.A. have special adaptations of dress for all circumstances and indulge in as many changes of attire as the most inveterate society goer. Dress is not meant in the European acceptance of the term, but simply as personal adornment, yet, when a native on being asked why he attired himself in such extravagant fashion, replied that it was to look well and to make himself agreeable to the women, He did not prove so very widely separated from his white brother in the motive that inspired him to make the most of his good points. When he decorates his beard with the teeth of the kangaroo, in order to attract the attention of the young woman upon whom he has set his affections and struts before her eyes arrayed in all the panoply of conquest, she needs but to glance at his personal adornments to be instantly aware of his intentions and her reply is conveyed to him in an equally characteristic manner. In native society personal decoration is the attribute of the male, the women rarely going beyond certain circumscribed forms for mourning, visiting, corroborees and when war is in preparation.

Dampier's disgust at the barrenness of the new land visited does not prevent him from studying the attire of the aborigines, from whom he expected so much and received so little. "They have no sort of clothes," he states, "but a piece of the rind of a tree tied like a girdle round their waists and a handful of long grass, or three or four small green boughs full of leaves, thrust under their girdle, to cover their nakedness.....Designing to have some service of them.....we gave them some old clothes, to one an old pair of breeches, to another a ragged shirt, to the third a jacket that was scarce worth owning....We put them on them thinking that this finery would have brought them to work heartily for us....

all  
But/the signs we could make were to no purpose, for they stood like statues, without motion, but grinned like so many monkeys, staring



one upon the other, so we were forced to carry our water ourselves, and they fairly put the clothes off again and laid them down, as if clothes were only to work in." Dampier's first commercial transaction with the natives of W.A. was not a profitable one.

Flinders describes the dress of the natives of King George's Sound as being the same as those of Port Jackson.

Flinders Terra Australis I, 66 "The manner of painting themselves is similar; their belts and fillets of hair are made in the same way and worn in the same manner. The short skin cloak which is of kangaroo, and worn over the shoulders, leaving the rest of the body naked, is more in the manner of the wood natives living at the back of Port Jackson, than of those who inhabit the sea coast." It may be mentioned here that the kangaroo skin cloak is not worn by the W.A. natives north of 29° S. latitude.

King followed Dampier in endeavouring to clothe the natives during his second visit to King George's Sound. He states that they afforded him a proof that vanity is inherent in human nature and not merely the consequence of civilisation, for after having invested them with civilised garments, two of them retired into the bush and returned in full (native) dress, with their noses and faces freshly smeared over with red ochre, which they pointed out to King as a great ornament, they had also put off the clothing he had given them and resumed their mantles. King confesses that the European clothing did not improve the natives' appearance, one whom they had shaved and arrayed in "chequered shirt and tarry trousers" cutting but a sorry figure when standing amongst his companions with their long beards and kangaroo skin mantles thrown carelessly over their shoulders.

King minutely describes the dress of the King George's Sound natives. "They wore a cloak of kangaroo skin which is always taken off and spread under them when they lie down. Their hair was dressed in different ways; sometimes it was clotted with red pigment and seal oil, clubbed up behind and bound round with a fillet of opossum fur, spun into a long string, in which parrot feathers, escalop shells and other ornaments being

Ibid II, 143 et seq.



fixed in different fanciful ways, gave the wearer a warlike appearance.

Their faces and sometimes their whole bodies were daubed over with a mixture of seal oil and red pigment, that caused a most disgusting effluvia.... Bracelets of dog-tails or kangaroo skin were commonly worn, and one had several escalop shells hanging about him. The "noodle-bul" or belt, in which they carry their hammer and knife is manufactured from the fur of the opossum spun into a small yarn like worsted, it is tightly bound at least three or four hundred times round the stomach, very few however possessed this ornament, and it is not improbable that the natives who had their hair clubbed, those that wore belts, and the one who was ornamented with shells, held some particular offices in the tribe."

Grey in his excursions inland from Hanover Bay, mentions coming upon a party of natives by whom they were attacked. "The men were curiously painted for war, red being the pre-dominant colour.... Their chief was in front and distinguished by his hair being of a dark red colour from some composition with which it was smeared."

Ibid, 145 In another portion of his Journal, Grey states that having the forehead and face painted white is a sign of mourning amongst the natives, and that there is a death to avenge.

The principal occasions upon which the natives indulge in distinctive adornments, ornamentations and body paintings, are as follows :-

- 1) When about to go to war with some hostile tribe
- 2) For man-making corroborees
- 3) For mourning
- 4) Avenging a death
- 5) "For friendly visitations to neighbouring tribes
- 6) For the trial and punishment of natives who have broken some aboriginal law.
- 7) "Wild man" corroborees
- 8) Minor corroborees, dancing, hunting, members returning after long absences etc.



## 1) When about to go to war with some hostile tribe :-

Red ochre is the predominant colouring in the war dress of the W.A. natives. With this they smear their faces and draw various patterns on their bodies, also rubbing it into their hair which they tie up in a knot, fastening a fillet of bark or string round their foreheads and further decorating the head with feathers and pointed sticks, the latter being thrust through the hair in the same manner as the Spanish women wear the silver dagger. Their waistband of opossum or human hair is tightly fixed round their waists and in it are placed their weapons of defence, other than their spears and spearthrowers which they carry in the hand. Thus equipped they are prepared to meet the enemy either in single combat or in tribal battle. (To be corrected)

## 2) For man-making corroborees :-

The personal decorations in connection with the initiation or man-making corroborees are both varied and elaborate and are the subject of deep study for many days previous to the great event. (To be corrected from later and more authentic information.)

Invitations will in the first place have to be issued to the friendly tribes living within a certain radius of the tribe whose prerogative it is to hold the corroboree during that year, for it may be remarked that the ceremonies in connection with this event do not always take place at the same camp. As soon as the various messengers have departed on their friendly errands, preparations are at once made for gathering in sufficient food to last the company during the time of their visit. Game and roots of all kinds are brought in in abundance, the place chosen for the ceremony being well supplied with native food products and the tap tap of the millstones as the women grind the roots and millet seeds collected during the day can be heard far into the night at these times. The men of the tribe bring in kangaroo, opossum, wallaby, iguana, birds of all kinds, and every variety of game that can be obtained, and in (Manja bom the evening, while the women are busy collecting and time also.) storing the day's bag, contributed by their husbands, the men themselves are making all necessary preliminary arrangements



towards their personal attire for the great ceremony.

To begin with the head, which seems to receive principal attention, emu or cockatoo feathers are collected into a bunch, to be placed on top of the knob. Then green soft timbered sticks are shaved down certain distances on the wood, the shavings being left attached and forming balls at intervals. These sticks are stuck in on either side of the feathered top. Hair strings made of human hair, or in some parts, head nets, made either of opossum or human hair or vegetable fibre are also made ready, white pipeclay, red ochre and charcoal, freely mixed with grease (when obtainable), birds down, dogs tail ends and kangaroo teeth made into pendants for hair and beard; all these are the preliminaries, and having made a satisfactory collection of ornaments, the men disappear into the bush, performing their toilet by each other's aid, one man decorating his neighbour's back in return for a similar service performed on himself.

The first part of their toilet consists in greasing their bodies all over, then the down feathers are placed in varying patterns on the body and legs, a line of red ochre and white clay follows the down feather pattern, the native having thus three distinct outlines of white down, red ochre and white clay. Their upper arms are tied tightly round with hair string into which a bunch of emu or cockatoo feathers is stuck, a shaved stick larger than those in the hair, is carried in each hand. The head is most elaborately decorated, the bunch of feathers at the apex being rather reminiscent of the feathered headgear worn by ladies at Court functions. At either side of the head the shaved sticks are placed, looking like tufted horns. The hair itself is made into a high knob and if scanty is eked out with artificial aid, grass or bark as the case may be. Some older man of the tribe will sometimes wear a kind of "halo" composed of shaved sticks, intertwined with hair and covered with white down, but the top bunch of feathers is omitted in this headdress. (Is this the eeko?) Various little items are added to these headdresses, dogs tails and other odds and ends of native "jewellery" being attached here and there to the hair.



The face is "patterned" in white and red clay and bits of down, kangaroo teeth and tail ends are attached to the beard. The nose ornament which pierces the septum is the longest piece of bone obtainable. The ears are never pierced. Round the well greased throat is a necklace of dentalium shells or reeds to which is fastened a mother of pearl pendant. The waist belt of hair has either a bunch of emu or cockatoo feathers stuck in it in front and behind, or (where the tribe have a littoral country) some carved and highly polished pearlshells. Sometimes bunches of emu feathers adorn each leg. The symmetrical lines in the red and white painting show a certain artistic taste in the native character.

Hours are consumed in the performance of this most elaborate toilet and darkness comes on long before it is completed. At the appointed time the natives emerge from the bush and collect round the open space prepared for the dancing ceremony which is the inaugural initiation performance.

The ceremony of initiation will be fully described in its proper place. It is only alluded to in the present chapter, in order that the dress may have full and minute description.

### 3) Mourning attire

Tylor says that the primitive style of mourning is shown where savage mourners whiten themselves. The natives of W.A. are in the primitive stage for white is the only colour used in their mourning ceremonies and it is general throughout the State, though its uses are as varied as the patterns, headgear etc. that prevail in different parts.

In the ordinary mourning the forehead and face of men and women are painted white, laid on sometimes in blotches across the forehead, round the temples and cheekbones. This is varied occasionally by a straight line being drawn across the forehead and large white rings painted round the eyes, other parts of the face being outlined also. The bodies are smeared over with grease and covered with ashes. In some parts of the Nor'West the mourning headgear consists of rubbing a few strands of the hair with mud and ashes,



until the whole of the head becomes a mass of mud curls. The face is also painted with white clay in rings and lines; these wear off in time, but the mud curls remain for years unless they are torn off in a fight. These are the widows' weeds. In another part of the State the widows' mourning consists of a skull cap made of mud, fitting closely to the head and painted with white clay, large rings are painted round the eyes, part of the cheeks are covered and the breast is smeared over with the white pigment. This skull cap is eventually taken off and laid on the grave of the native husband.

During the period of mourning no ornaments or feathers of any kind are worn but numerous new scars are made all over the head and body. The nose is sometimes cut and scratched to produce tears and the blood flowing down over the whitened face and breast presents a most ghastly appearance.

In some parts of the Southwest the women paint the whole front of their bodies white; wide rings are painted round each eye, and perpendicular or horizontal lines are painted on their stomachs. Their heads are first smeared with grease, then scarred and lacerated with pieces of sharp flint and finally covered over with ashes, which mixing with the grease and blood from the self inflicted wounds becomes a filthy and entangled mass of matted string.

#### 4) Avenging a death :- (To be corrected and confirmed)

When a native dies whether from disease or old age, his death is never attributed to natural causes but is supposed to be the work of a boyl-ya or sorcerer from another tribe. Even if a native is killed by accident such as a tree falling on him, or by getting drowned or any other way, his friends will still impute his death to the sorcerer of some adverse tribe and will therefore seek to kill a member of that tribe in retaliation.

Therefore as soon as the immediate ceremonies connected with a funeral are over the men of the tribe make ready for the journey of revenge. They have already smeared their bodies with grease and painted their foreheads, faces and breasts with white clay for the occasion of mourning. Now to this decoration is added the hair belt to contain their weapons, the throwing stick, the kyley, and stone

Illus. from  
Year Book by  
photo of  
R's mother-  
in-law



tomahawk. In their hands they carry their spears and spearthrowers and thus equipped they start in pursuit of the murderer, performing journeys of great length, sleeping at night upon the track and rising early to pursue their victim until they have overtaken him, or, failing the real murderer have wreaked their vengeance on some of his tribe. Then they return in the same speedy manner to their own tribe with the news of the accomplishment of their revenge.

5) Friendly visitations to neighboring tribes :-

At certain seasons of the year visits are paid to neighbouring tribes, parties sometimes travelling forty or fifty miles for the purpose of visiting their friends, the visiting of course only taking place between friendly tribes. As soon as the proposed visit has been arranged, and when the whole family intend to take part in it, the men collect their weapons of war and the chase, decorating themselves with all the ornaments at their disposal. The men twist pieces of fur in their hair and beard, letting them dangle down the backs, arranging the hair sometimes into a high chignon into which they stick any small object they may find on the way. The women grease and ochre their bodies, put on their necklaces and pendants of kangaroo teeth and placing the rest of their goods in the wooden scoop together with the baby, if there is one, march off with their digging sticks in their hands ready for digging up any likely looking "root ground" on the way.

Midday is the time chosen for appearing before their friends and before they come within sight of the camp about to be visited the men give their spears and throwing sticks to one of their number, re-paint their faces and bodies with red ochre, put on a fresh supply of grease, place a few leaves or bunches of grass in the band which is tied round their foreheads and occasionally carrying a green bough in the hand, they advance to meet their friends, announcing their visit in a sort of shrill call, the women being somewhat in the rear. On meeting, the men embrace each other and make other affectionate demonstrations and then retire to some little distance to give and receive personal gossip or tribal news. The women meanwhile have been met by their feminine friends and welcome, questions, ejaculations, personal remarks, family happenings and tit bits of scandal are all indulged in. The communications begin in the high-



pitched voice peculiar to the native and becoming variously modulated as the different subjects are discussed, until on reaching the scandal stage the voices assume the confidential and semi-shocked tone so familiar to frequenters of some of the drawing rooms of the white people.

These visits continue for some length of time, the parties uniting as one family during the whole time of their stay, the men going out hunting or fishing together, the women root gathering. In the evenings there is always a dance, the whole period of the visit being one of feasting and rejoicing. Presents and wearing apparel are exchanged between both parties and although keen bartering takes place, good humour prevails throughout. When the time comes for the visit to terminate, the party is accompanied for some distance by their entertainers and long after they have separated the women's voices will be heard shouting some farewell words, or some forgotten message, until the sounds are lost in the widening distance.

#### 8) Minor Corroborees, etc. :-

For all these minor ceremonies a distinct form of dress is prescribed. Kangaroo and emu corroborees have their special adornments, the head and body being made to resemble - according to native ideas - the covering and motions of those animals.

Dr. Scott Nind, the Medical Officer who accompanied the first settlement established in King George's Sound, and resided there from 1826 to 1829, mentions the various items of dress worn by the natives of that district. The only article of dress used by them is a cloak of kangaroo skin, reaching nearly to the knee; it is worn as a mantle over the shoulders and is fastened at the right shoulder with a rush ? (beendee?) by which the right arm is left free and disencumbered. They are seldom seen without their cloaks which in rainy weather are worn with the fur outwards (all the other writers on the subject state that the fur is worn next the skin in rainy weather : see Mrs. Millet's description next page)..... The other articles of dress are the needle-bul or waistband, armlets and

Journal  
Geog. Soc.  
P. 25\_6  
1826-29



headdress. The noodle-bul (K.G.S. dialect) is a long yarn of worsted spun from the fur of the opossum, wound round the waist several hundred times. A similar band is also worn occasionally round the left arm and the head.

The single men who are called man-jah-lies, ornament their heads with feathers, dogs tails and other similar articles, and sometimes have the hair long and bound round the head. The women use no ornaments, or noodle-buls, and wear their hair quite short; but the girls have sometimes a fillet of worsted yarn round the neck which is called a woortill. Both sexes smear their faces and the upper part of the body with red pigment mixed with grease... Their hair is frequently matted with the same pigment....When they are in mourning they paint a white streak (kaingin) across the forehead and down the cheekbones. The women put on the white colour in large blotches.

They have the same practice amongst them as at Sydney of cutting gashes on the body and raising an elevated cicatrix. It is done chiefly on the shoulders and chest....The septum of the nose is also perforated, through which a feather or other substance is worn."

According to Tylor the primitive stage of tattooing is shown in Australia where gashes are made and wood ashes rubbed in so that the wounds heal in a knob or ridge. This kind of ornamentation is general throughout the State and the various markings on the men and women are usually symbolical of some period in their lives. Amongst the Perth natives the markings were done by the women, who cut the men's flesh with a sharp stone in various stereotyped patterns then applied fire or hot ashes to the wound until it rose in blisters, when it was left to heal of itself.

Usually the incisions, which are made with a flint or shell, are kept and powdered with charcoal or ashes, for about two months, at the end of which time they are allowed to heal, and the long thick scars, raised above the natural surface of the skin, which form the natives' most cherished decoration, are the result.

In the females it is usually the breast and stomach that are thus scarred. The operation is exceedingly painful and when per-



formed on young girls, their lusty screams testify to the pain inflicted upon them. Their mothers or some female relatives perform the operation, the young woman being forcibly held flat on her back while the incisions are being made. As in the case of the men, the wounds are kept open for some time, in order to raise the desired scar. On the smooth skin of the young natives these scars do not look unpleasing, but in middle and old age when all semblance of comeliness has departed, the ugliness is accentuated by the disfiguring cuts.

The general "dress" of the natives consists of an opossum string belt worn round the waist, in which their weapons are placed, and a narrow headband which confined their hair. The young men sometimes wear the small bone of the leg of the kangaroo through the cartilage of the nose as a sign that they have been initiated. Necklaces made of the dentalium shell or of reeds, strung on opossum or hair string, are worn at ordinary times by young men and women alike. Large pearlshell aprons are worn on the Nor'West coast and coloured feathers of cockatoos, ngows, pelicans, parrots etc. are occasionally stuck into their mobs of hair by the young unmarried men whose vanity is always alive to the pleasing effect a little added colour may produce. Throughout the State, a young unmarried man may be always recognised by the addition to his ordinary attire of someone or other of these decorative plumes. In the arid parts of the State where these birds are not to be met with, the natives twist bits of fur from the tails of certain marsupials into their hair and beard.

Mr. Joseph Bradshaw, in a paper read before the R.G.S. in Melbourne, mentions the dress worn by the natives in the neighbourhood of Prince Regent River. They were all armed with spears and nullis; some had what appeared to be a rude kind of bow and arrow, but none had boomerangs. Most of them were grotesquely painted with stripes of red and white alternating with the black stripes of their natural hue. Two or three of them had impossible headgears, made, I imagine, of the pliable bark of the papyrus tree. We noticed one man in particular who had two huge appendages extending upwards and obliquely



outwards from the top of his head, about 3 feet long; but whether they were made from the wings of a large bird, or were pieces of bark we could not ascertain as he kept in the background far up the range. A few of the men were snow white, from age, on the head, but had their beards smeared red with ochre."

"Kardy kardy" (kardagurdee?) according to Mrs. Joshua Mills, is the name given to one of the numerous fantastic ornaments worn by the native during corroboree. It is made by the native men (the women not being allowed to see the ornament, or the part of the corroboree dance where it is worn) and is made of strings and sticks and worn as a frame upon the face. Capering about in the moonlight with this and other grotesque ornaments upon his head, the man presents a most remarkable appearance. The women of the tribe are never allowed to touch or see this ornament, as the men impress upon them should they ever do so they will immediately be "stricken with blindness, or their legs will swell up so large they will never be able to walk again."

Determined to oust the superstition from the native mind in connection with the <sup>R</sup>kaddy-<sup>R</sup>kaddy, Mrs. Mills "openly hung one or two on the wall - result - all my native girls ran or were taken away. I hid it behind some old bags on a store room wall - they discovered it and again and again did I attempt to keep this relic in hiding, but at length was obliged to burn it, as no man would permit his murdong (wife) to remain where it was kept."

Sketch  
P. 56  
in MS.



The nose-boring ceremony is thus described by Mr. Durlacher. "Nose boring is not performed on every male member of the tribe, but is confined to certain divisions of it as only about one man in every three has his nose perforated. The rite is not carried out until manhood is reached. The young man who was to be operated upon squatted down on the ground surrounded by four or five native doctors, who were... seated in a circle, the operator sat in front of the native who was to go through the ordeal, holding in his hands two small sharp pointed flints, and when the man was ready to be operated upon, the operator immediately pressed the two flints one against each side of the cartilage of the nose, and every time he pressed the points together, which he did in a slow methodical manner, he would make a chuckling noise in exact imitation of the call of a wockarer or black carrion crow common in those parts, and this call would be repeated by the other men, the pressure of the flints being kept on until a hole was bored large enough to pass a small bone skewer through easily, and then a larger one was substituted and kept there until the puncture had healed, though the bone had to be worked slightly to keep the flesh from closing over it. The native....seemed to undergo a good deal of suffering, but bore the pain with great fortitude."

(To be deleted)

Mr. Panton during a short visit to W. Kimberley in 1884 thus describes the natives met with in the neighborhood of La Grange Bay. "One of them was a well-knit little man about 5 ft. 3 in. in height with a comic rum blossom old bosun-like countenance. He was adorned with red ochre and a 'reech'. The red ochre or 'wildgee' decoration was to demonstrate the bosun's betrothal to some 'dark Venus' (?) It was powdered on the greasy skin of the face and front of the chest. The reech is an oval piece of mother-o-pearl shell, about 4 inches in length, sometimes carved herring bone fashion, and is worn suspended from a loin belt, a la mode de Paradi. The other blackfellow had a similar adornment, but minus the wildgee. Both had their hair dressed in a manner peculiar to this district, viz. having a few inches of the hair of the forehead rubbed off with a stone or cuttle fish bone, a band of wallaby hair twine compressing



the hair backward, when it forms a large chignon on the back of the head.

The natives of La Grange Bay are a poor race physically..... They seldom exceed 5 feet 6 inches in height and are lightly built....Their features are of the usual type but their mouths are not so large and repulsive as their southern cousins.....The chignon has the effect of giving them an Arab like expression. In this forehead band a small oval piece of mother-o-pearl shell is sometimes worn; as an ornament it is effective. The cartilage of the nose is pierced and in it is worn a bone about 6 inches in length. The beard under the chin is gathered into a sort of queue tied at the end, about 6 inches in length. (The beard under the chin is) All the men have cicatrices on their chests and shoulders and some of them have also well defined pendant lines over the abdomen. Above the biceps another roll of wallaby cord is worn, and into this is usually stuck the stone chisel or knife and spare nose-bone. Around the loins is worn a girdle of human hair cord. From this depends the 'reech'. Sometimes in addition to the reech a puffed out woolly doss, resembling a barrister's wig, is worn in front of the "reech." In the waist band is carried the principal weapon, a short heavy throwing stick ("marrumang"). They have light shields and spears but seldom use them. The boomerang is known but not common....Their camps are simply shallow pits scraped in the soil. It never occurs to them to form a brush shelter. But in the rainy season they have umbrella like shades made of grass, under which they crouch nursing a fire stick between their legs."

Jubyche states that scars are never cut downwards on the body; they are either diagonal or horizontal. They marked their women in certain ways, and the more markings a woman had the more comely she has been, as these markings (ngombyn) are tokens of affection. The short scars are considered the most effective. When scarring is done on the arm a tight band or cord is wound round the arm, beneath and above the scar to keep the scars open.



Whitchurch says the Busselton natives first plaster their hair with grease and wilgie, then they wind the "noolbun" or opossum hair string round the head. Eaglehawk or emu feathers are prepared and fixed on small sticks and are then stuck in the noolbun. The women do no hairdressing.

The following are the names given by Jubyeche, a Guildford native, to the aboriginal ornaments at the Museum, Perth.

Door-darro, head ornament of opossum string twisted round sticks radiating from a circular band, made of fibrous or other grass, the string being coloured in red and white circles. Worn at initiation ceremonies.

Joonga or Ngooliambeddee, short bone nose ornament

Wēja or ngolba, a bunch of emus feathers fastened round a short stick and placed in the waist string or in a band round the upper arm or on the head. Used at corroborees.

Ngow-warr, pheasant feathers worn in the same manner as the above, and used at corroborees.

Mooro-moore, green soft timbered stick shaved down certain distances, the shavings remaining attached to the stick and forming balls at intervals. Used at dances and corroborees, worn in the hair, and carried in the hands. (This name is also given by the Nor'West natives to head dress.)

Yeeka, head strings or head nets used ordinarily.

Boordoo, varieties of hair string for ordinary wear.

Woog-garr, human hair string used at corroborees.

Dwerda-neenda, neenda or dwerda daier, dogs-tail ornaments used at corroborees, worn in the hair and beard, round the neck or on the arms.

Bid-a-wang, pearlshell ornament, carved and used either as breast plage or hanging from the waistband at corroborees.

Ngungoo, hair ornament made of strips of fur twisted round a stick and worn at corroborees.

Bool-haun, woendu, stick with cross pieces near top, used for winding opossum or hair string.

Meru-meru, hair ornament of emus feathers made into a sort of



wreath, worn at corroborees.

Wook-garr-woondu, varieties of hair string.

Dju-nong, diungo, diung, a skewer made of the small bone of the kangaroo's leg and used for various purposes, to drill holes with; to insert in the butt end of the spear; to fit the hook of the mere; in the boys' noses to admit the mulyat or larger nose ornament when they have arrived at the age of puberty; to sew the kangaroo skins together and sometimes it is used to extract teeth.

Names given by Jubyché to Native Ornaments etc. at Museum, Perth

Door-darro, head ornament of twisted string, with sticks projecting outward, colored string being twined round. Used at initiation corroborees.



Junga, short bone nose ornament.

Ooliamberry, " " " "

Waidge, ngolba, a bunch of emus feathers tied round a short stick and placed in the waist string, or in a string tied tightly round the upper arm, used at corroborees.

Nkow-warr, ngow'a feathers similar to the above and used also at corroborees. Memo : are these totemic?

Mooro-moore, green soft timbered sticks which are shaved down, the shavings left attached and forming balls at intervals. Used as a head ornament at dances and corroborees. Called yindinga by Fraser.

Yeeka, head strings or head nets, used ordinarily.

Boordu, varieties of hair string

Wook-garee, hair strings used at corroborees.

Dwerda-ninda, dogs' tail ornaments used at corroborees in the hair, round the neck or on the arms.

Bid-a-wong, pearlshell ornament carved, used as breast plate, or hanging from the waist at corroborees.

Ngungee, hair ornament of fur, twisted round a stick, used at corroborees.

Jin'garn, bool-baun woondu, stick with cross pieces for winding hair string.



Meru-meru, hair ornament of emu's feathers formed into a sort of wreath.



Wog-garee woondo, hair string

Nganga dalgytch (dalgytch mother?)

Dwenda, handle of hammer

Kojo, hammer

Jingarn

Names given by Museum authorities

Ornaments etc. at Perth Museum

Warlagnarra, ornament worn by the Kimberley natives as a protection against the flies.

Windarie, ornament worn round the waist by Kimberley women.

Ornament for the hair of pendants made from kangaroo teeth, gum and hair string, attached to the hair of the Kimberley natives (widga?)

Shell necklaces and karingies, necklaces made from reedgrass, Kimberley.

Boorara, belt made from human hair, worn by Kimberley native.

Woolga, a native collar made of cow's hair and spinifex string, worn by Beagle Bay natives.

Emu's feathers tied in bunches and worn in the arms, on the head, and hanging from the waist.

Shaved wood used for head ornaments.

Kangaroo or possum fur cut into strips and wound round thin sticks for head ornaments.

Nose ornaments of small kangaroo bone.

Ornament of white cockatoo feathers attached to long thin bone of kangaroo.

Corkee, shavings worn in a cord tied round the upper arm.

Long stick with short one placed transversely near the top, used for making string of possum fur.

Fire sticks for making fire by friction.

Forehead or head band of bark painted with white clay, fastened at either end with hair string and tied round the foreheads of the men and round the hair of the Kimberley women.

Collection of small human bones, tied together and wrapped in a bark covering, used as charm by the Kimberley women. (?)



Also single bone charms.

Spear heas shields or covers of bark.

"Burndalie" implement used by Kimberley natives for making bark from hair of animals?

Bone hair ornaments.

Net bags, fishing bags.

Names attached to other ornaments in the Museum, Perth (see similar list on P. 17)

Warlagnarra, opossum string wound round a circular stick, worn on the head by the Kimberley natives as a protection against flies.

Windooree, ornament of string, bark etc worn round the waist by Kimberley women.

Widga (?) Pendants made from kangaroo teeth, gum and hair string attached to the hair or beard of the Kimberley natives, also worn as pendants to their shell necklaces by the women.

Karingies, necklaces made from reed grass, Kimberley.

Dentalium shell necklaces made in Kimberley.

Boor'ara, waist belt made of human hair, worn by Kimberley natives.

Woolga, a native collar made of cow's hair and spinifex string, worn by Beagle Bay natives.

Corkee, shavings made from soft sticks and worn in a cord tied round the arms or legs.

Burndalie, implement used by Kimberley natives for making head ornament.

Other native articles (not named) at Museum.

Fire sticks, for making fire by friction.

Forehead or head band of bark, painted with white clay, fastened at either end with hair string, tied round the foreheads of the Kimberley natives. Both sexes wear this band.

Collection of small human bones tied together and wrapped in a bark covering, used as charms by the Kimberley women.

Single bone charms.

Long bone hair ornaments.

Head ornaments of wood, flat, carved and pointed at both ends.



(Not confirmed.)

**Trial and Punishment of Natives who have broken some aboriginal law :**

There are several crimes for which a native has to undergo punishment from his tribe, elopement, marriage within the forbidden degree, adultery, depredations on grounds outside their own territorial limits, and many other departures from the laws of their fathers. For all these there is a certain method of punishment dealt out, to which the native must submit, or else be for ever exiled from his tribe.

Great preparations are made at the camps for those native trials. The men of the tribe to which the culprit belongs seat themselves in solemn assemblage at some appointed spot; their bodies are daubed over with red ochre and grease, their hair is fantastically arranged and their weapons are polished and sharpened to a high degree of efficiency. Curious markings are made on their breasts, backs and thighs, differing somewhat from those worn during corroborees, and they seat themselves in a sort of semicircle, with their womenkind huddled together at a respectful distance behind them. Having unconsciously chosen perhaps a wild and gloomy spot, the curious painted men and the savage beauty of the surrounding scenery combine to form a picture of singularly impressive, to which there is no parallel outside Australia. Such a "court" must inevitably impress any delinquent that may be brought before its tribunal.

When the court opens the criminal is at once brought in. If it is an elopement case and he has returned willingly to receive his punishment, he divests himself of all his personal adornment and stands before his judges without weapon or shield. To be corrected or deleted. This is mostly fanciful. Every native is well aware of the punishment fixed for all native crimes, and knows the special part which is to be pierced by a spear. In an elopement case where the criminal is a young man who has run away with one of the young women allotted to his elders, the sympathies of the greater part of the assemblage are sometimes with him, and as he quietly holds out his leg for the injured party to thrust his spear through, no cries or shouts of exultation are raised by his judges,



and the spear thrust is considered sufficient punishment for the crime he has committed, he and the young woman being afterwards allowed to join the camp as man and wife.

A man accused of adultery and brought before his judges, sits silently on the ground with his legs stretched out in front of him, whilst his offence is being discussed by the person whom he has offended and the other men of his tribe. When the decision has been arrived at the offended man takes a spear and drives it through the culprit's thigh, pinning it to the ground. This probably means that he is being punished as he has offended, for he has pierced the offended man's flesh (in his woman who is his property), so in return his flesh is pierced.

Marriage within the forbidden degree of kindred, which, according to native law is as unnatural as incestuous marriages would be considered in England, is usually punished with death, for this crime is held in abhorrence by the natives of every tribe in the State.

For an offence committed against the tribe generally, the man has to undergo the ordeal of having spears thrown at him from every male member of his tribe. He can use no shield and has to depend upon his agility and dexterity in avoiding the spears hurled at him. This method of punishment is accompanied with great noise by the natives whose loud shouts of exultation incite their fellows to throw their spears more rapidly, the poor victim jumping and leaping and contorting his body in the effort to parry successfully the cloud of spears that fall round and about him.

There is a certain regulation in the number of spears to be thrown and when sufficient of these have been hurled at the delinquent, whether he is wounded or not his guilt is wiped out and he rejoins his tribe, neither parties entertaining any revengeful feelings after the punishment has been awarded.