Alice Springs
January 31st 1896

My dear Spencer,

Many thanks for your splendid budget received from last mail. I have so much to say that I hardly know where to begin. After I read your last letter I could have given you more to do, so I gave you, in your generous spirit, a bit of my mind to work upon for your gradual ascent. On many occasions, that arrogant assumption of superiority is characteristic of your Nigger American race. Your views of the Irish as devoid of the Irishakte, excessive for the American.
Why on earth you found it necessary to drag the British in and I can't for the life of me understand except it be that with their British military

This was characteristic want of generosity you can't miss an opportunity of scoring at a subject race. It is this intolerant denying air of superiority that makes the name of England

think in the horrors of the hot blooded & sensitive Celt who will some or later exact a terrible vengeance. You thank God that you think one an Englishman. I thank God than I am not, I have no ambition to belong to such a nation of stepforders.

As for your three headed June
Salisbury he has not been for
some time in the office before all
Europe is in an uproar. The
British force shows his teeth that
everyone, even you who are asleep
in prejudice, know that there are
only changed circumstances.
The poor old house cannot rise
The Clowns are good enough to
take Crush. My guns armed with
weapons less dangerous than
peashooters & that's about all they
are good for. You will about
70,000,000 of Americans having
England this way dear fellow,
in the proposed armistice you
must know it is. A truly British
Cockadoodle doo Cocha doodle doo
Cockadoodle doo Cocha doodle doo
Cockadoodle doo I mean through a couple
pages of your last letter you're a
luke
Jingo, my dear Professor, a piece
created old time. Tony Jingo as
that to which I return to your
hallowed England. I leave your
proposals among the descendants
of Europe. You will be a
dangerous danger to the peace of
the country, you see, when not
engaged on a new warship, when
my boys, Brian or Halford Baldwin
Lamammamam have sent you to be listening
and writing about. The Stability
of the Empire with a very big E
thecroft, ingratitude of these
Telephones like Irish and hating
for more warships. Bah! I
can't keep my temper. I shall
grow aburried if I don't stop
my oh why is it that all
my friends are now and probably
forces.
I've had a smoke 6 feet beetle
Perameles aurata natives name
'Mulgurruquina' depends on a shallow
hole on the surface of the ground
just sufficiently large to lie in. 

Thatchers is with grass & habitation
I have not been able to procure
a cat athletic to send this mail
but think I can promise you
one next mail. The order I sent
your last mail was full

At bottom of this, which I am
sending by parcels post. you
will find a head very like the Perameles
aurata but larger. The females
of the Quinua may it is a
different species to the Perameles
in the same for you will find
a couple of Phascia maestri

Apisalis. The hawks are plentiful here
The haggen call them Etlichucha let me know if you want any more of them - Beeley tells me The Peramele is plentiful on the Temnearts Great but I can get you some more here if necessary they are found on the Burs plain north of here. The legend in Tim is I think a species of Nephrumus (not sure of spelling) but it differs from the others the colour of the eyes being very large grey with black streaks it is also much larger than I have seen before in the Tim you will also find two young Ochreia taken from the pome of the mother whose chin head to preserved with salt and
album. I am sending in separate parcels. It is from the hills of this island. It is from the hills of the island. I have a copy of some notes, which the same you will find glass tubes containing a strange-looking reptile which does not appear to me to be either snake or earth worm. The natives call it Macchinna. I say that it is in the stomach of a large black ant; it was found from whose hole it emerged after rain. I don't know if it will prove to be some common place thing. For it does not appear to be any luck to get you anything of real value. You also find in the parcel specimen of various...
alum. I am sending in separate parcel. It is from the lab of this animal that the Niggers made "Aspecta" mentioned in Illapowinjan notes, with the I then you will find glass tube containing a strange looking reptile which does not appear to me to be either Snake or Earth worm. The Niggers call it Marcingna. Today that it is the Mother of a large black ant called Gwin from whose hole in the ground it emerges after rain. I do not it will prove to be some commonplace thing for it does not appear to be my luck to get you anything of real value - you also find in this parcel specimen of Minerals.
Articles mentioned in ethnographical notes, it is as free for you to have these things at hand in case you think it necessary to describe them minutely, besides you will be able to give them their proper names and place in your collection. In separate box you will find a trumpet—"Ulquinio" decorated for Corsican purposes—as when used for charming ladies, it is such a fine specimen that I could not resist the temptation of sending it to you by post although I had already sent one in case with other things. I am also sending Kirdalecha & Illapoomia negatives with the other negatives you require for
Horn Volume - except those viz.
no young Arracoula-
Mama & Arracoula
Whose figure came framed
there are with Butler & House in
Adelphi. I have meant sending
to get them to lend on to
you - let me know name of
O'Chertea & other things. Have a
few letters etc. which can go
with other things next mail when
I hope to have some hints from
the Baron & Turner to send you.
I have endorsed Mr. McKay who was
here for Christmas. I have given
him some Spirits - by the way
that has become of the Spirit you
mentioned that you were wanting
through Fryday. I have heard nothing
about it. If you have not seen

any I shall be reduced to
any calling matters presently—
Sterling wrote me lengthy by
last mail & it is easy to see
that the old chap does not
feel particularly happy about
The Horse separation he says
"I assume from your letter
that you give me full power
to insist on such conditions
as I think necessary in the
publication of your paper.
There are conditions that I am
made aware of with regard to my own
for after all we do The worst.
I shall get all the blame or
credit when Horse gets all the
credit of there is any & none of
the blame" in replying. This
morning I told him to withdraw
my friend if he understands his own
and to make any conditions he thinks
necessary for our mutual protection
I was not surprised to learn from
Winnecost's letter that he has
definitely refused to contribute
anything to the volume; he
appears to regret very much
that he could not offer you
in the matter; but says that
he has arranged with the
Royal Geographical Society to
publish the facts of his
travels; this will make it
obvious to everyone that there
has been a quarrel. Will the
book appear at all? (Will it
ever appear? I am becoming
doubtful.) It is quite possible
that he will visit Miss Charlotte
me a different lizard to Rhodora lips. for Kindred. Then I did not think of asking them. My Mrs. made Sulking sent me about 20.

questions about the blackness all of a trivial nature, except me wherein he wanted to know if I could not give him some information about the Northern Class depictions I required to all. The question by wire as requested here, then relating to Class depictions thus, I declined to apply to them in the sort of thing he wanted. Information about the male nature, I believe, share their forest. Is it obligatory? As what age is

a done. Who drew in 1895?
at first I thought of declining to give information but after passing the matter over I came to the conclusion that as the question only related to minor matters of detail it was not worth while proceeding. I am sending you class systems of the Republic. I want you to compare these with the collections of the missionaries I have made. I have sent you copies of the Blue Mountain Times. I had them checked over and I see that they are the same as the Chichimeca. The 8 classes of which the missionaries speak is the class system of the Chichimeca which
I was surprised to find is rapidly being adapted throughout the U.P. The people in the north are very much interested in it. The blacks tell me that they first began to adopt it some fifteen years ago—after I had left here to go to Charleston. Watson told me that during the last two or three years it has almost come into general use. Questioned as to why they should adopt the system of another tribe, my old teacher always says, "That is very good medicine. The blacks about the Mission have made so much progress that we musk a great deal with them. Children were the first to adopt the system—If you compare..."
A true table of relationships now.

The right class Replum you
will see at a glance how
it simplifies matters. I think
the fact of theseuggers
being in the very act of
the changing their repluma
most interesting. I have
and I shall be most anxious
to learn what you think of
it. In writing to Conde some
weeks after the Races, I
mentioned that there were eight
Classes at the Missionaries. That
I had worked out their class system,
I do hope he would test Sweeney
this, at any rate. I and others
will be able to work out the
system in time for Sterling to
use it in his letter-writing.
has been hammering away at
him mail after mail about the
class system ever since your party
left him. I think I told you then
in Melbourne that I had heard
from various of sources that the
Lordecha, faithful of Prime Dona-
ha’s class apt. or marriage
dyney. They married permanently
without regard to relationships or
anything else - I always doubted this
until I got hold of a missionary
letter, an intelligent chap whom
I have permanently admired, he
assured me the Lordecha of whom
he had a fair knowledge were
all some wild dog. Him catchem
him sister, jump up longa one
eellow brother' after hearing this
I wrote to Corle whom I meant.
has under the impression that they had no system similar to the Arunta (he had talked the matter over here) and asked him to find out all about it. He replied, "I believe these blacks have the same system as the Fernands Circular natives, but I cannot say yet for certain that the system is." Now I think he has got hold of the Arunta from the Missionary district with their & clarin. I have not taken care to distinguish between the two. Black Arunta & Goorund. I have well him. Mrs. I am awaiting his reply with a considerable degree of interest. Clarin of Tempe. Boremo brought in an Intelligent Lorika man who has been a great deal amongst the whites. I think...
had him in the question box for a week. I failed to elicit anything pointing to the existence of a class among amongst his people. He asserted time after time that he could take any woman as his wife even his own sister if that he knew of cases amongst his people where this had been done. He told me that children were always eaten when killed and that the tribes also eat their enemies when they were fortunate enough to kill them. I have asked having to find one on the spot of a certain corpse who are living together at Temple. Women are brothers in blood. I think...
The couple referred to some of the Temple Downs men as my brother, and I was rather inclin
ed to let me know what you think of all this. is there any hope without a class system of some kind known to Messrs. Horace and Frank.
The Urupunina notes are the result of three long days spent with a man of that tribe who rejoiced in the possession of one actual wife & three Pirurugawa. I have not had time to go through a Mr. Horace's paper to see how far my account of the custom corresponds with his case of the Dicomi but this...
man has some knowledge of the Deiri, they say the custom is the same in both tribes though the language is almost entirely different. I think you will be pleased with Mr. Tabas of relationship particularly with the Cuma or by means of which we shall be able to determine the actual relationship of the officials of the initiatory and other ceremonies. This cannot but be struck with the different systems obtaining in both tribes. With regard to Piraungane in the Arunta all I have been able to find out so far is that those who are Piraungane to each other must also be born Unknown.
These facts of relationship dig deeper than any of the rest of my work, and I think throw much light upon the whole question. The Poromerae barriers appear to me to be a very simple arrangement. There is nothing else involved about you ask if it is not possible to get By me to make some enquiries, quite possible, but I do not care to ask anyone to help me in my work. I originated this business, I want to carry it through as far as possible unaided, except by you who are my colleague.
the worst a division of labor would destroy my interest in the whole thing. I think you will understand my feeling in the matter if I put it to you this way. If you had discovered a new mineral would you call in a recently-ordained friend to assist you in describing it? If you feel that you could do the work yourself? Of course if I find it absolutely necessary to make use of other hands I shall do so but at present I prefer what they call in Evreux "a lone hand." I don't mind being responsible for my own inaccuracies but I don't care about misunderstanding...
publishing those of my friends. 

To revert to the PPARAUNGARUNS business. To my [illegible] friend tells me that the fact of his having PPARAUNGARUNS does not entitle him to the use of PPARAUNGARUN women in other groups or tribes. He is only entitled to the use of his own PPARAUNGARUN. He cannot lend her to another man unless she is willing. It is however customary for men to lend their PPARAUNGARUNS to their younger tribal brothers. he admits to having asked [illegible] friend at Maumana for the loan of PPARAUNGARUNS sometimes he has been supplied with a PPARAUNGARUN.
Sometimes with one of the actual wives of a friend - he says he would not ask a man for the loan of his wife unless he had more than one - it would be churlish to do so - With regard to disposal of widows in the Urupunna, I have posted the notes and fancy, I forget to mention that they become the property of a younger brother who may if he chooses decline to take them in which case they are disposed of by the tribal Nekohs - now then we have these two tables of relationship I fancy we can claim 6 bars unravelled. The system of the hives from Hunger Springs on the
Towards to Powell's Creek on the North I have as far as possible replied to your question by this mail. You will see that I have gained some more very interesting information about the ceremonies attached to borrowing Chovango as well. From commenced one never knows when one gets to the bed rock with these people. I am sorry that I have not been able to get anything new about the Rama Ochama idea. You are quite right in saying that perhaps it would be more correct to say Water Tolom if it really is a Water Tolom for the lake's name has no word.
meaning rain they merely say Cwathëh Uyanima' water falling Cwathëh Williama' water running. They call the Othamana: Cwathëh. I shall of course continue my enquiries on the subject of anything new that turns up. I will let you know. You will notice in Urrapuna notes that there the men of the Cloud tobin made rain. This rain had never come
The ceremony the day it is mainly performed too. From what I gathered myself on the way up from what he tells me other demoralization had set in amongst the Othamana & Amnla where they came together during the ceremony.
of the Railway in the hands of the
and by the influence of
something like 1800 lives and
many of them died from
Syphilitic and other diseases. Now
they are getting married
their ancient tribal laws and
marrying anywhere. I found
Coromaras Fuvareas living
together at the Mecumba.
Their headsmen told me
influence has been destroyed
by the Whiteman, never to
rise again.Segorapano a
friend deplored the departure
from ancient custom. He said
that young men and women of
today who live within easy distance
of the Railway line laugh at the idea of tribal restrictions.
There is no doubt in my mind but that the Arau'a north of Crown Point has attained a higher level than their southern brethren; these people look with disgust upon the Piraungara custom, lday contemptuously "him all same Wild dog" him can't a known what same father longa picanining." One man to my horror said to me "Piraungara blackfellow all same white fellow him cattle any lura" - notwithstanding the fact that a Crown Point black told me "by vage plenty madam Piraungara" I am inclined to think that the custom is dying out as a better system
become popular. This idea of relationship will I am afraid make Stirlings paper almost valueless. I should much rather be present of apron show in to Messrs. Horne and Fison. I have not yet been able to read Naimo and Nawa but hope to get through it before next mail arrives. Since my return from Adelaide I have not had time to read my Indian papers even all my spare time during these days have been spent with the Nigger. But tonight it is too hot to sit in the room to read - Nigger just arrived with two rats when the days are cool.
To me but— they are surprisingly like Mutchuen which I have been rejecting— Will add a king or two to this tomorrow.

When I think Nomilli is the Urapunna equivalent for the Arunta míra. You can imagine how much I would like to have just one day with you at the procedure. Instead of sending you my copy of original notes I have had them copied by Squire and sending them to you under registered enclosure you may require them for future reference. I am curious to know why you sent for them. I am also registering all anthropological
matter as I have a horror of going astray, in all there are four receptors. When you can form no idea of the amount of work attached to this lot of manuscripts. The mere copying it out from note book is nothing. We had a very pleasant race meeting. Notwithstanding your epileptic prayer I managed to scoop in a few lovely letter pounds but it may comfort you to remember that I have lost over a hundred on my share Transactions. I appear to be interested in nearly all the wild cat concerns in Australia let me advise you to put ...
a few points into Mr. Benson - I have not given any of the
Kurdistan or Ella-purina
picture away & don't intend
to see by the papers that
of "Old Savage" in going to
England for a trip, is he
going to try for the T. R. S.? I
his critic in your
drawing of one of his shoes
was very characteristic & it is
a good thing that you can
look upon it from a humorous
point of view. Most men would
have heared of a brief at his
hoary old head. Do you
hear from Wall here or he getting
on if you are communicating
with him please convey my remembrances.
-Glad to hear that your brief trip
to the ranges and you good. Why the device came you go away for a month? French is sending me some photos taken by Mr. Frost on his trip. The event was searched for Hyla Selensky after last flood but not one was found. I note that you have not seen the Horse Volume of any of my correspondence or ceremonial photos. The Megqua here who is pictures are not appear in the book are quite flattered, is pleased the old things immensely, when I showed him your letter to explained matters to him. I was your last letter open day the most important thing to finish as was present in March group marriage of Scarlagenau. I guess you found out
all about it. There is one question in your letter that puzzles me a bit is, "What are the equivalents of the words where the latter exist?" It appears to me that the Paramoune custom was introduced to modify promiscuous intercourse for unless a man is a man’s actual wife or Paramoune he has no right of access—probably in ancient times no man had a special right to the exclusive use of any woman. You must understand clearly that in the Communes all men—women born Unawa and each each other Unawa, there is no special or distinguishing name for one’s wife or husband.
There is the Woowpanna.

I remember vaguely the

Australian people have some
distinguishing name for tho

Achno Fahnor ride Harriet

although my Aurelian bungow

says they have not. You men

know that the Australian people
distinguish their mothers,

Sisters &c. as Meeya, Adaulla &c.

Their fathers (blood brothers) are

Similarly designated. There is

no such classification made in

the Woowpanna. My Woowpanna

man had never heard the

spokes

of by any other name than

those we know of as Balckhuma

or &c. You say it is difficult
to realize how Paarumpanee comes

within the lands of a song to hear.
I do not appear difficult to meet, close to the borders of the Urupama where the two tribes mingled, in summer flowers vigorously while at Charlotte Waters only a few cases are met with farther north at Crow's Point, fewest at all. I have not heard of any large case north of the Crowns although I have seen an opportunity of questioning natives from that locality. I have spoken to Bajous about sending up one of those Charlotte men to hail probably have come here before now mail — you say when you were at The Crowns. "Natives from Northland we were camped together Paramygans must have been..."
Amongst them, what was the relationship of these men to men from the north when they were all together? the Piraimaranus would have no relationship with the man from the north except that established by their tribal system. No man has a right of access to a Piraimaranu woman unless he is her Piraimaranu. The whole thing appears to me to be very clear. Of course you will understand that every man’s wife has a number of Piraimaranu. The latter are not a class of women set apart for a special purpose. The system is a certain color modifier, promiscuity. I have no doubt that was the reason of its adoption. When there is
no process or a higher moral tone prevails. There can be no quarrel about this. The system probably existed here long ago although these people have no tradition of it. The fact of Man being in the act of changing or improving their classRep? shows that they are struggling upwards towards the light.

Don't you think so? Oh! I do wish I could get at you to talk of all over for a day or two. To move to the Loreto? where I am told there is when Arumla man takes a Loreto woman as wife he drops her. Arumla or whatever Class his wife should be. This is strong evidence of an absence
of class system in Soorthern I am enquiring into the marriage system down South to far have not been able to detect any difference— colour of head dress in dance white or red they grand some applies to one of the picture in Homer lot— how think for a moment that I went up replying questions repeat them as often as you like until you feel satisfied that you have got at the bedrock. I have look forward eagerly to your next letter I quite expect an avalanche of questions let me know if box of things sent by Curnes reach
yours safely & I am now enabled to thank that when I got to the Alianca I saw Ngororo. I shall find that only the Olaaruesta as his brother in blood acts. The part of Chaamtehawa I shall learn definitely by next mail. All my enquiries only go to confirm my previously expressed opinion that the trader Oehmannadella does not differ from other Oehmannadella. How much conclude this awful letter. My tender recollections to Mrs. Spencer. I have written regard to yourself. Yours most sincerely.

[Signature]

F. Lynch

If at any time you require

Send you want let me

Vinous Janus 1953