Before leaving

Some time

from home

Alice Springs

14th July 1896

My dear Spencer

When this reaches you

in your snug University quarters

shall be plodding along

somewhere between Barrow T

Pennants Creek. I hope to leave here on the 17th. I shall

be away for a few weeks.

I cannot say that I am

looking forward to the trip

take any degree of pleasure

if I were not for the

chance of gaining interesting

anthropological information and some

new birds. Fancy I should

feel inclined to postpone it.
Indefinitely, these trips are no novelty to me. I have had too many of them to wish increasing age. I am losing my old taste for roaming through the desert wastes of Central Asia. I do wish you could be with me. That country is totally unexplored from a zoological point of view, and my present plan is to stay a week at each place, & the whole of my spare time will be devoted to digging information out of the Natives, while the men are engaged in anthropographing. I shall pass the women among. The country, for beasts, I may believe, should be very bad indeed, if I am not able to feel...
I will have a couple of negroes with me on the
journey. I at each camp we
shall have a foot around from
pecan tree Bleeck is born at
the Bottom where he is to
remain until I can induce
them to send up another man
from Drain, while I am at
the Bottom he will have the
negroes and hunting. I shall
take plenty of spirits with
me so as to be able to
hear some at each saloon.

What an ass I am to throw
away three days' wages for such a
hell greater ass I was to have
thrown away above half a dozen
since. I am sending you the
shovel 1 foot of one
that much
trick try to get some while
in time for next mail. This
mail's contribution consists of
some Pha mao Con Pedame, a
snake which the Negroes call
O'charla supposed to be very
poisonous it a lizard or two
since more lizards, Steen's turned
out to be known I despair of
getting anything new
here. My second trip to the
Mission Station enabled me to
compile a table of relationships
of the Zuluwana which I hope
to send you together with the
Keptche I have written a new mail
the Zuluwana talk does not
differ much from the Xhosa
I am taking it to Buren's Farm
where there is an antecedent

I wrote a man in the employ of the Police from whom I hope to get fuller information, he is under an obligation to me as I sent him to Port Augustus gaol some years ago for cattle killing & these convicted him with a respectable member of the Police force. One turned up just after last mail left, & when he told me that, subject to receiving instructions to assist you, he intended meeting you at the Charlotte with four camels. I at once made fervently he was in great form to looking forward to having a good month with you in the George he brought with no end of charming objects
some slaves he has swooped down on several of their slave
farms I made a clean sweep of everything he could lay
his hands on I was of course glad to get the teeth but
I know with that great concern the negroes will feel their loss
I have asked him not to do any more rooting unless in the way of punishment
for minor offenses such as calling them by name or he tells me he suffers a
great deal from insomnia rarely sleeping for more than three or
four hours a night I don't think the life he is leading is at all
good for him, he simply sleeps
in his own quite next after
t month after month living almost
everly with Hughes with whom he rarely exchanges a word
he appears to me to be cultivating a bitter cynicism which is
torturing and attractive. Do you ever have a month with
you will do him a good service even if your society docs
Tend to accentuate his already conservative tendencies, he needs
Thoroughly running out there no one ever thinks of differing from
him when he comes in here.

Our fund be or two together
is very peacable I am able after
that we get on to controversial
matters, you can imagine the
result. I enjoy him all too briefly
risks momentarily but I don't trust
I could live with him. He is honest and shrewd. Money as such has plenty of ability, but it is a dangerous knife. I fancied him as an old Indian Colonel whose line is in a chronic state of revolution. Binaclede lent me his maps. He said they are splendid. Done the journey would be out three weeks after he wrote in the form of a parliamentary paper. It would afterwards be pressed in book form. He is sending a number of new photos, he says, and he received the offer to lead Calvad expedition but was already engaged to take command of another Spanish Syndicate of English Capitalists. He has taken up large Colorado mines.
The interests on special terms with certain mineral rights if it is for one of these Syndicates Mississippi expeditions I have told him repeatedly that in my opinion he would be wise to smooth over matters with Storn & have his journal maps published with the other work of the Expedition & I have pointed out the importance in his present course & made it plain to all the world that there had been a general but nothing short of an apathy from Storn would forces him I shall see that the God are to blame for publishing his journal so he is an old God officer they are only too glad to get some of
In maps it is quite possible that they are under the impression Horn would not publish, in fact he did decline to publish the map in the first instance. I remember rightly - I can quite understand this being a demon on the proofs from what I saw of his manuscript, it was so crowded with treasures that he must have mellow with infinite pains to very closely. I am most anxious working forward to seeing the volume and to see what he has made of it all. I have not heard from him for two weeks but he sent me an apologetic note a few days ago, it's rather significant that the break in
Correspondence only began when
his paper was completed. The
no longer required information
Geology. Brown who is now at
Barron Cieni is very much with
old Hale who has certainly not
trusted him fairly. There is likely
to be a word now between
the two good experts. The geology
volume arrived while Brown
was sleeping with me. I had
once handled it to him, he
seems to think that half the best
man of the two. By the way
what is Matt doing at home studying
geology? I am glad last mails
note pleased you but I must
confess that it is just a little
depressing to think that our work
is only a "splendid benefaction" of
That done by Howell Fiame.

The usual budget goes to you.

This mail there some errors are

corrected. I shall be very anxious

to hear how you think

of the marriage ceremony in

I must confess this it happened

me to find that the Umballa

Umpiana men also took

part at the Mission Station.

I found one Steenbuck labor at

the Glen Helen women who

had been recently undergone

the ceremony. I have asked

the Carlson as far south as

Crown Point to no doubt it

extends further. It seems to me

in the Kytkae that women perform

the actual operation -
Does this point back to a time when there was something approaching to promiscuity?

The notes on Erathippa add I feel some interest upon very much I shall be curious to know what you made of it all. I think you know that some of the Coastal Tribes in the NT do not circumcise or lubricate - The Glen Helen, Hentybury, Owen Springs & Arlonga people do exchange lubras occasionally as by Corroborees. The same thing is done at Barron Creed. I have no doubt it was done here years ago although I cannot get those people to admit it, a curious custom of one at least lubras being torn off to attend
at the Corroboree grounds every day during the course of a Corroboree. Indeed at Corroboree Cape different men are told off each day in fact the men轮流 to take it in turns. Corroborees after land for a fortnight or during this time the men always stay about the Corroboree ground preparing hunting material. These men have come here in the morning. I have had some Negresses from one woman on the anthropopogous expedition for the last three months. I shall of course enquire into the matter at Bareem and report further as I find out. In the meantime I shall be glad to know what you think of it.
I am afraid I shall never
Ancona genuine promiscuity amongst
any of these tribes — does such a thing exist amongst any
genuine people? I have never believed
that it existed amongst the
Swedes but I did not do
think that they approach to it
more closely than the Andes.

They certainly have no class
names of the I have not been able
to discover any marriage restrictions
with regard to totems while
on the subject of totems I
must tell you that certain
institutions of a limited nature
exist amongst the Andes about
eating the food represented
by the totem — these restrictions
appear to be complicated

End of
A short period after the performance of intihuacone, when those who belong to the Totem only eat sparingly of the_to leave out, unclear if "animal" or "vegetable"
the "adonwuroge"a men or woman for instance will not hunt for the game, for some months after the ceremony, if they will not eat the game until fully grown, the same men will not kill game for a certain time. Do not eat the "adonwuroge"a before being eaten to always avoided claid, I pondered up. Sometimes after the intihuacone when the harvest of game appears all hands go in search of the game are cooked, brought in to the Alarumpa, who after drying in the sun pounds them up.
Eaten a letter himself, he distributes the remainder amongst the different camps—the one of the Kaama Kirmna at the marriage ceremony was entirely new to me and a most interesting discovery—there must be hundreds of little things of this sort yet unknown to us, but every month adds something to our knowledge. I hope by the time you arrive here we shall have pretty well reached the bottoms of things. I am glad you were brave to put my storm conception changes the errors in all four, worried me a good deal, if there is one thing worse than another that I would like to get a separation for, it is
for accuracy I shudder to think that these later notes would have been without your assistance. We are as you say one excellent combination & make it possible to know each other. I feel sure we shall or rather you will produce a book which will be of great interest & considerable value to Anthropology because I know your abilities & melanitwins would have permitted you to come up in the winter months when we could have spent some evenings over a cozy fire & a little good whisky. The weather will be so hot then you are here that we must not be able to stay in the home all night but nevertheless I think he shall be able to do an immense amount of work. I often wish...
Fed in an anthropological mood that you were here to appeal to. I am returning the Urupuna labor by this mail but gone over it carefully and you will now find everything done smoothly. Certainly the Aruma look upon the Lurucua as an inferior people on account of their not possessing classes. You could not have the feelings of an Aruma man more than by calling him Lurucua. I have an idea that the absence of class names does not prevail throughout the whole of the tribe who speak the Lurucua language but is confined to the groups in the Pompe River Country. On my return from the Barron I hope to be able to say something definite about
Their merchandise - I am inclined to think they are an inferior people, their weapons appear to be puny, more so in the country they inhabit. It is almost destitute of game - asked at the Mission Station of it was wrong to marry a sister in blood. They said yes but it was sometimes done. Apparently they could marry the sister of any other man although there was a sense of relationship would not lead one to believe so.

The women consider the Kuyima as superior to the Twelche but it is not clear whether they think the Kuyima superior at the mission. In the Twelche, it appears to me to be treated with good respect.
contempt the Arunta tongue at them and about their marriage systems - I cannot answer the essence of a belief that in past times the Luritja had classes that them - the tribe who speak the Luritja tongue must be about one of the largest in Australia for the Negroes here tell me that the same language is spoken by blacks next of Port Augusta - Fimpo Downs men them I sent to space some years ago were able to talk with blacks they met at Port Augusta. Very few Arunta men can speak the Luritja tongue I have not been able to find one even at the Mission Station - Here the Kulyana
language is understood by high
ly cultured people. Now a
man a Zulu came to me
and said "I want to learn
the Zulu language." I
wonder whether he can
make any progress. I
have got Mr. Sheklow on
the job. He
is making a fair knowledge of
the Zulu language, and
I am sure he will
be able to learn something
shortly.
With reference to the origin
of althele, previously incor-
rectly termed Quapara althele,
I have not been able to
clarify further. In their statements about
them originating in the north,
my inquiries have proved that.
at any rate three of the Ahaskara
rith which I am acquainted
were some years ago performed
by the Ahaskara at Barron Creek
are no longer performed. There
I am also enquiring & later
on will furnish you with
the Ahaskara names among a account
What about the words to I
have never yet been able to
find out the meaning of any
of their Cantata chants & I am
doubtful whether they use words
in their Ahaskara. As to how
they imagine the Voomiuriya Quapa
ra to be imparted - they believe
that the Voomiuriya actually
perform the Quapa in the presence
of the mediator & to show they
truly to impart it. Their favorite
a first rehearsal on fact for
his special benefit - men so
privileged are looked upon with
the greatest respect - I have not
yet done much with the old
town so far - I hope worked
very gradually - In your letter
you say you have just been
going over the tables of class
names in the "Cheltenham" this
should be "Ilpina" not "Cheltenham"
which means foreigner generally
is from the "Ilpina"
that these people has beggared
the 8 classes - Yes getting at
the "why" of things in utterly
hopeless the eternal alcheming
is always cropping up, when
driven into a corner they always
take refuge in the alcheming.
The second name is the name of a dead warrior. These names are supposed to have come down from the alchemists. I agree with you that the fact of their using the names of dead warriors seems to imply that in some way the deeds of the great dead are handed on and I have an idea that when a young man is taken to the storehouse of the second name, some sort of recital takes place; he is probably told of the deeds of the individual whose name he takes. I am not quite sure of my ground yet, but hope to be able to say something definite about this subject never...
mail - A great deal of singing ladies place at the Stern house when
the Churinga names are conferred.
I am aware that Mr. Forrest
is a firm believer in the
message sheets; I have no doubt
he has good grounds for his
belief, but still I don't believe
that here or elsewhere there is
such a thing as a sheet which is
intended to convey a certain definite
message such as might be
contained in a letter. I believe that
the so called message sheets
which are said to exist elsewhere
are merely fake sheets which
have been invented with a certain
sacred significance, such as
that possessed by the Churinga
- that alone can tell whether I
And right or not but in the meantime I know that you will hold me guilty of sacrilege, perhaps worse, for presuming to doubt the authority of Horne's information — then you wish me over in errors as you often do. I always draw comfort from the thought of Horne's message indeed! You don't lose your temper, I don't — pray don't. And if I am prejudiced I admit my errors candidly. I shall continue to do so, being left yourself only answer to get at the bedrock of truth. By the way, I see that Constable Beelshire who has lately been in Adelaide has been exhibiting a "message sheet" which has "always been found amongst the
The nature to know them of my approach. This is a sound from the newspaper report that absolute not it is yet. I strewed it will be greatly swallowed by all who have ever heard of the message which Colonel Verfoe Sap as good old French would say I will just add that Stirling has gone much higher in my opinion since I learned from you that he had avoided all reference to the subject — in face of the fact that he has been presented with "message slips." I don't think they have any means of shaping a record of time or of anything else. I have made wide enquiries upon this subject, at one time I thought the Choungs might be.
mind as records but I soon found out that I was wrong. So far I have not heard anything of interest about the Woracourta totem but... I have large numbers of black, here for hundreds of years. I may be able to find out something—there is a common fly (Canniça) totem, it rubbing the eyes with the Chironga. That totem is supposed to cure & prevent banded eyes. I am sending you a few photos this mail was refused to find that you had them carefully packed between cardboard. Bring the big camera up by all means if you can carry it, we may be able to get some good pictures.
In a few months I hope to get pictures of Uluūiricengela inti tekena which should be very interesting. There are some curious customs connected with this ceremony which will have to be noted for instance after the ceremony is completed the men return to camp in the evening while of the women are allowed to leave their camps they must lie down all right and not move - the same law applies to the Muelkamada. The Kumara Tuala a man who are not of the Uluūiricengela clan. I have for a long time been on the bank of a big ceremony called Enogra which is performed at various places at long intervals throughout the whole
Tubs. At this ceremony chewings from all parts of the country are brought together. The performance extends over many days, and the visitors attend from hundreds of miles around during the proceedings. The young men are not allowed to visit their women until towards the end, a large pit is dug in which a large fire is made. The fire after burning down is covered with a thick coating of green bushes on the top of which all the young men are thrown. This causes them to perspire very freely. The smoke nearly choke them. Men who have undergone this ceremony
Are known as Eileara, I cannot translate the term. They are supposed to be strong men made hardly natural tame to quarrelling, it is evidently a very important ceremony done in which the whole tribe takes part—clearing the whole of the procedure men are not allowed to have intercourse with their women, some of the old men visit the kraal camp daily to procure honey from.

16th. Received a letter from Cortes last night in which he informs me that he is tending in a Surteba Prison whom he has arrested for cattle stealing if I knew the bigger he is about the most intelligent Surteba I
I have met a man who is quiet. I would much like to sentence him to do his term. If imprisoned in any den, that a splendid chance it would be, he could not receive greater punishment than to be under my cross-examination for ten months. The pity of it is that I am afraid such a sentence would be illegal, if only I had a few thousands to my credit. I would feel inclined to take the risk if it were to me to fly in the face of Providence to send such a man to Port Angosta gaol where he might be so useful here. As did to months in gaol some years ago. I learnt to speak English fairly well while there. Oh, the pity of it.
Come today he wants to see me and particularly about your trip. Bigno has definitely decided to go for three months this year in September & I think probably until Feb to take charges during his absence. I fancy he will go straight on to Melbourne see you then on to the Western fields in N.Z. He is greatly interested between ourselves. Shall and be able surprised if he remains in the field. He is cut out for a farming man & would I think do well if he once got fairly on his legs. Here the idea of him leaving the live where we have been for so many years close friends & I am trying hard to get the Government to give him
Despatched promotion, in writing to my wife, his letter, this mail he said he was most anxious to know if it was true that I wore feathers in my hair (went about with a bone in my nose). In the approved style of the Army, I have arranged with him to lend me a Charlotte Regency by Carols and since argue the time I shall return, so if there are any questions referring particularly to the lower Branta, please let me have them by return mail. The man I am getting up is one who has covered a great deal with the Umayonn. The showed from oat a lot of information.
I could not get our weapons now to come up. They don't care about coming so far from their country. I am looking forward to receiving the new volumes of your works. Expect it to be the best of the four. Sepsan basket you simply cannot keep moving well. Sometimes drop across one of your articles in the Australian or even in the Western occasional. They on earth. I was called away so quite forget what I was going to say but it was something in the way of reflection upon some scientists who are too technical to be understood by individuals like myself. If Cottle has anything of importance to communicate, I will add a line.
Tomorrow this epistle is already too long I never seem to know when to stop when writing to you. Note Small Tin Contains three lizards two of whom I don't remember having been there. One has almost died in column 18th. Came across this morning with a pang when I feel that I was obliged to commit the prisoner "Friday" to gaol for six months had. After the court proceedings were finished I went down to the dungeon for three quarters of an hour I questioned him closely when suddenly to my horror he reeled to fell up against the wall.
Teacher to whom he was
Charted. I quickly charted
him into the open air where
I administered some hot
volatile. After swallowing which
he fainted I did not rally
for about half an hour.

Some made characteristic remarks
about the questions being
more than the sentence had
this did not deter me from
suckling him again this
afternoon when I went through
the table of relationships
and various other matters. Some
more than ever convinced that
they have no clear system.
The lots must certainly
do not regulate the marriages.
Sirle says in case anything should arise to prevent his meeting you at the Charlotte you, your best plan would be to come straight on here. There seems to be reason to believe that the God will offer to assist you but I cannot say more just now. Sirle suggests that you should send half your collecting gear to the Charlotte. The remainder on here there is no necessity to send anything in the way of rations having perhaps some canned meat; although I hardly think this will be necessary. He expected to have to take the prisoners down but Mr. Kelly (Suth's successor) volunteered to do it so C returns at once.
To Illamudal he has just left after spending the day with us as my teetotal self seems to hurt him a great deal he looks upon me as a sure sign of degeneration...appears to have got it into his head that I had given whiskey to me for so with my trip objection to it! This riled the little pipe when she heard it—now tell me what you think of those Javanese people this fellow says it is wrong to marry a sister in blood but that some of his tribes have done so...they can marry any woman outside their own family & they do speak to their Mothers in law...
Don't leave a check of your letter behind next mail.
Please convey my kind regards to Mr. Spencer & boys
to the letter chaps.

Sincerely,

Yours faithfully,

[Signature]

This case has delayed me two days. I start in the morning.

I see French for shoes hunting for that word.