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ORIGINAL ARTICLES.

British New Guinea.

With Plate E.

Chinnery.

Further Notes on the Use of the Wooden Kipi Trumpet and Conch Shell by the Natives of Papua.

By E. W. P. Chinnery,

55*F.R.G.S., F.R.A.I.*

The wooden trumpet which forms the subject matter of papers in *MAN*, 1915, 11 (Seligman), and 1916, 16 (Beaver), is, I think, the native instrument of the bush tribes, and is distributed in one or more of the following forms throughout inland Papua. In many of those tribes who have had friendly communication with the coast, the conch also is used. In size and shape the carved instrument varies considerably, and, while the mouthpiece in some is a lateral hole near the closed apex, in others the apex is open, and the sound is produced by applying the mouth to a short inserted bamboo tube, cemented into position with beeswax. The last instrument is the only one I have seen amongst the tribes generically known as Koiari, who inhabit the Owen Stanley Range, between Mount Victoria and Port Moresby, but both forms are common to the bush tribes of the north-east and northern divisions. An emergency instrument in the shape of a short bamboo tube, the sound being produced either through a lateral hole or through one end, is in use everywhere, from the Dutch to the late German boundary.

The conch is a musical as well as a signalling instrument, and, as the notation varies, one or two additions to Mr. Beaver's examples may be of interest:—

Tribe.	Alarm.	Dancing.
<i>Gkerewa</i> (Goaribari), Western Papua.	— — — — — (Three long and short.)	— — — — — (One long and succession of short.)
<i>Kai-iri</i> (Kiko River), Delta Division.	— — — — — (All short.)	— — — — — (One long, then short.)
<i>Doboduru</i> , Northern Papua -	— — — — — (One long, then short.)	— — — — — (All long.)
<i>Koiari</i> , Central Papua -	— —	— —
Tribe.	Announcing a Death.	Successful Hunting.
<i>Gkerewa</i> (Goaribari), Western Papua.	— — — — — (Two long, one short.)	— — — (Long.)
<i>Kai-iri</i> (Kiko River), Delta Division.	— — — — — (All long.)	— —
<i>Doboduru</i> , Northern Papua -	— — — — — (Very long.)	— — — — — (Long and then short.)
<i>Koiari</i> , Central Papua -	— — — — — (Very long.)	— —

Signalling with the trumpet, or conch, is usually performed by males, but it appears that women may also use the instruments. In the delta of the Kikori River the women beat a kind of tattoo on the canoe sides with small, hard sticks to announce the killing of men and pigs—three slow, and a succession of quick blows—while the men sound the calls on the conch. Signalling by the women is not confined to the Gulf of Papua, for in the northern division women who have fulfilled certain conditions may acquire a privilege known as *mangora* (*ma* = a canoe), which permits them to command the attention of the villagers by rapping, smartly,

FIG. 1.

FIG. 2.

FIG. 3.

FIG. 4.

**NATIVES OF PAPUA USING THE WOODEN KIPI TRUMPET
AND CONCH SHELL.**

upon a piece of broken canoe with a hard-wood stick, kept in the village for the purpose. I have been disturbed at all hours of the night by the *mangora* and the shrill tones of angry females reciting their complaints, which in most cases were caused by amorous intruders.

FIG. 5.

The Binandere tribe has many mythical tales (*kiki*) in connection with the origin of the conch shell as an instrument of utility, one of which, related by Doi-ino (whose name means "scented vine") follows:—

"Long ago, 'at the very first,' there lived on the Waria mouth (river late G.N.G.) an old man, his wife, with a male and female child. That man was Andarahau, and that woman, his wife, was Gobara. Now, for some reason, 'I know 'not what, nor did my father,' those people had been smitten with a curse, which closed their mouths and genital organs. 'Now it is bad to suffer in that way, and I 'think they must have committed some great wrong, perhaps they ate a "tabu" food, 'or perhaps they unconsciously spoke the name of a deceased relative, or one whose 'name should not have been mentioned.' At any rate, there they were, skilled in game and fish sorcery, with vegetable food in abundance, but not, alas, the capability of eating and enjoying it, 'it makes my belly ache with sympathy.' However, they made the best of things. Andarahau and his male child amused themselves in the practice of their skill, and caught many fish and much game, while the women

FIG. 6.

secured the pretty shells and weeds of the sea and decorated their houses 'until their eyes 'were pleased.' Much game and many fish fell to the weapons of the man and boy, but this was cast aside and wasted—many carcasses and bodies of animals lying in the bush where these two roamed.

"Now far away in the mountains where that river came out of a hole in the ground,

there lived a number of people, and those were frequently hungry, for game was not plentiful, and the land was stony and did not yield much vegetable food. One day two of their hunters, Kaumi and Besi, went further down river than was their wont, and found lying on the ground many carcasses of animals, killed and discarded by Andarahau and his boy. Now these two boys were fine hunters, and, although the dead game suggested the existence of people down river, they were

unafraid, and on the spot decided to visit the strange hunters, who had so much game they could afford to throw such fine animals away.

"Accordingly they returned to their village, told their fathers of their plans, and prepared for the journey. Then one morning, armed with their fathers' weapons, wearing charms made by their mothers to protect them from the machinations of evil spirits, and their head-dresses and *kortopu* (the decorations of a homicide)* 'as is the custom,' they set out and followed the course of the stream towards the rising sun. During their journey they saw many victims of Andarahau's prowess in the hunting field, and wondered greatly, until one morning they walked into the village at the river mouth, and gazed spellbound at the strange houses, and beautiful shells, and ornaments, the like of which they had never seen before.

"Now Gobara alone was in the village, and, perceiving the two youths, she reached for a conch shell, and sounded it. The splendid reverberating note of the instrument, and its beauty, evoked the undisguised admiration of the youths, who immediately began stripping themselves of their ornaments to exchange for it, but Gobara, amused at their excitement, and delighted with their youthfulness, and their strong lithe bodies, and light-coloured skins (for all the mountain people are 'light-skinned because their forests are so dense that the sun rarely reaches their haunts 'in the depths of the jungle'), beckoned them to be seated on mats made from the grasses of the swamps, which she placed for them in the shades of the coconut trees, and rubbed her hands over their skin affectionately, 'for she was a motherly soul, and such is the custom of those women,' till presently her man and children arrived.

"The family-which-could-not-eat was greatly pleased with the youths, and, while the men admired their weapons and ornaments, and the woman fussed over them, the girl prepared some food, which they ate and enjoyed, for it was cooked in pots with many strange vegetables which they had not tasted before. They were shown the many shells and weeds which had so pleased them, and these they fingered with great interest.

"On the days which followed they accompanied Andarahau and his boy on their hunting excursions and learnt many things they had not known, and so the days passed pleasantly and profitably, until at last the time came for them to return to their people. The parting was very sorrowful, for Kaumi had fallen in love with Andarahau's daughter, and she with him. 'It is no lie' that she was a fine girl, very attentive to his wants, and unlike the unmarried girls of his tribe, who were few, and inclined to be lazy, while their speech was incessant and their manners shrewish. But before parting Andarahau had asked them to bring their people to see him, and so that the boys could call them hurriedly together he loaned them the big conch shell with the powerful note which had so pleased them and which was so superior to the bamboo they had been accustomed to use, and so with many presents they departed, leaving the family-which-could-not-eat to take up life again where they had left it.

"The mountain people had commenced to make new weapons, for the prolonged absence of their youths had alarmed them, and they had intended to go in search of them, and so delighted were they at their return that a big dance was held, and during the festivities they heard of the family down river, and gazed on the presents brought back by the boys; no less were they delighted at the prospect of unlimited game and food. A friendship with Andarahau promised, and the dance finished, all set about the making of arm and waist bands from the many-coloured fibres of the mountain vines, 'for which these people are famous,' the manufacture of large netted bags, and other crafts 'in which they are skilled.' Long strings of dogs'

* This was in the original MS.

teeth were collected, and the beautiful plumed birds of the mountains were caught, and their gorgeous feathers and plumes made into head-dresses, and shortly after the return of the boys the people of Kaumi and Besi, laden with 'New Guinea somethings,' left their mountains for the new friends down river, 'whence the sun ascended.'

"And Andarahau was prepared for them, for every day he and his boy had killed game and lain it upon a long platform, where it had been smoking over never-dying fires, and when the people from up river entered the village, tired and weary, on one morning, the long rows of cooked pig, 'so much that they could not count it,' pleased their eyes and took the stiffness from their limbs, for the pigs on Andarahau's land were large and fat, not hard and sinewy like those which roamed their mountains, 'and the mountain people are very fond of pig.' The days of feasting and dancing which followed cemented the friendship, and many things were taught to the people from the mountains—things which were useful to them. Gobara, for instance, although she could not eat, was a wonderful cook, 'and good 'cooks are very useful, for they can give much pleasure and satisfaction,' and she taught the mountain women to make pots and cook in them, and she took them into the bush and showed them where and how to gather and prepare the edible herbs and vegetables, and that in itself meant much to the mountain men, for their wives had not known of the art of stewing, their only method of cooking food being the roasting on hot stones, 'they even did not know in those days how to cook in bamboos.' The fact that the family could not join them in the feasting caused much distress amongst the tribe from up river, and the father of Kaumi called together the principal men of his tribe, and they conferred secretly in the bush one morning, and as a result the father of Kaumi one day returned to his mountain home. Many days passed before he came back to the river mouth, but at last he arrived, and in a netted bag 'which these people wear' were many herbs, ferns, and vines, such as are carried by sorcerers, for Kaumi's father was, in fact, a man skilled in magic, and this magic he intended to use for the purpose of restoring the family the use of their afflicted organs, for was not his son in love with the girl of Andarahau, 'and it is not good to love in that manner one so afflicted.'

"A house was erected in the bush near by, and he and his family were induced to enter and sit around the fire which blazed in the centre. In Andarahau's hands the herbs were placed, and he was instructed to throw them in the fire when called upon to do so. All holes were then closed, and Kaumi's father called to Andarahau to throw upon the fire the herbs; he did so, and immediately there arose a dense volume of pungent fumes, which filled the room and made them choke as they inhaled them. Around the room they staggered in agony, for their bodies were filled with the powerful smoke almost to bursting point—so full were they that presently their bodies could not contain it, and the openings, which had been closed, burst open, and at last those outside who had been anxiously listening, heard the cries from within, and opened the door and caught the members of the family as they staggered out, half suffocated and half blinded. The elder men, however, were ready, and soon revived them and took them back to the village, where the mountain women had prepared for them, in the manner taught by Gobara, a tempting stew of shellfish and vegetables, 'which is good for sick people to eat.'

"In this manner the 'family-which-could-not-eat' became cured. A huge feasting and exchange of presents followed, and the marriage of Kaumi and the girl was celebrated, and for his wonderful magic in curing the afflicted family Kaumi's father was presented with the much-coveted conch shell:—'And that's what for.'

According to the myths of the Binandere, the corrugated markings on the lips of the shell were, in the words of Doi-ino, caused as under:—

"'Right at the very beginning,' when the conch shell was the toy of *imbaga*

(crocodile), who lived at the mouth of Pai-awa River (late German New Guinea), there was, where Iasia hill now stands on that river, a large Iguana (*Varanus*), known as *duduba* (Binandere language). Now *duduba*, one day, was roaming on the beach near the river mouth in search of food, and he came across the conch shell, with which *imbaga* had been playing but had left on the sand a few moments before while he slipped into the water to waylay a school of unsuspecting fish which frolicked a short distance out. *Duduba*, 'in the manner of Iguanas when they 'are curious to know what a hole conceals,' stuck his head into the opening of the shell, and heard its murmur. Now this puzzled him not a little, but the sound also pleased him, so, being of a curious nature, 'as iguanas are,' he decided to take the shell along with him, for, while it promised to interest him until he had accounted for the murmur, the sound also soothed him, and he returned with it to his haunts.

"*Imbaga*, having filled his belly with fish, returned to the beach to play with his toy, but to his rage found it missing. The footmarks were plain, however, and he lost no time in following them, and presently he came upon the unsuspecting *duduba* seated on the ground calmly munching *kovi*, 'a small insect relished by Iguanas,' and, lying alongside, was the conch.

"Approaching warily, *imbaga* snatched the shell by the right lip, just as *duduba*, seeing him, grabbed the left. A tussel ensued, but the strength of *imbaga* prevailed, and, recovering his property, he called *duduba* things that are bad, and slipped into the water. So hard did they pull during the struggle for the shell, that *imbaga* left the imprints of his claws large and wide on the right lip, and the nails of *duduba*, small and closely set, are imprinted on the left lip."

N.B.—Words in inverted commas express the literal translation, as nearly as possible, of the explanatory remarks made by the man Doi-ino in giving me the stories.

DESCRIPTIONS OF PLATE AND ILLUSTRATIONS IN TEXT.

PLATE E.

FIG. 1.—Miai tribe, Hydrographers Range, in the valley of the Mamama River, sounding wooden trumpet.

FIG. 2.—Koko native (wearing homicidal head-dress), sounding wooden trumpet, K.D. Papua.

FIG. 3.—Ava-Kiko native sounding bamboo trumpet, Kikori River, Delta Division.

FIG. 4.—Koko native, Kumusi Division, sounding conch shell.

ILLUSTRATIONS IN TEXT.

FIG. 5.—Wooden trumpet used in the bush tribes of Northern Papua and in districts south of Mount Victoria (one-third natural size).—(a) Wooden funnel, (b) Plaited cane bands, (c) Beeswax, (d) Bamboo tube (mouthpiece).

FIG. 6.—Common conch shell used throughout Papua.—(a) Mouthpiece, (b) Corrugations of mythical crocodile, (c) Corrugations of mythical iguana.

E. W. P. CHINNERY.

New Guinea.

Haddon.

Notes on Wooden Trumpets in New Guinea. By A. C. Haddon.

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The following notes on the distribution of wooden trumpets in Netherlands New Guinea, and on the Sëpik River are supplemental to Mr. Chinnery's paper, MAN, 1917, 55.

Sir William MacGregor says that the musical instruments of the Tugeri, or Kaia-kaia, are the drum, Pan's pipes, and the coconut-shell fashioned like an ocarina (*Annual Report, British New Guinea*, 1895-96 [1897], p. 56); but in the *Annual*

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