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material extremely soft. It is, I fancy, preferred by the native women who wear the (i)'*zidwaba*, and who are in no way inconvenienced by the offensive smell.

3. The brains of cattle, goats, or wild game. This produces fairly clean results and not *too* offensive an odour after about six months' use, but during that period of probation the garment is about as evil a thing as can well be imagined.

The '*matunduluku* nuts were used on the present occasion. About two pints of the shelled kernels were ground up into a thick paste upon a native grinds one, this paste being then mixed into about three pints of water "just off the boil," when a thin brownish-coloured gruel, extremely oily and soft to the touch, resulted.

The '*sidwaba* was now placed on the grass (after the dried maize-meal had been shaken off) prepared side up, and the hot liquid poured over it, the latter being thoroughly but lightly rubbed into the nap for ten minutes. This done the '*sidwaba* was rolled up *very* tightly, and green damp leaves of any tree or shrub bound round it, and the whole enclosed tightly in a piece of sacking. Thus it might remain indefinitely, but of *necessity* for only as long as was required to enable the preparation to soak in thoroughly. In the present instance it was removed 48 hours later, when the final operation of *shuka*-ing (rubbing soft) was commenced. This is done exactly in the same way as any ordinary skin is *shuka*-ed, the operator sitting down in the shade, and rubbing and twisting one part of the skin, held in one hand, upon another portion held in the other hand. This work was done at odd times, but when put away was always similarly rolled up, bound in leaves, and enclosed in sacking.

Altogether the *shuka*-ing took about eight hours to complete.

On examining the dressed piece it will probably be seen that the nap is lying pressed down. The garment should be held up between two people, one of whom with a *thin* supple switch strikes the surface sharply at different points, when the nap at once rises. As much of the length of the switch as possible should be permitted to fall upon the surface, not merely a few inches of the point.

It only remains to say that the skins of male animals produce the longest nap or '*msendo*, and those of full grown animals a longer nap than those of younger animals.

F. VAUGHAN-KIRBY.

Papua: Ethnography.

Murray: Ray.

The People and Language between the Fly and Strickland Rivers, Papua. *By the Hon. J. W. P. Murray, Lieutenant-Governor of Papua. Communicated, with Notes, by S. H. Ray.* **24**

His Excellency the Hon. J. W. P. Murray, Lieutenant-Governor of Papua, has very kindly sent me a vocabulary, collected by himself and the resident magistrate for the Western Division (Mr. S. D. Burrows), during a visit to Lake Murray, a large swampy tract which lies in the angle formed by the junction of the Fly River with the Strickland, in Western Papua, about 7° S. lat. and 141° 30' E. long.

The lake is reached by ascending the Herbert River, a tributary of the Strickland, for about 18 miles. It is a large sheet of water, dotted with innumerable islands. Round the banks and islands a grass is growing which seems to be extending into the lake, and has already covered a large area of it. This is, in parts, strong enough to support a man walking on it. The natives use a paddle with a broad, round, flat blade, which enables them to press down the grass and pass over it in their canoes. The clear water is about 25 miles long, and at the widest about 4 or 5 miles. A depth of 5 fathoms is not uncommon.

Lake Murray was discovered by Messrs. Massy-Baker and Burrows in June

1913. They visited a village on the lake called Mova, but this was found to be deserted when Mr. Murray visited it in April 1914. From Mr. Murray's interesting account in the *Annual Report* for the year 1913-14, I extract and condense the following notice of the people in this region.

Three villages (unnamed*) were visited. The first of these (village A) was about 4 miles inland from the east bank of the Fly River, and about 300 miles from the mouth. The second (village B) was on the west bank of the Fly, about 100 miles further on. These two are called by Mr. Murray the villages of the 1st April and 4th April respectively. The third village was on Lake Murray, about 30 or 40 miles distant from village A.

Natives seen on the banks of the rivers and in the three villages all appeared to be of the same type, and to resemble the natives of the Morehead River and the extreme west more than any others with whom Mr. Murray was acquainted. "They seemed, however, to be very much lighter in colour than the Morehead people, and where the skin could be seen (it was generally plastered with mud or clay) it seemed to be very much fairer than that of our Kiwai police—fairer even than that of the Motu crew." The natives of village B "did not appear to colour themselves at all—a marked contrast to the people lower down." In the other villages the people plastered themselves with clay—red, yellow, brown—and in both of them a man was seen covered from head to foot with white colouring matter.

The hair in all the villages was, "generally speaking, string-dressed in a similar way, plaited into long ringlets, sometimes with cane or bark. Some of the people seen on the Strickland had caps of plaited string or grass," but these were not seen in the villages.

"Near the lake some of the men were shaved on the upper and lower lip, but wore flowing whiskers, with which their beards, divided in the centre, formed part.

"The dress of the people was not elaborate, and consisted almost entirely of a nut. The nut was worn on the *glans penis*, and held in position by strings or threads, which were attached sometimes to a belt, sometimes to the waist of the wearer." Mr. Murray "saw only one man (in village B) wearing a shell, though shells were almost universally worn at village A, and were common on Lake Murray, though on Lake Murray many wore nuts. When the shell is worn, the penis is placed inside it, the back or top of the shell is placed outwards, and the whole is maintained (as in the case of the nut) in a more or less upright position." He saw "no man in this village (*i.e.*, B) who wore anything in the nature of a *rami*† or a grass ornament, or covering at the waist, higher in front or behind." Glimpses of the women seemed to show that they were clothed in what is known as "a fore and aft *rami*"—that is, a *rami* or grass petticoat worn round the waist and covering the back and front, but open at the sides.

At village A the women "commonly wore a hood and cloak combined, reaching below the knees, and made of bark, whereas at the lake nothing of the kind was noticed."

In the other villages the use of a grass covering for the posteriors (men's), which was often exaggerated by way of ornament into a tail, was more common at Lake Murray than in village A.

All the natives used bows and arrows, with cane gauntlets more substantial

* Mr. Murray distinguishes these by the dates on which he visited them, 1st April and 4th April.

† *Rami* is a general term used by Europeans in Papua for a native petticoat of grass. It is the Motu word *rami*. It has, of course, different names and shapes among different tribes.

than those seen elsewhere. In village B the people were found "wearing cuirasses of rattan—solid pieces of armour, apparently completely arrow-proof, light and serviceable, readily slipped on or off, protecting both front and back, and reaching below the waist. These cuirasses were so fitted to the body as to keep up without shoulder-straps, and to cover all but the upper part of the chest, while leaving free play to the arms. To put them on and take them off the natives slipped them over their feet. They are called, apparently, *Trim*." Mr. Murray notes that only one of these cuirasses has previously been found in (British) Papua (in 1876, by D'Albertis, II, p. 125-6), but they have been found in other parts of New Guinea. They were not known to the people of village A or to those of Lake Murray.

Clubs were seen only at village B; these were made of stone with a curious egg-shaped head, apparently of quartz, with a hole pierced through it lengthwise into which a handle was fitted.

Mr. Murray notes a difference between the big or communal house of village A and that of the lake. "The big house of the former village was simply a large open airy building with wide entrance at each end stacked with all sorts of trophies and valuable objects, *e.g.*, stuffed heads, jaw-bones, and other relics apparently of friends or relations, drums, bows and arrows—whereas the house at a deserted village which we visited on the lake was a much more elaborate structure. The village had only been recently abandoned; it had been raided and some of the defenders killed, and the inhabitants had afterwards returned, buried the dead (or rather their headless trunks, for of course the heads would be carried off by the victors), removed all their property that was left, and built a new village elsewhere. Such at least was the interpretation placed by the police upon the general condition of the place, especially some graves which we found in front and inside the house, each one of which was marked by two arrows which had been stuck in the ground; the arrows had then been split and a stick inserted, the whole making a rough kind of cross.

"The Lake Murray house differed from the other first of all in shape—for it had a high overhanging entrance like the houses in the Purari Delta—and, secondly, in the fact that the front was almost blocked by a wall of sago palm which only allowed entrance by a very low and narrow aperture. Inside there was a barrier of similar material down the centre, and barriers across, and there were also raised platforms—all quite different from the house at the other village."

The houses of village B "were remarkable, and unlike any I have seen elsewhere, for they were built in, or rather round, trees, and yet differed from ordinary tree houses in the fact that they were also supported by piles. The ordinary tree house is built in a tree, in much the same way that an ordinary bird's nest is built in a tree, and is supported by the branches, but in these houses the tree trunk is used as a support, and the branches are not used at all; in fact, in those which I saw, the branches had been lopped off. There were eight of these houses in the village of 4th April (village B), and seven exactly similar had been seen the day before. Of these latter (which were deserted) one, which I particularly examined, was built of five big live trees (one particularly large one), one or two smaller live trees, and about thirty posts; the floor was 42 feet from the ground. A ladder led up into this house; A. C. Gegera ascended it and found in the house some fish and alligator bones, the head of a pig, &c., but no weapons or implements."

"These houses were loopholed. The first two we saw had respectively nine and twelve loopholes symmetrically arranged on the side facing the river, and the others had about the same number."

In the big house at village A heads were found stuffed like those found on the Strickland, and described by D'Albertis (II, pp. 133-4). Mr. Murray notes that D'Albertis was mistaken in regarding the skull as having "been removed by means

of a long cut at the neck." Though the long cut is made at the back and the skin drawn forward over the face, the flesh being removed and replaced with clay or fibre, the skull is not removed; it is there all the time."

"The canoes (of village A and the lake) seem to be the same, and are of the same type as those of village B, but immeasurably superior, as is to be expected, seeing that the inhabitants of the last-mentioned village are probably to be classed primarily as bushmen. The best canoes (made, like all the river canoes I have seen, out of a single tree trunk without outrigger) can hold twenty men; they have a flat protuberance at the end like a platform, upon which a man can stand."

In all the villages the dog was domesticated, but not apparently the pig. "At least no village pigs were seen, though the wild boar was known and boar's tusks used as ornaments."

Tobacco was known and plots were seen at all the villages, and some, at least, on the Fly, knew the small kind of betel called *virorro* by the Motu. "A few sago palms were seen on the Fly, and were probably plentiful, for most houses were built with sago palm, at any rate on the lake, and instruments for the manufacture of sago were among the articles found in some of the shelters on the bank of the Fly." Village B had a good garden, with bananas, taro, and a yam (known in Kiwai as *tewi*). Sugar cane was used here, and was seen also at Lake Murray.

The Fly was again ascended by Messrs. H. J. Ryan and S. D. Burrows in May, 1913. Their launch was stranded on one of the upper tributaries above Lario Bank for five months, and when they reached the main river again they were stranded on a sandbank for thirteen days.

Mr. Murray notes in the *Annual Report* for 1914-15: The native population between the Fly and Strickland Rivers appears to be inconsiderable, and those whom the party (Messrs. Ryan and Burrows) met offered no very remarkable peculiarities; but among the numerous visitors who came to see them while they were on the sandbank in the Fly were a party of six, who, if they may be taken as a fair type of their tribe, might possibly be classified as pygmies, or, more probably, as a mixed race descended from pygmies and people of ordinary stature. "On the tenth day," says Mr. Burrows, in his report, "six men came, and from what could be gathered they came from the mountains, and were only on a visit to their friends. These men were remarkably small, but splendidly built. They all measured from 4 ft. 10 in. to 4 ft. 11½ in. in height, and one, the most sturdy, went 37 in. chest measurement."

LANGUAGE.

The vocabulary collected at Lake Murray consists only of fifty-seven words, but short as it is, it proves to be of considerable interest. On looking through it, some words seemed so much like the language of the Merauke tribe (*i.e.*, the people sometimes called Tugeri), that a closer comparison was made with languages at the western end of British Papua, and these comparisons apparently establish a connection between the people of Lake Murray and those further west than the Kiwai, who occupy the delta of the Fly River and the adjacent coast. The vocabulary thus supports Mr. Murray's observation, quoted in the earlier part of this note, that the natives of this region "resembled the Morehead people." If this be so, the tribes connecting the Merauke with the people about Lake Murray may be looked for in the country extending from the Middle Fly River to the upper waters of the Wasi Kussa, Morehead, Bensbach, and Merauke rivers, that is, inland, rather than along the coast. Nothing is known of the languages of the northern part of this region, but there are a few apparent resemblances between words from Lake Murray and

those from the rivers in the south. Mr. Murray's vocabulary of the language at Lake Murray, collected in January 1917, is as follows:—

English.	Lake Murray.	English.	Lake Murray.
Arm - - - -	bimbi.	House - - - -	koi iba, fa.
Arrow - - - -	sangapa, sangava.	Leg - - - -	kambag.
Arrow-guard - - - -	pusiki.	Lime - - - -	agingi.
Bag (for pipe) - - - -	ava.	Mouth - - - -	tagu.
Banana - - - -	napit, napeka	Navel - - - -	dukumi.
Belt - - - -	gusigusu.	Necklace (beads) - - - -	web.
Crossbelt - - - -	kuia.	Necklace (dogs' teeth) - - - -	gursaki.
Bird or duck - - - -	fiafi.	Nipple - - - -	tete.
Bow - - - -	faifi.	Nose - - - -	kisi.
Breast - - - -	savi.	Nose-bone - - - -	putiaki-kisi.
Breast ornament (mother-of-pearl).	peta.	Paddle - - - -	kavia.
Buttock - - - -	dumu.	Penis - - - -	bo.
Canoe - - - -	kagua.	Pipe - - - -	mokova.
Cap - - - -	guzunda.	Pubic nut - - - -	ati kowop
Cicatrix (zig zag) - - - -	kuti kuti.	Pubic shell - - - -	biva.
Coconut - - - -	wongat, boka	Skin - - - -	sisik.
Ear - - - -	kumbit.	Sugar cane - - - -	sekap, simaka.
Ear ornament (of fibre) - - - -	gainami.	Sun - - - -	ka-ia.
Ear-ring - - - -	sokozunda.	Teeth - - - -	kama.
Earth, soil - - - -	mangi.	Testicle - - - -	gazi.
Eye - - - -	boi.	Thigh - - - -	bufu.
Face - - - -	kisi (danga).	Tobacco (native) - - - -	kagai.
Feather ornament - - - -	koma.	Tomahawk (European) - - - -	kauba.
Foot - - - -	zinda.	Vine (plaited into hair behind)	kizam.
Gourd - - - -	gofa.	Water - - - -	nia.
Hair of the head - - - -	gi.	Whiskers - - - -	motu.
Hand - - - -	jenda.	One - - - -	zenta.
Head - - - -	mongo.	Two - - - -	singi.
Head ornament (feathers) - - - -	kavu.		

In the *Annual Report*, 1913-14, Mr. A. Lyons, speaking of some of the languages between the Wasi Kussa and the Netherlands boundary, says, on the authority of Mr. J. A. W. Coenen, that they "show some resemblance to the language of the Murinda Nim or Tugeri, and a little also to the Jey language of the Upper Merauke River." The Jey words quoted—*dumke* (arrow), *bwi* (sago), *mirre* (head), *namp* (one)—are compared with the words *namp*, *nambi* (arrow), *bi* (sago), *moru* (head), *niambi* and *nambi* (one), used in several languages spoken inland on the Morehead and between the Wasi Kussa and Morehead. None of these, however, appear in the Lake Murray vocabulary, with the doubtful exception of the word for head.

Apparent likenesses between the Lake Murray and Merauke words are the following:—

- Arrow: *Sangapa, sangava*. Toro (Bensbach River) *anger*, Merauke *kupan* (a blunt bamboo arrow).
 Banana: *Napit*. Merauke *napit*. In Bangu (Morehead River) a banana is *vitha*.
 Belt: *Gusigusu*. Merauke *segus*.
 Coconut: *Wongat, boka*. Merauke *onygat*. In Bangu *mangur* (coconut), *bak* (point of coconut).
 Ear: *Kumbit*. Merauke *kumbit*.
 Head: *Mongo*. One authority has Merauke *manöë* (*he*),¹ but another has *pa* for "head."² Parb (Wasi Kussa R.) *mor* head, Dungerwab *mor-wood* head, in which *wood* is "bone."
 Head ornament (*feathers*): *Kavu*. Merauke *hee put* (ornament of cassowary feathers on the head hanging down behind).
 House: *Koi-iba, fa*. Merauke *uha*.
 Navel: *Dukumi*. Merauke *dakumë*.
 Paddle: *Kavia*. Merauke *kavia*.
 Vine plaited in hair: *Kizam*. Merauke *samë* (a long plait of hair hanging down to the middle of the back). *Ki* in the Lake Murray word appears to mean "hair." (*f. Vocabulary*.)

Other similarities with languages between the Wasi Kussa R. and Merauke are :—

Canoe: *Kagua*. Dungerwab *togwa*, Parb *togu*.

Hair of the head: *Gi*. Cf. Dungerwab *jib*, in *mör-jib* (hair), Parb *jeb* in *meri-jib* (hair). *Mör*, *meri* mean "head."

Hand: *Jenda*. Dungerwab *tonda*, Parb *tond*.

Leg: *Kambag*. Bangu *kabokabo* foot, Dungerwab *këb* (foot), Parb *keb-kabokab* (foot-sole).

Mouth: *Tagu*. Bangu *danka*.

I find no likenesses between the Kiwai of the Fly Delta and the Lake Murray words, but a few resemble those of languages of the Lower Fly and languages between the Fly and Wasi Kussa.

Canoe: *Kagua*. Tagota (Lower Fly) *kuwa*.

Feather ornament: *Koma*. Dabu (West of Kiwai) *kum*.

Mouth: *Tagu*. Kunini and Masingara (between Dabu and Kiwai) *tage*.

Teeth: *Kama*. Tagota *kam* (teeth), Pisirama (Lower Fly) *ham* (mouth and teeth).

Water: *Nia*. Jibu (between Dabu and Kiwai) *nia*, Kunini *nie*, Bugilai (Mai Kussa River, between Dabu and Wasi Kussa) *ngi*.

Further information from the Lake Murray region will be awaited with interest.

SIDNEY H. RAY.

Ibo: Folk-tales.

Thomas.

Stories (Abstract) from the Awka Neighbourhood (II). By N. 25
W. Thomas.

7: UGLY GIRL.

The girls said they would dance for *Akpunemendo* (town). All the girls collected and good dancers were picked. One could not go because she was not fine. The others spat on her and blew their noses at her and knocked her on the head with their hands.

She followed them, reached water, and said, "Let me tell you what happened," etc. The water said, "Wash." Then she went on.

She met a woman shaving her daughter's head, and told her. The woman said, "Let me shave your head." Then she went on.

She saw a woman grinding camwood and told her. She got camwood and then went on.

She saw people marking *uli*.* She got *uli* and went on.

She saw a man making cloth. She got cloth for her waist and shoulder and head and went on.

She saw a man making *ákà* beads. She got many and went on.

She saw a man cutting ivory. She got anklets and bracelets and went on.

She came to the dancing place. "Who is that?" they said. "Perhaps that ugly girl."

The women finished the dance. Then the young men picked wives, but all said they wanted the ugly girl. So the others cried and went home.

8. TORTOISE AND ANIMALS.

The tortoise called the animals. He said he would wrestle, and all the animals were to tie on good cloth. "All right," they said. All but the tortoise had cloth. The tortoise went to *ási akuru* and took bark, beat it and put it on.

The tortoise said, "When we wrestle, knock each other down on the stone." "All right," they said. *Nwuku* (like bush cat) and *atani* wrestled and *Nwuku* "knocked" *atani*† on the stone, so that it nearly died.

The tortoise cut off the ear of his own goat [the tortoise had killed the goat and taken the meat to the place].

* *Uli*, black juice for marking the body.

† *Atani*, a kind of mouse; *okwa*, "bread fruit"; *okbaka*, oil bean.