

Miss Springs

June 18<sup>th</sup> 1897

My dear Spencer

I feel almost inclined not to  
write you at all this night. I have just  
done up & posted by registered parcel  
about 110 pages of closely written notes  
which will, after you have got over  
some preliminary cursing, I think,  
gladden your heart - and I want  
you to get at them with the  
least possible delay. These are the  
matters dealt with - Marches of field dogs,  
Yarumpa - two columns - Ertia, Unjamba,  
Ulpurinda, and their two women giving aces  
of their origin - Iriadara, Ertia the poor,  
Udnoringita - and a lot of information about  
their country - Ulladapera, Amungaqingqingqing,  
Oltia, Unsheppa dancing women, Echunpa

21  
- four Ceremonies all near - notes on  
Erathippa, origin theory of woman who  
sprung up there - complete advancement  
intitriciuma - very full account, much new  
important information about lastna &  
Arultha - instances of change of class &  
lotem - first account of man's origin  
after great salt water subside - little legends  
Amunge quinyerquinga  
came made men from rudimentary creatures -  
Uladappura followed, later period also  
making men from rudimentary creatures,  
erroneously described in Horn volumes  
as a species of Porcupine - voluminous  
notes on Charenga & Manja - further notes  
fresh information Undeera - Adaption of  
present class & marriage system - Knocking  
out teeth Alait-lynga important ceremony,  
~~prob~~ details probably point back to  
a time when descent was maternal -  
borring of nose with ceremony - Culture  
men's attire - more evidence (I think) of



Maternal descent - Magic - Arungqallthe  
 one form of which you long ago  
 expected I would find - Mensu Customs -  
 Masking Doctors - Anointing with fat to develop  
 gods hearts - Totem association with special  
 animals & birds - Sun myths, ~~see~~ relationships to  
 recognized by various Clans - Therapies -  
 custom bringing about reconciliation groups  
 opposed to each other - Sexual promiscuity  
 with restrictions only affecting certain  
 Close blood <sup>Customs relating to giving blood</sup> relations - and a mass of  
 general information including replies  
 to questions. It was a happy inspiration  
 that ~~it~~ caused you to start me working  
 out the wanderings of the various Totems  
 & much of the information was going  
 to you is the outcome of that work,  
 if we had possessed this information  
 before the Equara it would have helped  
 us to a better understanding of the various  
 Ceremonies but even now it throws a  
 flood

of light upon them & will help you  
to write definitely as to their import;  
We know that each ceremony represented  
an alcheringa myth which is carefully  
preserved by the old men. There is a  
special ceremony connected with each  
individual & the knowledge of these  
ceremonies is a never ending source  
of profit to the old men, who as  
in the case of Jim, will Secret  
Choraulya before showing the ceremony. I  
am simply delighted with the way you  
are dealing with our material, it's going  
to be a great book, made no mistake  
about it - I am simply saturated with  
Native lore & so full of the subject that  
I am almost tempted to jump on the  
mail train across to Melbourne - This  
Engraving has widened and extended  
my influence with these people  
Especially, and old men are coming  
in



in from all parts to see me, getting  
 information is comparatively easy, and  
 I think you need not fear that I  
 shall <sup>lose</sup> much for those who tread in  
 our footsteps to find out - No things  
 baffle every attempt at solution 1<sup>st</sup>  
 Why a man speaks to his Ugarantcha  
 and not to his Quetia - and 2<sup>d</sup> the  
 Umbiliciorakia Ceremony of the Ingnara,  
 the term Umbiliciorakia has only one  
 meaning, and that is a child fresh born,  
 for the lips of me I cannot get at  
 the meaning of the Ceremony, but the  
 men who fell down and covered up  
 the ~~man~~ Churinga bundles before  
 the women, are supposed to be  
 being tumbling down - that is they are  
 dying - this thing has worried me awfully  
 & I have spent hours & hours trying to  
 solve it - I quite expect when you  
 have read my notes you will know

them down & say why in the name of  
the flaming alcheringa dedus this  
muddy minded Hibernian find all this  
out before - but you'll get over all  
that, and I shan't be within reach of -  
Yes. you're just wrath - and you'll end  
by chockling over them in the good  
old style I know so well - it is a  
most fortunate thing that you decided  
to put the notes roughly into form  
before setting down to write the magazine  
opus - I don't say I have sent you a lot  
of needless detail; I have thought it best  
to copy out my rough notes without  
any attempt at condensation, because in  
condensing, I might leave out something  
which to your hamed mind <sup>would</sup> appear  
important. In the Chamber pulas myth  
you will require to make an alteration  
Rulipeta was a furula man & the spilar  
arose there he tumbled down in the



Alcheringa - you will find with the  
 manuscript, drawings from Emily gap  
 both explanatory notes also drawings  
 from Quicrupa with ditto - I spent  
 a night & half a day with the old  
 King at Quicrupa & felt that I  
 was treading upon historic ground -  
 The name is applied to a stretch  
 of country some square miles in  
 extent, and each of the Alpmorida  
 Quicrupa (by the way these notes  
 supply information as to the origin of  
 Alpmorida & Arakuta) Ceremonies we  
 saw here especially connected with  
 certain spots often some miles  
 apart - There are some more drawings  
 at another place in the district,  
 which I hope to get & send to you  
 next mail - Next week I am off  
 on an expedition to the great  
 Okuanadella place of the Yurumpu

Hyaba, Hamellors Peak, where I hear  
there are some drawings never seen  
by these men - some old fellows  
from there, who recently paid me  
a visit, are anxious for me to  
go out and see their Churinga - they  
are of our Kadivakia & I intend taking  
Sambo & Jim, the latter I have scarcely  
seen since the Enghara, he has been  
working for the police - by the way  
Wennecke has not sent his Tobacco -

Splendid letter, full of generous appreciation,  
from Messrs Moritt & Fison, it made my  
sluggish blood tingle to read these letters  
Fisons enthusiasm I was prepared for, but  
not for Moritts - Fison says & he is  
convinced that you & I could trace thro  
the hills of Australia & do similar work  
which no other two men could do - Mr  
Moritt <sup>not</sup> the word must not be allowed to  
slap here & both pay tributes of admiration



To your splendid abilities & delicately  
reminds me that I am fortunate  
in having such a colleague - I fully  
realize this; have realized it all along, so  
don't pray back about what might have  
happened if I had been associated with  
a K C M G instead of with a "common  
or garden Professor" - You were the one  
possible colleague - without you the work  
would never have been done. & I have  
taken care, in my letter to Howell  
& Tyson, to point this out, & further  
added that if the work possesses  
the high scientific value they say  
it does, that value is entirely due to  
you - You are in no way responsible for  
my refusing the post offered by Govt,  
if you had aboungly advised me to  
accept, I would not have taken it - I am  
too deeply interested in the work to  
leave it until I feel that there is  
nothing

more of importance to find out, it  
grows upon me daily - when you were  
here, & for long after you left, my  
heart was not really in the work, I  
was suffering from the one great  
error of my lifetime & I could not  
work, with that enthusiasm,  
without which, nothing much can be  
accomplished. I did not get fairly  
into it again until I started  
tramping up the Acticpa - since then  
all the old enthusiasm has returned  
I have cultivated patience and tenacity  
of purpose which & makes Job's efforts  
commonplace - There are, of course,  
many more hardships of tramping  
hordes, some of which I shall get  
later on - the possession of this  
information has familiarized me with  
the personal history (alcherunga) of scores  
of men, all through the tribe, & it has



already helped me to gain information;  
 the old men delight in talking up their  
 traditions when they really believe that  
 I look upon them with sympathetic  
 Credulity - Horn states that they are  
 entirely without traditions and yet there  
 is not a remarkable natural feature in  
 the country without a special tradition  
 - tradition - why it is the very breath of  
 their words - that is it was - before the  
 Ahulman came amongst them and  
 trampled tradition & everything else that  
 was good out of them - You will I  
 am sure be delighted to find that  
 these notes enable us to divide the  
 alcheringa roughly into four periods  
 1st the coming of the <sup>the subduence of the natives and</sup> legards & their man  
 trading, from rudimentary classes without  
 god the coming of the Ullakupina, making  
 men in Sans manner, introducing classes  
 with the knife & conferring classes

3rd

The coming of the Achispa and the  
introduction of the Aultha Rule  
4th the setting of the classes and the  
establishment of present systems of  
marriage & relationships by the nine Okourabats  
of the various Ema groups - In my  
letters to Arnold & Faxon I have stated  
that we can now divide up the alchomats  
roughly - but I have not gone into  
particulars - I have not had time to  
get you a rubbing of Unvoingida  
Chwonga ~~in the~~ for the mail but  
will send one or two next mail. by  
post I have sent a lot of Aerschütz negatives  
& one half plate of a man & his wife  
in camp, it appears to me to be the  
best of two plates which I took - let  
me know what you think of the prints &  
say if you require any of the Negatives,  
The half plate pictures of man throwing  
spear & boomerang, appear to me to be



very good but you may think them  
 too stiff. I could not get a picture  
 of *Lulus peccaninus* the little beggar  
 has given up crawling & all the King's  
 horses & all the King's men could not  
 induce her to take to it again -  
 all the Anschutz negatives will be  
 improved by intensification. I have sold  
 the Instrument for £11 and was glad  
 to get rid of it. I never could work  
 it properly - I have sent you a little  
 box per parcels post containing 5 or 6  
 painted Chellara - two knots (I thought  
 I had given you some of these) poison  
 Stick a-la *irunturinga* & two dolls  
 of *Ilpua* *trés* in the same box  
 You will find a bottle containing  
*Amunga-quinqueringa* lizards. I could not  
 procure a specimen of the second lizard  
 of that name, but it is about same size  
 & very similar only that it has  
 a red

Tūt - The bottle also contains a small  
bottle which is connected with a water  
tuyth for particulars of which see  
Notes - box also contains Wāpira  
ornament worn by men after becoming  
Wahiaia - all the other things you require  
will go to you in due course - you  
will find amongst the notes an account  
of the Tūm Ceremony - that great performance  
man array with all my undattha - the  
meaning of this word is flower - but I  
hope to get some on the Ilyaba Sepah  
when I <sup>also</sup> hope to receive a lot of loot  
of which you shall have a fair share -  
By this mail I have written to Hancock  
for a good map of the country between  
Charlotte waters & Barrow Coast, when this  
reaches me I will plot down, approximately,  
the various paths of wandering herds - the  
Horn maps is not sufficiently extensive  
Storings account of the distribution of



The tribes is fairly accurate I am responsible  
 for the errors - For Chelchuca Sabulata  
 Ispira - the Ilyonora join the Arunta  
 on their North Eastern boundary starting the  
 Ispira +  
 Kyalche on the East & running right up  
 to the Great River - I will as far as  
 possible plot in the territories occupied  
 by the various tribes but it will be only  
 roughly approximate - if there is one  
 thing more than another that you cannot  
 get a suggestion to explain with any  
 degree of accuracy, it is the boundaries  
 of his tribes - if you refer to the  
 tables of various class systems in your  
 possession you will find provisions of tribes  
 indicated - I cannot define the exact  
 boundaries of any of the tribes - the Aruntas  
 are flanked on the East side by a tribe  
 called Manis whose organization is said to  
 be similar to the Aruntas - the term  
 written Apomura should be apmoa-ura -

Do you understand that Okuanadilla  
was only established by bandoning herds  
when they either deposited men or  
Churinga I tried you to this effect  
but you do not mention it in your  
letter - this accounts for the association  
of the Udnoringia and other  
lotsos with the Achelpa - there  
is a ceremony associated with  
Every camping place, & unless men  
or Churinga are left at a place  
that ceremony is the property of  
the people in whose country it  
was performed - for instance the  
Achelpa camped & made Quabard  
without leaving men or Churinga  
at certain places in the Udnoringia  
Country - and the <sup>achelpa</sup> ceremonies associated  
with such camps belong to the  
Udnoringia - at one such ceremony,  
described in the mails notes, you  
will



notice show very marked in the separations  
 of Naskrasick & Malyanuda - It used  
 to bother us a great deal, as to how  
 so many people, of of different Totems  
 come to be especially interested in  
 Actulpa Ceremonies - You have aroused  
 my curiosity, you say my friend the  
 Argus says "we are out in a place where  
 we are commanded to spread the truth"  
 has there been some reference to our work  
 in that paper, if so why on earth didn't  
 you put it along - papers are always  
 acceptable & particularly when they contain  
 references to our work - I have written  
 out a document for Gleeson, empowering  
 you to act on his behalf & he is sending  
 it to you this mail I took his photo  
 yesterday but the weather was something  
 awful & the plate turned out a fraud.  
 he has not communicated with his people  
 for 25 years or over & they are not aware

That he has lost an eye so that the  
photo would not be of much value -  
he is deeply grateful to you for your  
kindness & could hardly believe that you  
would go to so much trouble - Corle  
wrote me a line from Adelaide in which  
he said Porter was flooring freely - let  
me know how the good old boy gets on  
in Melbourne - I hope he won't run riot  
but I'm very much afraid - the Minister  
for the N.Z. Island  
is greatly pleased with his work amongst  
the blacks and the Chief Sisy who is head  
of the Police Dept vice I think, several times  
in some way - My wife was delighted  
with a Cathedral Courtship she has talked so  
much about it - in the few moments which  
I have been able to spare her! that I am  
quite anxious ~~about~~ to read the books  
Bri & Jack are backguarding their books  
I remonstrated one day and Bri greatly  
informed me that Professor told Mama



to put them in the back yard - ~~and~~  
 on this particular occasion he ~~is~~ ~~not~~ ~~sure~~  
 consorted one of the books into a pack saddle  
 for a motherless kid which I found on my  
 trip to Quitovaipa which Polly has  
 scored on a bottle - Long letter from  
 Sterling this mail, he had a high old  
 time, but too hurried, at home - Kintors  
 actually enquired about me Sterling was  
 made a Hon'y fellow of the Anthrop Soc  
 & thinking that they would probably confer  
 the same honor upon me he did not put  
 me ~~up for~~ <sup>up for</sup> membership of the Society -

I chaffed him about saying that he doubted  
 if there was much in the way of ethnological  
 woodless to find out about those tribes & he  
 replied seriously "By the by's lest I forget  
 referring to your criticism on a supposed  
 statement of mine in the Horn book that  
 there was ~~was~~ nothing more to be learned about  
 your blacks I cannot find that I said this

What I did say in one place was that I  
did not think it would ever be possible  
to find out the real intrinsic reasons  
for such fundamental traits as the  
practice of circumcision or the repugnance  
to incest - This at least is what I meant -  
not that there was nothing more to be  
found out - On the contrary I was always  
conscious of how much there was to learn  
and the Reviewer, at least in Natural  
Science, says "I am too modest" -

He sent me a copy of the Daily Chroni-  
cle which I had previously received  
from you & he tells me it was written  
by Edward Clodd with whom he  
dined in London. I had just been  
reading Clodd's "Story of Primitive Man" when  
I received Stirling's letter - He wants me  
to look out some queries originated by  
the great Darwin who son is a Cambridge  
Professor, is now continuing his Father's work



I am enclosing a copy of the *Quercus*.  
 They will require careful attention to obtain  
 accurate results - shall I send replies to him?  
 I have told him that my time is too fully  
 occupied just now to go into the question  
 properly - He writes very nicely about our  
 work, and says he feels sure it will  
 be a magnum opus - but his expressions  
 appear to me to be staid and there  
 is - I fancy - an undercurrent of coldness, he  
 lets himself loose & writes quite differently  
 when talking of his home experiences.  
 perhaps he thinks we should have taken  
 him into our confidence earlier - The  
 drawings made by Eytmann at Aucara  
 Caves near Barron Creek belong to Yorroongpa  
 Totem and the *ildingja* which we saw  
 on the heads of the men at the completion  
 of the Ingoura are not, so far as I can  
 learn, preserved on rocks. They say the  
 old men know them & certainly they passed  
 Kaminoyia

Designs painted by the old King or his  
Apmoawra are ~~containing~~ not preserved  
except in the heads of the old men. After  
my return from Hamilton Peaks I intend  
travelling out to old Ulladaggeras country  
above I hear there are some markings in  
a cave - I have shown drawings in Horn  
Volum to two Ulladara men. one an  
old fellow and he cannot give any  
explanation - if the design you referred  
to particularly, is close to that of some  
tracks, it is probably the Chewing  
ilpintoria of the Enne intichicuma - I have  
never seen anything so elaborate as  
the Enne drawing at the intichicuma ceremony  
of that town & I cannot hear of any  
similar drawing in connection with other  
intichicuma - Eftomon is somewhere in  
the Territory I have not heard of him  
for months but if he returns I will  
convey your message. I think you would  
like



him, he is an Emir Pasha sort of individual.  
 Cheqa to hands though I havnt had time  
 to see whether the amount is correct. Its  
 like your case chud to talk of "the  
 remarkable progress in postal & telegraphic matters  
 in Sa" evidently you are not aware that  
 the Sa post & Tel depts are the best managed  
 institutions of their kind in Anatolia - & yours  
 are notoriously the worst - all the federal big  
 game paid a tribute to Dolder splendid  
 administration & there was some talk of getting  
 his assistance in securing your institutions  
 on a similar sound footing - Please dont  
 forget to send me a copy or two of  
 Nature containing the Engourou paper, they'll  
 jump at it I'm sure. I wish I could  
 have been present when you were before the  
 Ryl Soc I would much like to have heard you  
 I am glad the slides turned out well, could  
 you induce Henderson to make a set from  
 my plates. Those I made are not up to  
 much

you could find him in material & debt  
me - What would be the cost of a letter  
Camera like the one you had on Brown Street  
& had it a fixed focus. I may go in  
for one some pictures I took with Cowles  
Camera a day or two ago look very  
well though the detail is not good, the  
lens being of poor quality - The films are  
rather in summer months but answer very  
well in the cold weather - Promiscuity  
entirely free of restrictions, appears to have  
been the rule up to the time of the  
coming of the Free reformers - The old  
map in two pieces which I got from  
Beaconsfield is unfortunately no longer in  
my possession - I don't in the least mind  
Hurling making use of any "information" he gets  
from Cowle, no information that the  
latter could give would in any way  
diminish the value of our work. I predict  
that Dr Tyler will be enthusiastic about



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(29)

the book that McMillans will jump at  
it & give you carte blanche as to  
illustrations - further than this I am beginning  
to feel that it will find many readers  
outside the scientific world - that it will  
pay handsomely in fact - You are dealing  
with the material in an attractive manner  
& there is not a dull line in the  
pages you have prepared - your facility for  
lucid explanation free of abstract technical  
terms delights me - I thank ~~God~~ Providence  
who granted me such a Colleague - I shall  
glory in it if the book brings you  
distinction as I think it must do if  
Howell & Dixon ~~are~~ are not merely rosy  
optimists. I am glad you know Balfour  
his letter pleased me greatly -  
An *Shuntara* calls his Son in law  
*Ganemona* <sup>or *E'taig* synonymous</sup> but surely that is in the  
table I have time to look - Judging  
by your name of last week the table is

giving you some trouble probably  
owing to <sup>my</sup> lack of ability to explain  
things lucidly. I don't think you'll  
find a flaw in it - I certainly cannot  
- What I send Mrs. Chellara just now  
and now I will not keep you  
longer from the notes - pray let  
me down easy - Our kindest regards  
to best wishes to Mrs. Spencer &  
yourself & love to the kiddies. I  
shall be anxious until I know  
that the notes are safely in  
your hands.

Yrs very sincerely

A. J. C. B.