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67. Rarity of Large Flint Implements in Gloucestershire

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A very old man of the Awa tribe, with whom the writer was on most intimate terms, sent the following message:—"Friend; I am sending you the means by which you may ward off the magic arts of your enemies. This charm that I send you is the *kai ure*; it is the salvation of man. Now, when you are aware that a person is trying to bewitch you, though he be before you, or at your very side, yet will this destroy his magic powers, and turn them against himself. Slip your hand down inside your clothing and grasp your penis, and repeat the charm quietly, so that none may hear it. Thus shall you retain life."

The same old fellow, when discoursing on the subject of the vitality and fertility of the white people, as opposed to the decadent Maori, remarked: "To my mind, the cause of the health and universal welfare of the white folks is found in the fact that, ever as they sleep, they keep within their rooms the *koutu mimi* (chamber), it is never absent; and assuredly that vessel (*i.e.*, the contents thereof) represents the *tawhito* (penis) that is the saviour of man, preserving his welfare."

These are samples of the mentality of the Maori, and the extraordinary channels of thought in which his mind has run for many centuries. Nor is it any light task to get at the meaning of these amazing beliefs, so different are our modes of thought.

It is of interest to note that, in Southern Asia, the urine of cows is, or was, used in purification rites, and that the holding of the penis, when wishing to impart power or solemnity to a verbal compact, as a promise or vow, is alluded to in the Bible.

In former times, when a native wished to dispel a frost that might injure his crops, he took a firebrand to the *mianga*, or urinal, and there waved it to and fro.

More might be written on the subject of the native view of the generative principle in nature, and more information might be collected on such topics. The origin of such customs as ceremonial copulation, and the extraordinary *ngau pagpae* (biting the beam of a latrine) ceremony, seem to be lost, but such items are worth recording for purposes of comparison.

ELSDON BEST.

Archæology.

Passmore.

Rarity of Large Flint Implements in Gloucestershire. By A. D. 67

Passmore.

Canon Greenwall in his preliminary remarks on the district and tumuli of Nether Swell, in N. Gloucestershire,* discusses the remarkable absence of large flint implements, such as axes or adzes.

Thousands of arrowheads, flakes, and scrapers have been found, but only two halves of axes were to be seen amongst an enormous collection.

During a recent sojourn in that region of Gloucestershire, the writer, while finding flints, came to the following conclusions, which seem to explain the absence of the larger implements.

In the horizon under discussion there is no indigenous flint, and therefore the raw material for working into implements, or the finished implements themselves, would be imported, probably from Wiltshire. This means that flint at Nether Swell would be rare, and in troublous times, when commerce was temporarily interrupted, would become scarce and valuable. In Wiltshire, where flints are common, a man who broke a large axe could afford to throw away the pieces and pick up a

* *British Barrows*, p. 443.

fresh lump of flint to chip into a replacement; but in Gloucestershire, where flint is scarce, the reverse would be the case; the axe being broken and flints scarce, the pieces would be immediately used up for arrowheads, scrapers, and the like; hence the scarcity of large implements to-day.

Another fact in the same connection is that before a man started to make a large implement he would, by tapping and minute inspection, ascertain whether the piece of flint was devoid of flaws, fossils, or other impediments to free working. Having found such a mass of suitable material, the favoured flint would be chipped into the axe, and when broken, even when other flints were to hand, it would, on account of its flawless, free-working character, be preferred for working into smaller implements, hence one more reason why axes or large portions of axes are rare in N. Gloucestershire.

This last fact would seem to refute a theory lately propounded regarding fragments of polished axes on Windmill Hill, near Avebury, Wilts. Here for many years worked flints have been picked up by the thousand, amongst which is an appreciable quantity of flakes struck off polished axes, and large pieces which have one part of their surface ground and were obviously once parts of axes. To account for the apparent disproportionate quantity of ground fragments, it is stated that a successful invading race of bronze-using people went round after their conquest smashing up the flint arms of their victims.

Without going so far into the realms of imagination, the evidence seems to yield a much more simple explanation; in fact, the second conclusion of the previous argument fits the case. We here have free working material of known quality, used when broken in preference to new material of untried quality, hence the number of fragments or waste pieces remaining from the conversion of broken implements into smaller articles.

A modern parallel is as follows. In a workshop known to the writer, wood-workers in the repair of furniture use up broken articles for the repair of others, and one day an old table top came in which bore a peculiar yellow polish. This was immediately used for good work, because it was an exceedingly mellow, straight-grained, free-working piece of wood, and from time to time bits were cut off and worked up into parts of other articles, with the result that scores of little flakes and chips showing the peculiar yellow polish may be picked up in all corners of the workshop.

The objection that flint exposed to the weather is not so workable as that newly dug could easily be overcome, and will be understood by those who really know flint.

A. D. PASSMORE.

Papua.

Beaver.

Some Notes on the Nomenclature of Western Papua. By **68**

W. N. Beaver.

Considerable difficulty has been experienced in identifying various points and places which have had names given them by travellers. European names are in many instances given, and of course no native can know these, while it becomes correspondingly difficult for persons travelling in the neighbourhood to ascertain the whereabouts of such places. A native name may not always be available, for many obvious reasons, but this should be rectified as soon as possible and at any rate when obtained the native name should be placed alongside the European one on the map. To quote the names of certain rivers in the west, there are the Bensbach and Morehead, the correct names of which are the Turas and Baiamkad respectively; the so-called Wassi-kussa and Mai-kussa are really the Baudu and Toji. As for the F ly, I cannot find any definite name for it, at any rate in the lower reaches, except