Alice Springs
13th March 1896

My dear Spencer,

I was very sorry indeed to hear of Mrs. Spencer's serious illness. I hope before this reaches you that she will be quite well. I thought of long again of your little son, and I am very happy to hear that he is improving. My wife sends her love and sympathy for Mrs. Spencer and for yourself. Your memoir pleased to hear that the terms of relationships had forced you up in a way I suffered too much.
myself in the conclusion of that table that is really comforting me to think that you too have suffered with this works budget. I am sending very full notes on the subject from which I think you will be able to, satisfactory complete the table you but by that end the notes I have repeated myself again and again for which please accept my excuses. After last mail left I would you this to Before that I was sending Invites to summon the Alcahuan of the Rain or rather water dekuanella from Antananarivo - I had for a long time been trying to
get these men to come in to see me but owing to the fact that political relations were strained between these groups I had no luck. The men from the Chinga district they would not come. I was particularly anxious to settle this. The Akuamukela company, it has been hanging for some time. Suddenly it struck me that I might try Sibuyana. I told the old king how what I wished to do, he advised sending two convoy men with Chiringa. I suggested two men to each of whom I supplied a Chiringa stone wrapped in some fashion in approved fashion. They at once started more...
instructed to say to the Haartunga of the rain jump. “I want you come quickly to see me & tell me about your Kehannahitta. These people will not grow. I send my Churinga.” Ten days after leaving, one of my Inwura returned with a message that the Haartunga of the Kehannahitta came with his two brothers would follow in a few days. On the course they arrived & were received by me with open arms; after clothing them they visited my den where they admired it. I showed them my Collection. We went thoroughly into the
Rainmaking business which they would not discuss in presence of Ruhkara Pannaya of this place - the old Amaatiwaja of the Arltunga Water group died about twelve months ago. He was succeeded by his second son, the father of the photo attached. Son having been born within the Circle of the Water Totem therefore his not eligible to become head of that Totem. Consequently his younger brother who was born within the Totem Circle became Amaatiwaja. As a general rule he performs the ceremony of rain making himself, but he sometimes
allows him young or brother to perform this ceremony—during the life time of their father all three to two young or don't father performed the ceremony—CONSIDERED THEM to them to go through the ceremony so that I might photograph them in separate enclosure upon sail COINS COTTON TO FIVE PER SHARE that is the NEGROES I am sorry to say that none of the NEGROES are very good but I think you will be able to improve them. the reason that was informal for photographic work—the rain ceremony 7 there people is very similar to that at CHALCOT
Natives except that those factors do not build a special maya
the decoration of the head is slightly different - I am sending you by parcels
port the head dress now it also one of the Churinga carried
by my Inucra, you may like to have this Churinga as a curiositiy, I would not part
from the other for anything.
I am thoroughly convinced that
the Water Odnambella is not in any way a special affair
is especially concerns the Coora
or would groups just as
the Odnaringgel does the Bachuma
Churinga - when myические
went away into the fields to
decorate the Odnaringgel. They
with them only Cornara and Paratac men, but when they had finished the decorations, they were ready to begin proceedings. They sent to invite all the men in the camp to attend. The chief warned me afterwards that he could not allow the Abeswararo to see him being prepared unless they were members of the clan council. There is always this appearance of mystery about Abeswararo ceremonies. The opposite classes are not supposed to know anything about them. The Abeswararo and Penamare, each of their kind Ceremonies before the Cornara, Paratac, and Hono.
Note

The person making rain must belong to the family of the head of the Totein who only deputes his powers to his sons or brothers in blood.

In the Udneveve the Adaarlunsa sometimes deputes his powers to his younger brother in blood.
My view makes me care to point out that in performance here was only an imitation of the iatitućima; he could not make rain here. The ceremony to be effective must be performed as a part within the ēdnannaditela. In my previous notes I stated that the Stone of Churinga generally are never lent to ēdnannaditela of the same designation; this is incorrect—Churinga may be & are lent. I have proved this up to the hills to the purpose of any friendly ēdnannaditela circle possessing of class but the ceremony attached to ēdnannaditela cannot be performed by the head of ēdnannaditela within the total circle. Rain
must be made within the same circle
limiting also within the Macaranga
may within the Siuuna.
I have no effort to correct previous
statements, that I am afraid you
will think I am careless. Indeed
I am most careful but it is a
most difficult matter to get at
the bed rock of truth with these
people. Some years ago the Macaranga
sent some of their Churinga
to the one of the main groups
the Yungnaps. They are
returned with similar
ceremonies to that described
by one of the 

r

Conception with the Tree
Ohana na ratilla - then burned.
Churinga are being returned it
is an unknown thing. Their
They are accompanied by a large number of Immediate Assistants by weapons such as boomerangs, spears, etc. The leading group are not names of the cattle articles. You will see from my notes that the inici'tchena of the sick men. The Baghanga and Cokumana are not excluded now in the 'Ulwiringwa' only those Tshemwa of which the Khabula who were born within the 'Ulwiringwa' are allowed to remain. I have made in all directions I have that Each Tchannadduku is governed by local rules—

Traditions. I think you will be delighted with the new tetu pictures. They are sending one in case you
I should want them for the 
Other Annadella paper. The 
regulations as to food & with 
respect to the dead you will 
find very interesting the 
photo of the woman displaying 
Cheviurita in a chapter of mod 
I wear. The Chaplet are 
something quite new - if you 
require the negatives let me 
know - so that you may know 
exactly what the Cheviurita 
are like. I persuaded Field to 
return a grave (I have not an so 
myself, lest they should accuse 
the theft & punish me by withholding 
information) & I am sending by 
POrrells post. The broken up 
Cheviurita to the modern 
Vessel suits much. They are use
Covered. You will find the bone a little mouldy but I am sure that you will not mind this. They will form a very valuable addition to your collection. This mail also contains no Cherpi or Pedane: 1. Ralas 2a (Chelpa not Cherpi) taken in name of the Corroboree of the Cherpi). 1 brah: giga 20. Pha: Mac: some field mice of one boat blue which appears to me to be Pha. Callow (natives name Charpianga. Though the tale breaks off at this point I think it appeared more longer. You will also find in the tub a smaller beast with bronzy tail. I do not remember sending to you before. In small box by ordinary post you will find the number of small Spar. - The Lastpoo. + the pegs say this kind is native.
Lucien your new book is to be
distributed to me, and, by little and little, brought to me
by little piecemeal, so that I can read it, as if it were sent to me
by faxes, which are sent over the
poles in the form of electrical signals.

Here I have thrown it away—he has contributed it to another one—

The blacker evidence of the idea of

Phillips Pollock. I said to myself, 

"Him casula etiam Aristotelia pecunia

aut quidam "professor" nuncupatur.

By this way, it might also be worth noting that

This legend or whatever it is is supposed to be distributed through

the bodies of the Bakhtchana (Doctors) or some Western groups

the presence of the

Marchiana in their bodies.
is said to give them great
instructive power. A very old
and celebrated Raelchana from
the northern side of the Western
McDowells - about 80 or 90 miles
distance - is here on a visit
to me in quest of Takamanda
to he has given me two
almond-shaped Stones which the
old Villains with wonder and
disbelief appeared to extract
from his body, through谁知
of course you know these
Stones are supposed to be
distributed - they are ordinary
pieces of quartz crystal. After
the old fellow gave me the
Stones some of the old men
here including the King would
take me to return them to the old
Railleharn would die, they were evidently very earnest about the matter so I took the horse back to the old man who in his presence said he promised me to keep them, he had plenty more in his house since then he informed some of the younger men that at any moment he could cause the sheep to return to him. It was not possible for him to keep them if he wished them to return. In dealing with the Kardascha, allapawumya, I think it should be pointed out that the Railleharn always determined the cause of death which they invariably attributed to Kardascha, allapawumya.
The magic of an enemy (owing to prudence) ... would probably have something to say about this imaginary individual. Next mail he in the spirit who dwells no cares, tractive darkness to his this order now one second, round premises, though generously, his aggressor a good leader, occasionally take it onto their heads to kill man or woman. Undoubtedly, Haurakida, Ilagawuma, etc were invented by the Rantcharra. Recently at the Chinuwinya ceremony over an old man's years an old horse son should after the ceremony. When leaving the gap: "We have not found the Koolakal who killed you when we ..."
+ When I inquired why he attributed his neighbor's death to Khardacheh, he said his Railleigh had told him it was so.

"We shall let him know," Thanks for Part II. Zoology: the actual remains are splendid, the fragments. If paper is good, the binding is quaint, surely Horn could have avoided the extra expenses necessary to provide decent covers. I learn from these papers that Horn has been lecturing at the Colonial Institute on the north of the Expedition, here is an extra. The story of the Expedition was not merely illustrated by a number of most interesting lantern slides taken from photos by M. I. T. Gibson but punctuated with grateful flashes of humor. You can imagine my disgust when I read this paragraph, in hearing slides made from my negatives he
has deliberately broken faith with me as in your letter to hawthorn while I was in Melbourne you very clearly explained that the plates were only to be used for illustrating the book. I always had the idea that he would make use of the plates. The only thing about the paragraph that surprised me was the mention of my name. I wonder he didn't claim to have taken the pictures himself. I feel very glad now that you withheld so much of the plates as the new house would say Verbum sap - Primusde writing his tract says he has arranged for the publication of his Journal.
map through the Royal Society assisted by the Government. He is going to publish some illustration of natural features. I have asked to reproduce some of some of my lectures. The present should be in full worth. It is especially that part of it which relates to the capture of friendly relations with them who I am afraid will not find it very palatable reading. The only thing I can say appears to respect is that no cannot qualify your wishes. I shall watch for further developments with much interest. Your friend Powell is in an interesting condition. Very much so in fact. During our stay absence, down.
Coming the old Solomon had a long spell away from the station either. The influence of a fresh bag of fresh air has done for the old quire what Solomon has been. I am able to do. She is now one of my daily penmen. Mr. Much expressed in her mind last. The Government flower shall again exercise its malignant influence on the colour of her unborn child. She intends to that it is, of unusual. Whiting brown but of course, I won't allow her but do that.

I can imagine you smiling over my sketch of the scene ceremonies. Simply confiding a stroke it was touched on
The photos I prepared this week became I know you are a question for details that may appear trivial to the may in your opinion be of the utmost importance — unfortunately there was not sufficient light to get a photo of the Inuwaara party actually delivering the Churuma, but from this sketch it necessary I am sure you could produce a true picture — you have only to point on the backs of the men within the square to design from the Churuma ethnology — you will note that the Silea then sent their Churuma to the Silea and Ilanaunyela at — near Andora.
I have not sent any of the ceremonial speeches to Tooting & shall not do so until they are published. It was an amusing old man who led the Cheering Party & carried the Cheering rude notes. I have got Corte on the spot at Tempe showing enquiring as to the existence of those of a Class system similar to the Kenilworth Creek. In order to show “they have a kind of fixing their own relations” many Jannanallas & their brothers & sisters are all the same caste but their children are Jannanallas or Jannalas & vice versa as the Jannanallas offspring.
are Shenanigans. "Once then he has discussed the matter with one of his friends into days, the same used only mean things, reds and wrong side. It appears to me to be a very remarkable thing that there should be so much difficulty in learning, discovering the classics if they exist. I wish I could get out there for one hour. I'm sure I could clear the matter up at once. I don't want next until I go at the bottom of it.

A half century ago about 15 years of age, who had been in the Temple Bar, London for some years, those not then in the recollection of Classic scholars.
There — like you I say for years indicated the idea of the Leland
Ring project classes but try this.
I am beginning to think it quite
possible I have two examples. The
power of the head of the
Mission Station, the Revd Mr Bogue.
He has promised to send inquiries
the Tempe blacks occasionally visit
the Mission Station. I note about
your boy about “putting my
information where it is not likely to
fall into the wrong hands” I intend
to practice balance on the subject in future I am to face
of the whole subject that I would
get almost anything to have a
reel with you. Perhaps it would
be advisable to mention to the
Phermenadella notice the existence
of the right classes in these different branches of the Ryleich as also the recent adoption of the Ryleich amongst these people. I agree with you that it would be unfair to find the girl or any part of your information published in someone else's name. Much of such a thing happened around these parts. There is trouble ahead for you even that map but your that once I had overcome all difficulties less help me advised of the progress of events. I am much interested I was delighted to hear that you were doing well pleased with my last weeks notes. I hope that budget will bring it more equally interesting the Oshman new clay materials were
as any rate by much enriched I hope you will "feel quite happy" now about the train Ceremony my statement as to the Cheauchlans (whom is only another name for Chauchlans) being appointed by family influence Turner to have no foundation in fact the Cheauchlans only or one of his brothers depated by me, may perform the Ceremony you know something of the difficulty attached to procuing reliable information from the Blacks so I need not trouble you with explanation so to how mistakes arise - I was disgusted when I heard from Othiralla about the loss of spirits were from that they tell me it was
Very badly packed - I had a wire posted to you at St. August because I am nearly out of funds & the winter, when collecting will be severe, is approaching. If you could send me a collecting tin with screw top I could take it back here to Tanganyka Court when I go north in May or June. By return mail send some jars & also a few bottles. I am on the tracks of a spotted beast about the size of a dog & shaped like the Chacma, a tree climber & great jumper. Do you know such an animal? It is a smaller species of cat & the Naggers got one 30 miles north of here but I don't think they
Show it away. Our mail contractor bitterly resents the establishment of parcels post here! How I hope this will find you. I hope quite well. I long again that you too have quite got over the worry and anxiety when you must have experienced. My kindest regards to Mrs Spencer. Store to the Reddies. Hope yours will be in hand and regards. Take good care. 

J.E. 

Don't forget the two of you.