My dear Spencer,

Since my last letter poor little Bill developed typhoid and was confined to bed for over a fortnight & delirious for some days; he is now about again looking very pale, thin & weak. We had a most anxious time & I was afraid at one time that we were going to lose him. From the fact that you contemplate sending Mr. Spencer home for a trip, I am afraid her illness has left her in a weakened condition. The trip home should set her up thoroughly & I hope it will.

Alice Springs
5th June 1876
I presume go with her. You could not do better there. I have
heard of my old Melbourne, living there abroad. I was
happily glad to learn that you would be able to see
us at least a month with us. Now I have been thinking
a great deal about the passport hip. First of all I want
tell you that my going out
to the Geo. Gil change is quite out of the question, it is
every out of my heart being
do far out of the Telegraph
line. Had you proposed merely a flying visit, I might have
managed it, but of course I realize that a trip of
that sort would cost quite
on the Horn expeditions

Pursuing that you would require
the Canoes for eleven men and
that you would have to pay
10/- per head for each - which
is the highest figure charged.

The whole idea, including tobacco
would not cost you more
than £60. Because of collecting
material, this difficulty would
not be out of the way for
a three months' journey. You
would be able to travel in
comfort, camp just where you
thought fit, have ample means
of carrying your collections;
not above all, to entirely
independent of reasons. If
you come by mail you could
go do any collecting on route.
you sufficient time for collecting, after careful consideration, I think for the Army the best plan would be for you to hire four Camels eaching to an Afghan, for the troops, the Camels it would cost you not more than 10/- per meal, even including saddling, for the same reasons would not be more than 25/- per meal. You could bring back with you the collecting boxes, spirits, etc., there would be no need to bring or send on horses as you could purchase everything of that kind in the town, if you adopt this plan I would suggest that you borrow the pair of the Camel boxes which were used.
The amount of material you could carry would be limited. Bynoe, I could of course manage to get you from the head of the lake to here but on many grounds I think the Camel plan is the best, there would be no risks of buggies breaking down so you could depend upon a successful trip - if you decide to go for the Camels I would suggest that you proceed first of all to the Gey Range but after finishing there come on where you must spend at least a month. The wet season begins in November & if you left from here by the mail tram or
October 30th you would be at the Gec Range before the end of November, or if you came on here by mail you could reach here on the 15th of November or if before I brought you through about the 20th I could of course take you from here to the Mission Station - I would like you to go to the Gec Range first because it will give me more time to pick up anthro po graphic facts if anything you learn out there could be absence between no here - thank the whole matter over. Let me know what you decide upon to care that I shall be only
Too glad to help you in any way that I can—If you decide upon Camels you should get Wienceco to engage them some time before the floods The leading Camels would be ample I knew that you would be delighted to hear that the Carriage Camden extended so far north but why do you call it The Mississaugine system I don’t think it has anything to do with Mississaugine The latter system certainly does not extend here though it really exists at Car* Crown Point at the latter place I have since discovered that it is
for more common than I supposed. My trip to the
mission station brought forth very little, I had several
Luritcha men on the gild during my four days stay.
They doubted as to the existence of a class system
amongst them was strengthened
they have totems just as the Arawuna have. They have
Churinga, both stone & cord, but all my questioning
failed to elicit a particle of evidence as to the existence
of a class system. They perverted in saying that
the totems had nothing to do with marriages. They
marry whom they wish & those of the
Luritcha who live close to
As I left me with them adopt the class names but the proper Lurebeha of Tempe Worem Marshland have not even got a name for their tribe, they appear to me to live in small groups & their weapons are of a more primitive type than those of the Arunta. They are called Lurebeha by the Arunta but they never speak of themselves as belonging being Lurebeha, while the Arunta men always describe themselves as Arunta. The Missionary Kraus many of whom speak good English & understand the Lurebeha language work upon their neighbours now.
with contempt and reading these inquiries I had the assistance of the Revd. Mr. Strickler who speaks the Austra language of the finds very well. The mission Indians are not a good field for the anthropologist, everything possible has been, is being done, to blot out old customs, corruptions are not permitted in the locality. This rising generation are not permitted to attend them, marriages between the forbidden degrees of relationship are celebrated by the clergyman. To all classes live alone together. Then I observed Mura to each other one to be seen hugging. This is of course only amongst the people who have grown up upon the station. The one encampment was only 400 yards away.
the State for the last 10 or 15 years been under missionary influence there are a number of Christians there are many married couples. The greedy white Christian converts recorded the information that "my father go lord Jesus in my bosom." I dropped him like a hot potato. A - a Nemo. They don't know anything about Christianity. They know less about their own habits, customs. Many of the young men have never seen a corroboree if even niggers in. This world none being systematically degraded. That is hardly the word. I should say degradation, these people are, that on earth will become of. The Mission Station is ever closed, as in most Mission stations.
if ir does not become also supporting
very few of the mission men
they could get them as a living
with more to boomerang. The
 missions, feed about 100 people
regularly, however, their food, whether
they work or not. I visited the
missions, and got some pictures
copies of which I am sending
you - if you think the Astrakhan
district people would like to publish
the Palm tree picture I will let
them have your copies. If
will send you another lot
I could not get any Astrakhan
pictures, without offending the
 missions sense of propriety.
I confined myself to the
"infinitely respectable" as opposed
to "the altogether."
part in the Quapara are decorated much the same as in other Quapara & do not carry anything in their hands. Pictures marked Ancestral ancestors, boys decorated. When boys arrive at a certain age all hands, men (men), collect at the Corroboree ground. The boys are sung one after another & shown in the car being caught by the men while this is being done the women sing that the boys are then taken to the Unganja & painted on by their Wilumina the men to whom their Mothers are Tualeha marua a month or two after the boys are told that they must no longer sleep in the
their mothers camp, they must live principally with the men at the Nanganja and they must not play with women or girls. The three boys shown in picture are of different tribes. I am not sending anything of these pictures—by the way he did not make one last mail. This is the first time he has missed a mail since he left here. I received a wire from him two or three weeks ago asking for information about some trivial matters. I conclude from this that he is still hammering away at his article. Of course I know that he wants like you and wanting to show that
that doesn't matter. The Planter's, there is no reason why I should
work with him, none at all; there are a thousand why I should work
with you. One being that without you I couldn't get on at all.
I certainly would not have worked with him under any circumstances.

although I like him personally, he is a real good fellow in heaps of
ways, but his force is not anthropological, as unequal so far as the science applies to those

Horizons. I haven't the least idea what Horbling is doing. Mine is my

hole. The understanding was that he would furnish me with proofs

in writing, he simply said that he had written out my notes. I

wish you would add anything.
you think necessary I above all I wish you would correct errors or add any that are Themselves so that they may not look too glaring, with the information you in your possession I think you could do this in your clerical capacity? if he had sent me the proofs as originally arranged I could have corrected the errors myself but now I would prefer you doing so, because you will know better Than I how much to pay I how much to leave unaided his account of the Churinga is just what he learnt from one nothing more or less - Cowle knows nothing about the Churinga or Tooms but there is no reason in the world why he should not learn if he desires
The bone, where I had learnt how to be gained by their hard graft of the mature of a patience, which no man who knows me would believe me capable of. You need not fear that I shall say (so important upon this subject to anyone, I am no more almost as duties are I especially on rugged matters. My German friend is now puzzling about the Reunions' Creed, he is very far away I imposed with the reefs in that locality. I will have no mind what you say about leukemic girls. To revert to the solemn question, I agree with you, that we have not got to the bottom of it, yet, but every month adds something to our knowledge. I hope you agree here, I think there will be very little
To learn our that surgeons - with all you have and the ground, for a month, to say I think, eliminate all errors, clean up many mysteries, add much to our store of knowledge. (Your idea of dedicating the book to Harrett is splendid, by all means, do so.) You speak of going over my notes with their let me remember what they. Thought of the information contained therein is I am not such an ass as to treat lightly any opinion of yours with regard to Aboriginal matters. You seem to have an instinctive idea of what they should do and what they shouldn't do, but if it turns out that any of these people are a menace click in the sense in which you interpret the term; then you can write me down an ass.
I will go further than this, I may once for all that I cannot believe in the message which is in any of the Australian trees; it is only in my opinion purely a coloured tale arising from want of knowledge, although holding such strong opinions I shall not cease hunting for the mythical schild, if I should discover it, here or elsewhere, you can tell your professional books that I shall reread without a moment's hesitation. I fully recognize the importance of absolute correctness in these matters, I am not ashamed to own up where I feel myself wrong (even publicly, where rarely it ever happens!) but while I think of it the messenger conveying medals to see Quapaw cannot write anything...
To the Taara (some feathers) a hollow nose bone calibrata in the end of which is a loop. Some feathers Cacalua rosy tipped. Don't their scientific name - Ref. Reference to the quotation from your narrator. I think it is right except in one or two trifling instances. I would delete out the word dépence as these people are not generally spoken of as dépence which in my opinion only signifies a slight difference in language. dépence or dépna they say applies to other groups. These languages is not quite like that of the majority of Acuita. you say a man going from here to Charlotte waters is looked upon as a guest. I as such is allowed certain privileges what do you mean by the concluding words? I don't remen...
of any productive power were made, and hinting after lending so of women &c. so I think upon papers quartering all there is not a particle of evidence to show that any such combination has ever been established to mind from this coming or though it would occur when Congress met, indeed there, during and as a necessitate, even for instance the Virgin from hence would be regarded as either a guest or a stranger.

There is no doubt in my mind about - there people having a clear idea of the ownership of certain tracts of land - about the armament I cannot express an opinion but this like other things would be cleared up ere long - 

Cordially yours and yet others at the same
The country. She was away all
the sheep camp when I was at
the mission. Shakow if I didn't
find the rest until I was late to
visit there. Those women,
when here about three months
ago was called upon to attend my
old things. Brother who was more
very ill. He died. If I am waiting
anxiously to photograph his (corpuscle
I have) learned that there was
a woman doctor amongst these people
many years ago. She is long since
dead. I think it happened occasionally
perhaps at long intervals, that a woman
of the village more quiet than the
general run of her sex had the courage
to proclaim herself a Recluse. The
others are no exceptions that they
...dare not doubt, that in Women, are supposed to rise the same feelings, though it was knowing that privilege for not extended, still have to afford as to the news of Martin arrived from Tempe Town.

This morning, on a visit, I have had my mind hunting for a class example amongst the Quinzee, once before last Christmas, when bombarded him with letters by every opportunity, he could find no trace of a zepplin. In everything he tells me bears out what I learnt from Quinzee at the Clifton station, he tells me the Higgins are in worse together. There is no shrinking of particular woman, such as he had noticed here or anywhere else. When Cousin was a child, I asked her mind particularly to inquire, as to whether two of the female kotoks could...
many this makes me yes. The tallow (corruption he calls it) has nothing to do with marriage here. He will be here on Thursday to attend the Court in a case, in which he is officially interested, when I hope to get fuller information. If these people have a system of any sort I can't see the use of it. As I understand it why they should stand in our places to conceal the facts Martin has verified one case - where I mentioned in a previous letter - of brother and sister in blood living together so far as he can't learn nothing new there to pursue them - four I watched were questioned separately at the New York Station and they said they could not answer any woman as they do long as she did not belong to another man - I can't
am strongly tempted to make another flying visit to New Zealand and might visit the Pinta, Yarmouth, and Montrose. I am splendidly done with those done in Melbourne appear to be as good as the English. I have had the picture of the Carrozza heads framed; the Negros here are delighted with them. I see by the newspapers that the Chief Secretary informed the Geographical Society that Nieuwe Hout and journal would be published as a Parliamentary paper. I re-consider. There is at least a fear of his publishing your picture; he is as execrable as the devil but as blunt as a gunbarrel. I am glad your scenery pictures are turning our heads. I think the future of Palmse proves no that would...
beautiful photograph I have ever seen. That brig -canon of yours is a beauty. I hope that the Foot - are undertaking the publication of an 1860s Journal. I don't think there is so much fear of his indulging in personalities. They would hardly permit any thing of that sort. I do hope that old Savage will get his P.R.S. He is an old man of the mines, and now may never hear another opportunity. Your turn should come when the whole of the Horn volumes are issued. I hope it will, I should feel a considerable amount of reflected glory in being associated with an F.R.S.

I hope you will not be disappointed with this million badge, but little as it appears it represents...
a great deal of soaked bread, graft
your questions invariably lead to
such matter as you will see. That
I have, as usual, to correct a big
number of errors. They at some
Other book mention "Melgarrau"
as "The Flood, killing after the circumcision"
amongst unfriish tribes. The (Dx. I have
been on the head of "Melgarrau"
for the last twelve months. The
Customs extends as far north as
Dalhousie with its apparently stops.
It has nothing whatever to do with
Circumcision amongst the lower
Arabs or Woda punna, but as
a ceremony which marks those
who are initiated as capable of
travelling by night. I amBM: BZhP, 310
reason that also endorses them with
other magic powers. I have p"
A description of the ceremony part of which I witnessed at Macumba years ago, but I have not quite written. The thing out yet, men are generally very old middle aged before they are made Wilyawna. I know Mr. Culpan is The same man that mentioned by Hornet Power. But their information on the subject has been faulty. Wilyawna are debarred from eating certain food. I think all Macumbas and Kangaroos in their spirit forms. They are supposed to possess the pfins of the Eagle hawks. I noted what you say about the old woman and have already begun the alluvial in diplomatic style. I doubt very much whether they know anything about the Cheeminga named.
although your opinion to the contrary impresses me and now looking forward very much to your visit here) are a thousand more. Things that we can clean up when we get together but you must continue the questions without. Then I should be much better. This is going to be a great epoch of our own. There is not the slightest doubt about it! Many thanks for the Bocage t. geology volume. I intend to read the geology after the mail lears do you ever hear from Watt there is he if you are writing him please convey my remembrances that makes (see him) shall not be delighted to see him again when he returns to the Colonies. how that Stirring is free from Hospital another
I would not surprise me to hear of his coming up here and to see a ship some day soon. I wondered if he would much like to come again. He told me about the story that he would do so if he got a chance. Scott returned from Australia to Melbourne today after a long holiday. He did not like anything about Shielding in Dublin. He is not fortunate as he had wished and is so歇急日 hope from whom the Doctor might have extracted a lot of information. I am eagerly waiting to see The Anthropologist, volume 2, any present society and to see what Shielding has made of the subject. I am also anxious to know how he has treated my notes - I have tried my hand at it.
Lantern clear making after first success. The mistake I made was in over-developing Thursday, making the picture too dark. All lantern entertainments are greatly appreciated by the Niggers. Some of the heads come out splendidly. How I must stop and drop a line to one or two others by very kind regards to Mrs. Spencer. More to the better ones and greet too hard. Clean the Yours sincerely,

A. F.

As I should write to all thence this mail if you see him tell him that I am trying to get the bird which is supposed to have laid the egg he returned to me.
I am going to visit 1 photograph
the spot 15 miles South West of
here where the ceremonies used to
be performed. I hope to collect some
interesting information before new
mail. Somewhere in the Bush district
there is an Arara branch to which
a dozen of men whom
I am currently belong. There are
dozens, hundreds of totems in the
tribe and I doubt whether any one of
them numbered more than 50
men. Some not half a dozen.
The fire totem is confined to one small
boy the son of an Allewaryga.
All the people of that totem
in that district having died.
There a totem circle is indicated
in good well watered Country etc.
numbers are corresponding by large
— but now there is a principal fire group & in on the heights fire can be seen springing from the Churinga in these Eastern ranges it was I fancy a garbled account of this fire lotem that led Wulsham & Sandown the explorers to Grable people with an account of the existence of a volcano in the Western MCDONDELLS.
all these lotems have their peculiar ceremonies by the way in the Eastern MCDONDELLS there is a fly (Amounga ordinary fly) to tend the Churinga of which is said to cure leprosy eyes.
I am sending the usual collection of Gemini the lizard are I stand the first of the dark year.
have had from this country 5
ship now for about 30 miles
East. I hope they arrive soon,
I told you about these lizards
when you were here. I tried very hard
to get some. Then the mail arrived
that I whole cats and a snake in
learned from your letter that the
species was known. I threw them out,
in five minutes the whole staff rose
up in arms and devoted their attention
from the front of my office by
suggesting consideration above the
leaves in the room. I got the suggestion to dismantle
them away. These awful cats! I shall
never forget them. They seemed quite
happier until I turned them out, only
the nose of a biologist must be of
especially smell proof material—the collecting
hair of a spider arrived safely.
to return the former in a few months* failed to the train with
Barrow /bærə/ /ˈbærə/ Remnants Track heads I shall [ears here for the north shortly after the departure of the railroad mail for Adelaide shall be away about five or six weeks] In addition to the ceremonial Achupala pictures you will find some prints marked Indrochetta Quapara. This is a new Quapara it is remarkable in that it is the only dancing Quapara in the work I have ever noticed anything indecent. The two more shown in photographs conveying imitation John Thomas and to before their most audience in the attitude in which they were photographed the other one Talaung
Old habits & customs of the natives. They are too busily engaged in hunting and what remains of the old customs, but they have promised me that they will not gave any information they may get held to anyone else. I am in excellent forms with thank I promised this very readily. Probably I shall make a flying visit there in a week or two. There are one or two things I neglected to inquire about particularly about the Umba quiver & in baby tobacco. When exerts there is also here a totem or rather has many years ago, but all who belonged to it are dead & the ceremonies attached to it very much. The Babes enter into the women can now be performed by any man who is conversant with the ceremony.
Accused to get up a man, I
am sure in a position to state
positively that a man belongs by
right to the wife of a dead
man if he chooses to take her,
if not he has the disposal of her. There seems to be a
melée to hiding the fate of a
dead Belraya (in blood) but as
she has children, it has taken
a long time to get at the
truth in this very simple matter.
Chastity is strictly imposed upon
the woman under after the
performance of Virpelhem. They
day widows very frequently run
away to avoid marriage with
their husband's brother. The
missionaries are not likely to
find
on much more regard to the
promised situation in other usual parts.
This I am a little doubtful about I think we shall find everything one class where it comes by the familial system of one...

preponderating in every tribe though not to the same extent as here.

No apparent relations to the former

Now must have a time when the

Solems influenced the marriage laws

But I cannot discover so far a

beige of the existence of anything

of the sort now, if or quite

probably as you say that we shall

find some toem relations only

regard to marriage amongst the

Southern people refer to that

other reasons and getting up

tow from the Charlotte who

has had a lot of friendly intercourse

with the Navapunna. I am also

trying to arrange to get an

Navapunna man from Ootacamund

there is certainly a strong love

in the table of relationships of

that lady I have tried unsuccessfully

to clear it up by telegraph so
In my last mail notes when I wrote "out next where the totems are common to all classes" I was referring to the Northern Arunta but not to the Southern Arunta as you appear to think — by the way I found Comerria Uamungati at the Kanuku Station. I think your judgment was wrong to be correct viz.

(1) Southern no classes but totems
(2) Classes to which certain totems are restricted — in the Northern Arunta

(this needs enquiring into — I hope by next mail to be in a position to settle the matter definitely)

(3) Classes to totems but the latter as a whole have wide numerous exceptions confined to certain classes as now really exists within the McDowells

(4) Classes to totems with the latter having