

The three Kul-lo-ee boys were taken over to the ground where the Muraian was being held. The Muraian men were painted; the same designs as you saw; The boys were told to stand in a line and not to be afraid. The performers danced up to the boys; their eyes almost bulging out of their head; they were so fierce looking, they held in their hands sticks made from grass and tightly bound with twine made from Banyan bark. They made very savage stabs with these sticks at the boys' faces just passing their cheeks, almost touching their cheeks. Another native would dance up to the boys, glare into their eyes, and then step back about a foot, spread out their legs shut their eyes, and flatten their stomachs in an extraordinary way. After all the performers had gone through these acts, the boys were taken away; and then the real ceremonies were gone through; almost the same as you saw. One portion was new to me, the JAMEROO, (a small fish) A long line of Banyan bark was brought out of a bag & each native took part of the line in his mouth & rolled about the ground, as much like a fish as possible what astonished me was how they kept the line from getting into a tangle; for they seemed to turn all ways.

Muraian & Kulloora boys - No 2 78

I forgot to tell you, that when the boys in the Kul-loor-ee, ceremony getting ready to come out of the shed, and before it was set on fire, all the natives made very loud noises and Ha-rar and shook the bushes and posts of the shed in fact portion of the roof fell in on them. They kept the noise up for a good while and then set the place on fire —

The invitations to the Muraian are something the same as in the Kite-ba. Three men are sent instead of two, when they reach a group of natives, two men dance on in front, one man close behind, hitting two sticks together. The dancers imitate some thing that is Komali & the natives at once know that a Muraian is to be held. No singing goes on, the visitors tell where the Muraian is to be held and then go on the same as in the Kite-ba. I.E. go from camp to camp with the invitation. Should you be able to get anything out of the enclosed; and want any thing else that I can get for you, please keep a copy of the questions and number them, for there may be questions that I have to find certain natives to get the answers & if I answer by numbers, no other person could get any

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benefit from the letter, if they happened to open  
any letters. I feel sure that a letter I once  
wrote from here was opened. My mail  
sometimes passes through several hands before  
it reaches the post office - I am getting  
some of the things that were used in the  
last Muraian and will forward them to you  
with numbers attached to them. Trusting you  
~~not~~ will find something of use to you in the  
enclosed

I remain

yours faithfully  
Paddy Cahill

To Professor Baldwin Spencer Esq C.M.G.  
University  
Melbourne

- NU-MAL-KER - A bag made from pandanus  
leaves, and very closely woven &  
used for carrying honey in -
- KUL-BRUM A man of the IMMAR-RAR-ILK  
tribe who first found the Muraian -
- IMMAR-RAR-ILK A groope of natives on head waters  
of East Alligator River
- JAM-ER-OO A very small fish and caught  
in great numbers as the water  
is drying up -