

# YAM. CEREMONY

7A

Kul-lor-ree. or, Kul-lor-ri

Three boys were put through the Kul-lor-ree ceremony. And the following is how the natives acted. The boys were about sixteen years of age, they were playing about, when a man pounced on each boy, no kind of warning was given the boys, just taken hold of and carried over to a shady tree, and laid on their backs. The mothers of the boys had a lot of yams, <sup>Kullora</sup> cooked and cut in thin pieces. The yams in a small basket, were handed to the father + uncles of the boys, and then the boys were covered with the yams; each piece laid on separately, even the face was covered and right to the feet. When they were covered all over, one of the relations, either the father or the mother's brother, took the yams from the boys' bodies and a hand full (the right hand) was given to each boy's sister to eat. The left hand full was given to the boys (Kullora boys). A small hole was dug in the ground; and both brother and sisters put their heads over the hole at the same time, and spat out the yams into the hole, all the same time. The hole was then covered up. The boys were then painted

with pipe clay, as near the shape of the fern  
leaves as they could.

The boys were then taken by an old native and kept with him until the afternoon, when a bough shed was erected and the boys placed therein. The shed was enclosed on three sides, the Western side being left open. One man was always with the boys and used to keep singing nearly all night. The boys used to go out at day-light and hunt for food, <sup>returning at dusk</sup> but on no account must a woman see them. They were kept seven days in the shed. Win-ba-Kys-  
armlets

KUD-JOR-JERS

Kud-jor-jers  
wristbands

were placed on their arms and wrists - and KUL-LOREE hung from their hair, down their backs, about twenty I should think, I did not count them. The boys did not all have the same number. The Kullorree that they have on their backs, are plaited, just the same as the wristbands and armlets. The boys are then painted with red ochre. Oil from either an Iguana or a snake is painted on the thighs in rings. (Thus O) Banners hung on the Wimbakeys. Kul-lam-buris are placed across the forehead and tied behind the head

The head. <sup>KUL-LOO-ERS</sup> Kul-loo-ers placed around  
 the waists. Ngar-lers round from the Kullouers  
 Gardie-Gardies hung from the Kullambars  
 Mung <sup>MUN MUNG AIRLOO</sup> mung airloo around the throat. They  
 are now ~~fully~~ dressed for the ceremony.  
 A number of strong natives now go into the  
 shed, and take a hold of the boys by their  
 hair belts and hold them very tight. Most of  
 the grass and leaves that have been on the floor  
 of the shed are thrown in a heap & the  
 whole place is set on fire. The natives keep  
 the boys in the shed as long as they can  
 stand the fire. Each boy has a spear in  
 his hand + one end of the shed is knocked  
 down + the Kullouers boys rush out with  
 spears in their hand, and spear some  
 food that has been place ready for them  
 They do not eat this food but ~~then~~ give  
 it to the others to eat. The boys elder  
 sisters now hand them some yams (Kulloues)  
 and they eat the yams. The sisters also eat  
 some of the yams and the ceremony is  
 over -

The spelling of the following is as near phonetic  
 as I can possibly get it.

See W4 sheet.

P. Cahill.

No 4

Kul-loz44

7A

Name of basket in which yarns were	MAN-GOOL
Yarns placed on boys	KUL-LOR-EE
Hole in ground	NGAR-RUL
Pipe Clay	NEWA-KEY R
Bough Shed	MO-IBE
Armadillo	WIN-BA-KEE
Waa	WIN-BA-KEY R
Wristbands	KUD-JOR-JER
Small bands same as above and hung on a string down the back.	KUL-LOR-EE
The same name as the yarn.	
Red Ochre.	KUR-DAREE
Good oil from snake or Iguana	KUR-DA-REE
	JOREE
Possum fur made into strings and hung from the armadillo	BANNER'S
Short white belting worn on the forehead and tied at back	KUL-LAM-BUR
Hair belts - Made from wild cotton + hangs like a tassel from the belt	KUL-LOU-ER
Parrot feathers hanging at the side of head, like small <del>rosette</del>	NGAR-LER N
	GARDIE GARDIE

P.S. The women the boys and their sisters put out the yarns at the front part of the ceremony  
was, the yarns fasted with and carry to them. At the end of the ceremony, the yarns  
was eaten + performed next good