

## INTRODUCTION

IN this volume, which deals mainly with the daily life of the Torres Straits Islanders, the various occupations are naturally dealt with separately; but as this gives a disconnected view of their ordinary life, I have thought it desirable to preface it with a more general account.

The natives rise at dawn and the men and women (the latter taking their children with them) separately saunter off to different portions of the scrub that is left near the village. On these occasions perfect propriety is observed, the two sexes always remaining apart.

There are two main meals in the day, one in the early morning and the other at sunset, but in addition they eat at all times of the day; the Miriam children especially are rarely about for many minutes together without finding a piece of sugar-cane to chew or a banana to munch. Whilst the women are occupied in their gardens they fill in part of their time in roasting food, and they eat or work and idle as they feel inclined. There is an old saying attributed to Meidu (VI. p. 14), "Miriam and Dauar men you begin food to eat small daylight and at night (are) finishing," in other words, owing to the abundance of food, the Murray Islanders eat from sunrise to sunset or even later. A Murray Islander informed Dr C. S. Myers, "Sun he come up, sun he go down, eat and drink all day before missionary come. Missionary he make him eat, breakfast sun there, dinner sun up there, and supper sun down there<sup>1</sup>." Coco-nut milk and water are the universal beverages. Alcoholic drinks are scarcely ever brought to the islands. These two statements refer more particularly to the Murray Islands, the more immediate contact with Europeans of the Western Islanders has considerably modified their food and drink. Certainly in the old days all the natives drank nothing but water and coco-nut milk. Tobacco-smoking is very general, but by no means universal, among the adults, male and female; children do not smoke.

The natives go to sleep at all hours of the night, but rise at daybreak. A Miriam man said to Dr Myers, "We go sleep midnight. We get up along sun. We go sleep sometime two, sometime three hours, sun up high. Suppose we tired, we sleep longer<sup>1</sup>."

Perhaps bathing is less common since the enforced wearing of European attire. The women wear a hideous long loose-fitting gown; the men's dress varies from a mere loincloth to a complete European suit of clothes. The men rarely, and the women never, dream of changing their clothes before or after bathing<sup>1</sup>.

The Western Islanders are essentially a settled people, but in certain islands more or less nomadic habits prevailed until recently. The Muralug people had their head-quarters at

<sup>1</sup> *St Bartholomew's Hospital Reports*, xxxv. p. 92.

Port Lihou, but wandered about the island in communities in quest of food; this they did to a certain extent as late as 1888, and probably later still. As they can scarcely be said to have cultivated the soil, they were more dependent upon wild fruit for food than the other islanders. The Island of Yam being the garden of Tutu, there would necessarily be a good deal of going backwards and forwards between the two islands, especially at the planting season and at harvest time. There was a good deal of "flitting" of the population of the smaller islands in the central region of Torres Straits; for example, Macgillivray found most of the Nagir people temporarily settled at Warabar, and often the whole of the population, or nearly so, of such islands as Aurid, Masig, etc., would be located on some outlying sand-bank for weeks together, mainly for the purpose of catching turtle and feeding on them and their eggs. The unexhausted reefs would supply any amount of shell-fish and other food.

The migratory existence of the Central Islanders is well illustrated in an account in the *Naut. Mag.* (vi. p. 659) of the natives who massacred the crew<sup>1</sup> of the *Charles Eaton* in 1834. About sixty natives resided on Pullan during the fishing season, feeding chiefly on "turtle and small fish, which they caught with hook and line; and shell-fish, which abound on the reefs. The island also produces a small fruit 'like a plum with a stone in it,' probably a species of eugenia. The fish is broiled over the ashes of the fire, or boiled in the basin of a large volute.... The island is covered with low trees and underwood, and the soil is sandy. In the centre is a spring.... After remaining here two months the Indians separated. One party...after half a day's sail reached another islet to the northward, where they remained a day and a night on a sandy beach; and the next morning...reached another island similar to Pullan..., where they remained a fortnight. They then proceeded to the northward, calling on their way at different islands, and remaining as long as they supplied food, until they reached one [probably near Aurid] where they remained a month; and then they went on a visit to Darnley's Island, which they called Aroob, where, for the first time, Ireland says he met with kind treatment. After a fortnight they again embarked, and returned by the way they came to an island called Sir-reb [Sirreb or Marsden Island lies three miles N.W. of Massied (Masig)]...where their voyage ended, and they remained until purchased by Duppar, the Murray Islander," who "learning that there were two white boys in captivity at Aureed embarked in a canoe with his wife, Pamoy; and went for the express purpose of obtaining them...the price of their ransom was a bunch of bananas for each. They returned by way of Darnley's Island, where they stopped a few days, and then reached Murray's Island, where they remained ever since most kindly treated.... When at Aureed the Indians had named Ireland, Wak, and little D'Oyly they called Uass." The latitudes of Pullan and Erub are about two degrees (120 nautical miles) apart. We thus have evidence that the Central Islanders voyaged to the islands and sand-banks within the Great Barrier Reef to a distance of over a hundred miles.

Wyatt Gill (pp. 200, 201) says of the Badu people in 1872, that they, "like the aborigines of Australia, build no houses, and have no fixed place of abode. The cause of this bird-like mode of existence seems to be that the Bātu [*sic*] people never

<sup>1</sup> Some of the crew were murdered on Boydān, one of the Hannibal Islands near the Australian coast and due west of Raine Island entrance, where the natives had evidently gone to fish. The rest of the crew were murdered on Pullan, a neighbouring island.

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cultivate anything, living on fruits and roots growing spontaneously; so, like tramps, they are compelled to be continually on the move." I suspect this usually very trustworthy observer has confused the Badu with the Moa people, for, according to the folk-tale (v. p. 36), Yawar of Badu was a very successful gardener, and we know that the natives of Badu and Mabuiaq have long been intimately connected; the latter certainly cultivated the ground, and thanks to Dr Landtman I am enabled to give an account of horticulture in Badu. The Moa people, on the other hand, had close relations with the inhabitants of Muralug. A few years before my visit to Dauan in 1888 the natives of Boigu had migrated to and settled in the former island on account of the ravages caused by the periodical descent of the Tugeri pirates on their island; and I saw in Saibai a number of Dauan natives who were living there for the same reason. As the Tugeri men only came down during the north-west monsoon, some of the Boigu people paid occasional visits to their old home to make their gardens or to bring away the produce.

The Eastern Islanders were permanently fixed to the soil, but in the Murray Islands considerable bodies of people from Mer visited Waier to attend the *Waiet zogo* (vi. p. 278), or when there was a taboo on Dauar the natives camped at Keauk on Mer (vi. pp. 170, 172).

At certain seasons of the year a considerable amount of time is spent by the Miriam in preparing their gardens, and nearly every day the women had to go there to procure their daily supplies of food. The men do all the heavy work in horticulture; they cut down the bush and clear the ground when new gardens are required, or clear the overgrowth in those about to be replanted, and make the fences. On the whole they may be said to take their fair share of the work.

A little fishing is indulged in by both sexes when they feel inclined for a change of diet; but at certain periods fishing becomes more of a general occupation. At low tide men, women and children may be seen searching the reef for shell-fish and fish which have become imprisoned in rock-pools, but as a rule this simple collecting is done more by the women and children. Although serious fishing is more particularly men's work the women also take a part, but definite fishing expeditions and the quest of dugong and turtle are confined to the men. Practically the fishing of the women is limited to that which they can undertake on the fringing reef of their home island.

The building of a new house is a noteworthy event. It takes some time gradually to collect all the materials for its construction. In former days, however, it must have been much less arduous work to build the simple huts characteristic of most of the Western Islanders than to erect the round houses of the Eastern Islanders; the modern South Sea type of house is a relatively elaborate affair. Feasts are given to those who assist. An Eastern round house had to be renewed about every six years, and the Western huts were probably less durable. The houses are little used in the daytime except in wet weather. The people often sit under a high framework which is roofed with palm leaves.

The digging and clearing of water-holes, or wells, was not an easy task, with the imperfect tools at their command, and it required the help of friends, who were repaid by a feast.

The men sometimes went considerable distances to hunt dugong or turtle, and to seek for turtles' and terns' eggs on sand-banks, or to hunt on distant reefs at low spring

tides for shells to be employed in domestic use or for the making of ornaments. Many objects, especially the elaborate masks, were made of turtle-shell (tortoise-shell) for which the hawksbill turtle had to be caught. It appears from J. Lane Stokes (*Discoveries in Australia*, II. 1846, p. 257) that the Miriam or other Torres Straits Islanders on these expeditions went far down the Great Barrier Reef, as he met with them at Restoration Island, near Cape Weymouth, 165 nautical miles S.E. of Mer. The whole area of Torres Straits from the Great Barrier Reef on the east to the deeper water in the west, and from the mouths of the Fly river to Boigu on the north to the northern point of Cape York on the south, was more or less known to the islanders; probably the Western and Eastern Islanders kept mainly to their respective halves of this area, but may have overlapped to some extent in the central islands and reefs. There is no doubt that practically every man had a very extensive and at the same time sufficiently precise knowledge of a large area, being acquainted not only with the special products of various islands, but with the position of sand-banks and reefs that are exposed only at low tides, and with the seasons for collecting the marine fauna of which they were in need. In this and in their gardening operations they were assisted by their knowledge of the movements of the stars, many of which they had grouped into named constellations. For these voyages they must have had a considerable amount of weather-lore and a knowledge of tides and currents.

The trading voyages, too, gave them a wider outlook and brought them into contact not only with other islanders, but with Papuans on the one hand and, more rarely, with Australians on the other. One result of trading voyages, of friendly visits, and probably sometimes of war (v. p. 234) was occasional intermarriage; for example, Melville, who was on the "Fly," mentions meeting a New Guinea woman in Erub (see explanation of pl. III. fig. 3). It is recorded in the Miriam genealogies (VI. pp. 67—91) that two men married Fly river women, and thirty-nine marriages have taken place between Murray Islanders and the natives of Erub and Ugar. Dr Rivers states that, "Erub women have a great reputation among the Murray Islanders as hard workers, and the comparatively small number of Miriam women outside their island suggests that they have not an equal reputation with respect to this first requisite in a wife" (VI. p. 120). Only four marriages are recorded between the Miriam and Central Islanders. There is no record of any intermarriage between the Miriam and Western Islanders, except of late years since the breaking down of the old division between the two groups. In recent years two Miriam men have married Australian women. The most typical of the Western Islanders, the Gumulaig (natives of Mabuiag and Badu), in former days married, with few exceptions, among themselves (v. p. 233). There is evidence that intermarriages between the Saibailaig (Boigu, Dauan, and Saibai) and the inhabitants of Daudai were not infrequent, and probably the same occurred among the Kauralaig (Prince of Wales Islanders, etc.) and the Australians of Cape York. On the whole one must admit, however, that intermarriage could not have had any appreciable effect in the interchange of culture.

In both the Western and the Eastern folk-tales there are several instances of a cultural drift from New Guinea to the islands and among the islands mainly from west to east. Certain tales tell of the spread of improved methods of horticulture or fishing, while others record the introduction of new cults. This subject is discussed more fully in the first volume; it is mentioned here to prove that the cultural life of the people, from their own shewing, has

not been stationary from time immemorial, but that outside influences have come in from time to time in the different islands, and the natives have adopted new methods and ideas (VI. p. 2). Nor should the influence of foreigners be ignored, for during the past forty years this has been constantly increasing. The object of the expedition, however, has been mainly to record purely native conditions rather than to describe the present modified conditions. The main effect of this influence has been to eliminate individuality; the distinctive houses, canoes, implements, ornaments, customs and ceremonies have either passed away or are rapidly becoming obsolete. In 1886 Dr Otto Finsch wrote, "Auf den Inseln der Torres-Strasse *ist nichts mehr zu haben*, da der rege Verkehr der Perlfischereien alle Eigenthümlichkeiten ausgelöscht hat. Noch vor wenigen Jahren verfertigten die Eingebornen sehr originelle und kunstreiche Masken aus Schildpatt, jetzt machen sie dieselben aus Blech von weggeworfenen Conservebüchsen!" It must be borne in mind that he was only a short time in Torres Straits in 1882 and visited but few islands. He was essentially on a collecting expedition and had no time to study the social and magico-religious life of the people. Had his statement been strictly true the present volumes could not have been written.

A great deal of the time of the Miriam was taken up in preparing and performing the many ceremonies connected with their *zogo*, several of which are described in Vol. VI. pp. 192—280. The Bomai-Malu cult (VI. pp. 281—313) one way and another absorbed a considerable amount of time and energy. The elaborate death ceremonies (VI. pp. 126—162) not only took up a great deal of time, for the natives were very punctilious in carrying them out, but gave rise to increased activity in the gardens, as large quantities of food had to be provided for the accompanying feasts. Indeed had not the very old and the very young dead been exempted from the full funeral rites, the living would have been perpetually occupied with funeral celebrations. Our knowledge of the Western Islanders is less complete than that of the Miriam, but from the data we have published and other information which has been too fragmentary to publish it is evident that in their case also religious and other ceremonies must have taken up a good deal of time.

There were many social events of the Miriam in which feasting and the exchange of food were prominent features; this necessitated the carrying of large quantities of food-stuff from their gardens to the places where the feasting occurred; some of these social ceremonies took from two to three weeks from first to last.

The making and decoration of weapons, implements, ornaments, and dance and ceremonial paraphernalia necessitated much labour, especially when we remember the primitive character of the tools at their command.

When all these circumstances are taken into account it will be evident that in the olden days these savages were by no means lazy. Time, energy, thought, ingenuity were employed not only in material existence but for social customs and ceremonies, and one is apt to overlook or underrate the very important part which the latter play in the existence of savages. Pride, fear of ridicule, the religious sentiment, and the stimulus of competition which was keenly felt all served to keep them up to the mark.

The Miriam and probably the other Eastern Islanders of Erub and Uga must have spent happy lives. They were not liable to attack from enemies, there was an abundance of food and they could do as little routine work and indulge in as much amusement as they chose. The

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Excerpt

[More information](#)

fishing operations were also largely of the nature of a recreation, as were the very numerous ceremonies.

Life was certainly not so easy for the Western Islanders. The islands are less fertile and the inhabitants had to depend to a larger extent than the Eastern Islanders on the spontaneous produce of the soil (which was not of much account) and on fishing. Fighting was also more frequent.

The women appear to have had a good deal to say on most questions and were by no means downtrodden or ill-used. Macgillivray (Vol. II, p. 9) states that the Eastern Islanders "always appeared to me to treat their females with much consideration and kindness." I should say that this was characteristic of the islanders as a whole, but an exception must be made in the case of the inhabitants of the Prince of Wales Group, for according to Macgillivray (whom I have quoted in Vol. v. p. 229) the Muralug often beat their women and inflicted savage acts of cruelty on them.

## I. THE DECORATION OF THE PERSON

IN this section I deal with the treatment that is applied to the form and surfaces of the head, body and limbs, and also with the implements used in artificial deformation of the nose and ears. Objects which are attached to the person are described in the next section.

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### ARTIFICIAL DEFORMATION OF THE HEAD<sup>1</sup>.

In Mabuïag, and doubtless in other western islands, a head had to be low in the forehead, *atad paru*, flat at the back and not too well developed above, in order to be considered beautiful.

To obtain this ideal of beauty the mothers of Mabuïag resorted to two devices.

In the first instance a handsome man was called in before the birth of the child, to sit behind the mother. Such a custom presupposes a very strong belief in the efficacy of pre-natal influences.

In the second place there was the practice of artificial deformation, *paru luaian*, of the infant's head by skilful manipulation. The mother placed her left hand on the occipital protuberance, *kote*, (in general but slightly marked among the islanders), her right being kept free to smooth down the forehead, *paru*, bregma or region of the frontal fontanelle, *si*, or vertex, *guai*. The head was also firmly stroked from the outer margin of the orbits backwards along its lateral surface, and from the same point forwards and downwards along the side of the face, following roughly the direction of the jaws. The process was continued whenever the mother felt so inclined, either by night or by day, until the portion of the skull about the bregma ceased to bend under the pressure. My friend, Dr O. Finsch, has kindly permitted me to reproduce drawings (pl. I. figs. 1, 2) made by him in Mabuïag in November, 1882, which illustrate the method and result of this manual pressure.

<sup>1</sup> I am indebted to Mr Wilkin and to Dr Seligmann for some of the observations in this section.

It is said at Mabuiaig that the people of Boigu, Dauan, Saibai, Mabuiaig, Badu, Moa, Waiben, Muralug and of Mowata and Tureture have a similar custom of head deformation, but that the Masingara bushmen do not practise it, though it is thought to be done at Parama, Kiwai, etc.

The inhabitants of the mainland of Australia, with whom the people of Mabuiaig occasionally came in contact, were despised on account of their bulging foreheads, high crowns and prominent occipital protuberances, whence they have been called half contemptuously, half jestingly, *koisar kwikulnga*, i.e. too many heads. In Vol. v. p. 81, it is pointed out that Kwoiam, the great hero of Mabuiaig, had a head of this kind; he in common with the Australians is also said to have had a long narrow head, *saked kwik*, as contrasted with the *atad kwik*, or flat, broad head, resembling the plastron (ventral shield), *ata*, of a turtle.

Dr C. S. Myers has published in the *St Bartholomew's Hospital Reports*, Vol. xxxv. p. 95, the following information: "As to post-natal deformity, a native [of Mer] informed me, 'When piccaninny born, him head too long, too wide, too round. Woman she lay hand on sides of head or on front and back. She press sometime one hour, sometime more. That old-time fashion, that no longer'."

It has been questioned whether temporary and discontinuous manual pressure of an infant's head could permanently affect its shape. The evidence from Torres Straits is as follows. Various travellers, myself among the number, have seen mothers so engaged. No mechanical method of pressure was adopted, either by means of bands or boards. Some of the skulls afford indication of artificial deformation; this is mentioned in vol. I., where it is also pointed out that there has been an immigration of a brachycephalic people into the western islands. It would seem that there was a desire on the part of the Western Islanders to exaggerate the normal low brachycephalism of a part of the population, and also to minimise the dolichocephaly of the remaining portion.

The following is all the previous information that I have been able to gather on the subject.

"A peculiar form of head, which both the Kowrarega [Kauralaig = Prince of Wales Group] and Gúdang [Cape York] blacks consider as the beau ideal of beauty, is produced by artificial compression during infancy. Pressure is made by the mother with her hands—as I have seen practised on more than one occasion at Cape York—one being applied to the forehead and the other to the occiput, both of which are thereby flattened, while the skull is rendered proportionally broader and longer than it would naturally have been" (Macgillivray, II. p. 12).

In a paper entitled "Cranial deformation of new-born children at the Island of Mabiak, and other islands of Torres Straits, and of women of the S.E. Peninsula of New Guinea<sup>1</sup>" (*Proc. Linn. Soc., New South Wales*, VI., 1882, p. 627) Baron N. de Miklouho-Maclay writes:

"In April, 1880, visiting the islands of Torres Straits, I had the opportunity of seeing, at Mabiak, an interesting operation performed on the heads of new-born children. During

<sup>1</sup> The latter part of this short paper refers to a transverse depression, a little behind the sutura coronalis, in the skulls of the women, which is due to the practice of carrying heavy burdens in large bags, the handles of which are suspended from the crown of the head. D'Albertis noticed something similar amongst the women of Daudai.

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the first weeks after the birth of the child the mothers are accustomed to spend many hours of the day compressing the heads of their infants in a certain direction, with the object of giving them a quite conical shape. I have seen it performed daily and on many children, and have convinced myself that the deformation, which is perceivable in the adults, is the result of this *manual* deformation only. This observation was specially interesting to me, remembering having read, many years before, the opinion of the celebrated biologist and anthropologist K. E. de Baer, member of the Imperial Academy of Sciences of St Petersburg, who would not believe that a manual pressure could have such an effect on the skull (*vide* K. E. de Baer, 'Ueber Papuas und Alfuren,' *Mémoires de l'Acad. Imp. des Sciences de St Petersburg*, 6 série, t. VIII., 1859, p. 331). K. E. de Baer expresses the opinion, analysing the information given by J. Macgillivray [see above], that the observations of Macgillivray, who has seen the same above-mentioned manual deformation performed on children at Cape York, are not exact enough. Remembering this contradiction, I was careful to decide the contested point, and now, after careful examination, measurements and inquiries, I believe the question may be regarded as settled, and that the information given by Macgillivray about the head deformation at Cape York was not too hasty, and was correct. As far as I know, it will be the only well authenticated example of cranial deformation by means of *manual* pressure."

Dr A. B. Meyer, in his monograph entitled "Ueber künstlich deformirte Schädel von Bórneo und Mindanáó im königl. anthrop. Mus. zu Dresden nebst Bemerkungen über die Verbreitung der Sitte der künstlichen Schädeldeformirung" (*Gratulationsschrift an Rudolf Virchow*, Leipzig, 1881), refers to cranial deformation being common in New Caledonia, and Malekula; it is also very frequent in northern New Guinea (Geelvink Bay, Waigeü, Rawak and Boni), and deformed skulls have come from other islands in this part of the world. Reference is also made to this custom in *Crania ethnica* (1877, p. 207) where de Quatrefages and Hamy describe a deformed skull of a woman from Toud (Tutu) which is figured in figs. 220, 221; the same authors give a wood-cut (fig. 222) of a cast of a Tutu native's head in profile in which the antero-posterior flattening is well shewn. This deformation appears to occur to a variable extent in the skulls from that island examined by these French savants.

## NOSE AND EAR PIERCING.

A man with a small nose, *magi mawa*, is not regarded in Mabuiag as being handsome, but a prominent nose, *koi mawa maiiu*, is greatly admired. Dr Seligmann was informed that if the child's nose has been flattened during birth, the midwife gently presses it into shape with her teeth.

The artificial deformation of the nose is confined to two kinds of perforations.

(i) By far the most general, and at one time probably universal, is the piercing of the nasal septum (pl. I. fig. 4; pl. II. figs. 1, 2; pl. V. fig. 9), but this custom is now dying out. It was done merely for decorative purposes, in order that a nose-stick, *gub*, occasionally called *gigub* (W.), *kirkub* (E.) might be inserted (pl. VIII.).

I was informed in Mabuiag that the piercing was done when the child could crawl. Dr Seligmann was told that it was when the child first smiled. Macgillivray (II. p. 12) says

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that in Muralug the nose was pierced when the infant was about a fortnight old. We were told in Mabuig that the child was placed lying face uppermost on the back of one of his *wadwam* (v. p. 147), and various people held down his head, arms and legs. Any man (but not a woman) might make the hole, and for this a turtle-shell bodkin was generally used. First a stem of *umi* grass, *bok*, or of *kawipa*, was inserted in the orifice, and later a grass with a thicker stem. In order to prevent interference on the part of the infant with the proper healing of the hole, its hands were tied with a slack soft cord to the legs just above the knees.

In Mer the nose is pierced a few days or weeks after birth; it has nothing to do with mourning.

(ii) For information respecting the second kind of nose perforation in Mer, I am indebted to Mr J. Bruce. Two small holes, *pit neb*, may be bored in the tip of the nose of youths at about the age of fifteen. They have no significance, but are merely used as a means of decoration. The holes are bored right through into the nostrils with a very fine pointed piece of hard wood, and pieces of the midrib of the coco-nut palm leaf, *be lid*, are inserted in the holes until the wounds are healed. I was informed in Mabuig that formerly the men of the *Tabu* clan had two small holes bored in the tip of the nose which were evidently intended to represent the nostrils of the snake. If the Miriam in their old totemic days followed a similar custom, assuming them also to have had a snake clan, it is only to be expected that on the lapse of totemism the custom would have no significance and its origin would be forgotten.

The bodkins or awls, *ter* or *luper* (E.), used for piercing the nasal septum of infants, are made of turtle-shell. They vary considerably in length, the average sizes are from about 24—28 cm. (9½—11 ins.). Figs. 11 to 17 of pl. XI. sufficiently illustrate the variation in form of these implements; they may be plain or decorated with simple patterns of incised lines or of fine wavy lines.

The favourite method of treating the ears is to produce a fleshy pendant<sup>1</sup>, *muti* (W.), *laip sak* (E.), at its lower end (pl. I. figs. 1, 5; pl. II. figs. 2, 4, 6; pl. III. fig. 2; pl. V. fig. 9), and to puncture the margin of the helix, but these perforations nearly always become torn, so that the rim of the helix becomes notched (pl. I. fig. 5; pl. II. figs. 1, 4, 6). Among the younger people the deformation of the ear is decreasingly practised. The lobe is rarely cut without previous elongation (as in pl. V. figs. 6, 8), but a small perforation may be made for an earring. The margin is not now perforated.

In Mabuig the lobes of the ears are pierced at the same time and in the same manner as the septum of the nose. One informant said that the implement used was a needle-like wing bone of a flying fox<sup>2</sup>, but doubtless the *ter* was more generally employed or even a sharp-pointed piece of wood. An *aubau* leaf was greased with turtle or dugong fat, and the rolled-up leaf inserted in the greased orifice. Later a needle of *uraka* wood (*Hibiscus tiliaceus*) was inserted, as it has a saponaceous juice.

When the hole, *nabatiaizinga* or *kaura terta*, was healed a pendent weight of *ubar* wood

<sup>1</sup> "The lower lobe of the ear is slit, and hangs very low, some being three inches long," Mer, *Naut. Mag.* vi. p. 753.

<sup>2</sup> *Sapur kinus* is the name for the implement, but the name of the bone before it is removed from the bat (*Pteropus*) is *sapur pat*.