Alice Springs
August 1896

My dear Spencer,

I returned from the north a few days ago, although the trip was somewhat disagreeable from every point of view. I was pleased glad to get home again. Your 100 box is nearly full, so I send you by this mail, as I am too busy to send the rest.

Yours truly,

I am landing at Port Adelaide, then by train to Melbourne by road, and the specimens collected on the upward journey are carefully wrapped up and labelled. Some of those collected as described on the way back are bundled in loosely the box.
contains the Phox Cruxidae got by Beale at the Persiant. The frog labelled "bee frog" is also according to Beale a common in dry weather it is said to store a large quantity of water when formed in this condition as large as a man's fist - this information confirmed by others. Chlorocin very plentiful at Barnor Creek but as they are bad specimens I have doubt if whether you wanted any. I only preserved one. Several of the ladies are sent to me particularly those sent in tubers. The small 5 7 8s I expect to where are some in pairs. There are Squash with a Flamingoes or some such name I intended comparing them with descriptions in your book but have been awfully lazy since may
return. Therefore, unless it is to do
you will find one of the Phas
Sahara, procured at Ryans are
sung to, one other is unknown
destroyed by the suggers who following
find it in three instead of digging
them out. The large rodents procured
at Raman's Creek are new to me
but they are fairly numerous at
the Raman. On the whole I don't
think I have done badly & if you
don't find something now or at
least very rare in the collection
I take one off your list of contributors.
I was very successful in collecting
weapons, to at the Raman where
I was very fortunate in seeing
a large number of natives of various
tribes who had collected to see the
Ahitita (not killed) as they conversed.

their Sue protector - you shall have a share of the loot. I succeeded in getting a few good types & dropped across a Zebra Corroboree which is entirely new to me. the pictures go to you. the mail - unfortunately the new ones are disposed to Corroborees as two of their number had died from influenza. a few days previous to my arrival a death at the farm, also prevented me getting any monumental pictures. there - I thank you will be pleased with the letter of relationships which are all Tribes having languages.
of them own, if last mails
information about the marriage
Ceremony, stagger you. I don't
know that on earth you will
think of the information about
that subject, which you will find
noted on the terms of relationship
before I ventured to put that
note on paper for you. I have
careful to make enquiries in
all directions. I could not believe
it simply as first but allow
a rumour enquiries from old men.
I have forces to accept it
as the truth. I am convinced that
in the annals is in the Genevieve
of the girl who performs the
operation it is he who has found
right of access after him her
Umbrella & Ouman in the order
named with The Hyloes of Pukemanga. The Eparuma Whakatua O'Reilya Te Keeka K Urama in order named - the Tebor Urama is always the last man. Surely this points back to something very like promiscuity - there can be no doubt about the thing being so, for however questioned regarding after I had been conversant with the relationship terms, all at least to the same story - they Swiderek friend as the Parore states that his people have no class names. They only use the relationship terms to distinguish each other but that the Swiderek who live close to the forest of The Atama are adopting the Class name of that Tribe. The missionary has interpreted the
Term Zwetchen or meaning stupid. They say that the Alchevka, Anurata is the old man or men of the old time from whom the Atkaa learned their class system did not give a class system to the Zwetchen on account of their destruction. At the Paroa the Peannis a certain amount of ceremony is composed with the marriage ceremony. The younger men are not allowed to take part in it. But in a town up to about 50yes or more in your reference to the ceremony you say, "now arcetza" is the name given to the young bloodfellow at socio-union. This is not so - until he is carbonized, he is centred and after the separation of the dorsal, Arcetza or arcetza is
The name of the ceremony applies equally to both sexes. Human means to cut them. The operation on a man is called it, as Plana (penis) arithna human (to cut), then referring to the operation upon a woman it is Atina (female organ) arithna human (to cut).

I think it is evidently looked upon as an introductory ceremony but of course not anything like so important as that connected with the womb otherwise it would not be dropped so quickly after the advent of the gentleman. I was surprised to hear it of Conno depledged to learn that in the English ceremony that dropped across something likely to be
of great importance. I have for years known something of the Balgaru title of the Lord Amara\n\nUdaspuna. I think I have made casual references to it in some of my letters, when \n\nreading Hamelon. However, I believe that it was broadly referred to by \n\nHermit in his letters that name as the "blood letting after circumcision" amongst. I should see the Piru Tree. \n\nI knew that it was something more than blood letting, but once started \n\nmaking inquiries amongst the people as to whether they has any similar ceremony. The young men knew nothing about \n\nexcept from hearing. It was a long time before I could find out the information which I have \n\n\n\nI regret that I did not sent
it to you months months ago but I got it into my head that as I could not connect it especially with any totem or food producing ceremony that it was not of much importance - the Beejay Ceremony although evidently one of the same nature does not appear to be carried out on the same scale I have never heard of more than one or two men being in to Beejay at a time. When I lived at the Charlotte Macumba was the usual place for this ceremony - the last Inquirers took place at Mr. Burnell's about three years ago when Heads attended from Eringa Charlotte below St. Blows Creek. It appears to me this such totem has its own Inquirers but the ordeal by fire is taken as
Characteristic features in all. Though the music ceremonies may be somewhat different, I was delighted to hear from a previous letter that all this labor only went to coordinate what had previously been a problem for others. It may be strange to a man of your recollection, Horace, but I have always been afraid to look more than glances through Rembrandt's " Zurbaran". And I should be surprised if I had not been written in my own way, wrapped in the mantle of my own ignorance, devoid of outside impressions. Feeling that if I went wrong you would be able to come to the
rescue I found out where I had strayed from the sign track—Many thanks for the proofs of thinking paper. I wonder whether he has treated me with absolute fairness—I have not had time to have a glance through it but I could not help being struck with the amount of work he has spilled in any copying or writing. He has trouble in a diffuse but prolix and chatty strain which will go down with the general public. I hope to see the book but so far I as I could see there is not a particle of information in it of any value. The Chewinga, why the Ukraine's father does he object to Chewinga?
the four words "Symbol of
the Solos" as you say enabled
him to arrive as nearly the
truth if I had not made
use of this expression to him
when speaking of the Jones
before going to Melbourne he
could not have told me a line
about them I am almost Certain
that while staying with him
at Mt. Lofty & I added
those words to my note while
going over them with him one
night if I did not actually
add the words I suggested
during the pressing me for more particulars
when I finally (contrary to
your & Pad's expectations) declined he
said the words had better be left
left out—"they did not convey any information." In trying to
him, before I left here for
Adelaide, I told him that the
House was symbolic of the Totems.
I showed you a copy of the
rule in Melbourne when you
were so anxious to know precisely
that information I had given
him on the subject. If you then
expressed the opinion that I
had read too much — however it
do and med/sor Two loans. The
whole thing including my original
rules appears poor stuff compared
with what we have done since. I'm
very funny him saying that he
doubt if there is any among us
of interest to learn about these
people pretty cool. In face y
The fact that I have more than one told him that my notes only touched the outer fringes of the whole question. What do they mean? As he says when the magazine opens, I am delighted. Has someone did not succeed in working out the eight classes for him, how on earth he mixed doing as I come for the service of the understanding, then he come in here on one occasion he was fairly puzzled stood up in a herd, it appeared to me, though not directly, for help, which he did not get. I looked said and said, "you'd better drop the thing. There's nothing in it." The people are going to the latter my opinions, if he had
kept on. He said, 'have ascended.'

The 2 classes amongst the Athenians a development which appears to me most interesting. I am referred to Plutarch that the book is in part that of he also know. The history of will be too late. He has got all the objects of the description alone, but I think he is in error in stating that Judas are not allowed to see it. I know that the inscriptions of the temple to which the stone belongs is some time after. Therefore I think it most probable that the women are allowed to see the stone but of course not the ceremony of intinction - This of course is more speculation. I shall confine into the matter later on. There are several minor errors which commence...
have been corrected if he had sent me the notes as originally arranged — My brother wrote me a few days ago telling that the Commissioner of Police had arranged for a Trooper to assist, open as that all difficulty I doubt with respect to Carroll is removed — the latter seemed to think that perhaps the Commissioner of Police would not be disposed to, in fact, this is an usual order by Ministerial direction so I wrote asking my brother to do what was necessary at the same time told him that Carroll was the one man of substance that assistance you required. I am sure if you called on the Commissioner of Public Works informed and that
The news is expected of your trip – they would be only too glad to give you a pass over our Railways – it is not a matter of personal obligations, etc. If you need have no hesitations in acting – I would not surprise me to learn that they had offered you a place I know they will if it becomes known. I received quite a long letter from Clemens this mail in which he gives his good \"stops\" over the Hohenzollern but I was behind the scene a good deal on both sides of the valley. Although we ourselves were unable to visit the medical profession I think they have been greatly to Vienna.
Throughout - they have allowed themselves to be the milking catties of schemes which pull our outside. Their has been beggarhood and many weeks of conciliating affluence on both sides. The Government are lending up a battering ram to our settlement. Things in the mining world here are looking up briskly. I am interested in the syndicates from each of which I hope to make a little profit. I hear my friend Turner has made almost £50,000 thousand since he left Melbourne - he is the largest shareholder in the London mine that is the Shire of which are now about £50 - they were £65 when I was in Melbourne.
Prospects now so bad that he advised me not to stay—
Isn't it strange about dead some fellows bars. I thought
Beuming down with me he is developing Beuming's taste for geology and the field goes ahead and another blossom forth as a mining expert. Field learnt in a few days to relieve Beuming who is to try to steal one of our prospectors in Adelaide. His future movements will depend upon the luck he has. The property is called the Shale Fortune a mile I think Tumut and valuable but if
Of course we cannot just come to develop it properly here.
You must miss the race.
Children, hardly you will find the home so very lonely or dull you should it up, Vade Quamers elsewhere. They hope I am looking forward to your arrival. We shall only be delighted if you put that in the three times hers, the face meeting seems a mystery to you, it will not interfere with you or our work in any way. As shall have no visitors except Martina of Tempone Duomo this year. I am fond of racing as a pastime but this sort of time has got each a hold upon me. That should consider if no hardship of staying away from this years.
the meeting. I have heard from other friends that you seem to have a great objection to being here at Peace Ten. I really don't know why unless you are under the impression that it is a reason of beingCanonical when it would be impossible to get a few moments quiet. It is nothing of the kind. There is very little difference in the States there. There is no time to make up your mind. So on that there - There is not much palaver with the old men here arranged for an English Ceremony to take place sometimes in November. I am to advise them to have new rations, they have already begun preparations for some of the young men are
showing the country in search of feathers &c. it is many years since the last Engawa was performed here & only two or three of the younger generations have been through it. Of course the ceremony will not be carried out on a great scale to induce them to do this; two things are necessary a good reason than abundance of food neither of these we can depend upon. I have in my possession the medicine used at the Art Pawnee Ceremony Colte mixed the store house though as there is to me some time ago. From whom all I said about the message sled. I am prepared to admit that sleds knew as you described and in other trices. I am under
the impression that the chiefs conveyed a definite message which did not need to be interpreted. My enquiries amongst the Hevimanu and Noconanga people failed to elicit evidence of the existence of message chiefs other than those already as amongst these people. I think these men must have come up to the hill that Anthropologists of the McEendows & Westerners believe are entirely in error when they suppose that the relationship of these tribes are merely terms of address, no intelligible man could live amongst these people & fail to recognize that very definite & complex terms of relationship exist. Stirling does not appear to have met many of the information collectors before he met me, so far as I know.
read nearly everything of any value was extracted from me here by letters since his return to town many pieces of information he has failed to acknowledge but I don't mind this in the least he has spoken in such terms of generous praise that I would be charitable to grumble - Do whatever you like with the notes in the way of additions or corrections as adding to them the book comes out I shall search among my files for anything that may be in his opinion "no great novelty to be discovered" the Churngns are more than asympotic of the zotems they are aspects of the dead ancestors of these people I don't think there is much about them that we should know when you leave here - Cassels comes on the Ethnologian
Hans introduced the whole affair to me. He spoke in the Northern parts. I moved to utterly avoid for Horn to reject that cutting picture on the ground that the subject is too old now were often three years or four. Twenty sometimes more before they undergo the operation nowadays at Flannords. And I found one of the Italian flakes about 30 yrs of age accustomed best not submitted living with a seducer who was diminutive but of another kind. They would not give him his proper seducer. Of course he was under the protection of the Italian leader, but sooner or later he must be operated upon. At present he dare not leave the Italian without firearms, however if Horn does not succeed it is as can do so later on. There are
Can give a fuller account of the initial military rites - as a matter of fact most of the subjects indicated nowadays are children giving them so long as they remain boys they are content to remain about the plantation under the protection of the whites but when they become men they naturally want to take part in contests to which they are not permitted to do unless extra duty. Not much fear of removed being brought on you he has too high an opinion of you - to return to the Engraving as I have not been able to answer in the limited time at my disposal any evidence of a stormy or any clear conclusion of the ceremonies but those certainly in exchange of
women temporarily this the
missionary, other groups admitt-
freely — in your letter you
ask, "Who exactly are the young
men who go through the ordeal?"
all young men were supposed to
do so before the white men
made large assemblies impossible.
I thank you not for that the
information already in my possession
replaces most of your question,
as to whether the mothers occupy
any special position at the
ceremony. I am unable to state but
from what they tell me I am
inclined to think there is no
distinction, mass, certainly all take
part in the preliminary ceremony
of throwing fire over the house.

Note: The word as is not visible.
There is no separation of the classes as the Engwura ground, as they do at the Ungunja (meeting place of men), the custom extends into the Kupena. Narraminya tribes it was only recently performed by the latter—all groups all Totems participate in the ceremonies. The young men that in the Kupena are in charge of the elders. Throughout the proceedings I have not lost sight of the importance of finding the primary classes has so far been my luck. I have just heard from Broad of other Springs that the Neggers there are preparing for some very important ceremonies.
From that he tells me I fancy it is Forgina it is so I shall be there to see I have sent the German word to be me know - unfortunately these groups of the other people are not as friendly some just now - of course you noticed in Straus's paper that one of the correspondents Kempsey the Peake stated that the operation upon women was done below the valintine I prescending breeding I think some women were deliberately left unoperated so that they might have children - that fully someone this is I have heard the same story before & through I did not believe in it I took the trouble to make inquiries accordingly
That there was not a particle of
truth in it is this is on one
form with a story which the
Italian Marler of Sales Houpo at
Barum Cred Tred to deal with
me, they stated that in certain men
of the Hyliche here the art
of the penia was not after
they claimed to have examined
certain men whom they named
I sent for the men examined
them in their presence. I found
that they were after right up
another instance. I remarked that
how the more not lubricated were
never allowed to hide their
proper labor. Oh yes and
Most likely they are here at any rate
one of my boys is not split
who has his proper labor. Dailed.
in some hands found that
She young fellow had his propose
Later there lasting Mr. McKay
down to the camp I examined
The young man I found that
he was suborned young men
often claim that they are suborned
as the Whiteman braves four
there - these instances rie give you
an idea of how unreliable
information is when coming from
men who do not like special
plans to get at the truth - It
will be a difficult matter for
me to get much more information
about the Urapauna so far I
have not been able to get hired
of the man I want - Please elate
fully what you mean by "Are the
lotions in any way local" I am not
not like that I understand the
question - Women then preg nan
tive children sometime
es a gaily decorated young girl
approaching the camp with the
husband - I am questioning as
to why a Melon cannot go
to an elder brother of her
dead husband the descend to
younger brother is the law of
The Nyphcles /Warrenamunyga as I do
now you could have been with
me to see the wonderful class
of perfection to which the
Kulan language has ascended in
the latter time past and a wonderful
fascination for the mourning
Rule of the Warrenamunyga are
very changent women do not
spread alat for twelve months
Sometimes longer after the death of an husband or other relation including daughters, they were sent after three months under released from the ton of science by the men. Then Énor at the Pueu I saw about 12 or 15 women some of them were known by the whites and to escaped for six months or one for a period of twelve months, they were not even equal to the whites. The men could these have close them in mourning or themselves about horribly. The wounds inflicted by the French are nothing compared with the awful cure of the remaining as the women.
They have close & cut through the scalp for the full length of the head. They continue the round with a file

Then one or two men doing this. The sight was horrible. They fall away in camp as friends with their fingers as they come with their tongues. Even those who are not under the law of kahua are the greatest of all. The little children of 6 or 7 years of age evidently understand their mothers. They do not even speak to their parents. There under the law.

If you look closely at the group of Haroame nga reman...
You will notice the
Cannibal heads. These Marumangs are a fine strong race of
men & women. The latter especially large framed &
mesuraro. The men or many of them have noses shaped
thus. (The old men short
the upper lip of both sexes
threw up out the two
upper incisors. Should
much less to have teeth
months. Anthropo: works amongst
them but that is entirely
out of the question. Their
Customs however do not
differ much from the Cremello.
It is by means of the
gesture language that they
enquire as to the man's class.
I jotted down the gestures used to express the various classes and also the question as to a man's class. I found that the gestures used to express my name were common to the Nyambo and Napuamunga. In both tribes they have gestures expressing the sounds by which mail shops send you a Chumbalema made by Anapumana men as a sign. The sound made by the whistle of the Chorito at initiation ceremonies is supposed to be the voice of a mythical spirit called Tranjicida - the bundle of ube.
Given to the Annamites is called Manjirida. In going over the mails notes you note that my previous statement as to Romanos Graff a being hidden away twice again looked as to our concern they are restored to the Ethnographic after a long period. Have a magnificent collection of Churingo on hand other wise you come here you can help yourself to as many as you like. Have been thinking of giving that Kuvinda you took down to the Adelaide Museum as I have another and what do you think? Any information about the Annamese sword being taken by the French Lieutenant from Wesley. I had long been aware...
The blood was eaten and I asked him to make very careful enquiries as to the parents of the feast. I have also felt doubt about the father and mother joining. Now that I have the idea of relationships I can get a Negro to the key at Fernandes Creek and find out precisely at any time. At the Baurora I learned that the father of a boy carried about the forest for months was the boy was quite recent, it was then shown to him. I placed away in a hollow tree since returning here I have an idea that it is placed in the Gharumpi.
Tree - how I must own I have had a hard time of it since my return every spare moment has been occupied in scribbling - We hope to see you. The children are in poor health & I hope they will be much benefited in health. I am very much obliged to you for your kind wishes. I am:

Yours ever sincerely

[Signature]

Geology Brown has returned to Adelaide. I hear that he is Beyme took red face over at the Charlotte - Poor red. Savage I feel so sorry that his life has been spared by the accident of 20th.