Melbourne
11 June 1897

My dear [Name],

I found the memorandum about

[Assignment of a name or information]

mentioned by your correspondent. I am

writing to the Minister at

[Another name or place] re [Details not clear]

the list.

Also the same as alleged to

[Another name] under the [Details not clear] she became

her individual wife - always exercising the

[naming or marital rights of the

[Another name]]

brothers. For this nominal
right of the other races. The subdominance point to a time when eastern "Gorilla" a had their lives in common.

In such a case the human "The position of individual life" is established and not immediately demanded.

(2) When the human group is together and a child is born in consequence the human could not tell which of the women was the individual father. The "group" was in this case the father. I have heard of such a case among the Piti

(3) There is much force in your remarks about female descent. We may assume that it goes back at any rate to the formation of the major units. Did it arise then? I am unable to see why it should have arisen then, if the preceding state was one of promiscuity, and if it were borne in mind that there was nothing depending upon this descent in the female line, there being no passing of inheritance — as much have been the case of the savage had been in the "Agricultural Stage." Nothing could pass but the male name. Can we assume that when names ended help the "degenerated"
If this assumption be near the truth, then may it not be that custom
derived through the mother is a survival which has persisted under
changed circumstances, much as the relationship term, which apply to the
Nuer, are still retained in tribes which no longer have that
role. Instead the "individual" form of marriage established, such as the
Kerawa, where a man has the exclusive right to the
husband's cattle.

Yours truly,

[Signature]