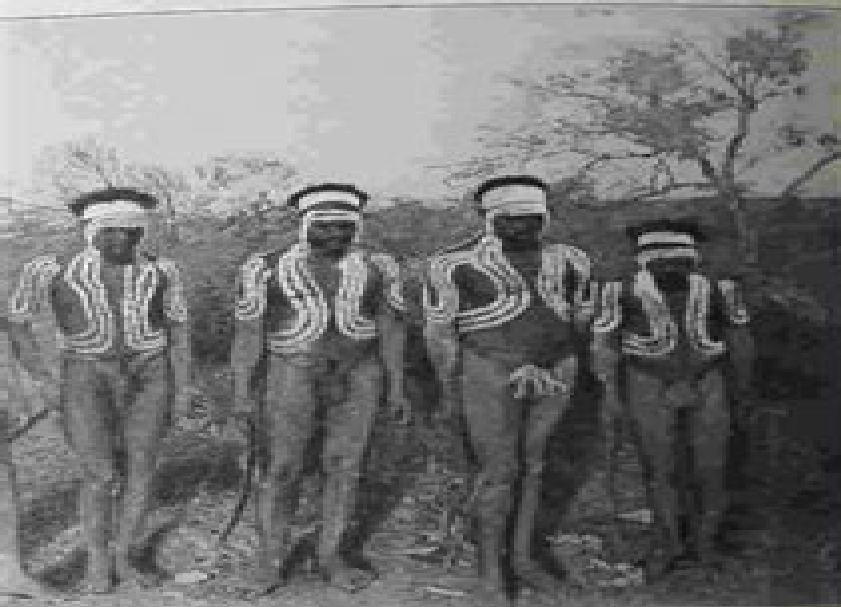


As all of the performers had been decorated a mass of grass stalks were cut and placed on the ground, the audience gathered together behind this spot, the performers, representing different totems, all stood in single file with their backs to the audience, and in one or two men held clubs, which they struck



PERFORMERS IN A CEREMONY CONNECTED WITH THE FIRE TOTEM. TINGHELI TRIBE.

claves; and then, to the accompaniment of this noise, the performers marched out one by one, each holding a boomerang upright behind his back, and down behind a bush. After a short time the clanging was resumed, and one by one emerged from his hiding-place, and, with exaggerated knee action, walked back to the audience on the grass with his back turned to the other

men. As he did so he moved his box with a jerk, keeping time to the clanging. Then some one in the audience suddenly stepped backwards and the ceremony came to an end. This was repeated time after time as the performers walked in.

In the case of the white-cockatoo and the performers marched out imitating the

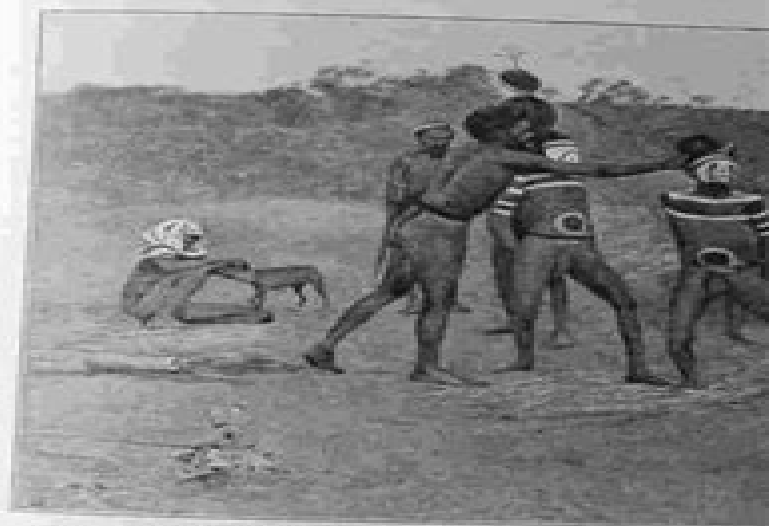


FIG. 59.—CLOSE OF A CEREMONY OF THE YAM TOTEM.

and continued doing so all the time that they were behind the bush and while they walked in a line. During one of the Menadji ceremonies, when to hear a loud wailing suddenly commenced, one of the audience had retired to one side of the ground, was howling aloud. No one took the slightest notice of him, and it was not until he was almost in the audience that his grief was not proportionate to the noise which he was making. On inquiry we found that years ago he had performed one of these ceremonies, and the

The Northern Tribes Of Central Australia

Andrew Lang



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