My dear Spencer,

I feel almost inclined not to write you after this mail. I have just done up and posted by regular parcel about 110 pages of closely written notes, which will, after you have got over the 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—Marchas of Fieldings, Yarumpa—two columns—Estica, Umpaamba, Ulpmvinda, and their two women giving an of their origin. Ineada, Estica the poor, Ulpmvinda—and a lot of information about their country—Ulladapara, Amunyaquin, Etiuva, Utheppea dancing women, Echinpa Quinya.
Ceremonies all new - notes on Erathippa, origin: History of man who sprung up there - complete adorning in intimacies - very full account, much new information about La
dra & Aretha - instances of change of class &
tokem - first account of man's origin.

After great salt lake satisfied little beyond
Amanga (Gangkiera)
Gome made men from Rudimentary Creator.

Ulldappne factor, later period also
trading men from Rudimentary Creator;
erroneously described in four volumes
as a species of Porenpine - Vatammon
notes on Churinga (Manja) - further notes
fresh information Undeura - Adoption of
present class & marriage system - Notching
and teeth: Akai (Gangkiera) important ceremony.

Details probably point back to
a time when descent was maternal.
Baring of nose with ceremony - Akai
men's strain - more evidence (I think) of
Material descent - Magic. Amongst the one form of which you long ago suspected I would find - Monsieur Anton. Healing doctors. Acquiring with faith to develop girls' hearts. Polynesian association with special animals. Tribes. Sun myths, etc. Relationship recognized by various classes. Therapies. Custom bringing about reconciliation groups opposed to each other. Sexual promiscuity. tribe restrictions only affecting certain customs relating to giving blood. Close blood relations - and a mass of general information, including replies to questions. It was a happy inspiration that it caused you to start me pondering out the wanderings of the various peoples with the information that was going to you is the outcome of that work. If it had preceded this information before the Esquimaux it would have helped as to a better understanding of the various ceremonies but even now it shows a
of light upon them. I was happy to know that the dance was held at their request.
We know that each ceremony represented an achievement of a 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, in the case of Tjung tji, would send Chorongula before showing the ceremony. I am simply delegated with the way you are dealing with our material. It is going to be a great book, made no mistake about it — I am simply saturated with Natives lore. The field of the subject is so vast that I am almost tempted to jump on the mail train across to Melbourne. This Engraving has speeded and extended my influence with these people. Fortunately, and old man is coming in.
in from all parts to see me, getting information in comparatively ease, and I think you need not fear that I shall succeed for those who tread on our footsteps to find out—no things tattle away attempts at solution 1st. Why a man speaks to his Magistrate and not to his Gaëtia—and 2nd. the Umbilekwa
dia. Ceremony of the Engwane. The term Umbilekwa has only one meaning, and that is a child fresh born for the left of me. I cannot get at the meaning of the Ceremony, but the men who fell down and covered up the woman Churinga bundle before the women are supposed to be keeping. Tumbling down. That is, they are dying. This thing has worried me awfully if I have spent hours and hours trying to solve it. I quite expect when you have read my notes you will mean.
Them down essay why in the name of the flaming alchoroagnad this muddy minded hebenian found all this out before— but you'll get over all that, and I shan't be within reach of—yes your just wrath—and you'll end by choulding 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 melee the magnum opus—I don't say I have sent you a lot of needless details: I have thought it best to copy out my lengthy notes without any attempts at condensation, because in condensing, I might lose out something which to your barred mind appears important. In the Chamber puzzle might you well require to make an allocation. Puliceta was a parula man & The fellow arose where he Turned down on the
Afterwards you will find with the manuscript, drawings from Emily gap, both explanatory notes, also drawings from Quicrunpa with dots. I spent a night and a half of a day with the old King at Quicrunpa. I felt that I was treading upon historic ground. The name is applied to a cluster of Country some square miles in extent, and each of the Ulpmounda Quicrunpa (by the way these notes supply information as to the origin of Ulpmounda & Grakula) Ceremonies are done more especially connected with certain spots after some miles apart - there are some more drawings at another place in the district, which I hope to get and send to you next mail. Here's need I am off on an expedition to the great Quanakoda place of the Yurumpa.
Hyaka, Hamilton Peak, where I have seen 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 Churonga—two are of our traditions. I intend taking Sambo with me, the latter I have scarcely seen since the Churonga. He has been working for the police—by the way, Hennecot has not sent his Tobaccos.

Splendid letter, full of generous appreciation from Messrs. Horrett & Janson, it made my sluggish blood tingle to read their letters. Janson's enthusiasm I was prepared for, but not for Horrett—Janson says you could have them.

The heads of Canada do some good work when no other two men could do—Mr. Horrett's work must not be allowed to slip here. I'll pay tributes of admiration.
To your splendid abilities I delicately remind one that I am fortunate in having such a colleague. I fully realize this; have realized it all along, so don’t pray heed about what might have happened if I had been associated with a K.C.G. instead of with a common or garden professor. You are the one probable colleague — without you the work would never have been done. I have taken care in my letter to Howard to point this out, and 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 God; if you had strongly advised me to accept, I would not have taken it. I am too deeply interested in that work to leave it until I feel that there is nothing
most of importance to find out, it grows upon me daily. When you were here, it for long after you left, my heart was not really in the work. I was suffering from the one great corru of my life. It is concealed, but work with that enthusiasm, without which nothing much can be accomplished. I did not get fairly into things again until I started hard to the Achroopa. Since then all the old enthusiasm has returned. I have cultivated affection and tenderness of purpose which it makes John's efforts commonplace. There are, of course, many more freedom of wandering husbands some of which I shall get later on. The possession of this information has familiarized me with the personal history (alchoruna) of various of men, all through the tribe, as it has.
already helped me to gain information.

The old men delight in calling up their traditions when they really believe that I look upon them with sympathetic credulity. Herriman 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 all their traditions — and as it was before the White Man came amongst them and stamped tradition on everything else that was good out of them — you will I am sure be delighted to find that these latter words are to divide the Alatarenga roughly into four periods.

1st the Coming of the Legarde & their men trading, from rudimentary, colonial within.

2d. The Coming of the Illustrious men, introducing the knife & enfermed classes.
The coming of the Achiepa and the
introduction of the Wilttha rule
with the settling of the Classes and the
establishment of present system of
marriages & relationship by the nine &threethsb
of the various Eura groups — I'm only
letter to Forrest & Fraser I have stated
that as can now divide up the alcholand
roughly but I have not gone into
particulars — I have not had time to
got you a rubbing of Tunevingida
Chuvanga in the mail but
will send one or two next mail. By
now I have sent a lot of Absolutely requires
tone half plate of a man thin more
in camp, it appears to be the
left of two parts which I stressed
the others what you think of the French &
day if you require any of the pictures.
the half plate pictures of man Theorming
Spear & Boomerang appear to me to be
very good but you may think I was too short. I could not get a picture of Lalees pecanniny the little bigger has given up crowling and all the kings horses & all the kings men wouldn't move her to saddle it again. All the Anschutz regulating will be improved by interference. I have sent the implement for 5 & I was glad to get rid of it. I never could work it properly. I have sent you a letter box per parcels post containing 5 or 6 painted Chellana. Two Knott (Ikhongas I had given you some of these) Poison Siod a la cventuringa & two delto of Spuria toes in the same box you will find a bottle containing Atnuga-quinquinquaigua liege and I could not procure a specimen of the second liege of that name but it is about same size & very similar only that it has a red...
The bottle also contains a small void which is connected with a water tank, for particulars of which see notes — the bottle also contains a peep hole blown by men after becoming familiar with the inside. All the other things you require will go to you on due course. You will find amongst the notes an account of the Ian Ceremony — that grand performance from among the all my candidates — the meaning of this word is Flores — but I hope to get some on the Ilgawa Sepaha. When I hope to return at lot of the best of which you shall have a fair share. By this mail I have written to Brendish for a good map of the country between Charlotte Waters, Benjamin Creek; when this reaches me I will plot down approximately the various paths of wandering hereon, the hand map is not sufficiently comprehensive.
the tribes is fairly accurate I am responsible for the errors. For Chidioon they are small
station. The Ilupura join the Arunula on their north eastern boundary starting the
Ilupura on the east & running right up to the Gurr River. I will as far as
possible plot in the Tuvularia occupied by the various tribes but it will be only
roughly approximate - if there is one
thing more than another that you cannot
got a bigger error to explain with any
degree of accuracy it is the boundaries
of the tribes. If you refer to the
tablet of obvious error explain in your
presentation you will find portions of tribes
indicated. I cannot define the exact
boundaries of any of the tribes - the Arunula
are flanked on the east side by a tribe
called Manic whose organization is said to
be similar to the Arunulas - the term
written Umpura should be Upmoara -
Do you understand that Churuncheela has only established by rendering hordes then they either departed new or Churunga. I would you to this effect but you do not mention it in your letter. This accounts for the association of the Udouroingita and other lotoms with the Acheupa. There is a ceremony associated with every camping place, & unless now or Churunga are left at a place that ceremony is the property of the people in whose country it was performed - for instance the Acheupa camped & made Quabara without leaving men or Churunga at certain places in the Udouroingita country - and the ceremonies associated with such camps belong to the Udouroingita - at one such a ceremony described in this mails writer, you
notice how very much impressed I am by the separation of the French from the English and the Indian - I used to bother on that point much, as to how so many people, all of different nations, came to be so interested in the Athapaskan ceremonies. You know around my country, you say my friend the Argus says, "we are set in place where we are commanded to spend the bath." It has been some reference to our work. In that paper, it says why on earth did you put it along - papers are always acceptable in particular when they contain reference to our work. I have written and a document for Glencoe, empowering you to act on their behalf. You are sending it to you this mail. I took his photo yesterday, but the weather was something awful. The photo turned out a failure. He has not communicated with his patron for 25 years or more. 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. I could hardly believe that you
would go to so much trouble. Conde
wrote me a line from Adelaide in which
he said Porter was flourishing. partly let
me know how the good old boy gets on
in Melbourne. I hope he won't miss much.
but I'm very much afraid—The Minister
for the N.W. Territory is greatly pleased with his work amongst
the blacks and the Chief Secretary who is head
of the Police Dept. also. I think, reward him
in some way—My wife was delighted
with a Cathedral Cornish she has; lacked so
much about it—in the few moments which
I have been able to spare her! That I am
quite anxious about her to read the book.
But in fact I am backgarding their books.
I remember one day and B and quarterly
informed me that Professor told Mama.
to put them in the back yard. On this particular occasion he had been converting one of the books into a form suitable for a motherless kid which I found on my trip to Quinwamun which Dolly had read on a bottle. Long letter from Sterling. This mail, he had a high old time, but too hurried, at home. Pepplers actually inquired about me. Sterling was made a honorary fellow of the Anthrop Soc. Stating that they would probably confer the same honor upon me. He did not put up for a membership of the Society. I chaffed him about saying that he devoted if there was much in the way of ethological research to find out about these horses. The replica ceremony, I say. The boys lost I forgot referring to your criticisms on a supposed statement of mine in the form book that there was no more to be learned about your glaciers. I cannot find that I said that.
That I did say in one place was that I did not think it would ever be possible to find out the real intrinsic reason for such fundamental facts as the practice of circumcision or the prohibition to eat. 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 Reichenau at least in natural science says I am too modest.

As sent me a copy of the Daily Courier where I had formerly appeared from you the title of it was written by Edward Clodd with whom I am in London. I had just been reading Clodd's "Story of primitive man" where I read Horlings letter. He writes me to work and some queries originated by the great Pannier whose son is a Cambridge Professor is now continuing his father's work.
I am enclosing a copy of the Qarawan. They may require careful attention to obtain accurate results—shall I send replies to them? 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 impressions appear to me to be studied and there is— I fancy— an undercurrent of coldness, he lets himself loose & writes quite differently than talking of his home experiences. Perhaps he thinks we should have taken him into our confidence earlier. The drawings made by Eypmann at Ancara Cars near Pannonian Cred, belong to Yocupapo. Totems and the old men when we saw on the hands of the man at the capture of the Sigrama are not so far as I can learn preserved on records. They say the old men know them & can carry them.
Designs painted by the chief king of his Aymara are called and preserved except in the heads of the old men. After my return from Hamilton Roads I undertook running out to old Ulladapun country where I have been some wanderings in a cave—where I have drawn drawings in stones and volar to two Ulladapun men, one an old fellow and he cannot for any explanation—If the design you referred to particularly, is close to these of some things, it is probably the Chuvashian explanation of the Sume intelleziuma—it has never been anything so elaborate as the Sume drawing at the intelleziuma Commune of that town but I cannot hear of any similar drawing in connection with other intelleziuma—Such names is sometimes used the Secretary there and heard of him for months, but if he returns I will convey your message. Thank you uncle.
any he is an Ermin jacka not an individual. Cheque to handa through I cannot had two to see whether the amount is correct. So take your care and to hand of "The Illustrated London in practical photographic talk on " as evidently you are not aware that the Sa post at the dep is the best managed mutilation of new hand in Australia - Egyptians are solemnly the worst all. The federal big guns paid a banks to Eddie expanded administration. There was some front of getting his allowance in selling your instructions on a similar used forking - Please don't forget to send me a copy of one of Nature containing the Bonairian paper, they'll jump at it. In case I know I would have been present when you were before the Rov to I would much like to have heard you. I am glad the edeau turned out well, could you produce a drawing to make a cut from my prints. These I made an want to sell as much.
you could find him in material I desire me — what could be the cost of a letter
Camera like the one you had on from Solferino and in a few days I may go in for one
some pictures I look with Carlini
Camera a day or two ago look very
well. Thing is the detail is not good, the
lens being of poor quality. The films are
ruined by December months. As answer very
well in the cold weather — Promenading
entirely free of restraint as appears to have
him the rule up to the time of the
coming of the Force informers — the old
map in two pieces which I got from
Bembridge is unfortunately no longer on
my possession. I dwell on the least minds
Stills making use of any "information" he gets
from Carlini; no information that the
latter could give would in any way
decrease the value of our works. I pointed
that Mr. Tyler will be enthusiastic about
the book. Either if A. and A. jumps at it, you could blame me to illustrate. Further from the origin beginning to feel that of nice find many readers outside the stockade world that is not only huge handsomely or for. You are dealing with the material in an all-embracing manner. There is not a dull line in the pages you have planned. Your facility for lucid explanations free of atomistic technical terms delights me. I should first Proust and the great man knew a colleague. Well, glory in it of the book brings you distinction as I think it must do of Horace, I fear we are not merely very optimists. I am glad you show Balfour his letter pleased me greatly.

An Arab says his son in law—or ... Garmo. But surely that is in the Tubas. I have little to look. Reorganise by your source of local needs the have is...
giving you some trouble probably owing to my lack of ability to express things lucidly. I don't think you'd find a flaw in it. I certainly can't. With love and more Cheltenham mail and now I will not desp you long from the holes — pray let me know early — One hundred regards to Mrs. Spencer — yourself I lose to the Kiddies. I should be one such under 48 hours. Then the hoarse are safely in your hands.

Mr. very sincerely,

F. F. Rees

[signature]