

on a tree. A fine-cut tomahawk and outline of a hand comprise this group.

The mountain moss of the poet still grows in Kendall's land, but in the words of the Aboriginal Death Song:

The hunter and climber of trees
Now doth his tomahawk rest;
Dread of the cunning wild bees
Hidden in hillocks of dust.

In the Somersby district portion of the old track of the Aborigines may

still be seen, but the feet that once used it will tread it no more. The last survivor of the dark race in the Gosford district was Billy Faulkner. Of his passing, Kendall commemorates in the "Last of his Tribe":

He crouches and buries his face in his knees,
And hides in the dark of his hair,
For he cannot look on the storm-smitten trees
Or think of the loneliness there,
Of the loss and the loneliness there.

A Fijian Yaqona Ceremony

(By KEITH KENNEDY.)

DURING a riding and walking tour on the island of Vanua Levu, the second largest of the Fijian group, a friend and I visited Naweni. Here we were welcomed by the buli (chief), who arranged a yaqona¹ ceremony in our honour. Yaqona is the Fijian word for kava, a drink once extensively used throughout the South Seas. It is made from the root of a plant (*Piper methysticum*), which is pulverized and soaked in water. The Fijians now drink it on any occasion, but a regular yaqona ceremony is still a formal affair, and must be carried out according to tradition.

While the necessary materials were being got together, one of the Fijians gave an exhibition of tiqa² throwing. The tiqa is a sports implement consisting of an ovate-shaped head of vesi wood, called the ura toa,³ fixed on a gasau reed (*Eulalia japonica*) about four feet long. It is thrown by placing the fore-finger at the end of the reed and projecting the implement dart fashion. When thrown properly it travels with considerable velocity, bouncing along the ground with a queer

hopping movement something like the weet-weet of the Australian Aborigines. Tiqa throwing is a sport sometimes held between the people of two villages. The members of one team throw their tiqas, and the one travelling the furthest is marked by a reed stuck in the ground. Then the other side throws, and the team that hurls the greatest distance gains the victory.

After making a very bad attempt at throwing a tiqa I returned to the buli's vale (house). It was very well built and had a tibi-tibi thatch. Tibi-tibi means everlasting, because the thatch is made of sugar-cane leaf woven in a special manner, so as to make it very durable. In front of the entrance of the vale was the usual davui (shell trumpet) to call the people together when necessary, while, from a pillar just inside, hung eight white cowrie shells (*Cypræa ovula*), the emblem of the buli's rank.

We were next shown how to make fire with the nita, or fire-plough, the method used by the Fijians before the coming of the Europeans, or, even at the present day when they run short of matches. A thick branch of vau (*Hibiscus tiliaceus*) about five feet long was brought in and laid on the ground. The bark was stripped from it, and several inches were planed off the wood with a knife, leaving a

¹ Pronounced yang-go'-na.

² Pronounced ting'-ga. Dr. Raymond Firth describes a similar implement in "A Dart Match in Tikopia," *vide Oceania*, Vol. I, No. 1, April, 1930.

³ Or Uli-toa. Specimens can be seen in the Fijian section of the Australian Museum, Sydney.

shaving at one end of the cut. One of the Fijians held the branch steady by placing his foot on it, while another crouched over, and, with crossed hands, rubbed a pointed stick briskly up and down the planed surface. The rubbing gradually wore a groove in the wood, causing a little heap of wood-dust to accumulate under the shaving. Very soon this dust commenced to smoke, and, as more hot particles were ground out of the groove, it smouldered, and was quickly blown into a flame. A fire was kindled in a remarkably short time, the rubbing part of the process taking less than a minute.

Meanwhile preparations for the yaqona ceremony were going on. Pieces of the dried root were crushed with a tabili (a pestle and mortar of hard noko-noko wood), in obedience to a law, passed by the government, which prohibits chewing the root as was done in olden days.⁴ Then the participators of the ceremony came in, their faces daubed with black streaks, and black rims painted under their eyes. Heads and arms were decorated with green wreaths of wa-na-kalou (vine of the gods), a climbing fern especially consecrated to ceremonies of a sacred, or semi-sacred nature. They grouped themselves on the mat-covered floor behind a large tanoa (yaqona bowl), into which the pounded root was placed. Immediately behind the bowl squatted the very important person who mixes the brew, and, by his side, was a gorgeous individual who was to act as server of the liquid. This man's hair, ears, arms, and legs were decorated with green leaves and fronds, while around his waist was draped masi (tappa), and crinkled ribbons of woi-woi made from pandanus leaf.

At a word of command from the mixer, repeated by the company, a huge hollow bamboo, its end plugged with green leaves, was thrust through the

entrance of the vale. This was the daga, a container from which water was poured into the tanoa, the water streaming through the leaves, which prevented it from splashing. The mixer commenced to knead and strain the brew with a quantity of hibiscus fibre, and the company started the sere ni yaqona—the yaqona drinking song—accompanying it with rhythmical hand clapping. The construction of the song was interesting, for it contained both harmony and counterpoint—a surprising thing for primitive music. There could be no doubt as to its antiquity, for yaqona drinking when done ceremonially, as I saw it, is a semi-sacred affair, and must keep to the traditional form. A melody in a four-note scale in six-eight time was given out by the leader—a tenor—the baritones joined in with a counter-melody on the second bar, while the basses kept up a drone on the key-note. The song came to a strange ending with the dissonant chord of a major second on the tonic—a finish which I have heard in several of the older tunes, and seems typically Fijian. There was a small dance lali (wooden gong or drum) in the corner of the vale, but it was not used for this particular song—the time being kept by hand-clapping. During the singing the mixer kept straining the drink through his bunch of fibre, which he occasionally squeezed dry and ceremonially passed behind his back, shaking out the undissolved particles of root behind him, and giving the squeezed fibre three formal pats before resuming the process.

With the song finished the drink was ready and the mixer, dipping his bunch of fibre into the tanoa, squeezed out the whitish liquid into a bilo (coconut shell cup) held by the gaily caparisoned server, who brought it forward to me to have first drink as guest. I intimated, however, that I would prefer to see the complete ceremony before joining in, and, as my companion was of the same mind, the buli as chief took the first drink. He drank it right off,

⁴ In Fiji it was the custom for boys to chew the root. It is still occasionally prepared in this manner, for I saw it done once near the Kolundrusi River. In Samoa and Tonga the chewing was done by girls.

threw the dregs out the door-way, and dropped his cup on the mat; it is not correct Fijian etiquette to hand your cup back. As he finished, the company gave two hollow claps with cupped hands and exclaimed "bula!"—a word equivalent to "long life to you!" He was next supplied with a drink of water to rinse his mouth—a prerogative only accorded a buli and only done after the first drink. After the buli a commoner had a drink, then the second highest in rank, then another commoner, and so on, until all had their share. Then the round commenced again, and we joined in.

Personally, I do not dislike the drink, but it takes some getting used to. It has medicinal properties, and, before the war, the Germans used to import large quantities of the root from Hawaii. Heavy imbibers do not get drunk in the true sense of the word, but

their legs often become paralysed. After drinking a quantity the skin often has an itchy feeling, and the skin of a constantly heavy drinker sometimes becomes scaly in appearance. The Fijians, however, rarely drink to excess. During the ceremony it must be swallowed straight off, any pause before it is finished being looked on as bad form; then the dregs are thrown away, and the bilo dropped on the floor—not spun as is the custom on some of the other Pacific islands. The buli and guests always have a special bilo, but the others of lesser rank drink out of a communal cup.

Yaqona ceremonies often keep on for many hours, so, after four rounds, we bade our host and company sa moce! (good night) as we had to return to Wino Plantation that evening, and there was a couple of hours' walk before us.

An Aboriginal Midden at Quibray Bay

(By J. S. ROLFE.)

PART II.

THE workshop portion of the camping-ground appears to be situated at a distance of about 150 yards from the eastern end, where the trees once grew closely together, for here the ground is littered with waste material and cores, and the best collecting is to be done on this spot. Small pieces of red ferruginous sandstone, which was used as a pigment, are sparsely scattered over this area. At a point some fifty yards east of this workshop site I have collected eight flat leaf-shaped implements of varying sizes made from a dark brown-coloured ferruginous sandstone, in some cases coated with ironstone, which were used in the manufacture of fish hooks from various shells. A hole would first be burnt in the centre of the shell, and with this implement enlarged until a circular hollow disc remained. Then, by carefully breaking off a portion of

the circle, a C-shaped fish hook would result.

One collecting trip resulted in the discovery of a perfectly symmetrical crescent, a small type of implement very rare on the east coast of this State, but which occurs in large quantities in the far western districts, in Victoria and South Australia.

Fragments of human bones may be seen at various points, and, on one occasion, a portion of a very old skull containing some perfect teeth was unearthed. No doubt many bones lie buried beneath the surface, to be exposed at a later date when the wind shall sweep away their covering.

On top of a small shell-mound at the eastern end, several fragments of bottle-glass were observed, and, on closer examination, seven pieces were noticed to bear definite indications of secondary chipping. These pieces were eagerly collected, and their find-