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TABLE OF RESULTS.

Whistle used.	Pressure of air in cm. of water.	Length of whistle in mm.	Quarter wave-length in free air in mm.
<i>A</i>	16·7	3·0	3·96
"	16·9	3·3	4·15
"	27·5	5·0	6·65
"	26·0	"	6·53
"	19·3	"	7·40
<i>B</i>	32·8	"	6·30
"	21·4	"	7·05
<i>C</i>	29·1	"	6·32
"	22·8	"	6·50
<i>A</i>	26·4	7·1	8·32
<i>B</i>	24·5	"	8·22
"	15·9	"	8·77
<i>A</i>	27·0	7·6	8·55

It appears from these results (1) that the different whistles give practically the same note at the same pressure; (2) That the note sounded varies considerably with the pressure, the values at 5 mm. differing by about a "whole tone" for a variation of pressure between 19·3 and 32·8 cm. of water; (3) That the true wave-length is greater than four times the length of the pipe. It is difficult to suggest a general law which will meet the case, in consequence of the variation of the note with the pressure. The pressure of the air in actual practice with the whistle is obtained by squeezing the little india-rubber bladder attached to the whistle. The pressure is variable, but the ear recognises only one note. This may be connected with a fact that we observed in connection with them, namely, that the whistles required a certain definite pressure, different for each, in order to produce a clear note, if the pressure was not correct the sound produced might be called a hiss, yet it gave good notes. It appears that, speaking very roughly, the correction to be applied to the observed length of pipe in order to obtain the true quarter wave-length for the higher pressures does not differ much from 1 mm., and is therefore nearly equal to  $1·5 \times$  diameter of pipe, the correction found by Wertheim to be applicable in the case of organ pipes of corresponding shape.

NOTE on the DIEYERIE TRIBE of SOUTH AUSTRALIA.

By Mr. SAMUEL GASON. (Communicated by J. G. FRAZER, M.A.)

Mr. Frazer writes as follows:—

I enclose a copy of a letter received by me from Mr. Samuel Gason in reply to some enquiries which I had addressed to him concerning the Dieyerie tribe of aborigines, South Australia. Mr. Gason, in the course of his duties as police trooper, has been for many years familiar with the tribe in question, whose manners and

customs he has described in a very valuable little work, included in the volume, "Native Tribes of South Australia." The following letter supplements on some important points the information contained in that work. In particular it shows that the Dieyerie belongs to that rare class of cases, intermediate between mother kin and father kin, where the sons take their totem from the father and the daughters from the mother.

This is not, as I hope to point out elsewhere, to be confounded with the sex totem, of which examples are to be found in Australia, but (so far as I know) nowhere else. In view of Mr. Gason's letter the statement of Mr. Howitt ("Journ. Anthropol. Inst.," XIII, p. 457) that descent in the Dieyerie tribe is uterine, needs correction.

The following is Mr. Gason's letter, dated from Beltana, South Australia, March 6th, 1887:—

I beg to acknowledge the receipt of your letter, and to send the following remarks in reply to your inquiries, *re* branches of the aborigine Dieyerie tribe of South Australia.

1st. As to whether children of the father inherit the father's branch or class name, I reply yes, the sons take the father's class, the daughters the mother's class, *e.g.*, if a *dog* (being the *man*) marries a *rat* (being the *woman*) the sons of the issue would be dogs, the daughters of the issue would be rats.

2ndly. As to whether the father is the head of the family, I say most certainly.

3rdly. As to whether the father eats of his children at the burial ceremony, my reply is that the father does not eat of his offspring; the reason assigned is that, being the head of the family, he has sufficient command, and being a man (not weak like a woman) he can resist the deep grief occasioned by the loss of his child, and not be perpetually crying, causing a nuisance to the camp and tribe; whereas, a mother and other female relatives are compelled to eat of their offspring and dear departed relatives, for by so doing, they are supposed to have a presence of their departed in their liver (they feel from their liver, not from their heart as we do). The man will eat of his brother, his uncle, his cousin, or dear friend, but not of his father, nor his grandfather, nor his offspring.

4thly. The members of each class-name do not pay any particular respect to their branch, further than each class thinks that they are of the oldest families. They eat the animals or plants of which they derive their class names.

5thly. On all deaths, either from natural causes or otherwise, an inquiry or inquest is held immediately before burial, and in case of the departed being a person of note or influence, the result of the inquiry is a verdict of murder against some person or persons of the same tribe or of the neighbouring tribe, even if the deceased died from natural causes, they having a superstitious belief that any man who is a *Koonkie* (doctor) has the power to cause any person's death by sickness at any distance by the use of a human bone, carried out by a superstitious charm.