

Wanda

19th June 1903

My dear Spencer

I spent the whole of yesterday
going through old papers &
rummaging in odd corners to
see if I could find any
Chulchingalla notes. Not a line
anywhere. The account I sent
you was copied direct from
my rough field book & was
unfortunately not copied into
the foolscap book. I did not
ideal that I na, consider it
of sufficient importance to
make two copies. So far as
I can remember the ceremony
lasted a week (Roh says 5 days)
& followed closely on the lines

of Roth's descriptions except that there was no interval for tea & drinks. His supposed intervals for re-employment are merely "rests" for the performers & of course the women are not allowed to remain on the ground where the performers are merely loitering.

Roth's description of the encircling scene is a little different, you will observe from notes as to what took place & compare with this account. The implements covered by the performers are in all cases the same as described by Roth but his explanation of the meaning of the title of the Corroboree is very different. In the Alice's domain speaking from memory the men were sat out night after night for

who leads the first line repeats a devil devil Roman who upon returning to her Camp finds it occupied by men dancing a Corroboree. She is very angry & tries to kill them with her spear but is honey skilled &

her Camp destroyed. I think you have full particulars of the tradition in your Alice notes. As to me looking out a general account of a Corroboree I really am unable to state about any one Corroboree to be able to do so. My memory so far as Corroborees are concerned is like a sieve. The Chitchingalls is the only one that I ever attempted to describe in detail in fact it is the only one I ever saw sat out night after night for

Start to finish. I'm afraid we'll
have to leave the descriptions of a
Corroboree until another time. You
might however point out - if you think
it worth while - the difference between
the Molonga of both the Chutchingallu
The words of the Corroboree are the
same. I mean the Chants. I went through
all of them with the Niggers & the
difference was very slight. I wonder
why I never got complete records of
other Corroborees. I might have had
half a dozen while our work was in
progress. Maimoketta - Gyampai - Ithla-
t-c-c-c. I hope you don't attach
much importance to having a Corrob-
You know enough about them to write
a general account of their character
& you have plenty of specimens to
illustrate the style of decorations

I wrote the preceding pages this morning
 this afternoon my wife brought up
 letter with notes on the Mara
 & Anala class system. I at once
 referred to my son & after churning
 over the notes for an hour or
 so it suddenly occurred to me
 that somewhere or other I had
 a note to the effect that in
 the Anala the marriage was not
 confined to one class - for half
 an hour I raded through
 my filed notes without any
 result - then it occurred to me
 that the note might be in
 the tiny book I always carried
 in my pocket. There on earth
 to look for this book I did
 not know then as a last resource
 I went to my wife & found

as recorded in our journals. It
is quite like the Macfellow to do
this. Had you been well when I
got this note or had I drawn
your attention to it while we
were struggling at Borrowdale I
think the thing would have been
settled long ago. Now it is
clear as day. There is not a
shadow of doubt left in my
mind & I feel that I am
largely responsible for the muddled
& half funds permed. I'd now
own London apologies - I feel
greatly relieved and am more
excited than if I had now a
lovely little thousand in Jattersall.
I need you at once. Hope you
felt cheered.

I should be
Yrs
HG

Mails from Hobland on
29th 01

from Carl see
Akunapipi Saer

of Answla

of Marra.

from Ives