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WEAPONS

Many of the weapons, utensils, and the hundred and one personal and decorative ornaments in use amongst the Western aborigines are rapidly vanishing with the tribes that manufactured them, but certain weapons and utensils, such as the spear, boomerang, spearthrower, club, woman's stick and wooden or bark vessel, etc., are to be found in every known tribe in the State.

The stone implements are palaeolithic and neolithic, being flaked, chipped and ground. The ground implements are however limited to the axe, and this interesting weapon only appears sporadically in districts sometimes many hundred miles apart. It has been found in the Bunbury district and in the Tableland area of the North West. Whether it has been manufactured in both these places is a question that cannot be determined at present, but from the absence of the ground weapon in the districts adjacent to Bunbury, it is probable the ground article was introduced at some time into Bunbury, and that some ingenious native found out the manner of its manufacture; or the specimens on view at the local Museum and labelled as coming from Bunbury may have been bartered by South West natives from some northern tribe by whom they had again been bartered from other tribes, and thus have reached their furthest south destination from the northern areas where they are more generally found. In certain parts of the West where sandstone or freestone abounds, the axes of the inhabitants of those districts may also be ground. Probably in the interior of this State, towards the South Australian border, ground axes may be general, but they are not so in the known parts of the West. The tribes adjacent to Bunbury have not adopted the method of grinding the axe, which they would have done had it been a locally produced implement. The Collie, Arthur River, Vasse, Blackwood, Bridgetown, Murray and Swan implements were all of the flaked and chipped variety, so that the Bunbury district stands alone in its production of the ground weapon. The Bunbury tribe being now practically extinct, no definite clue can be obtained as to

how the implement made its way into that district, but when the extensive system of barter is understood, it will be seen that the article could very easily be bartered from a district far north of the locality where it has been found.

Tribes whose customs are in the main similar, have not much difficulty in intercommunication and consequent general friendly intercourse, and probably frequent alliance with each other, therefore the weapons and other products of these people would be constantly changing hands. I obtained a piece of pearlshell from far eastward of Laverton which had been bartered amongst the tribes intervening between the district where it was found, and Champion Bay, where it was first "purchased", a distance of more than eight hundred miles. Spears of all kinds are bartered North, South, East or West of the districts where they are made. Many of the Weld Range spears are obtained from far eastern and southern tribes in exchange for the red and yellow ochre which is found in abundance in the "Gooarreebarloo" or red ochre mine situated in the Ranges, or they will be exchanged for the favourite boolee-boolee seed, also growing in a large claypan in the Weld Range district. The ochre and seed gave occasion for immense annual gatherings of natives from all parts to the favoured district, when the ripening of the boolee-boolee took place (about the end of October) and at these assemblies the products of each district were exchanged.

Certain areas produce a special timber suitable for spears, kailees, shields, meeros, etc., and if there are good makers of these weapons in the districts, their implements are valuable as articles of barter and bring many objects in exchange. The gooraara or "needlebush" of the Murchison district makes excellent kailees and these weapons will not only be found in places far beyond the gooraara area, but they will retain the name of the tree from the wood of which they were made. The boordun or heavy war spear, made of a species of swamp wattle called in the Southwest "moongurn" was made in those districts where such timber was found, and was bartered to far distances; the bamboo hafted spears were

also made only in the bamboo areas; cork wood shields were the products of the people living in the cork wood region, and so on; so that shields, spears or any weapons found amongst the tribes of the West cannot be said to have been manufactured by those tribes. Inquiries amongst the owners will generally result in locating only the place from which the article was obtained by barter, but not the place from which it originally came.

It is possible that the Bunbury axe found its way from some district far eastward or northeastward of its boundary. Women captured during raids made upon eastern tribes, or slain enemies might possibly have had specimens of these ground implements in their possession and the weapons, being objects of curiosity, might have been bartered with tribes still further westward, until they eventually found their way to Bunbury. Whatever hypothesis may be advanced for their introduction into Bunbury alone of all the tribal areas of the Southwest, it is certain that the weapon did not become "popular" with the tribes, as chipped and flaked axes only are manufactured at the present day by the few remaining inhabitants of the Southwestern districts. Flaked and chipped axes were also made in Bunbury.

At Southern Cross I found a stone "bullroarer", ground smooth and grooved with certain markings, but the weapon had been bartered or lent for initiation purposes from tribes eastward of Southern Cross, and had not been made in that district. How far east or northeast it had come from could not be ascertained.

King found some ground axes in the neighbourhood of Hanover Bay and in many parts of the Kimberley, ground axes are made.

If there is a supply of quartzite, diorite, greenstone or hornblende or any other stone suitable for weapons, etc., in certain localities, implements from these various species of stone will become the special products of such places, and where freestone, etc., suitable for grinding is found in conjunction with these minerals, ground implements of some kind will probably be found in the same districts.

Mr. H. Cusack of Tambrey Station, Tableland district, forwarded a specimen of the ground axe to Professor Tylor, who pronounced the object Neolithic, but Mr. Cusack did not state whether the axe had been ground in the district.

Eyre, in his journey overland from South Australia to this State, came upon a "quarry" on the cliffs of the Southern coast, from which stone weapons had been manufactured, doubtless for ages, judging from the quantity of rejected material strewn about the locality.

In the neighbourhood of Broome, there is a peculiar white or semi-transparent stone called ngarril, which is used as a cutting knife by the surrounding tribes. The stone is known everywhere as Jajjala ngarril or Jajjala stone, as it is only obtained in abundance in that particular locality. It makes a valuable article of barter for the Jajjala people, and is exchanged with tribes far north, east and south of Jajjala.

Of the chipped implements, only one surface is worked, the size of the chips varying with the proficiency or otherwise of the worker. A block of some of the material mentioned above is held in the left hand of the worker, a smaller piece being held in the right hand. With this he breaks off a portion of the larger block, and if such portion is suitable, he at once commences to chip it with the smaller piece of flint, working towards himself all the time. The strokes are regulated with great nicety, but if a bad stroke is made, the whole piece is rejected, and the block again requisitioned for a flake, the manipulation being proceeded with more carefully. I have seen several flakes broken off before the operator was satisfied with the piece he intended to work upon. There are three chippings: first upon the block of diorite, etc., then the rough chipping or flaking, and finally the "sharpening" of the cutting edge which is done very carefully. The edge is generally convex and semicircular in shape.

A very small ground implement, like a miniature axe, now in the possession of Dr. Roth, was obtained from a resident of the Roeburne district. It was made of a species of brown stone, and was beautifully ground and polished. It did not however measure more than an inch in width at its widest part, and was certainly too small for any useful purpose, unless it was placed in the end of a meero or club, but I have never seen a ground flint set in any wooden weapon. Where the specimen came from originally the natives could not say; they pointed vaguely eastward as the locality from whence it had come. It had evidently not been manufactured by them.

The small piece of flint or quartzite inserted into the spears and knives of the Southwestern tribes undergo very little chipping, many being just small flakes which have been chipped off axes and other larger cutting stones.

Most of the cutting knives of the circumcised areas have either a gum handle, or a coating of resin at the thick end to give purchase to the hold. The Tableland cutting knife has a good resin handle, but the Laverton, Weld Range, and other central district specimens have but a thin coating of gum or resin on the holding edge of the flint. No two cutting knives are exactly the same, or have the same form of chipping, even when worked by the same man, as the chipping depends on the stone.

A flaked or chipped piece of flint is inserted into the handle end of the spearthrower, and also into various kinds of clubs. The lump of gum which attaches the stone to the weapon serves the purpose of a handle. Where gum is scarce, or is not obtainable, some spearthrowers will have handles made from the wood itself, and in these there will be no flint inset. Sometimes a very small sharp pointed piece of flint will be inserted into a club or spearthrower, or a split kangaroo tooth may take the place of the flint. These sharp points are used for fine work, such as grooving on weapons, vessels, etc. Men make the wooden scoops used by their women, but not as a rule the digging sticks. Along the coastal districts shells may be used to scrape and groove vessels, etc., men and women using these.

Many weapons and implements, particularly axes, scoops, meeros, kailees, etc., will take days to make. I have watched a good worker making a scoop which occupied him six consecutive days. He finished it on the evening of the sixth day. A kailee may be made in a day and a half, shields take three days or more to make and groove, meeros four or five, spears may take one or two or several according to the workmanship. The native never hurries and does not know what "time limit" means. The handle of the axe is either a single rounded piece of hard wood pointed at one end, or a rattan cane may be doubled and the flint inserted in the bend with the aid of gum. In the single-handed weapon, the flint is attached to the blunt end with gum, and the axe is finished. The rattan or withy is tied either half way down the handle with fibrous string, or two pieces of fibre will be used to make the handle more secure, one being fastened just below the axe and gum, the other piece tying the withy towards its pointed ends. Two pieces of chipped flint have been placed in some Southwestern axes, one being blunt and almost unworked, which serves as a hammer to break bones, etc., the other being flaked or chipped to a sharp edge, and used for cutting holes in trees, etc. etc. The pointed end of the handle is stuck into the trees to assist in climbing, a notch having been previously made with the sharpened edge to insert the toe of the climber. The two flints appear to be attached to the round single handles only, not to the withy handled weapons. The ground implements found in Bunbury had withy handles and these not being in general use in the Southwest, add a certain confirmation to the supposition that the ground axes were not indigenous to Bunbury.

The spearheads of the Kimberley district were made of white flint, quartzite or black stone and were beautifully chipped or flaked into a sort of leaf pattern with fine serrated edges, the end being finished to an extremely fine point. A small opaline quartzite specimen which I have in my possession was taken from the body of a Chinese man who had been killed by the natives.

The fine edging on these spearheads is done with the aid of a sharpened femur bone of the kangaroo. The flake is first broken off a larger block with a smaller flint, or a piece of flint may be picked up which will be found suitable without any preliminary flaking. It is then lightly chipped into the desired thinness with another flint, the kangaroo bone making the serrated edges and point. The stone is held in the left hand, unless the worker is a left-handed man, and the bone worked with the right, the strokes being always towards the worker. These spearheads take several days to make, and when made are most carefully packed in bark and fibre sheaths, the points being further protected with fur or fibre. Glass bottles, the "vanguards of civilisation", have been utilised by the natives of the Kimberley districts for spearheads, and when the fragility of this product is remembered, the lightness and delicacy of the "chip" will be understood. The telegraph insulators, which somewhat resemble the opaline quartzite, have also been worked into spearheads. Both glass and porcelain spearheads can be brought to as fine a point as the hardest flint, and be as finely serrated. Now and again the young man who ventures to annex the insulator receives a slight electric shock, and after such an experience the insulators of that district are left intact.

Glass spearheads, because of their brittleness have almost superceded the flint weapons, which are not likely to break and remain in the body of the victim, but both glass and flintheads are occasionally fastened so lightly to the spear that they break off at the impact and remain in the body of the enemy. When the head is of glass, the death of the victim occurs very speedily.

The gum which attaches all stone weapons is moulded gradually

round them with the aid of firesticks.

The Southwestern borail or stone headed spears were first trimmed to a point, the point of the spear was then roughly coated with blackboy gum to about five or six inches along its length, the gum forming a single or double ridge according as the spear was to have the flakes on one or both sides of the point. Into the ridge while the gum was still warm and pliable, pieces of irregular flaked quartz, flint, basalt or greenstone were embedded, sometimes five or six pieces on either side, sometimes more. Each flake did not average more than a quarter of an inch in width and about one-tenth to one-twentieth of an inch in thickness. A lighted firestick was used to adjust the gum round the flints, the spear itself being straightened by being held over the fire and bent into shape. The borail were not more than ten feet long, but were nearly an inch in diameter, and sometimes made of wood so heavy that it sank in the water - formidable weapons - as they rarely pierced an enemy without leaving some of the flints within the wound. The borail was common in the heavy timbered districts of the Southwest.

In the Eucla district there were two kinds of spear, one barbless and made of a species of mulga growing in the district. Its length was not more than nine feet and it was used for both hunting and fighting. The other spear was about fourteen feet in length and had a barb near the point, about three-quarters of an inch in length. Both spears were thrown with the spear-thrower, which was made of smooth hard wood, with no groovings marked upon its surface. Spearthrowers were frequently bartered from other tribes. The flint at the end of the spearthrower was used to skin and cut up game. The Eucla weapon was called warden.

The Eucla district natives had also a club about 17 inches in length, sometimes grooved lightly along its surface. A small flint flake was inserted at the blunt end of the club, the other end being sharpened to a point. Several clubs were without the flint and gum attachments.

The cutting knife of the Eucla natives is a piece of flaked flint with either a coating of gum only at one edge to give grip to the hold, or with a handle of gum. Some of their knives have been introduced from tribes north, east and west of them, but the dark stone gum-coated knife is their own manufacture.

Their wallaroo (kailees) are either made from jamwood or some other hard wood growing in the district, or are bartered for. The shield is not generally used.

The Fraser Range natives use the thurra (shield), which is narrow, curved at each end and rather sharply pointed. Bajjal and ngaldhara are two kinds of spear, stoneheaded and barbed. Wallaroo are also made in the district, and kommeroo (axes) which may be with or without handles. The name of the axe suggests that it has been imported from tribes further north. These bartered axes have either the withy or the solid wood handles. The handle is called ngardamurra mangoolga. Cutting knives used in initiation are handleless, except for the small piece of gum attached. Koondee (clubs) are made of hardwood, and like the Eucla weapon, may have a flint stuck into the gum at the handle end.

Wardal or wardan (spearthrowers) are longer and narrower than those further west, but are ungrooved and quite smooth and plain. A larger flint is set into the gum at the handle end than is usual in spearthrowers. The point to receive the spear is fastened with sinew and gum, and is usually of jamwood.

The kandoola or gweeyain (woman's stick) may be made by man or woman. It is five or six feet in length and is obtained from some hard wood growing in the district. Women generally fashion the point with fire. I have watched them place the end in the fire, turning it round and round until it had become equally charred, then taking a piece of bark or stone or anything handy, they rubbed the charred portion, and again burned it until the point was sufficiently thin.

Head pads of opossum fur or bark were used by the women when carrying water or other portables both in the Fraser Range and Eucla districts and probably further north and east.

Ngallulga and kommeroo were both applied to the wooden handled axe. The marrin or nose stick was made of wood or bone and might be fully ten inches in length. Lines, dots or other ornamentation were made with pointed embers.

There were two kinds of kailees or wallanoo, one wide and rather clumsy resembling the "koolmee lanjee" of the Broome district people, the other kind light and narrow, and longer than the wider weapon.

The yeema or bullroarer of Fraser Range was made of wood similar to that of which the spearthrower was made. The work was done in some secluded spot, and not seldom one or more of the younger fully initiated men watched the process of making the weapon. The markings on them were generally those of the maker or of his district. A Weld Range district bullroarer will be recognised from its markings by an East Murchison man who is familiar with the weapons, etc., of the Weld Range, and vice versa, but personal markings will only be recognised by those who know the maker of the weapon.

Message sticks were very simply marked at Fraser Range. I carried one from an elderly woman of the Fraser Range district to her brother at Ravensthorpe. The stick was about five inches in length, smoothed and slightly polished by rubbing it in the sand. With a piece of flint three notches, one long and two shorter ones, were cut across one end of the stick. These notches represented the woman and her two children, taking no account of her husband, who was with her. A notch representing the messenger (myself) was cut in the centre of the stick, and a long notch cut crosswise at the other end was the man for whom the message stick was intended. When I delivered the stick I explained the message I received, and the district from which I received it, the recipient ticking off my message by pointing to the three sets of markings. The message may also be produced on the stick with a pointed ember or bone, or hard pointed piece of wood. Sometimes charcoal or ochre was rubbed on the markings. The name applied to the sticks was yardee. The colours used at Fraser Range were kanjin (white), yoornin-yoornin or murda (red) and boonjoo (black).

Worma or scars are made by brothers-in-law upon each other, or by young men upon their women and vice versa. Worma may be made at any time, but at the initiation of the young man some scars are always made. When a young man dies, his worma are cut off and eaten by his relatives. Except the yeenma which is always marked or grooved in some pattern, very few of the Fraser Range and Eucla weapons have markings on their surfaces.

The Fraser Range natives generally barter for blackboy gum, as it is not plentiful in their district. This gum must never be heated quickly, otherwise it froths and crumbles, and becomes useless. It is always heated gradually over some cinders, and thus becomes plastic and easily worked.

Murdar or yocornin-yocornin is also an object of barter by the Fraser Range people as it is not found in any quantity in that district. At Doubtful Island there is a "murdar swamp" where the ochre is in an almost liquid state. It is sometimes collected on a stick and hardened in the fire, and then bartered. At Monger Lake in Perth a wilgee swamp was a valuable asset of the owners of the land, also the doocarree-barloo at Weld Range, a murdar patch at Black Flag, Field's Find and other places. In all these districts the ochre is an object of exchange, many articles being given for a "cake" of the precious colouring matter. In districts such as Fraser Range, where the murdar is scarce, the natives sometimes use their own blood for colouring certain implements.

Karrar or gijjering are two names given to the pearlshell worn by young men after their final initiation. These shells have uneven diagonal or lozenge shaped markings on their surface. They are bartered from other tribes, and of course have the markings of the person who made them.

Yaldhooroo or bark vessels are easily made, a piece of bark being stripped off a tree, roughly cut with fling into an oblong square, and the ends tied up with fibre. No other "trimming" takes place on bark vessels.

Beeuk or skin cloaks were made from the skin of the female or male kangaroo, about seven skins of the female and five of the male being utilized for one cloak. The skins are first pegged out to dry, then the adherent tissues, fat, etc., are scraped off, and the skin rubbed with bark, fibre and grease until it becomes soft and pliable. An awl, made from the fibula of kangaroo or emu and sharpened to a point, pierces the holes in the edge of the skin. Sinews (boolja) drawn from the tail of the kangaroo or ring-tailed opossum, are the sewing thread and are drawn through after the manner of a shoemaker plying his work with awl and hemp. The stitch is however a "top" or over stitch, a single thread only going through each hole. The narrower parts of the skin form the upper part of the cloak, which is thus so to speak a "gored" one. It is fastened on the left or right shoulder with the awl which made the holes for sewing.

Other ornaments and domestic utensils of the Fraser Range people were the weerrda or hair stick, made round or flat, pointed at both ends and sometimes marked with an ember or slightly grooved. These sticks were stuck through the hair when formed into chignons. Shaved sticks with the shavings left attached at certain intervals were used as hair ornaments at initiation and other ceremonies. These sticks were sometimes twelve and fifteen inches in length and about a quarter of an inch in thickness and were worn "horn fashion" in the hair. Their method of manufacture was simple - a piece of soft light wood was cut to the desired length, a flint or shell drew down the sappy bark in very thin strips to a certain distance, where it formed a kind of ball on the wood. Another portion was again scraped, and so on until the stick was finished. These sticks are common throughout the State. Sometimes when painting his own or his friend's body with red and white, a man will break one of the shaved sticks just where the shavings have been gathered into a ball, and will use the ball as a paint brush.

The forehead band (walgarra) of pipeclayed opossum string or fibrous bark (called warranco) is worn at Fraser Range, also the warrija or kalgail-eejan (belt) of hair or fur. A reondoo (bag) is made of one kangaroo skin, the legs of the animal forming the handle or string.

Wooden scoops were obtained from the boles of trees, or were cut out of the solid wood. They were somewhat larger than the scoops of the tribes north of the Fraser Range. A wooden or bark scoop might be used for the blood drinking ceremony, but this scoop was never touched by the women, and if a wooden one, was generally hidden away with the yeenma, knife and other objects used during initiation.

Kuljerree or dogs' tail head dresses might be worn by both men and women.

A bundle of goods for barter was called nyoorrarra, or nyalba nyoorrarra at Fraser Range.

Israelite Bay weapons and ornaments were somewhat similar to those of Balladonia and Fraser Range. The shields and spears were however of very inferior make. The former were only twenty inches in length and not more than three inches in width, sharply pointed at both ends which curved inwards. The surface was very slightly marked, the groovings being rather irregular. The spears were not more than eight or nine feet in length, some with barbs attached, others merely pointed.

The wommera or wardan (spearthrower) was about twenty inches long, and not more than two and a half in width, if as wide. A flint was set in at the handle end, the weapon being without carving of any kind. Some of these wardan were ornamented at ceremonies with bands of white and red, placed alternately on their surface, or with tufts of birds' down stuck on with blood drawn from the arms of the owner of the weapon. Between the tufts were lines of red ochre. Lines, dots, bands, rings, etc., formed the personal ornamentations of the Fraser Range and Israelite Bay natives, some of the patterns being most symmetrical.

Point Malcolm marks the present line between the circumcised and uncircumcised people of the South. Westward along the coast from this point the bullroarer and other weapons used during circumcision, etc., are not in evidence. Barter fairs may be held on neutral ground, or at some point midway between the tribes, and these fairs being the occasion when initiation ceremonies are held, the tribes practising circumcision separate from the others at certain hours, generally at dawn. Sometimes a man or boy from the uncircumcised tribes will be induced to undergo the rite, and when this is the case, the tribe into which the newly adopted boy or man is taken make many presents to his people, often without requiring any in return. These incidents have not infrequently occurred and account for the gradual spread of circumcision westward and southwestward, and the constant change in the line of demarcation between those who do and do not practise the rite.

The Esperance spears are of three kinds, stone headed, barbed and pointed. All three kinds may be made in the district. The meer (spearthrower) is smooth and somewhat narrow, with flint inserted in gum at the handle. The daap or cutting knife for game, etc., consists of several pieces of quartz attached with blackboy gum to a short wooden handle, the flakes of quartz being exactly similar to those used in the stone headed spears. The native will sometimes use the daap to cut off portions of their food as they eat it. They take a piece of meat, catch hold of it with their teeth, then cut upwards with the daap, cutting off quite a quarter of a pound at one "bite".

Koj or bsbreet is the name given to the flaked or chipped axe with round handle (called koj boorn). The pointed end of the handle is used to stick into the tree when climbing, notches for the toe being made with the sharp end of the axe.

The bullroarer is not used at Esperance, but it is known there by the name garrba, or darrba.

Shields (woonda) are not generally used in warfare, and are more frequently obtained by barter than manufactured. They are sometimes used in ceremonious or spectacular displays.

Kail (boomerang) were made from the wood of certain species of wattle growing in the district. Esperance Bay being somewhat similar in shape to a kail, is called gabbee kail (water kailce) by the natives.

The principal colours were kob (charcoal), mower (black), kanjin (yellow clay), weeluk, murdar (red ochre) and white pipeclay.

The men's ornaments were the murra-murra or nyinjit (hairstick), woondoo (opossum belt), beera or ngoobar daaree (forehead band of fur and dogs' tails), etc. etc.

Bark vessels (yorl) were used by the women, also two kinds of kangaroo skin bags, koot and baarin, one worn over the shoulder, and hanging at the back or side, the other and smaller one worn in front. The koot carried the baby and sundry utensils, the baarin carried weeluk, pipeclay, etc. Exchange and barter is called ngulla yungun-a-gurt - we all give and take.

In the Albany and Denmark districts various kinds of spears were made from the many hard woods indigenous to the locality. Geej boordun (heavy wood spear, either barbless or stone headed), maangur (barbed spear, taar = barb), borail (stone headed spear); the boordun sank when placed in the water, but the maangur and borail floated.

The kail was made of jamwood or some other hard wood, scraped with flint to the desired thinness, then bent with the aid of fire until the peculiar curve of its construction was obtained. When thrown with right or left hand with a curving motion, the kail will return to the thrower, but when projected at an enemy or some game the kail is projected straight from the thrower and does not return.

Koj are similar in shape and make to the Esperance and Blackwood, etc., weapons, and are used for climbing trees, cutting out wood for spearthrowers, kail and other implements, chopping down trees or hollow branches for opossum etc. Koj maat (axe leg) is the name given to the handle.

The daap was like the Esperance weapon.

Shields were not usually made in the district, being mostly obtained by barter.

Dowuk (clubs) were made of certain species of mahogany and jarra, and were used for killing game and also in warfare. Some dowuk were straight, grooved along their length and had no gum handle attached to them. The marking on the handle or blunt end of the weapon differed from the rest of the grooving. Smaller dowuk were slightly bent and had a chisel or flint inserted in blackboy gum at the handle end. These might be called adzes, as they were principally used for groovings etc., and for general working on wooden implements.

The meer resembled the Esperance weapon.

Message sticks were called variously walga, mamboocroo and boorn. Jakbum, a Denmark Wordungmat, gave me a walgaburdee (woman's message stick) to carry to her daughter at Katanning, which had markings similar to the Fraser Range stick, except that a wavy line ran from Jakbum's own mark to her daughter's at the

other end of the stick. No central cut was made to represent the messenger, as my taking the stick rendered a mark superfluous. Jakbum's daughter had three children and these with their mother were asked to come to Albany on a visit, the wavy line representing their journey.

The women used kangaroo skin bags (goot) to carry their babies. They had no wooden vessels, only yoorbarl (bark vessels) which were made freshly at each camp.

Some of the ornaments worn were :- Woogarree (human hair string) for head dressing, noolyeenuk, beejuk (hair sticks, flat and pointed), noolburn (belt of human hair or opossum fur), ngeendin, nginjin (shaved sticks for hair ornaments), wej ngornt (tail feathers of emu, worn at back of belt to form a tail), wej jenjee (emu plume worn in hair. This plume must always be worn at certain ceremonies by the older men), yerreroo (another kind of hair stick), manneet kaanuk (white cockatoo plume).

Kwerrak or kangaroo tail sinews were used for making cloaks, fastening barbs on spears and points on spearthrowers, etc.

The colours used in painting were kanjin, dornt (whitish yellow), dardarr (white), kop (black or charcoal), weeluk or wilgee (red ochre).

The men usually wore their hair twisted round their heads and fastened with woogarree, or they wilgee'd and greased it if it were not long enough to wind round their heads.

In the Korrlup district (50 miles N.W. of Jerramungup), the following names of weapons and ornaments were obtained :-

Geej, ngurdam, ngardarup (three kinds of spear), meerr, taab, kel, balbert, koj, koyt (axe, chipped), weardoo and dowuk (two species of club, one curved, the other straight), wan (woman's stick), nyettik (shavings), woonda (shields, used only for dances), yanjer (emu or cockatoo plume), yanjin (shaved hair stick), beedal (pearlshell), ngoobarree, woondoo (hair string wound round head), beerndee-beerndee (head ornament, web shaped, made of sticks, hair, etc.), nyinjin (hair stick), dorum (fore-head band of whitened opossum fur), nolburn (belt of opossum fur), dwert darer (dogs' tail headdress), boorn (message stick), weel, weelya (rope of fur, hair string, or fibre), ngomburn (scars), beet (sinews of kangaroo tail), goot (bag), boonarruk, koota-but, bwog (bundle of goods for barter), murdar, ngoobilyung (red ochre), kob, kop (black), dardarr, dornt (white).

Mt. Barker and Kendenup weapons and ornaments etc. were :-

Kel; meer; geej; wan; koj; daap; dowuk; boordun, mongurn, bworril (three kinds of spear); wej yenjee; jert jeeduk (bird plume); boorn nyeedik (peeled stick for hair); joong (nose bone); woogarree; yerralong jert (hair ornament of birds' feathers); noolburn, dwerd daier (dogs' tail ornaments); ngamburn (scars); mower (black); goot, koot (bag); murdar, dardarr. Shields were not used, the men dodging the spears and kailees.

Articles for use and domestic utensils were :-

Goot, yori (bark vessel), upper millstone; beet (sinew); boorn maandur or boorn maak (message stick). They had three shades of red, two of which were obtained by barter - bwai-el, jocar, and weelok. Kanjin (yellow) was also obtained by barter. Yocal man yongin was the name applied to exchange and barter, boonarruk being the bundles brought to the sale. Some of these ornaments were worn at initiation ceremonies. The natives of these southern districts put kop (charcoal) on faces and breast when in mourning for relatives. Women painted forehead, cheek-bones, eyes and nose with dardarr. Men also cut the ends of their hair and beard, and in some places the dead man's hair was cut, though I have not found this practice common in the South; it was cut off and wrapped up in bark coverings to show to distant moorurt (relatives). Sometimes the dead man's weapons, if he had good ones, were divided amongst his relatives, the mother or female relations making the distribution.

The Bridgetown club was called walga, but was similar to the dowuk of the neighbouring tribes. Kela, geej, meer, koj, all resembled the weapons of the adjoining districts. A few implements had different names applied to them, such as maan-doongoo (belt); kairl, kela (boomerang); koyteh (axe); gab baama gat (water vessels of bark or boles of trees); moorup (sinews); yoomp (message sticks); darramura (magic stick, used by sorcerers for killing and healing); goordoor (stone of axe); teel (white stone inserted in knives). Bridgetown people made four kinds of spears :- Mungal, dardal, boordun, ngardarup (the last-named was made of white wood). Saplings used for hut making were called ngaat.

The spears made in the Blackwood, Katanning, Wagin and Arthur River districts were the boordun, boril, bungal (barbed) and ngardarup (hunting spear). The bulbert or koj with handle, a chipped implement, was also made in the district and woonda (shields) were sometimes used in duels. Kel were well made and in the early days some of the best kel-throwers were found in these districts. Manja bom was the name applied to the Exchange or Barter Fair.

The Williams district people had many varieties of spears, some of which were obtained by barter from tribes eastward of them. Boordon (heavy barbless), boril (stoneheaded), woonar (barbed), wooreetch (heavy single-barbed), mungar (light single barbed) were amongst them. Their domestic utensils were the goot (bag for carrying articles), warrup bwok (bag or cloak for carrying babies), yerduk and boort (wooden and bark vessels), wan (woman's stick), beend (skewer or awl), bwurrul (white stone used for scraping skins), koj, koj bora, kooja - all names for the chipped axe.

Meerr were ungrooved and were somewhat wider than the more southern weapon. Woonda (shields) were sometimes made of bark or light wood. Bambooroo were made of jamwood. Kajjeedur or kajjeedurree (hair sticks) were worn at back of hair, also yanjee and jalyeedee or shaved sticks were worn horn fashion in front of the twisted or chignoned hair. Forehead bands were called balgoo, scars ngamburn, dorbai or walluk, pearlshell, beedawong.

Various ornaments worn at initiation and other ceremonies were :-

Yerree-yerra (a tuft of feathers placed erect in front of the hair); goonabarlee ("ngow" - native pheasant - feathers worn at a weebee kening - weebee dance); walgaburdoo, or wommoloo (birds' down stuck on body at wanna wa or weebee ceremonies); woonardoo (tail feathers of emu worn at back of belt to form a tail, also worn at either side of hip); jooleep (pubic tassel of fringed kangaroo skin attached to belt); moora-moora (little shaved sticks used at wanna wa).

There are two principal kinds of spearthrowers in the West, the long narrow spoon-shaped implement in use in the north, and the broad short species of the South.

Variations in width occur in the two shapes. The broadest specimens are used in the Swan district, while the narrowest are used in the Kimberleys, the graduations in width occurring at various points from each of these places.

Meeros are made of various woods, jarrah, mulga, beefwood, needlewood, etc. etc. Where suitable woods do not grow in the vicinity, the weapons are bartered for in all cases. In almost all meeros the flint chisel or cutting stone is let into the handle, except in those places where the necessary gum is not abundant.

I watched the making of a southern meero of the broad flat variety. We had to walk from tree to tree until the native was satisfied with the shape of the wood. He then with his koj began to chip an oblong piece about three feet long out of the trunk chipping away until the desired depth had been reached. Then with the bent "adze" (or club with flint), which he wedged into the top of the portion he had chipped, he slowly detached the piece from the trunk, and the rough material was ready. He trimmed it as far as possible with the koj, and then commenced the work of thinning and shaping the implement which was done with koj, adze, and smaller handleless flints, according as each of these were required. When the weapon was approaching completion, the fire was brought into play to thin out or flatten certain parts, these being charred and then rubbed with another piece of wood or with the adze, until the weapon was of the desired shape. A point of jamwood which had already been obtained and fashioned was fastened with kangaroo sinews to one end of the meero, and blackboy gum, which had been carried on the end of a stick, was placed near the fire and slowly melted, the native catching hold of the handle and rubbing the gum slowly round the sinew, now and again pressing it so that it should adhere properly to the sinew.

When that process was finished, the gum was again called into requisition to fix the flint in the handle end. The flint was held in the left hand, the meero between the feet, and the pliable gum in the right hand of the worker. Little by little he covered the space between the flint and the handle end with gum, and in a short time the work was finished. The weapon was now ready for grooving, and a small flint marked the outlines of the diagonal markings which were to be made. These were finished off with a sharp kangaroo tooth (the play of all the implements being towards the worker) and the weapon was completed. With constant work the weapon would have taken two days to finish, but as I wished to watch the process I took the wood away with me nightly and gave it to the maker in the mornings. The process described covered seven days.

All meeros are covered at one time or other with red ochre, and are often decorated with both red and white pipeclay and with birds' down on special occasions. The "face" or grooved part of the meero is always slightly concave in the broader specimens. The broad meeros are used with the shorter spears of the South, the long narrow specimens being only in use where bamboo hafted spears and other long wooden weapons are made.

In the Vasse district the people sometimes made shields of sheoak (swamp or plain) for barter. These shields were long, about two feet six inches, rather narrow, the groovings being wide and shallow. Shields were however but seldom made in the Southwest, being usually obtained by barter.

A slight difference was noticeable in some of the spears, the mungar or single-barbed spear having a sort of spoon-shaped barb, so that when it entered the body of an enemy it tore the flesh when being extracted. The mungar which were used in kangaroo hunting had the usual round pointed barb. Mungurn (swamp wattle), koolyung and beeburup (other species of wattle), joora, were all woods used in spearmaking in the Southwest.

Tangul was a short stick, made of wattle, having a split kangaroo tooth inserted at one end and was used by the Bibbulmun for scraping kangaroo skins. Their dowuks were made principally with the aid of fire which was their "chisel" and indeed did most of their work for them. A good sturdy branch of the mungurn (wattle) was broken off or cut off with the kojja or burnt off. This was placed in the fire and the charred parts were scraped off with the flint or ngolga (kangaroo tooth) at the end of the meero, or with a hard shell. Both ends of the walga or dowuk were blunted, and no flint appeared to have been inserted at the end. There were two kinds, one about two and a half feet in length, used in warfare, the other about eighteen inches was used for killing ground game. The fighting walga was never carried in hunting expeditions, it was always kept at the kala (camp). No Bibbulmun ever went out without his dowuk.

The Bibbulmun used two pieces of black stone for their kojja, one being blunt, the other chipped to a rough edge. The blunt end of the weapon was called mojja, the sharp end ngaiarr. Bweering was the name given to the blackboy gum used in making the kojja.

Dabba (knives) were sheathed in paperbark tied round with rushes or some other native string. Boyan jeerrajee (zamia leaves) made a good fibrous string. Stone headed spears were wrapped in paperbark sheaths or a piece of kangaroo skin was wound round their point.

Kaila or kela were made from jamwood, jarrah, koolyung (wattle) and sheoak.

The meero kweendal (point of the meero) was a small piece of the peppermint tree (wannil) and was worked into shape with a yarrgoo (shell). The greatest care was always exercised in fixing the point into the meero, as it must be placed in an exactly straight line with the handle, otherwise the spear will not throw "straight." To break the point off a meero is the occasion for a serious fight.

All the Bibbulmun flints were chipped, never ground. Several yongar ngolga (kangaroo teeth) were kept in reserve in the goota of the women, and were split and put into meero or tengul and used to sharpen spears and make groovings in other weapons.

The bambooroo was used as a message for assembling for certain ceremonies, for news of death, for dances, for mungaitch gathering, invitations to the fishing grounds, etc, etc. In some camps a message stick might be made specially for women messengers to carry to the tribes of relatives, but these were generally in connection with the wanna wa (feast of licence). It was not usual for women messengers to carry bambooroo.

Exchange or barter was called boonarruk kwara yongin (I'll exchange or give my bundle for your bundle). Putting all a person's goods in a heap for barter was called mungalung. Other terms were "kwar gooreeangee boonarruk geejee", "kwar gooreeangee boonarruk dowuk", "woonda" etc. (You give me that bundle of spears, clubs, shields, etc, and I'll give you this heap of spears, etc.)

The Bibbulmun traded with their northern and northeastern neighbours for peetoo (pearlshell); thocarree (dark red ochre); boornoo (strong, light wood); ngardarup (gimlet wood); wardamella (rope or thick string of fur, hair, fibre or grass); bweela (soft, pinkish red chalk); woonda (shields); dark wood for kailees; boongoorn (a fighting weapon like the kailee, but thicker); ngow goonabarlee (native pheasant feathers); woogarree (human hair); kanjin (yellow ochre); ngowerabulla (a lot of feathers); boonjeen (a sort of "shining" wood); the'kel-the'kel (the feathers of the tchokkalok); koomungoo (dark red earth, like soft stone, mixed with grease and used for decorating the body).

They gave in exchange balgoo (opossum string); beerart (white fur string); (Both strings were made into headbands or ornaments); Dwerda-daier (dogs' tail head dress); woogarree (human hair - no magic can be worked with hair obtained by barter); boordun and warraitch (two war spears); booka (skin cloaks); wanna (exchanged for koora wanna - sticks made of gimlet wood - the women always exchanged wannas at Barter fairs); kailees (certain kinds, generally exchanged for kanjin - yellow ochre); kojja, noolburn of opossum hair; waleetch (eaglehawk feathers); weja (emu feathers. These were bought and sold in all exchange fairs).

York and Dandarraga were the limits where the goods of the circumsised tribes of north and east would be found. Bibbulmun and Yabbaroo did not trade beyond these points, but goods from places yet more distant would be brought for barter, having passed through several tribes in their journey.

Deereela was the name of a kind of semi-transparent flint, used by the sorcerers as a magic stone. In some places, Bridgetown and Boyamp, the name teel was given to this stone. When the glass bottles of the white people were first seen they were called deereela from their resemblance to the native product.

The small flint flakes used in the borail spears were called bwurral in the Vasse district. Both black stone suitable for kojja and white stone for knives, spears, etc., were found amongst the hills of the Vasse.

The boordun was used for spearing kangaroo as well as for fighting. The warraitch was also used, but it was neither strong nor heavy enough to wound, except at close range. Mungurn (swamp wattle) was considered to be the best wood in the district for kangaroo hunting spears, and was to be found in abundance in the numerous swamps of the Vasse. The kojja was generally used for trimming off the first roughness in spear-making, but I have occasionally seen a Vasse native bite the bark off the sapling he is working upon.

When a Vasse man comes to the swamps where the mungurn grows, he must not make any noise, else the janga or spirits will make the wood crooked. Should the sticks be slightly crooked, a fire is made and the wood held over the fire to make it flexible. It is then bent into shape with the feet. Spears may be scraped either with the dabba or with the handle end of the meero. A piece of hard wood, principally jamwood, forms the barb which is finely pointed either with a yarrgoo (shell) or with a warra ngolga (female kangaroo tooth). The hole at the end of the spear to receive the meero point is made by holding a kangaroo tooth point upwards between the heels; the spear is then twirled round and round on the tooth until the desired depth is reached. Dedin are spears without barbs, mangur are single-barbed spears, go'at, a species of fishing spear, was made of swamp wattle.

Some of the Vasse flaked flints were not larger than a man's thumbnail, these being generally inserted in the dabba and borail. There was no definite number of flints in either dabba or borail. Dabba as well as kojja might be used on occasion to skin and cut up kangaroo, the kojja breaking the bones of the animal.

The spears used by the Vasse people numbered seven :-
Boordun, warraitch, ngardarup, dedin, go'at, borail, mungar.
The fire prepared most of the woods for the various weapons, etc.

No fish hooks were used before the advent of the white people. Mongas or weirs, ngoenjook or interwoven wire grass and spears, were all the methods employed.

There were no canoes amongst the Southern coastal people. They swam in the estuaries and rivers, but the mamman waddarn (father sea) was always too angry for them to venture into it, and they never troubled about the islands beyond swimming distance. There is a tradition both in the Swan and Murray districts that a native once swam out to Rottneest Island and returned saying that "the place was full of sharks." No other native followed his example. Garden Island and other reefs and islands on the Southwest coast were supposed to have been at one time connected with the mainland, but since they became islands no native has ever swam to them.

When a Vasse man takes up a kailee to throw it, he first examines the weapon closely, even if it be his own; then he chooses the object to be aimed at; the force and direction of the wind are next taken into account, and when all these are favourable the weapon is thrown. These proceedings are only gone through when the kailee is being thrown in a contest of skill between the throwers.

The kailees of Western Australia are in much greater variety than those of the East, and can make more extraordinary flights. The "twist" given to many of the Western weapons often leads one to think that their makers had some understanding of screw action upon the air. In the Roeburne and Broome districts, the weapon will glide for a time close to the ground, then it takes a rotary flight, going higher and higher until it returns to the vicinity of the thrower, when it will glide down slantwise, or perpendicularly at his feet. The northern men are adepts at making and throwing weapons.

According to Baabur, the personal property of the Vasse natives consisted of their wives, weapons, implements, cloaks and dogs. When they died, these were distributed, but some of the weapons might be burnt.

Their women's property consisted of :- Wanna, goota, dabba, bwoka (cloak), opossum string necklace (balgoo) and dwerda daier (worn only at certain dances).

No wooden vessels were used, but paperbark vessels were frequently made, the ends being tied up with string. These vessels had no ornamentation whatever upon them.

Beendees or shaved sticks were made with the flint at the end of the meero, or with a piece of chipped flint, and were finished off with yarrgoo (shell). Any white wood might be used for making beendees.

The colours used were :- Kanjin or yocarnda (yellow); wilgee; bwec'ela (species of red earth); dardarr (white, supposed to be woggal excrement); weya (charcoal from red gum). The three first named were principally obtained by barter.

The men wore tassels (nyoorleep) fastened to the end of the noolburn and hanging down in front. The bwoka, or booka, was worn winter and summer in the Southwest, unless the weather was very hot.

The women wore a nyoorleep also and a kwarra (brush kangaroo) booka. The nyoorleep were not however always worn by the women, only at certain ceremonies or during menstruation. During ceremonies the women sometimes wore boughs and feathers in addition to dogs' tails and other ornaments. They "sewed" their bookas with joonga (bone needle or awl) and kangaroo or opossum sinew (beeta and moorup).

The men's ornaments besides the noolburn, balgoo and nyoorleep, were feathers of the following birds : katarr (duck), kuljak (swan), walja (eaglehawk), nyeerinba or bootallung (pelican), mannaitch (white cockatoo), ngoolak and karrak (black cockatoo) and nearly all birds' feathers except those of crows. Then there were the beendees, yanjee, ngow-koonabarlee (native pheasant feathers), weelya (curlew), string armbands, moreetch (squirrel fur ornaments), nyitta (shavings) and dwerda daier.

The women might wear dwerda daier on their heads or foreheads, goomal jorning (opossum fur ornaments) on head, neck, shoulder or arms, and wardoomella (necklaces of opossum or kangaroo fur). No meaning was attached to the scars on the bodies of men or women. They were merely adornments for attracting the attention of the opposite sex. Kanjin was considered the best day colour, and wilgee or dardarr the best night colours. The men's bodies were painted very elaborately for the jalgoo ceremonies; legs, arms, breast, stomach, back, face, every part of the body was painted, decorated and adorned with feathers etc.

Baabur used to look at himself in a calm pool under some shady trees where the shadows darkened the water. He prepared for the jalgoo by getting some dardarr and softening it on his meero with water. (One "damper" or cake of dardarr would be bartered for a bundle of kailees, and a cake of wilgee would fetch a noolburn of opossum string many yards in length.) Dressing with dardarr is called ngoornda. Baabur painted the dardarr crosswise and lengthwise on his face, and in spots upon his breast, and spots or rings on his legs. Wilgee spots were also placed on his body. Dwerda daier were hung round his forehead

and balgoo wound round his hair. Boongeet monaitch (cockatoo feathers) were put into the balgoo at each side of the head and in front. His long hair was made into a conical chignon and wound round his head, the balgoo fastening it to his crown. Emu plumes were worn both in his hair (at the back) and also at the back of his belt. These were called woonardoo. Walja feathers were put into the string armbands, and beendee were placed over each ear. The yanjee or emu plume worn at the back of the head is a necessary article of adornment for the jalgoo and cannot be done without. This yanjee is kept for some time after the jalgoo, and those that are worn at such times do not appear to be bartered. Baabur next put a kweejung or balbeeera (small arm bone of the kangaroo) in his nose hole and his dress was complete. When a man's kobong (friend) is present, the dressing is generally done by kobongur upon each other. Baabur stated that sometimes a kind of blue stone, purchased from the north, was used in decorating the body. The Katanning, Wagin and Tambellup natives also told me that blue was used as a body paint, but I could find no specimen of this colour in any camp visited.

In the Murray district, the same implements, ornaments and colours were used by the natives as at the Vasse. A slight difference in nomenclature attached to some of the ornaments, etc., such as : jaggal (plume), woonardoo (hairstick), wajjoong (hair done up chignon fashion), nyiddee (shavings for hair), oogarree (human hair string), koolbur (red earth, used as a paint and also eaten), mooroo-mooroo jinganing (peeled stick for hair), mooror (charcoal).

The Murray natives had five sorts of spears :

Darra (barbed spear, borail, boordun, koojeet (a light hunting spear), warraitch (fishing spear). There were three names for their clubs : weearoo, walga, dowuk, the two first being large and heavy without flints. Woonda (shield), dabba (knife, with kalyan or white flint flakes), boongoyn (a very short stick with a kalyan or flint at the end, used by the women for scraping skins, etc.), baaroo (a certain kind of blackboy gum used in spear and axe making).

The Murray people went to Perth, the Upper Swan district, and other places further north, and south as far as the Vasse district, for Exchange and Barter Fairs. They traded the following articles :-

Booka, kootoo (women's bags), wilgee, warraitch, boordon, wanna (two kinds, koaroo and dogurt), mowerl (eaglehawk feathers), woonardoo (plume), beera (white down), balgoo, jinnarring (emu feathers), meero made of mungart and jerral), noolboorn, jooning (kangaroo nose bones), woomerdoe (hair stick), woggarree or oogarree (human hair string), weearoo, kailees (four kinds - baggoort, "shiny one"; koorarra, dark wood. obtained by barter from the north; jalyeegurra, little one; and weerde, a big one, like a meero.), booyel (a very dark red) and yoorndo (yellow ochre).

No millstones were used in the Murray district, but a yakka or flat wooden "pat" and gamba, a smaller pat were used to break up roots, etc., and they also acted as poker when roots were being cooked in the cinders. Koolyung and yorla were pieces of paperbark tied up at each end and used as drinking vessels.

In the Swan district the best dabba and borail stones came from the hills near the Canning, and the best blue stone for the axes came from the Helena Hills. These were valuable articles of barter.

Their implements were chipped, never ground. Balbuk and Ngalyart (a Murray woman), stated that the Bunbury ground axes were brought there from "far away", but they could not tell from where.

Amongst the articles of barter brought "from the north" were kokalyung (ngoolak - black cockatoo - feathers), booyel, and nig-gara (a necklace of fur and shell, or kangaroo teeth).

Beega (blackboy gum) was obtained and prepared in the manner before mentioned. The Swan people did not use woonda when fighting, but sometimes made them for barter, or obtained some for special ceremonies, by barter.

Their colours were : moorur, wilgee, booyel, kanjin and joondail, joondal or dardarr.

Their spears were similar to those of the Murray, Bunbury and Vasse natives. Kailees were of two kinds, a light one that returned to the thrower, and a heavy or fighting weapon, which did not return. The light weapon was used generally in games.

Bamboorocs were about five or six inches in length and were merely notched at intervals without any other decoration. Boys might be given bambooroc to carry to their relatives as far as Gingin or Bunbury, but only the older men could take the bambooroc further distances. The notches represented the number of natives assembled or required. The stick was given to an old uncle or grandfather as the case might be, and he and the messenger talked over its meaning, the old man afterwards telling his people what the message was. The person of the messenger was sacred unless he went into booyung (strange) country.

Women frequently cut their hair off and gave it to their uncles or brothers to make into wogarree. They also presented some to their kordamata (husband stock).

The Swan weapons and ornaments were :-

Kailee, dowak, joona (a curved club, small, with flint at end), nosesticks, made of mungart (jamwood), woomera or meero of jarra wood, wanna of warnda (white gum), beendee-beendee of spearwood, and bambooroo of mungart.

Yaiyara is a head ornament of tehokkal-tehokkal feathers on a pointed stick, stuck in front of the hair at certain dances.

Dardarr was put on as mourning for brother, sister, uncle, father and mother, on the woman's breast for her son or daughter, and on her face for other relatives, also for grandchildren. Moorur could however be used instead of dardarr.

In the Swan district the dead person's hair was never cut off. His weapons and implements, if plentiful and if of superior make, might be given away by his relatives, usually sister, brother or mother, his father having nothing to do with this proceeding. Charcoal, wilgee and grease were used by the men in mourning for the relatives, charcoal being always applied to their faces.

A meeroo-meeroo or bullroarer was sometimes made for children to play with, but the instrument had no significance in the Southwestern district.

Firesticks were called meelern or waljap, the upright or drilling method being the only one in use, Kala koorong waljapa - fire rubbing waljap (blackboy stem).

The Guildford people, although their weapons etc., were similar to the Swan implements, had still several terms which were not used by the Perth natives. Darronga (a little bag), binna (shavings), walgaburda (plumes), ngunneluk jel (personal property), munga (a heap or bundle, also boonarruk), yanga-yal-man-gunjee (Exchange), yirrekart (charcoal), bokka muddarn (bundle of skin cloaks), toowar, jooar, wilgee. Certain articles bartered from distant places sometimes retain the names, with slight variations, applied to them by their original owners. Jooar, jooarree, dooarree is the Murchison district name for the red ochre obtained from dooarree-barloo (red ochre hole) at Weld Range, and so on with other names of products.

The Yerk natives called their bark vessels ngoogil. They intermixed and married with the Swan district and Northam and Newcastle natives, but changes in nomenclature, etc., were beginning to creep in from tribes further east and northeast. Their weapons were similar to those of the Swan district. They used the boordon, bworil (stone headed spear), ngardarup and mungar spears, and koj, meera, daab, etc. Jaal was the name for kangaroo sinews; nyanjin, shavings; beernd, skewer; wej ngolup, "tail" of emu feathers; mooreo-mooreo, peeled stick for hair; panjee woogarree, fillet for head; moowern, black; ngoobar joonya, red clay; dornda joonya, white clay.

At Meckering and Grass Valley the same names of weapons were used as at York, except that of the meero which was called wenga. Exchange was jinjee-jinjee.

Eastward of Meckering, the Southwestern tribes ceased, as about the Kellerberrin district the circumcised portion of the central tribes came in. The "road" of the Kellerberrin natives went eastward towards Southern Cross, along which line the boys weretaken for initiation. I brought a message to a Kellerberrin man from his uncle at Southern Cross, requesting him to bring his son Kwont to an appointed spot for the boy's circumcision. The man refused to take his son to Southern Cross, and mobburn were sent to him by his uncle Gweeya. I heard recently that Kwont's father had died, of course from the effects of the mobburn. I have not the slightest doubt that this man, who knows the laws of his tribe, felt that the magic had been sent to him and had calmly lain down and died under that belief. The great affection he bore towards his son made him refuse the request of his uncle.

In the Southern Cross district the axe is called kwajjalda, spears are kajjee. Those I saw made by Gweeya had merely blade points and were not barbed, they were made from a tree called jalbarree and were called walga. They also had barbed spears which were called from the barb ngallara, and a round pointed spear called yeeree. Their other weapons and ornaments were :- Jeemarree (cutting or circumcision flint); wardan or wambara (meero) made from the kooraara and yalloor trees; koondee (club) made from kooraara and waicoloo (this word means a certain species of fish in the Broome district); wallanna (boomerang) made from kooraara and bowerda wood; balbert, kwajjalda, balbreet (axe) (These are very little used in the district, there being no high trees to climb, and appear to be bartered weapons.) Kallan, marda (chipped flints without handles for cutting, scraping, etc.); yadoo, yadoo mooya (vessels of bark or wood); karra dhoodhin, kaata boorgoodee (hair dresses chignon fashion); moorerung (scars); jardee (emu plume); biddelee, beedeelee (pearlshell); dilgereee (necklace); kooljila (hair stick)= joodee, yeendee (hair string wound round head); waanee (web-shaped headdress); joojoo jow (dogs' tail headdress); ngoorain (woman's kangaroo skin bag, bartered for generally).

Their wombaras (spearthrowers) are unornamented, but beautifully smooth. The markings on bartered spearthrowers are called walga, this name also being applied to the blade pointed spears. (Walga means "sun" in the Broome district.)

The wallana made in the district are of two kinds, a wide flat curved weapon, and a smaller one with a bend instead of a curve in the middle end with the handle end slightly turned backwards, very slightly resembling the De Grey weapon.

The yeemma (bullroarers) were marked with lozenge or diagonal patterns, or with concentric circles or coils. Some of these were "lent" by neighbouring tribes on occasions of ceremony. Murda (red ochre which was not found in the district) had to be purchased from Menzies or Black Flag.

Norseman is part of the Southern Cross and Coolgardie "road" and the weapons of all are somewhat similar. There is however a dialectic difference in the names of some of the various weapons etc. Kajjee (spear); beeloo (spear made from jalbara and jeerin, two species of wood); joorna (club); wallanoo (boomerang); beerdeerlee (pearlshell); nanba (belt); murdain (woman's stick); wajja (rope); bajjarinnee (war spear); kajjee goowal (hunting spear); booga dibbin (skewer); kandee (knife); boolja (sinews); koondal, ngarda (message sticks); nyinjee, winda-winda (peeled stick); moordin-moordin or jamma (yellow - "jamma" is the equivalent for "opossum" at Southern Cross); kaanjin (white); jooarree (red); jeerda kooree (fillet for the head). The chignon, called warreeja, is conical shaped, and differs from the Southern Cross style of hairdressing, called jardee, which is in the form of a "bag" chignon.

Scars are called moorara, and plumes of birds' feathers etc., are jerda nganba. Kooljerree are dogs' tail head ornaments; mungaroo is the name applied to charcoal. Jambara-jambara yoongajin is the term for Exchange or barter. Wardan or spear-throwers are unornamented, and may be made of kooraara or other hard wood. Eenma is the name applied to the long, flat, carved weapon used at initiation ceremonies. The bullroarer is called cobul.

Jenna gandoo are shoes made of string and emu feathers and are worn by men when on a murdering expedition, in order to avoid having their tracks recognised. It is only when a man travels singly into hostile country that jenna gandoo are necessary. When a number of men travel on a mission of revenge they

do not trouble to hide their footprints.

Woondoo is hair string, and joong are the crossed sticks upon which the string is spun. The name gootoo (bag) evidently comes from the Esperance district or from some place further west or southwest.

At Koorrgordee, the native name for Coolgardie, there is again a change in the nomenclature of many of the weapons etc., although wallanoo, wambara, kajjee and murdain are similar to the Southern Cross terms. The following are the names obtained from a Koorrgordee native :-

Nyoondoo maanee (dogs' tail head-dress); yoogala (charcoal); maaba (black); banjee (bundle of goods for exchange); baaroo (barb of spear); dorlee (bag); yilgarn (white stone or flint, used for cutting etc.); kandee (knife); murdar (red. There is no murdar in the district, it must be bartered from other tribes); goonarn (white clay); wombooloo, ngwoona (feathers); nanba, naanba, karra nanba (belt); boolgoo (sinews).

Near Canegrass, nanba is also the name for belt, yanda is a woman's stick, dharra is a shield, yoorurl a wooden or bark vessel, and exchange or barter is called yerinboo.

At Queen Victoria Springs, Giles stated that he found "several sword-like weapons, some seven feet long and four or five inches wide. Some were ornamented with slanting cuts or grooves along the blade, others with square, elliptical or rounded figures." (Giles' Aus. Vol. III, p. 205.) (Were these the yeenma used at initiation ceremonies? I cannot find a native in the Eastern Goldfields district who knows the weapon. I have shown the illustration in Worsnop's book, "Aborigines of Australia" to many of the natives, but no one appeared to know anything about it. When shown illustrations of the yeenma they recognised it at once.

Were Giles' "swords" specimens of the larger yeenma?

Bark troughs were also found near Victoria Springs, tied at the ends with bark string. If these were found in the vicinity where the "swords" were discovered, it is probable that the neighbourhood was used as an initiation ground, because of the vicinity of the spring, and the "swords" were in reality the yeenma used in connection with the ceremonies.

In the Yoolyarin (Ularring) area about Lake Giles and Mulline etc., the following were the names of weapons, ornaments etc., in use amongst the natives :-

Gardee-gardee (web-shaped head-dress or "face-frame"); kaajee, kajjee (spear); walaanoo (kailee); woonda (shield, bartered); jooroo gardeebil (knife); yilgarn (white cutting flint); jeewa (another species of flint used for scraping, cutting etc.); yar-lo (bark vessel); doolurn (chignon, bag-shaped); weerga-weerga (hair ornament); birdil-birdil, jilberlee (yellow); koonan, koonang (white); kooroo, gooroo (vessels of bark or wood); woolbarga (scars); doggarda, walga, bungal, murrumbal (spears); weer-goo walla (skewer); beerdee (sinews); jootee (string); murdar (red); yanjeera (plume); meendee (pearlshell); maarin (nose - stick); bambooroo (message stick); wommeroo (axe); nanbar (belt); joodee, jootee (forehead band); dhoodhee maanee, maanee (dogs' tail headdress); yeerrga (charcoal); (There is not much difference between yeerrga and reerrga, the Broome district term for charcoal); maaba (black); yeelba (a bundle or a lot); ngaldhara (barb, also spear); tehallanda (belt); murdar (red ochre); koonan (white clay).

At Laverton the difference in dialect again becomes noticeable, but certain words are similar to Mulline and other district terms. Boorneeo (knife) (These knives are all simply chipped flints, some with a gum handle, others with just a coating of gum on the handle part, others again without any handle); wanya (woman's stick); kajjee (spear, moogoolba - barb); beereede, birridee (boomerang); koondee, dhurdhin (club); meereea (throwing board, markings on meereea = waia); kandee (cutting stone); yaaboo (another species of cutting stone); kommeroo, yilgarn (native "hammer" or axe); dhambooga (scars); dhangala (necklet of fur string etc.); dharra (shield); marrbain (sinews); wom-mooloo (birds' down. Eaglehawks' down feathers are sometimes put all over the head, face and part of the body, for certain ceremonies. Doolgoo minmin yeerigo is the name of a dance in which the shaking and quivering of the body, covered with birds' down, is the chief feature.); downba, karbarra (wooden scoops to carry babies etc.); deelorn, koorbala (nosebones, small and large); yaggeree (hairstring wound round head); kogul (hair-stick); nanba (belt); dulgai yoollee-yoo (men's forehead bands); walloongana (head ring worn by women); yaangwil (headband); dhardhee (headband); maaroo (black); murdarba (red); yanjeera (white); janjin (yellow); minbo (large scoop); weero, weereea (small scoop); tchajjee, gunjee (pubic tassel. Jajjee or tchajjee is the term applied to forbidden food in parts of the north and Nor' West); lingilla (pearlshell); oorgiddee, diddera, yaggereee (hair and forehead bands); munyee (dogs' or boodee's tail head dress); nganeereee, ulleereee (bullroarer); bilbagsoroo (war spear); wilyee (head ornament of hawks' feathers).

This was the furthest point on the Eastern Goldfields from which I could gather reliable information as to the weapons, etc., in use.

Returning to the Western coast, the Gingin weapons are similar to those of the Southwestern districts, the only change being in the dialectic equivalents.

There were three kinds of spears, mungar, borail and boordon. The boordon had small flints placed about an inch and a half from the point and into the wood at a length of about seven inches, a very formidable weapon. The kailees were also of three kinds: Boonarung (heavy weapon used in warfare, which does not return to the thrower), boonjin (red weapon, will come back to the thrower), jalyee-garree (light weapon, will also come back to the thrower). Three kinds of clubs were: the weardoo used for fighting, weerba, a smaller club for killing game, and dowuk. Flints are stuck in the handle end of all these, the flints being used for kailee making, etc. The meero had a ngalgoo (kangaroo tooth) stuck in the handle end which was used for grooving. Two shields, yarra woonda (big one) and batto-in woonda (little one) were made in the district and also two species of axe, ngoobarn kajjoo, and batto-in kajjo (big and little axe). The knife was called jabba (d, and t, in the Southwestern districts change to j, at Gingin, with other changes already mentioned). Kalyan or booyee (flints) were used for scraping bark off kailees, spears, etc., scraping being called jinganing. It is estimated that the wommera or meero (spear-thrower) gives an additional projecting force of from ten to twenty yards. Shields are obtuse or pointed in this district. Their needles were made from the fibula of the kangaroo or emu and ground at one end only. Small wooden spades or shovels called walbai, were without handles and were used for digging kangaroo pits, wells, graves, etc. They are almost exactly similar to the De Grey shovel. The cutting edge of the Gingin chipped axe, as indeed with almost all the Southern axes, was always broadest.

Many dialectic changes in the names of the various weapons, ornaments, etc., occur in the Gingin area, some words coming from tribes to the north, others from eastern tribes etc. :- Kanjin and dajjet both mean yellow, the latter term being applied contemptuously to half castes. Bookal-al-eejan (personal property); yarlok (white); nyelok geejil (hunting spear); ngoo-barn geejil, baral or barail (war spear); nyeorndee geerak (sinews); jilop (point of spear); noondee joerda darer (dogs' tail headdress); mooroo, moora (charcoal); koorndoor (bag in which child is carried); kalyarn (white stone); jangara (white cockatoo plume); yinbee (shells for scraping kangaroo skins); beebin (little kangaroo skin bag, worn hanging on the breast - beebie = breast); wilya (big shell used as a drinking vessel). These are a few of the dialectic differences obtaining.

At Manja bombing or Exchange Fairs, which took place at various centres at certain times of the year, the Gingin people brought the following articles for barter :- Male and female kangaroo skins, bags made from the skin of the female kangaroo, string (woogarree) made from human hair, cockatoo feathers, spears, opossum fur string (koolain), emu feathers, (for "tail" and head ornaments), birds' down, throwing stick (meer), axe, knife, chipped white flints, white fur string (beer-art), hair belt, sinews, shavings (mooroo-mooroo) used on head and arms, war kailees (kailee boomungin), (kailees which returned to the thrower are called kailee waloo), stone headed war spears, single-barbed spears, clubs (weardoo), red ochre (jooarree), another species of white fur string (jindee), thick rope made of opossum fur used in necklace, etc., (wardoomallee), gum (beego), two species of meero (dalyeegarra meero and wanarra meero), northern spears (beelarra), red kailee (boonjeen kailee, very "expensive"), red club (boonjeen dowuk, also "expensive"), another sort of red paint (booyel), ngowa feathers, etc. If the manja bombing was held in the Perth district, these numerous articles were exchanged for goods manufactured or bartered from

southern and eastern districts by the Perth people, weapons of various kinds being exchanged between the parties, as well as certain articles of which the district might have the monopoly. (It might be that in this fashion the ground axe reached Bunbury from as far north as the Roeburne district.) The Perth people had a wilgee patch in the neighbourhood of Monger or Herdman's Lake, and this was a staple article of commerce, the Perth wilgee going north, while the Murchison jocarree was bartered south as well as east and north.

When the Gingin people came down with their goods, either on their own initiative or in response to an invitation, they were recognised by some of their relations in the Perth camp while yet they were some distance off, and fires would at once be started by the moorurtmat (relations) and food made ready for them. Each family arriving would camp at a point nearest to its own relatives, single young men going either with other unmarried men, or towards the camp of some older brother-in-law. The "fair" generally took place the day following their arrival, that is, if they were the only people who had come to barter. Trying to pass off inferior goods at these manja boming always ended in a fight. Manja boming might sometimes be held by the Gingin people at Dandarraga (north of Gingin).

The Gingin people sometimes used a hard mungaitch (banksia) cone as a "comb" when arranging their long hair, drawing the cone down through the tangled mass. Further north the natives made a three toothed comb from some hard wood, but that may have been after they had seen the white people use combs.

The contents of a woman's bag have been noted as follows :- Darduk (white pipeclay), wilgee, jocarree, booyel, wanarree (four kinds of red ochre), geerok (sinew), ngalgoo (kangaroo tooth), kalyan (white flints), kajjoo booyee (axe stone), woogarree (hair string), joonga (nose bone or native needle), nyoolburn (belt of opossum fur string), woondoo (forehead band of white opossum string),

dabba (knife), yinbee (shell for scraping), wardoomallee (thick rope of opossum fur string), jindee (white fur from opossum or jalgaitch), beering (blackboy gum), nyalla (blackboy gum mixed with sand used in smoothing or "sand-papering" spears, etc), beedawongm(pearlshell), beendee (wooden or bone pin for fastening cloak), baain (fat or grease or marrow of emu, opossum or kangaroo for mixing with colours, etc.), wommooloo (birds' down), yanjee (emu plume), mooroo-mooroo (shavings - these only carried when about to attend ceremonies), nyimbat (short thin piece of shaved stick with a hook at the end used for hooking wannung (large wattle grubs) out of the tree - "nyimbat jinganing wannunguk", stick scratching out grubs.

At certain ceremonies woogarree was twined round the head, and into this mooroo-mooroo were stuck, also beendee-beendee (shaved sticks) which were placed at each side of the head. Towards the back of the hair the yanjee was put. Wilgee and grease covered the face, and dardarr, darduk or durdok was mixed up with wommooloo and stuck on face and beard. If real dardarr was not available, blue gum wood which forms a white ash, was burnt, and the white ash moistened and mixed with the wommooloo. The body was generally marked with "V" shaped lines of dardarr and wilgee, bands of the two colours alternating on the arms and legs. A noolburn encircled the waist, and the man's decorations were complete. The women were ornamented for the jalgoo ceremony by having stripes of white, black and red painted horizontally on their breasts and upper arms. Rings of red ochre which might be designated "the jalgoo insignia" were made round their eyes and cheeks, no other clothing being worn by them for the jalgoo.

In the Victoria Plains district, N.E. of Gingin, the names of certain weapons underwent more dialectic changes, otherwise the articles were similar to the Gingin and other implements. The *kooraara kailee*, coming from the Murchison district, was bartered for by the Plains natives. The *mungarra* or single-barbed spear was made in the district. *Binaara* and *wannoorig* were the names given to two ornaments worn during the *doordaaroo* *kening*, a dance which had travelled down from the north. One of these (*binaara*) was of half moon shape, having shaved sticks stuck on the outer or convex side, and was held in the hand of the "*woorda-woorda*" or leader of the dance. The *wannoorig* or *kattaburra* was the web-shaped face or head ornament (called *wonningee* in other districts). The ring or circular band of the *wannoorig* was made of grass twisted with fur. Shaved sticks were stuck at intervals round the ring, and fur or string, sometimes white and red alternately (*beerart* and *wilgee'd* fur) was wound in and out of the sticks, the face being thrust through the circular opening.

Yotta was the name given to a necklace of opossum fur and *dalgaitch* tails. *Jootee* (opossum fur) was strung upon *jingern* or crossed sticks, the method of spinning being called *goomal jowain goorangin* (spinning opossum fur into string).

Dwerd darerr were worn round the head when travelling on a mission of revenge. Balls of blackboy gum prepared for barter were called *beeka*, and for these, *wilgee* "cakes" might be exchanged. *Bijjoorong* was the name given to yellow in this district.

The men's hair was tied round with *jootee* and when long was done up into a "knob" on top of the head. They put *kop* (charcoal) on their faces for mourning, the women painting themselves with *dardarr*. Men sometimes cut off the ends of their hair and beard in further token of mourning, and all more or less gashed thighs and head to bring blood and show their sorrow for the deceased. The dead man's hair was cut off to show to his *moorurt*.

Berkshire Valley, 12 miles from Moora, marks the point where the inland customs (circumcision etc.) were approaching from the north east. Many of the young boys of the district had been given by their fathers or uncles to one or other of the circumcised tribes during a "Fair" or other ceremony held on neutral ground, and thus relationships had extended into the eastern tribes, with a consequent mingling of dialects, and the introduction of new words.

Amongst the ornaments, weapons, implements etc., were the following :-

Ngoonyeree (pubic tassel, worn by men after initiation); kajjee (spear); koola (spear with two barbs at either side of the point); boordun (bartered stoneheaded spear); ngallara (barb of spear); woonda (shield); kaalee (boomerang); wongoo or warngoo (axe); dhabba (knife); weardoo (club); bilarroo (war spear, bartered from north); meeroo (spearthrower); moeroo (scars); manda (single-barbed spear); muggabool (hair dressed "chignon" fashion); beendee-beendee (hair stick); gooanco (yellow); yaalagoo (white); wilgee, docarree (red); dhamba mamboo (nose stick); gooja (cutting knife); wommeroo (axe); ngoonai (axe handle); weelya (pearlshell); ngardagarra (cloak); beerdee (sinews); yalgeeree, woggarree (forehead band of hair string); ganja (skin bag); woondoo (belt); nganje (dogs' tail head dress); banjee (bundle of goods for barter).

In making dogs' tail ornaments the tip of the tail was sometimes cut off leaving a little skin attachment. A piece of hair or fur string was wound round the top of this and fastened to a stronger string. In some instances the hairs were plucked and several tail ornaments made in the same manner by tying a piece of string round them and fastening the string securely with gum. These might all be attached either to a thick rope band, or to several strands which were made into a forehead band. The tails might hang over the forehead or ears.

At Dandarraga the dialect is somewhat similar to that of Berkshire Valley, particularly in the names of the principal weapons. The magic stick used by sorcerers in this district is called darramura, dogs' tails are dhoodhoo daiaree, charcoal moorcoodoo, black mowerdoo, and barb of spear mangoorda. Goods were bartered with Gingin, and other Southern tribes, with the Berkshire Valley people on the east, and with the northern tribes towards Dongara.

At Marah and Watheroo the Murchison name for kailee is met with - walaanoo - and many Murchison and Eastern Goldfields terms are used, showing the directions from which the weapons etc. are bartered.

The names of the principal weapons resembled those of Dandarraga, Berkshire Valley etc., but others retained the names of the districts from which they came. Ngwalyarra (spear, bartered); ngalboo (emu plume); kalyarn (stone headed spear, bartered); dibbooroo (shavings); weergoo (nose stick); nyoondee jeejee-barree (dogs' tail head dress); jootee (forehead band); yoolgaralla (charcoal); kaggaraggoo (white pipeclay); dooearree (red); mowerdoo (black); beelcooin (white); beedee (sinews); mooroo-mooroo (hair stick); wogarree (hair string). Scars were called oolbarga, painting the body, thargajarree.

At Dongara several new terms are introduced from the north and east, the southern weapons obtained by barter retaining their names :- Weerangoo or werangoo (spear); ajjee, mangoora (barb); wallanoo, jinaidee (kailees); baljawa, ngarda, mingarree (vessels of bark etc.); yooageo (spearthrower - flint at end = boola); errimba, jinnoong (skewer); beedee, eedee, thongoo (sinews); beedawongoo, beetawa (pearlshell); thabba, wertgoo (peeled stick for hair); bambooroo (message stick); moora-moora (hairstick); kattabee (belt of opossum fur or human hair); yatkarree, woggarree (forehead band); thoothoo dhaiaree (dogs' tail head dress); kardoorga (white lime or pipeclay); koordao (white); moonya (black); meenee (red); more (scars); kalga (bundle) oondarroo (bag).

In the Northampton district where such a decided change occurs in the dialect, the terms again differ. The bartered weapons retain their names :-

Bungal	Spear, bartered from south
Boordunoo	" " " "
Yaayaa	" " " southeast
Koeroojungoo	" "
Marrumbal	" "
Karreesa	" "
Marrgow	" "
Wildha	" obtained from eastward
Joolga	" " " "
Kajjee	"
Jinnardee	Kailee
Wallanoo	" bartered
Weelba	Club
Joona	Big club
Meerin-meerin	Oblong-shaped pearlshell
Thaamura	Round " "
Dibboaroo	Long narrow " (Dibboaroo means "shavings" at Watheroo and Marah)
Ngarrooda	Little bullroarer
Yeemarree	Long, flat, carved stick, used at initiation
Koo'ee'noo	Yellow
Moocoo-moocoo	Shavings
Jalyee	" on arms
Woolbarrga	Scars
Warnoo maraaroo	Upper mill stone
Yallanoo	Nether " "
Moolyareedee	Nose stick
Meetoo	Initiation knife
Thabba	Knife
Marda	Stone axe, without handle

Boorara, weerrgoo	Hairsticks
Jallaloo, woggarree	Hairbelts
Kattabee	Opossum fur
Yalgerree	Native cat's fur
Dhabbardee	Forehead band
Minba	White clay
Jeereedee	Red
Eerrga	Charcoal
Weeraba	Club
Weelba	"
Joona	"
Kooyeroo	Exchange
Boordeerde	Bundle
Yalbarda	Chalk
Bindooroo	White pipeclay
Mowerda	Black
Ngardongoo	Scoop
Ngarda	"
Yaaloo	Bark vessels
Ngoonaaree	Bag
Ngaldharra	Barb of spear
Marnee	Species of red clay
Koondee	Small club
Yeerrga ngoo walga wajjeree	Painting the body with charcoal

At Gullewa there are again new names for certain weapons etc.:

Kajjee	Spear
Goo-roo or goola	"
Wannabirndee	"
Munda	" hunting, big
Goomberdoodoo	" black, big
Angara	" barb of
Weerrba	Club
Weardoo	" bartered
Warngoo	Axe, no handle
Wallaroo	Kailees (3 kinds : Kooraara, mungarda, billeea)
Kandee	Flint knife
Koolgoo	Wooden vessel
Mingaree	Bark "
Marboo	Sinews
Bambooroo	Message stick
Yaagoo	Bundle
Boorannajee kalgangoo	Hair dressed ohignon style
Kalga	Shavings
Ngalboo	Emu plume
Woolbarga	Scars
Karda jootilgoo	Belt
Boongoo-jerrigo	White
Yoweree	Yellow
Yeengarroo	Charcoal
Mowerdoo	Black
Beelocin	White clay
Dheer'nain'yoo	Red "

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The Murrumbidgee district natives draw the hair back from the head into a conical point, the style of chignon being called thabba-goorra, the padding being of soft grass or fibre. The web-shaped face ornament figures in certain ceremonies and is called kardee-gardee.

Yeenma is the name given to the long carved stick, eemeree being applied to a shorter weapon. Other weapons, etc., are :-

Koorardoo (spear made of mulga); doordee, wannabindee (war spears, bartered); bilbagooroo (hunting spear); woonda (shield, made from yocra or "water mulga"); wallanco (boomerang, made from the koorara tree); ngangara (barb); koondee (club, made from koorara wood); kandee (knife); mingarree (wooden vessel); marrhoo (sinews); Ngooree (bag); Inyarree (Exchange); karda jootee (bundle of string for barter); Ngalboo (emu plume); Boongcorn (peeled stick); meendee (pearlshell); moolya eedee (nose stick); laaroo (hair stick. Larra is the name given to this stick in the Broome district); nanba (belt); bilbainya (dogs' tail head dress); Dhocarree (red); yeergaroo (charcoal); yoweree (white pipeclay); moongarda (black);

At Illimbirree where the peculiar change in the dialect comes in, of which waamaee (string necklace) is an example, several implements etc., have local names applied to them, particularly those manufactured in the district. Kaia (fibre nets) are made of fibrous grass or spinifex by the Illimberree women. Jeelaburdoo are a special kind of kailee, larger than the wallanoo which is obtained by barter. Kooja is the sharpened flint used for initiation purposes, beeloo is another species of kailee, yocraago is the local name for the spear-thrower, marrada - woman's stick, yoonboo - Exchange. The woonda, weerba (club), weerow or weerangoo (spear), beerawarn (pearlshell), ngarda (wooden vessel) are all terms found elsewhere. Manda and beelarrama are two new terms for the barb of a spear.

Mindoola, Weld Range district, has many names of weapons common in various parts of the Murchison district. Most of their spears appear to have been obtained by barter. Their woonda (shield) was made of beefwood, the walannoo (boomerang) of needlewood (kooraara). Koo'il'ba and koorardoo (spears) were made of mulga, the bilbagooroo or barbed spear being purchased from eastward. Woggalgoo (hunting spear) was made in the district. Eemeree or yeemeree was the name given to the flat carved stick used in initiation and was also the name applied to a dark patch in the Milky Way. Karba was a magic stone of some semi-transparent substance, or of a red stone, also magic. Kandee and marna were the ordinary terms for flints. Koondee (clubs) are mainly objects of barter, and amongst other names are :-

Eenyeelee eenyarreea (exchanging); thagga (wooden vessel); meeroodee (bullroarer); koorgurdeegurdee (ball made of hair, blood and other matter and attached to beard of elderly initiated men); beenarra (ornamented chignon); yeergaroo (charcoal); bilyarra (yellow); yoweree (white); dhooarree (red ochre, a local product); murda and koondee are other names applied to flaked flints; jinna warndoo (murderer's slippers, made of string and emu feathers); yarda bulja (shavings on upper arms); jalyee (shaved sticks carried in the hand at certain ceremonies); binnat (pubic tassel); jangara (plume of cockatoo feathers); ngalboo (emu plume, also chignon); kandee (peeled stick in hair, also knife of white stone); eega (nose stick); jeemarree (initiation knife. Jeemarree means "wife" in some West Kimberley tribes); ngooleroo (forehead band); weeboo (dogs' tail head dress); moongarda (black); bambocroo (message stick).

The various spears which are bartered for by the Mindoola people are as follows :-

Wannabindee,	bartered from	Peedung
Bilbagooeroo,	"	" Koggara
Wanarree	"	" Meenung
Woggalgoo	"	

All these and many other weapons, ornaments, etc., are bartered from tribes who journey to Mindoola for the red ochre found in the native mines in the Weld Range. Boolee-boolee, the seed of the salt plant growing in the claypan near Mindoola, is also bartered for by visiting tribes who come from great distances for both seed and ochre. It will be seen therefore that certain weapons which may be found in districts apart from each other can afford no indication that they are the products of such districts. Indeed the natives of each district must be seen manufacturing the weapon said to belong to such district, before one can be assured that it is the product of that district. Certain shaped weapons have a more restricted range than others, such as the blade pointed shields of Southern Cross which I saw manufactured by the natives there. The Wyndham shield differs from the Broome weapon, which again varies from the Roeburne and Murchison shields, these also differing from the Southwestern shields.

The making of weapons etc., in all tribes depends principally upon the presence of the material in the locality, but the excellence of workmanship exhibited in the manufacture is not always confined to the district where the rough material is most plentiful. Experts in boomerang, spear and shield making will be found in places where the supply of wood is extremely limited. In the Southern and Southwestern districts, an abundance of woods suitable for spear and kallee making is to be found, yet both spears and kallees were in many cases very indifferently made and finished as compared with those of less well-wooded areas.

In making stonheaded spears, the worker does not start from the point of the spear, but begins just the distance down which he wishes the flints to go and works up towards the point, graduating the flints as he works. The point of the spear is held towards him.

The Tuckanarra weapons resembled those of Mindoola in name and shape with but few exceptions. Some slight variations were ~~to~~ Yilga, murda, karndee (all names for cutting flint) (Neither knives nor axes have handles, the initiation knife having only a thin coating of gum to give grip to the hold.) karrba ngan-garra (single-barbed spear), eeree (barbless spear), yadda (shield), Painting rings all over the body with dhocarree was called thoorndinga, yeergarseree were scars, eega - nose stick, marrboa - wool picked off sheep's backs or off bushes and spun into string, karreebeeree, mobburn winda - magic pointing stick.

In the Mannine district there are five varieties of spears, all bartered from some district. Bilarra (many-barbed, the barbs being cut from the spear itself, bartered from north), darlga (barbed on one side only, four or more barbs, also bartered), koola (two barbs, one at each side of the point), koojida (pointed spear head of hard wood joined on to a haft of softer timber), ming-nyooa (single-barbed spear), koorardoo (generic name for spear).

Wallanoo, meero, koondee, woonda, wanna, thagga, all these resemble the Murchison names. Balgo (axe) is a piece of chipped flint without handle. The Murchison flaked or chipped implements are similar to the Tasmanian, both being without handles. The flint knife is called pooyoongallee, the nether mill stone is dooa, or jooa (jooa means "you" in Broome), pointing stones are matharra. Nyigga (belt), yanjee (bullroarer), doodee, doodoo

(armlets), mandabora, binarra (pubic tassels), wanningee (web-shaped face mask) are all the variations occurring in the dialectic terms applied to the weapons, etc.

When preparing for a big fight, the Mannine district natives ornament themselves as follows :-

Three stripes, red, white and black, are painted on the body, one from the middle of the left thigh to the right shoulder, and one from the middle of the right thigh to the left shoulder; the red stripe is on the outside of the leg, the white in the middle, and the black stripe inside of the leg. The nyigga and mandabora are worn and the body is greased all over. Wallanoo and koondoo are stuck in the belt, and woonda, keoradoo and meero held in the hand. The hair is wilgee'd and greased.

In mourning a streak of wilgee is painted down the centre of the forehead and nose. The mother of deceased sometimes greases her body all over and then covers the grease with wilgee. The father cuts off his beard, and smears charcoal on his face.

There is no particular combination of marks or scars in any one tribe. A Murchison native and an Ashburton man had similar markings, namely, four horizontal scars across the chest, four across the stomach above the navel, and three vertical scars on the outside of the biceps.

On the Sanford River the following names for ornaments, weapons, etc., were obtained :-

Beela (dogs' tail headdress); gindida (another headdress of tails and string); jooergoora (headband of kangaroo teeth); nyoorrgo-barndee, yannadhoora (long flat carved sticks, used at certain dances); nyeeburda, or waggoon (armstrings); birndil (ornamented sticks worn by older men at back of head in certain ceremonies); yeedbee (strings of various kinds); kardeegurdee (web-shaped ornament); karbaree (sharpened magic bone, painted); weebeea (emu tail feathers, worn at back of belt); jeegarree (emu plume); weere-weera (pearlshell, also necklace); kaddee ngandee (arm string); yoordee-yoordee (greased string. If this string is smelt by young people they will die); ngooleroo (headband of fur whitened with blue gum ash); dhoodhee (neckstring); yeenma or eemeree (long carved stick used at initiation); jilyardee (small magic pointed stick); mirroodee (bullroarer); bilyarda (covering the body with dhocarree); jeewa (little red stone, used in outlining drawings on rocks, etc.); gooilba, koola (spears); darrga (barb of spear); beejooroo (kailee); weenda-murree (spearthrower); tarra (shield); goondee goorarra (club made of the goorarra tree); kandee (knife, no handle); dhoorna (axe, no handle); oolbarrga (scars); yoomboo (Exchange); weeree (black); goondoo (white clay); jooarree (red ochre).

The Sanford River yeenma is shown to the young man some little time after his initiation. When first shown it is sawn edgewise across his breast but no blood is drawn in the sawing. The boy is afterwards given the yeenma to guard for a time. At Yooldhurra, N.W. of Nannine, the web-shaped headdress is called yeelbar. The hair is dressed into a conical chignon, called wanninga. Several names of Yooldhurra weapons etc., resemble those on the Sanford River and elsewhere on the Murchison. Bilbagooroo, wannabirndee, gooilba, are all more or less bartered spears. Kandee is the name given to a flint-headed spear, from the kaandee or flint gummed in at the point. Oornda, yarra (shields), winda (club made of goorara), bargoo and weardoo

(clubs with flint), yarreewarra (axe with and without handle); marboo, weejerree (sinews); boogurdee (plume); laaroo (ornamental hair stick); garral-garral, bambooroo, winda (message sticks); maiaba (knife); walga (bag); weree (black); yoweree (white); these were the principal names obtained, some of which appeared to be entirely local.

N.E. of Peak Hill, into what has been called for want of better knowledge Peedung country, some of the terms are changed. Murderer's slippers are called wonningee, the name given to the web-shaped head dress elsewhere. There are several kinds of spears, waggainya (war spear), koola, wanarree, bongal or bungal, ngoordinga, beelarra, karbara, wannabirndee, kaldhan or koolldhan, tcharraban, yooreejinna, many of which are obviously bartered. The terms yeenma, mirroodee, bambooroo, jeemarree wallannoo, kandee (knife), koondie, joorna (club with flint), ngarlboo, colbarragoo (scars), winda-winda (plume), thagga, weera-weera (pearlshell), dhootee (forehead band), yoweree (white clay), are all found in other districts of the Murchison.

A few special names are :- moongool jinjee (Exchange), ngooloorga (light kailee); beejooroo (big kailee); jeema (little kailee); bocan, meero (spearthrower); mongee (webbed headdress or face mask); moogan-moogan ("bag" chignon); boonderdoo (little balls of hair, blood and other matter fastened to strands of hair and hanging down round the head); beeral (dogs' tail head dress); mulgar (yam or woman's stick, mulgar means "thunder" and "magic" in the Southwest); boolgeo, maraboo (sinews); balga (shavings); jeegarree, milyaidee (nose stick); muggal yoodie (hair string wound round head); weragoo (hair stick); boorarr (forehead band); dhootee (band or fillet round boy's head); noorndee (dogs' tail head dress); yamban (wooden vessels); ngooree (bag in which mobburn articles only are carried). Emu feather head pads are made and worn in this district when carrying large heavy wooden vessels containing goods or water.

In the Yeedeling district, Upper Murchison, the names of the weapons are identical with those in other parts of the Murchison area, with a few exceptions :-

Ngallara (barbed spear); yeeleen (pointed spear); jooreen (barb of spear); wamboorn, yaaloo (bark vessels); kanja, ngooree (bag); goono, marraminjoo (yellow); yeenyeelee (Exchange); Beedee (sinews); jooarree (red); dabba, daaba (knife); nanvar (belt); have all their names retained with the articles they represent, which have come into the district by barter.

The Ngabbaroo people, Waiianwonga and Kurduwonga, have similar names attached to most of their weapons and implements. Larra (hair stick - same name as the Broome district word); maaloo moondee (sinews); meendee (pearlshell); thagga (wooden scoop); mang'nge'ree (marking on weapons); karda, dhoordee (bundle of goods for barter); joorna (club with gummed ends, flint being stuck in the heavier end); weel (black); kamma mardeok inyarree boola (Exchange); the boogoordee or conical chignon is worn in the Ngabbaroo district and also northwest of Peak Hill.

Bilboor is the name given to a little sharp black stone used in etching on bamboocroos which are more or less elaborately carved, both on the Murchison and Gascoyne Rivers. Barroo (gum) makes its appearance in this district from places much further south, and some new names for spears, either bartered or made in the district, are given :-
ngeejee-ngeejee is a many-barbed spear, traded from the North, beelarra, one-barbed spear, belongs to the Pilbara district, wonningee is not only the web-shaped face mask, but it is also the name given to the ornament worn in the hand at the Doordaroo kening. Weejeree (sinews). Talyee or thalyee are shaved sticks used horn fashion as in the South, ngoolyee (bundle), beela (dogs' tail headdress); these represent the only other changes in the nomenclature of weapons, etc.

A description of these Gascoyne weapons (according to Cornally)
may be found at the end of this section - P. 85 ff.

P. 61

The few Gascoyne names obtained show affinity with both the Murchison and northern names :-

Beelarra (war spear), bulboo (light hunting spear), thoora-bandee (kailee), weerung (spear), wilyoordee, widheree, willardee (white), yandee, thagga (vessels), yeereewa, kojja (axe), with handle or without, mooralba (scars), kooldhawe (red), worrabandee (hair string wound round head), murnda bajjela (opossum fur belt), koondhardee (dogs' tail head dress), yalbarnoo, moweree (black), koomaroo, balooree (charcoal), kanja, goota (bag).

From Gascoyne towards Roeburne and Broome, the information received is somewhat scanty and unreliable, no two contributors agreeing as to the sound of the words given to them by their natives.

Cornally, informant

Notebook 3b, P. 2

Gascoyne district

BARTER

The By-ong tribe barter wil-ya (conch shells), weer-dee (pearlshells), kyleys, (shields), weel-arras and broad wommeras (conch shells and pearlshells are brought in to the Byong tribe from Shark's Bay and Nor'West Cape).

These "goods" are bartered with the Mya, Bootena, Talinjee, Thadgardee and Irrawad-jeri tribes, who give in return other kinds of spears with flintheads, narrow wommeras, shields of different species of wood and junas - a round slightly curved stick, made of jamwood, with a lump of gum at the end, into which a piece of chipped flint is stuck. They also barter bam-booras which are sometimes beautifully carved. All the coastal tribes barter with the inland tribes and with each other.

WEAPONS

In the Ashburton district, spears have been found in camps with four sets of barbs, all cut out of the wood. The handles of these were of lighter wood or bamboo and were attached firmly with sinews and gum. Some barbs were longer than others, some were made almost at right angles from the wood, others were in the form of an X. (These are generally the spears with four sets of barbs.) I have seen a barbed spear in this district with a single set of barbs, each being nearly two inches long; the set of barbs ran down twelve inches from the point, a very vicious looking weapon.

The spears of the inland and northern natives are the most highly finished of all, with their many and varied barbs, all cut out of the hard wood. These formidable weapons take many days in the making and require close application, and it is really wonderful to witness the regularity with which the various barbs will be cut and trimmed, especially when the poverty of the tool is taken into consideration. Almost all these many barbed spears are hafted on to a lighter wood or to bamboo, which grows extensively in many parts of the northern inland parts.

Stone axes were used sometimes by the Ashburton district natives for hair cutting. The "barber" took the axe and a miro and holding the latter flat underneath the hair, he chopped the strands lying on the miro and in a short time his friend was shorn.

Their wooden vessels were often the holes or gnarled excrescences of gum and paperbark trees. Small holes found in these were plugged with spinifex gum. Water was often carried long distances in these vessels, rushes or grass being placed on top of the water to prevent it evaporating or spilling. Monnajee was the name given by the Point Cloates natives to a bowl made from a conch shell and used for drinking. These shell bowls have been found in places many hundred of miles inland, having been bartered from tribe to tribe on the way.

Many southern names crept along the Nor'West coast, or were adopted by the coastal people from those natives whom the first Nor'West settlers took with them to their new squattages. Kailee, geejee, miro, wanna, dowuk, weerde, bambocroo, are all "imported names" but have been so long in use amongst the northern natives that it is somewhat difficult to get the local names of these articles.

Jimberarree, tchimberarree or jimbereree, is the general name for the initiation knife in the Pilbara district.

Wooden vessels are called yandee at Point Cloates.

From Ashburton towards Roeburne a contributor supplied the following names for the weapons, etc., of the natives :-

Koondee	Flints
Wanna, Badajee	Woman's stick
Beelarra	Spear
kañjoo	Axe
Miro	Spear thrower
Tow'erda, weeree	Boomerang
Woonda	Shield
Tchaawara, tcheewara	" (A tribe called the Tcheewarlee are in the Hardey district)
Wokkaburra	Club
Woopee, Yandee	Vessel
Pinkajee	"
Kaijoo	Axe
Bower	Scars
Marta-marta	Red
Murda-murda	"
Murrajee	Rope
Mocroo wandoo	Emu tail plume
Weerde	Pearlshell
Takkoora	Fishing net
Tchakkoorda	" (A tribe calling themselves or designated by their neighbours by this name are between the Mookawarra and Eriwilla districts.)
Tchimbe'ree	Circumcision knife
Wokkarree	Hair string forehead band
Koojee booka	Spear
Koojedda, Koorjarda	"
Koolba	Yellow
Kocloca	Black
Yoggera, jilpa	White pipe clay
tshilba	"
Kardan, kordan	Bag made of vegetable fibre or string

South of the Ophthalmia Range there were two kinds of spears made, one being of wood throughout its length and having three or more barbs cut into the wood, the other having a handle of bamboo attached to a haft of mulga wood, the spear being about two-thirds mulga. A barb was fixed to the point of the spear, which was thrown with a long narrow meero. The Nullagine natives exchange goods with the Ethel Creek tribe for wilgee (red ochre) and kajjinba or ko'jinba (a pale yellow or cream-coloured earth or clay).

Very few names of native weapons and implements have been obtained from the Nullagine district. Karraburra (spear), pin-darraba (war spear), winda (a very long spear thrown without meero), kardarro (hunting spear), yarda (shield), wokkanburra (throwing club), munda (stone axe, handle of axe = tookunba), peetchardee (forehead band), meero (spearthrower), yoodoo (hair string), balgo (sinews), teetallee (pearlshell), tilbabba (hair stick), beedidee (kangaroo fur string), nanba (belt), koodanba koordanba (bag), pankeedee (barb of spear), mulloodarree (dogs' tail head dress).

Men combed their hair by running their fingers back from their forehead and through their length of hair. When they have done this for some time they throw all their hair back and tie a bedidee round forehead and head leaving the hair hanging loose at the back. The women bring their hair straight down over their eyes and then tie bedidee round it. A young girl's husband (yakkan) will often cut a straight line across her breasts, and his mother's mother may cut several lines on his breast. (Mrs. Foster Thompson, informant)

WEAPONS

The Tableland district weapons, etc., are similar in many respects to those of the Nullagine district, and also resemble many of the Fort Hedland implements.

Koorgarda, koogarda	Spear
Joomberarree, jumberarree, jimberarree	Circumcision knife
Miro	Spear thrower
Kojjoo, kaijoo, ke'joo, watha	Native axe
Peelarra	
Markundoo	
Koojarda	Spears
Weera-weera	
Kooroo	
Kurrajadda	
Kaijerree	
Wilgardoo	
Koorabin	Pointed spear
Wokkaburra	Club
Weera	Boomerang
Barrakurra	Yellow Ochre
Midda-midda	White "
Millee-millee	" "
Murda-murda, marda	Red "
Waroo, koongoo, kunnong	Black
Jinta, jinda	Charcoal
Mirrajee, bin'goora	String
Weealka	Scars
Yeeree	Peeled stick for hair
Beera-beera, peera-peera	Pearlshell
Weeree, weerdee	"
Poorooroo, mirreeaj, weelo	Hair string wound round head
Bannungarree, ye'ree	Hair stick
Thooram	Belt
Tchinjee-tchinjee	Exchange
Benjaree	"
Joordee	Dog's tail headdress
Kooran, koordan	Net bag
Yandee	Wooden scoop in which child is carried.

There is not much variation in the wooden and bark vessels used by the natives of the northern parts. They are usually obtained from holes of trees and from the wood of certain species of wucalyptus, mulga and other trees. The kunnee-ngarrin or large wooden trough generally used for blood drinking in the East Kimberley district is the largest scoop made by the natives, measuring nearly two and a half feet in length, and nearly a foot in depth and width.

In some parts of the north and northwest the scoops are most symmetrical in form, in others they are crude and roughly trimmed. Close narrow groovings, running the length of the scoop, are the general adornments; occasionally the outside is ornamented with ochre and pipeclay. Some scoops are cut out of the sharp bend of a tree, others are merely pieces of bark tied at either end and used temporarily.

Wooden scoops are not finished off at once. They are first cut from the tree with the aid of the axe, sometimes a solid block being cut off. They are then roughly chipped into shape with the aid of the flint attached to club, mire or chisel, and when this is done they may be brought into immediate use, afterwards receiving the groovings which form their ornamentation. The outer and inner surfaces of the scoop may be grooved according to the industry of the workman, or they may be chipped only and slightly smoothed. All have been covered with ochre at one time or another, and some may have white pipeclay lines along the grooves. Men may take a week or more making these vessels.

The baskets and water buckets of the East and North Kimberley natives are very ingeniously constructed. The water buckets, as well as the baskets are circular in shape, the former being made of a kind of dark coloured bark, fastened with fibrous string, and caulked with gum. The bottom of the bucket is also of bark, and a handle of fibre is fastened to the top of the vessel. The stitching of the seams, of which there were two in the specimen observed, was that of the top or over stitch used in tent making etc. The buckets might hold from one to two quarts of water.

At Boodarree station, 20 miles from Pt. Hedland, the method of hair-dressing was cone-shaped, the cone being lengthened with the aid of grass pads, and the whole tied round with hair string from just above the ears. String may also be wound round the forehead and the hair allowed to fall round the band. This method is almost general in the fly season and helps to keep these little pests from the native eyes.

WEAPONS

In the Roeburne district, the following were the names of some of the weapons, etc., obtained from Jillabung, a Roeburne native :-

Koorjarda) Beelarra) Maggoondoo)	Spears
Miro	Spearthrower
Wokkaburra	Club
Yarra	Shield
Yeeringoo	Knife
Wirra	Kailee

Mr. F. Wedge, formerly of Boondarree, supplies the following information respecting the manufacture of string from hair and fur : "It is first teased out to take away all knots, dirt and grease, etc. It is then jumbled into a heap, a small piece picked up between the fingers and gradually drawn out, twisting at the same time to keep it from breaking. As soon as they have a few inches twisted the end is fastened to an implement made out of two thin sticks in the shape of a cross. The lump of hair or fur is then taken in the left hand, and the native slowly draws it out, regulating the thickness of the strand by the use of his fingers and thumb, twisting and twirling the sticks at the same time on the thigh with the right hand. When sufficiently long enough, it is wound round the crossed sticks. This string is used for hair belts, forehead bands, armbands and hairbands, etc."

String for fishing nets is made from the sharp-pointed coarse spinifex. It is soaked in water for some time, then pounded with a round stone on a flat smooth one till the fibre becomes soft in the process. It is then taken in the left hand and two thin parts are held between the fingers and thumb but kept separate from each other. These are placed on the thigh and twirled and rolled along it with the palm of the

right hand, both of course rolling separately until they are well-twisted, when, with a reverse twirl of the palm along the thigh, the two twisted pieces roll together, the opposite end between finger and thumb is released, and a well-twisted cord is the result. Nets are made in much the same way as Europeans make them, but there is no mesh or gauge."

The handle of the stone axe is made of a species of green stick which is doubled over the stone and tied near the end with fibrous string or kangaroo sinew. The stone is well fastened in with hot spinifex gum and kangaroo sinew.

The wirra or kallee is seldom used by the Port Hedland natives. Their spears are rounded and thinned with the aid of flint and fire, and the barbs are often made separately and joined to the spear with spinifex gum and sinew. Miros always have a sharp flint stuck in the handle and used for scraping spear, sharpening sticks, etc.

The curious beaked boomerang, so closely similar to the specimen found in Thebes and now in the British Museum, belongs to the De Grey district.

In the Broome district there are many and valuable articles of local manufacture which are of great commercial value to the native inhabitants. Jajjala ngarril, or the "white stone of Jajjala" is one of the chief products, and is used for detaching rock oysters, initiation and other purposes. It appears to be a sort of cuboid crystal, each angle of which is sharp and hard. The angles are used in turn until they become blunted. The Jajjala ngarril does not appear to require artificial sharpening. When used as a spearhead the ngarril is called jinnal.

The various kinds of lanjee (boomerang) manufactured by the Broome district people are as follows :-

Wallagin lanjee ("come back" variety), yeergellee lanjee (made from the yeergellee tree, also "come back" variety), yeelberding lanjee (fighting weapon, will not return to thrower), koolmee lanjee (also heavy fighting kailee, will not return), jarrongur lanjee (made from the jarrongur tree, comes back to the thrower), jeeribee lanjee (come back variety), karrkarr'becan lanjee, koorilee lanjee, jarradain lanjee and wangai lanjee, all of the come back species, but Billinge stated that any of these may be thrown at game, and will not return to the thrower.

The spears made by the Jajjala men are the mungoorl, made of jamwood; the yeerageol, sharp pointed barbless spear; bindoonoo (the mungula or nose projection of the stingaree is frequently inserted as a barb into the point of the bindoonoo, which then becomes a deadly weapon, and wounds to kill); gilowel, bamboo hafted spear, with flint head, the flints being variously called jinnal (white stone), jimbula or tehimbula (also white stone) and koombara (dark flint); willeora, a big heavy spear.

There is only one kind of meero (yoongara), the long spoon shaped variety. Jallook is the name given to the small pointed piece of wood set in the yoongara to receive the spear, jimbula or white flint being inserted in the handle end.

The native axe - yoowarna or yuwarna - is ground upon a wilmanboo or grindstone, the handle of rattan being called barran. The rattan is bent in the fire, and the stone (koombara) is fastened to it with ginboo (gum) and sinew.

Ngarril was also the name given to the white chipped flints used as knives. These were without handles and served as initiation knives, and for cutting up food, etc. The initiation knife was never used for any other purpose.

The karrboorna or shield was made from the light cork wood growing in the district. The shields were variously ornamented and grooved in many different patterns. The thammunjoona karrboorna had the chalked outline of a dead man drawn upon its face, by its owner, who had "killed his man". The relatives of the dead man came to exact revenge, and the murderer, to show that his quarrel had been a just one, drew the "jocaroo" or "spirit" of the dead man upon his shield and then stood out in front of the camp to receive the spears thrown at him. If the man had been killed in fair fight, the spears of his relatives glanced off his shield, and he was left unharmed, but if the fight had not been a fair one, the spirit of the dead man which had been placed on the shield was powerless to protect its owner and one spear or another struck him and either wounded or killed him.

Various flints were used for grooving, etc., and were called tehindeebaaloo (chisel), a chipped flint set in a small handle of wood, and joonyoo, a smaller flint without any handle, used for making the finer groovings. A kangaroo tooth set in a small handle of gum and a shell, called kanjee, were also used in the finer ornamentations.

The kalleegooroo or bullroarer is made only by the older men and few of these sacred objects are made at any time, as the one kalleegooroo will do duty at several initiation ceremonies.

Several implements of Jajjala and other Broome district natives have totem (jalnga) markings on them. Others have yammainga or ancestral markings, that is, the markings which have been handed down from father to son for countless generations. Kaimera and Boorong men - fathers and sons - will have the markings of their Boorong and Kaimera ancestors, which have been handed down to them by their fathers, and Banaka and Paljeri men will also have the yammainga markings of their Banaka and Paljeri ancestors. Whether the Kaimera and Boorong yammainga markings can be used by Banaka and Paljeri men is not definitely known, but there is certain evidence against its use by any others than the legitimate owners, in the forgeries that have been mentioned elsewhere.

"Panderr" and "ram" are terms applied to the groovings and other markings on the various weapons. The first chisel marks on the weapon are called jarrajarr, then come the panderr or ram, and finally the inburnda doogul, or painting with red ochre.

A Jajjala man and his friends will elect to make a certain number of weapons for barter with tribes north, south, east or west. "Karrboerna kanna ballee, ngai inna kanna ballee," (Shield (will) make, I will make), will be the remark of a young man; "Joo na wan ballee lanjee," (you make lanjee) he tells another. "Maaboo kanna ballee, panderr jinna maaboo," (Good make it, markings make good), and so they proceed to make a bundle of their own manufacture. When all are made and have the yammainga or jalnga markings on them, the messenger, called goorongada or nimnadee, is chosen from the group sending the ngangoon-bajjee (bundle) for wallee ngoola or wallaga jinna (barter). He is charged with a message which may be as follows (One ngangoon bajjee went north with such a message), "Ngai na jalboor ngangoon-bajjee, beerda kanna goon ba jeea kanginjarree ngooroo." (I send you a little bundle, I haven't got much, I will get more by and by.) All the articles will be marked with either the jalnga mark of the maker or with yammainga designs which any of

the young men can make on shield or boomerang. The articles that might be sent from Jajjala would include karrboorna, larra (flat pointed stick, worn at ceremonies), nowloo (clubs), koorilee, karrkarrbeean and jarrongur lanjee, ngarrera (hair string), goearn (carved pearlshell), doogul (red ochre), babbagoona (dark yellow), goombeere (yellow), karrmul (white), ngarril or Jajjala-joonoo koombara (stone belonging to Jajjala ground only). These would be probably be sent to babbula, kogga or eebala (brothers, uncles or fathers) living Kooneean (north), who would examine the weapons, and seeing the markings would say, "Jajjala booroo eenambilgna," or "Jajjala booroo eenambala panderr eenambilgna," (Jajjala man's making, painting, marking, etc.) If the weapons were also painted with doogul and karrmul they would be alluded to as "yeenamburnda doogulgoona karrmulgoon" (painted with doogul and karrmul).

The Kooneean people would send back in exchange (roorooboo-ganinman - giving back equivalents) barrgaitch (pipeshell necklaces), lingmeree (necklaces made of human hair and kangaroo teeth attached with gum), bindha-bindha (necklace made of dogs' tails and flying fox fur, arranged "button" fashion), goearn or goearn (large pearlshell, grooved and painted), wangai lanjee, and some Kooneean doogul and karrmul. Only the lanjee of the Kooneean people will have individual or yammainga markings on them.

Perhaps when the Jajjala natives have obtained these things they find they have sufficient of their own, and in that case they may at once send the articles Yalmban (south). Should they do so they will receive a goodly number of weapons etc., in exchange, for the Yalmban people will be made aware of the country from which the goods were brought, and that therefore there is an increased value upon them from their having come from Kooneean; or the articles may be taken Baanoo (east), when the Jajjala people will receive in return jinnal (chisel or chipped spearheads), tehimbula (also flint chipped speaheads), jarrongur and yeergellee lanjee, karrboorna made from the joonboo tree, winninee jallow

(emu feathers), gillera, lingmerree, balls of baaloo (string made of human hair, or fur), goomberee, babbagoona etc. etc. Amongst the weapons and personal ornaments exchanged between all these people there will be individual and jammingsa markings and also local methods of manufacture, which furnish proofs of identification by the people purchasing them. The further these goods, which are specially marked, are bartered, the greater becomes their value.

A beedoodoo or rainbow has been outlined on a karrboorna in three colours, doogul, goomberee and karrmul (red, yellow and white), by the maker of the weapon who was beedoodoo jalnga (rainbow totem).

The various manufactures, domestic utensils etc., of the Broome district natives are :-

Moongoo (string made of fibrous bark), milgin (woman's digging stick), goordeen (bark vessel), nganbee (wooden vessel to carry babies), goolbee, binjin, warndal (all wooden vessels), karrawain (the black stone used for axes, ground on the wilmanboo), warrangujee (nosebones), booga, booreeroo (string ornaments, including web-shaped face ornaments, etc.), minjil (pubic tassel), jeerrjee (women's apron), labbur or larra (flat sticks pointed at both ends and ornamented), ngarrereee (headband of human hair), baaloo (belts, etc. of string), koondil armlets made of human hair), kardimba (nosebone of turkey's leg bone), lammarjin (cross pieces of wood upon which string is span).

A floating log is called marrumba ingunda-gunda, a raft is kalwa, but although both these means of navigation were known to the Broome district natives, they do not appear to have used them, but logs and rafts were in use both in King Sound and in the Roeburne district, as far probably as Nor' West Cape. The conformation of the Broome and Beagle Bay coasts was such as to render rafts or logs unnecessary.

Maioor was the name given by the Broome natives to the first ship seen in their Bay, the sails being called wannoor. In yam-
minga time the first maioor was seen, and when her people, evi-
dently white men, were observed by the natives they cried out,
"Ngarree eebilnga Loomurn gabboo (or Koolarr gabboo)", (Spirits
coming from Loomurn way or from Westward). Then they said,
"Ngarree na ngower inma jocarree," (the spirits of the dead are
showing themselves, or the spirits are showing themselves to
the dead man).

Mirrool or magic stones, crystal etc., are supposed to be
found and used by jalngangooroo only.

The mourning ornaments and decorations are varied according
to the relationships. Kamboor or gambooroo are mud curls worn by
an elderly woman who has lost her husband or son or youngest
brother. Doogul and leda (red ochre and grease) and soft earth
are used in making the curls which harden in time, and rattle as
their wearer runs. Brothers and sons and other male relatives
of the dead man reerrga'ed (charcoaled) themselves across breast,
cheeks and forehead. A widow was called kalgarree jandoo. The
daughters of the dead man reerrga'ed themselves, but did not make
mud curls. Boorocroo (string) was wound round the head of some
of the male mourners. The dead man's hair was cut off to show
to his relatives at a distance. It was rubbed with doogul, then
wrapped in baggal (bark) and tied with baaloo (string). When the
dead man's people saw it thus covered they were satisfied and did
not seek revenge. After some time the hair was made into baaloo.
A wannadiddoo (forehead band) made of langoor baaloo (opossum
fur string) was sometimes worn by the older women who had made
mud curls. The curls may be made by catching strands of hair
and covering them with mud ochre and grease. There may be twenty
of these curls on one woman's head.

The wood of the cork tree (*Sesbania*), called *reerrwal*, makes the best shields and is used for this purpose in all places where it grows. It is found in many parts of the Nor' West and in the Kimberley districts. Its roots must always be embedded in water and consequently it is generally found only on the banks of rivers and creeks. There are however several varieties of this tree, some of which grow on the plains of the interior. *Koolmee lanjee* are made from the root of the *minjoeroo* tree (a species of mangrove). The *ngalleemungal* wood makes the fire drills used in the *woongalga* or upright method; *jimmain* and *weelga* (parrot flower bush) being the woods used in the *kallibur* or sawing method. *Kartgoo* or redgum boles make good *warndal* or wooden vessels, *ngarreeban* (like white gum) making *binjin* and *goordeen*. *Koolingirrub* or white paperbark makes the *woondongoo* or bark belt.

Karrkarrbeean is a species of mangrove, from which both *lanjee* and *mungoorl* (spears) are made. The spears made from it are called *bindoonoo mungoorl*.

A wooden mallet or mall is made by the Broome natives from the root of the *bindoonoo* or *karrkarrbeean* tree, and is called *koordee*. It may be used for breaking the bones of animals to get at the marrow, and for other purposes. Roots of trees, as well as the hair on the pubes and under the armpits are called *nimbarrama*. (It may be mentioned that *koordee* is also the Broome equivalent for bandicoot.)

Kalgal, a species of mangrove, was the wood which the moon used for his firestick; *bundarung baaloo* was the opossum's firestick.

The leaves of the *jimmain baaloo* are scented and are sometimes put in the *wondongoo* or forehead band at either side of the head.

The *wannal* is cut from the root and part of the stem of a species of mangrove tree.

Nalma (hair) is made into belts and other string ornaments. Sometimes the belts are fastened before they are put on, and the next to don them the natives put them on over their legs. The *minjil* (pubic tassel) is always attached to the hair belt with string,

the minjil may be made of hair string or opossum fur.

The minjil differs from the jeerrjee (woman's covering) in that it is generally circular in shape, the woman's covering being a straight fringe made by doubling the strands of hair or fur and knotting or twisting them at the top to keep them in place.

In the marowera or open fights, the older men taking active part in them cover themselves all over with jabbula (mud or grey-coloured ash) and put straight lines of karrmul across karrboorna, mungoorl and lanjee. Boongana mark themselves with karrmul in lines on their arms, bodies and legs. These were all the ornaments at marowera fights. Themmunjoonoo womba (men on a murdering expedition) were all white, baaloo (belts, strings on arms, hair etc.), minjil and weapons, so that in the distance they looked like "weejool baaloo" (dry or dead trees). The spears of the themmunjoonoo womba were all jinnal (stoneheaded). The spears of the pindana marowera (eastern or inland) were also jinnal, but those of the kooja-ngooroo marowera were bindoonoo mungoorl, with mungula (stingaree barbs.)

When hunting emu a native will cover himself with karrmul or jabbula (ash or mud) and will also paint his weapons with the same material. This is done to destroy his scent. He then climbs a tree near the emu's drinking pool, and when the bird stoops to drink, the native spears it with a long heavy spear.

The koojila or conch shell had many uses in the Broome district. It served the purpose of a spade in digging native wells, it was used as a drinking vessel, and when a jocarree (spirit of dead native) made more noise than was agreeable to his relatives, they obtained a koojila and beat it with their nowloo (club) to try to deafen the jocarree.

Some of the Broome district men burned their moustaches off at various times, leaving only their beards. Others obtained the flexible wing feathers of some bird and fastened them to the ends of their moustaches, also to their beards. Only talloorgurra (elderly married men) decorated their beards in this fashion. There was no special ceremony at which they displayed themselves with these ornaments. The joordoo-joordoo nooloo (dance) was the most spectacular of any displays, and the most elaborate preparations were made for it. When the hair was done up chignon fashion (called mogarn), the men obtained iljil (fibrous roots of certain grasses), and making a ball of these, they put it on their heads and covered it with their hair. The "pad" was well raised on the head. Wondongoo (forehead bands) were worn with this method of hair dressing, also a larra, stuck in the back of the wondongoo.

The Beagle Bay district natives exchanged goods, etc., with the Broome, Derby, Swan Point and King Sound people. Their dialect resembled that of Broome with certain variations. A few names of ornaments etc. differed from the Broome equivalent. These probably bore the name of the district from which they were bartered :-

Wallonk (spear), weer weer warrij (shavings), karrburn (shield), (the dropping of the final syllable in words otherwise resembling those of Broome is the principal difference in the dialects.) Meerij (rope or string), dogul (red ochre), neeler (point of spear), lerrla, kardimba (nosetick), mooganda, mogarn (hair dressed chignon fashion, with string fastenings), baal (belt, etc., of string), yango banjee (Exchange), neewaloo (dogs' tail head dress), jeb (kailee), warrinjerragoon (bundle of goods for barter), moogurdal (scars), gilowel, warndal, yoongara, karrmul, etc. etc., are all similar to the Broome equivalents.

Both Beagle Bay and Broome district natives make their scoops in the same manner. The scoop is held between or within the knees of the native who works the flint towards him. It is held by the knees while its outer surface is being grooved, and within them, or in the "lap" of the worker when the inner surface is worked.

A few Sunday Island terms are as follows :-

Jeewa (kailee), errol, errola (spear), (At Sunday Island the initial syllable or letter is dropped, this being the chief difference between the dialect and that of Beagle Bay, Broome etc.) Marka (shield), moongor (digging stick), orladda (basket), weelamura (native axe), baalee (belt), barrgai (necklace), albe (string), goarn (pearlshell), oomballa (shell used as water vessel), jumberree, tchambarree (initiation knife- Table-

From Collection of Information
of Messrs. Hadley & Bird.

The Sunday Island natives exchange articles with the natives at Derby and lately with the tribe at Cone Bay.

The Sunday Island tribe makes the whole of the spears and boomerangs for the immediate tribes on the mainland, receiving in exchange shields, red ochre, necklaces and opossum hair belts.

or vessels.)

Captain King found baskets and fishing lines at Hanover Bay but as fishing lines have not been found in any of the coastal tribes of the West, it may be assumed that they were introduced by the Malays. Drinking shell, wooden and bark scoops of from two to four quarts capacity were also found in the Hanover Bay camps by Captain King.

The Glenelg and Regent River natives used a bucket made of cajjeput bark laced together with sinew or fibrous string, and caulked with gum, similar to the vessel used by the Wyndham, Hall's Creek and Turkey Creek natives. Their wells were invariably well made. Some were two feet in diameter at the base, were perfectly circular and went straight down to varying depths. The deepest that I have seen were nine feet in depth.

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Fitzroy terms are somewhat similar to those of Broome. A few were obtained from Majjeree, a Fitzroy district native. Tchandee (chisel), nowloo (club), jinnal (stoneheaded spear), ngowala (spearthrower), karradurda (loop or coil markings on bullroarer), jerrangurra (kailee), kooderoo (club, three or four feet long), karrburna, karwana (shield), karrajee (baskets made of fibrous grass, used as fish traps, and also as bags or vessels.)

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The baskets of the Northern Kimberley people were made of rushes, reeds, bark and grass, and were in nearly all cases circular. Sometimes the bottom of the baskets was of gum, fastened to the rushes with fibre and gum. Fishing nets, net bags, baskets, scoops, awls, various shells used for grooving etc., these were all found in parts of the Kimberley coast. Spears, spearthrowers, kailees and clubs, were the principal weapons throughout the Kimberley districts.

A Turkey Creek native supplied the following names of the weapons etc., in his district :- Kollimbooin (spear), gunnanjee (woman's stick), mowndee (white), lingarik (white pipeclay), kummangurrjee (bamboo), ngowalul, ngowalel (spearthrower), garrigin (bag), mungoorl (war spear), garrabirl (kailee), jilwan (sinews), karrmina (shield), jeegan, jeegain (dogs' tail head dress), gimmarum (scars on breast or shoulder blade) moordin (scars on arm, made by woman "friend"), baddal, baadl (red ochre), bundeewallul (forehead band, whitened), nyeereemin (necklace of kangaroo teeth, dogs' tails or flying fox fur, worn by women), ninjeree (nose stick), karaljee (kangaroo sharpened bone, used for chipping stone and glass spearheads), jimbula, tchimbula (knife), munnumburraim (a bundle of goods for barter), lumberul (native axe or hammer), tchambering (chisel), jingeree (shell necklace), jannil (pubic tassel), tchambarin (slightly curved club with tchimbula (chipped flint) stuck in end), yowanjee (wooden scoop slightly grooved), kunnee-ngarrin (large scoop, grooved, about two feet long, nine inches deep, used for blood drinking ceremonies), boorngain (bark vessel, the ends tied with fibre), nowalin (club, straight), koongalain (stoneheaded spear), burrowain (spear with two barbs, one at each side, the barbs either cut from the wood or fastened with gum and sinew), jowarain or jooaram (emu plume), bingerrjee (cockatoo plume), jaggoolin (pearlshell grooved and painted with red ochre), goordain, goodail (hair string or belt), joondocin (fibrous string), janning (woman's apron), joondin or joondil (belt of opossum fur), gaaljee (spinifex gum), goojeen (bones of infants wrapped

in bark and carried about by the mother for a time), ngaarin (flint used for axes, etc.), jimbula (spearhead made of opaline quartzite, ngaarin, etc.), ninjering (nose bone of kangaroo, eaglehawk and turkey), joomoolin (carved boab nuts), walcooin (opossum fur string or wallaby fur string), koolung-goolungal (armband of opossum fur), karragin (baskets of rushes, about two feet in length and eight or ten inches in diameter. They are used to catch fish in rivers or pools and to carry goods. The bark vessels are also called Karragin, the string used in lacing them being the joondil or opossum fur, the handle may be of bark or string.) Tching'aring'aring (kangaroo tooth ornament, the teeth being set semicircularly into a flat piece of wood, with the aid of gum), wommin (thin finely pointed fighting spears, only four or five feet in length, with bamboo haft and wooden point, the point being only about a foot in length, and less than half an inch in diameter at its thickest part. The point is joined with gum to the bamboo haft. These short spears are always used in battle, and are thrown with the spear-thrower. The slenderness of the wooden point makes it a deadly weapon as it seldom fails to go right through the body.)

METHODS OF SHELTER

In most of the central and tropical parts of the West, breakwinds of boughs only are erected, the bushes surrounding the whole camp. In the Tuckanara district a breakwind sheltered four families, and three bachelors. The bushes were arranged in a half circle, at the end of which were the marriedfires, the bachelors' quarters being at the other end. A young married woman whose husband was away, slept with the older married people, lying beside the oldest woman.

In the Roeburne, Broome and Beagle Bay districts, besides the breakwinds or shelters, the natives scoop a hollow in the ground close to, or inside the shelter of boughs, and sleep in this hollow. In the winter they generally scoop out the hollow in the day time and filling it with wood, make a good fire. When the fire had burned to cinders, they drop the sand that had been taken out of the hollow lightly over the cinders, and at night when they are ready to sleep, the sand, which had retained the heat, is again scooped out, and the naked native lies in the warm hollow, sometimes scraping the hot sand over him.

In mosquito-infested areas, huts of boughs are made and sometimes covered with clay and bark and rendered air proof. A small opening is left, through which the natives crawl, closing up the opening with grass or bark or boughs. Several natives will sleep in one of these huts.

Captain Stokes describes a hut near Bathurst Island, the framework of which "consisted of stout poles 14 to 16 feet high" brought together conically at the roof. A thatching of dried grass rendered the hut rain proof. Inside the hut was a well-greased bark pillow, and a head ornament of sea-birds' feathers.

In the treeless districts the natives scoop out the earth and sand, making breakwinds of the material thrown out. Fires are lighted on top of each little mound or earthen breakwind, several young men sleeping together in this fashion. The long grass and rushes of other treeless plains are also utilised for

shelters. On the Ninety Mile Beach in the neighbourhood of Nambuet Well, many of these rush shelters were built on the slopes of the sandhills, each shelter holding but one person. Women are the bough hut builders, but men and women may make the breakwind and other shelters.

There were no canoes or boats of any kind in the Southwest, nor, as far as can be ascertained, at any point on the Western coast until the neighbourhood of the Nor' West Cape was reached. Theroughness of the seas along the Southern and Southwestern coasts prevented any logs or rafts of any kind from being used. Indeed, whether the Southwestern natives ever had any idea of such means of navigation is doubtful. They swam in the estuaries and smaller bays of the coast, but to them the sea was mamman (father) and was always more or less "sulky", and there is not even a tradition that any one of their number, sorcerer or otherwise, ever ventured out in any sort of water vehicle, to any of the islands off the coast.

Both single logs and mangrove rafts were used by the natives of the Nor' West to carry them to the various islands and reefs beyond the mainland. These modes of water transport do not seem to have been in use amongst the Broome and Beagle Bay natives, yet the former people have names in their dialect for both logs and rafts. A single log trimmed and used for navigating short distances was called kandeeleep in the Broome district, the flat wood used as paddle being called baalão (wood).

In one of the Island of Buccaneer Archipelago, Captain Stokes discovered a bark canoe 15 feet in length and about two feet in depth, the ends being sewn together. The work was described as being the most artistic seen in Australia.

Captain King called the floating logs, propelled by the hands and feet of the natives at Lewis Island "marine velocipedes."

A raft which Stokes discovered near Bathurst Island was formed of the dead trunk of a mangrove tree which had three distinct stems growing from one root. The raft was about 18 feet long and four and a half feet broad. The roots were closely entwined and formed a bulwark at the stem, while an elbow in the centre of the trunk served a similar purpose at the stern. A framework of small poles covered with dried grass

gave sufficient flooring for the platform.

A mangrove raft was also found at King Sound, similar to the Bathurst Island specimen, except that some smaller pieces of wood had been inserted between the poles of the mangrove, so as to make the flooring almost smooth. Into the larger end of the centre pole, six long pegs were driven forming a receptacle for sundries, including materials for making fire, (flint, and some tinder made from the inner bark of the paper bark tree). This is the only instance on record of fire being obtained by the Western natives by means of flint and tinder.

At Sunday Island, Stokes found a raft of nine small poles pegged together. The length was ten feet, the breadth four. The greatest diameter of the largest pole was three inches. All the poles were of the palm tree. Beside the raft was a rude doubled bladed paddle.

Any number of poles up to nine might be used for one of the mangrove rafts. A specimen in the Perth Museum is constructed of a light wood tied together with hair or fibre string. Smaller pieces of wood were let in between the interstices, a few pegs being also used. These rafts carried two natives with spears, baskets, etc. A short paddle, roughly made, about three feet in length propelled the raft. The logs on which the native sat astride were either propelled by spears, or with the hands and feet. The bark canoes may possibly have been importations.

WEAPONS

The Beelarra or war spear was the principal war weapon, also the principal weapon for spearing kangaroo, emu, etc.

This weapon was about 9 or 10 feet in length and about an inch and a quarter in thickness, made of heavy gidja wood, and barbed sometimes with two or three rows of barbs, to a length of about 8 inches from the point. These barbs were cut out of the wood of the spear itself, with the aid of the juna only. The beelarras were principally made in the Gascoyne district and have been bartered amongst tribes hundreds of miles away. The beelarras are only used when it is war to the death. They are caught in the centre and thrown without wommeras. Thrown from a distance of 25 yards they are generally fatal. Every native cannot make a beelarra; it requires a special tradesman to make those weapons. No woman or man is ever punished for a slight misdemeanour with a beelarra. If two natives fall out with each other, they take their bulboos and never spear each other above the thigh; should they do so and it was proved to be a foul blow, the offender was killed. Women were also speared with the bulboos in the thigh. The beelarra was always the same size and thickness, the difference being in the number of barbs or rows of barbs. The pointed end of a spear is not round, it is a flat point always.

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The bulboo or hunting spear had sometimes one barb, but more often it was pointed only. The pointed weapon was used for very small ground game such as rats, opossums, etc. The natives usually carried three bulboos of varying sizes in their hunting expeditions. As soon as the emu or kangaroo was struck with the bulboo, the thoora-bandeas were brought into requisition and hurled after the animal or bird. These weapons were used for ground game always. In some places the witba (dowak) was used instead of the thoora-bandee.

In some districts the bulboo was not made from the same piece of wood owing to the scarcity of wood. They cut a piece of straight

wood for the point. Then a piece of light wood was obtained and spliced on with thyallu (gum) and the sinews of the kangaroo. The barb was put on the point in the same way with thyallu and sinew. The point of the spear must be of strong solid wood, otherwise it would not pierce the animal. Any soft wood will do for the handle. The "juna" is the only implement used in making the weapons.

BOOMERANGS

There were two kinds of kyleys - the light kyley that was thrown into the air was made out of jamwood and was scraped and fashioned with the juna. They were then put into hot ashes and afterwards scraped with a small piece of flint until they were of the same balance and the same thickness at both ends; the end which they caught hold of was slightly longer than the other end. One side was concave, the other convex. The peculiar wave or curve in the centre was finished to a nicety. If they wanted it black they rubbed it with grease and charcoal, otherwise they simply rubbed it with grease. Kyleys were made for a left handed as well as a right handed man. Cornally knew a nigger named Ingo (Geraldton district, 70 miles away from Geraldton) who was ambidextrous and used to throw two kyleys, one with the right hand, the other with the left, each taking a contrary motion to the other. A little bridge was made of solid sticks close up to the fire and on the bridge hot ashes were placed and upon this the kyleys, spears, etc. were heated and bent until the desired shape was obtained. The ashes were as hot as possible without being actually fire. If, after finishing with the fire, a slight crookedness was observed, the native took the bulboo in his mouth and holding it on each side, bent it until it was quite straight. Small scratches were marked on the part of the kyley which was held in the hand.

The thoorabandee was made in the same manner but was much thicker and stronger and not so finely finished as the kyley, although it must be "plumb" in all respects, but it was not so elaborately worked after it had reached the desired shape, as the kyley. Rings are put on one end of the thoorabandee, to form a sort of

handle. They are merely scratches to indicate the side to catch hold of.

The wit-ba, koon'da, dow'ak or dowuk (all names for the same implement) was worked with the aid of the juna, ashes and grease, or grease and charcoal. The witba was about 14 or 15 inches long and an inch or more in thickness, pointed at one end and rounded at the other. Rings were placed round the thick end of the witba to admit of a surer grasp with the hand.

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The wommera or meeroo was generally made of beefwood and was 14 or 15 inches in length and 5 or 6 inches wide. The manner of making a wommera was as follows :-

The native selected a straight beefwood tree and with the large flint in the end of his juna he first chipped the bark off, then he scratched the outline of the piece of wood required on the trunk of the tree, leaving a margin of about an inch/ ^{at} either side and at the top and bottom. The sides were then chipped downward until of sufficient depth and the bottom also. Above the top line a space was chipped away to admit of the juna being more easily inserted. After this was done the native proceeded to work the juna at the top end until he got it down some distance into the wood. To help him obtain a leverage, a stone or a piece of wood was put in the slit which was thus kept open and finally with a few hard downward strokes of the juna, the slab came off. The native at once proceeded to work it, while still green, the wood being more easily worked in that state. The shape and length were first chipped out with the juna and after this was done the juna was used adze fashion to bring it to the desired thinness.

The size of the wommeras varied in certain localities. In the Gascoyne and Murchison districts they were short and broad, but all along the Eastern country and in some parts of the Kimberley they were sometimes over three feet in length and only two inches or so in width.

The side of the wommera which was used for the spear rest was required to be absolutely straight. The other side might be a

little uneven, but it was usually as even as the spear side. When this was finished satisfactorily, the diagonal groovings were made, being first scratched and then worked. For this part of the work, a much smaller piece of flint was used, the scratchings were then outlined and the ornamentation finished. After this the wommera was rubbed with grease or with grease and charcoal, as the taste of the native decided. When the fashioning and ornamental work was satisfactorily completed, the native got some grass and making a small bed of it, soft and flat, he placed the wommera on this and covered it with more of the same soft grass. Upon the top of the grass and on the wommera three large stones were put, one at each end and one in the centre. The weapon was left in this position for a night and a day and at the end of that time was taken out and the native proceeded to put the nying'aleo or mootha (the pointed piece of wood) into the top of the wommera, fixing it in with thy'alloo (or gum). The hardest piece of wood obtainable (very hard jam or ta-amalee) was used for the point and this was made harder by the action of fire. This was also pointed and scraped with a hand flint. The point must be fixed in absolutely straight with the wommera and must be adjusted with as much care as sighting a gun would take. The flint was then fixed in with thiallu at the handle end and the weapon was complete. A very fine piece of sinew of the kangaroo was wound round the end of the wommera and round the nyingaloo and covered with thyalloo, the nyingaloo being then so (P.194) firmly fixed that the wommera itself would break before the nyingaloo came out.

The woonda or shield was made out of cork wood, the natives selecting a tree that would not split. As regards taking the slab off, the same performance was gone through as with the wommera. The slab was then chipped down to the proper thinness leaving part for the handle in the centre. The hole for the handle was burnt out. Their manner of doing this was to get two or three sticks of the hardest wood obtainable and to put them in the fire making them red hot without quite burning them, and with these they

rubbed the part where the hole was to be, until they had made it ready for the fire stick proper with which they burned the hole through in very little time. They never inserted more than three fingers in the handle. The wood was then tempered by the bridge method before mentioned. Sometimes the bridge was only one piece of wood or sometimes two, but it must be firm and on the top of the bridge the hot ashes were placed when the wood was held and bent. The ends of the shield must curve slightly and this was done with the ashes. After the ends and the handle were finished the groovings were made adze fashion with a small flint and these were filled with wilgee and the intervening spaces with pipeclay. The back of the shield was worked edgewise with another flint and the whole of its surface was wilgeed. The shield was then finished.

The Juna which seems to have been the principal Page 195 implement was always made with a bend in the centre. It was made of jam wood, as hard as could be obtained. It was frequently made from the bough of a tree that had a natural curve which would enable them to work it without having to bend it with the fire or ashes. When the bough was cut off the tree, it was placed on the ground in front of the native who worked and chipped at it with a flint until the bark was off and the stick had reached the proper proportions. It was then worked with a smaller flint until its surface was quite smooth. One end of the juna was rather pointed. The other end which held the flint was flattened very slightly. At this end a large piece of thyalloo (gum) was fixed on and in this thyalloo the various flints were put, large or small as might be required.

The juna was held sometimes above and below the bend and was of course always worked towards the native, the heavy top affording a kind of leverage to the chipping.

Slabs were easily removed from the trunks of trees with this curved instrument. Besides making the implements it was sometimes used in fighting. Some tribes had the junas without the bend, but the one with the bend in it was the better implement.

Its length was about 2 feet and its thickness was $1\frac{1}{2}$ or 2 inches. It was always made of very hard seasoned wood and was a heavy instrument, weighing between two and three pounds. Narrow grooves were made along its entire length, worked in with a small hand flint. These were put in in order to obtain a good grasp of the juna. The women carry the juna, when shifting camp, and indeed they carry everything except one spear, one thoorabandee and the wommera, which the men themselves carry.

The bamboora was in some places made of the wood of the ngyawarda, a prickly tree which grows sometimes to a height of 15 feet, sometimes only 6 feet. Some were made from a species of white box, growing on the sides of stony hills, but the ngyawarda was the wood most generally used.

The piece of wood for the bamboora was taken from a good branch of a tree, done into shape with the juna; when it was made the desired length the juna was discarded and the bamboora was worked with the hand flint. Then when it was made the proper size and shape they got another hand flint and made the markings. Its length was about 6 inches. The Gascoyne and Ashburton bambooras were all straight, rounded to a point at either end and about $\frac{1}{2}$ inch in diameter.

The bamboora was a "badge of office", so to speak, and would carry the bearer from end to end of the State. In the Nor' West, it had another use, if it was thrown in a fit of anger by one man at another, it was supposed to bring bad luck with it, and again if it was placed in the camp of a native and buried underneath the spot where his head lay, or was found in his camp, without any explanation as to how it came there, they believed some evil would follow, that the native in whose camp it was found would either get sick, and die, or be killed. This belief goes down as far as Champion Bay.

The Wonnamungera or Bullroarer

The bull-roarer was a sacred weapon amongst the circumcised natives and amongst those natives at Champion Bay who performed the cowiroo. This was cut out of the limb of a jamwood tree with the juna and when it was brought into shape it was worked with the hand flints and marked with the patterns by the same implements. The hole was bored with the pointed bone of the kangaroo, the small leg bone. The bone was pressed against the part where the hole was to be made, and worked until it had made a passage for itself through the stick. Opossum hair or human hair string was then put through the hole, doubled and knotted at the top. The bullroarer was always sounded at cowiroo. These instruments were of varying length and width, some nearly 10 inches long and $2\frac{1}{2}$ inches wide, others only about 6 inches long and not 2 inches wide. They were made as thin as possible and pointed at both ends. They were usually sharp at the edges. The thinner they were the greater the volume of sound.

In some parts of the circumcised tribes and in some parts of the Watardee tribes, the wonnamungera lost its special sacredness and significance after the cowiroo was over, and if the implement was small, it was worn in the hair by the native as an ornament, or was carried in the woman's bag until it was again needed. In other places the women were never allowed to see it. Soon after the ceremony of cowiroo it was hidden in some secret place by the men until it was required again.

In parts of the Gascoyne and in other places and also down south it had no special significance.

Flints

Cornally states that there were seven or eight kinds of flints used by the natives ranging in size from about two inches in width to about $\frac{1}{2}$ inch. The larger flints were of a whitish colour and were obtained from the light coloured flint rocks on the Gascoyne. Other flints were a dark blue or nearly black colour, while the smaller ones were of a yellowish tint.

Each flint had its own special use in manufacturing weapons, implements, domestic utensils, etc. Some were attached to the wommeras, and some to the junas. Those in the juna were frequently changed, the larger or smaller sizes being put in as required. The flint placed in the wommera was never changed. Many of the smaller flints were used without handles.

The flint is broken into shape with the aid of the dowak, not with another flint. If a native wishes to put a fresh edge on the flints in his juna and wommera, he does not remove the flints, but works at them with the dowak until the new edge is made.