

Alice Springs  
11<sup>th</sup> March 1898

My dear Spencer

If possible send me  
some copies of the initiation  
paper so far you have only  
sent me a proof —

Our lovely mail which has for  
the last two weeks been slow for  
Cannel arrived 9 days late &  
the return mail was consequently  
put off for a fortnight, in  
future we are to have a  
monthly mail with one day  
only to reply to our  
letters so that in future I  
shall have to begin my  
letter before yours reaches me  
You will have the usual time

for replying I am trying  
to get the Postmaster General  
to travel to the Soc nearly  
same, under the present  
arrangement Wells who has so  
again the successful lectures  
will only have a few days to  
come from Podnadasta the  
is bound to run via the  
Dsw! Some I last note as  
has had good rains the  
country is looking splendid  
Weed are picking up rapidly.  
The flies are in countless  
millions every the very small  
ones out of us I don't think  
I have ever known them so  
bad, out of 13 labras who  
were sitting over at the  
back this morning only one

was free from brayed eyes &  
she had a lip which would  
not brought a smile to the  
face of the sphinx - A way up  
North as the Katharine River the  
floods have been phenomenal over  
50 inches of rain has fallen  
at the Katharine Station since  
the wet season set in - with  
the settled districts of the  
country much damage has been  
done to the railways & our  
fews have been interrupted on  
three occasions these interruptions  
have avoided the question of a  
Cabo & our real Chief is in  
a Masun fund, of course a Cabo  
would mean the blotting out  
of the line & a banishment from  
his revenues to the department

I had a very pleasant trip  
to Arltunga where I remained  
these days principally engaged  
with the Niggers who brought in  
offerings of loot of various  
kinds & some of which goes  
to you this mail. From what  
little I saw of the mines I  
feel sure that the place has  
a big future, the battery started  
smoothly well & they are  
now crushing a parcel of stone  
from our Star of the North  
claims if the parcel which  
has been sorted into 'two lots'  
averages 10% to the ton we  
shall be able to continue  
crushing the property at a  
handsome profit - if it goes  
less than 1% I'm afraid we

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I shall not be able to do  
much with it. I note your  
lecture about mining speculators  
with every word of which the  
Kings agree & I really shall not  
touch another share until —  
until the book pays a dividend —  
if I break this resolution then  
break me down an ass. I  
have traced carefully through Rolles  
books, he has done the language  
well, what an amount of labor  
it must have cost him — the  
gesture language is good but  
totally unlike our own & if I only  
possessed your talent with the  
pencil it would be an easy  
matter to compile a similar record  
of the signs used by these people.  
I don't think much of his imitatory

Coromonio it is declared that  
he has not attended the  
whole performance - the  
Balletmaster gives him a  
four Clamor because on the  
first page - not appreciated -  
they pronounce his name of the  
superior to any thing of the  
kind done in Australasia in  
going through the book I noticed that  
he mentions a tribe, the Undereabina  
who possess many forms in common  
with the tribe he says they  
inhabit the Polo Range country  
& I had no doubt that they are  
adjoin the Aranda on the east,  
Undereabina is simply Antedera  
Ambonga otherwise Antedera  
means South west in this language  
On page 92 I noted that across

tribe, water, river, 'thromlam', hill, roof  
stone etc are similar to our  
forms. Some of the Aralanga blacks  
get out as far as the Polo  
occasionally -  
vide page 66 some Mür-uk-kün de  
applied to males after 10 degrees -  
this term is applied to men in  
the stars I suspect these contain  
Coromonio - in the Eastern Urapema  
page 115 - he evidently shows the  
Scars are artificially raised in  
the face of each an opinion I  
coming from a medical man I  
feel that a contrary opinion from  
me is a little presumptuous but  
I dare contain that so far as  
these people are concerned there  
is no artificial means used to  
enlarge the scars which are only

Very noticeable in fat people  
here as I think you know  
the transverse scars across the front  
of the body are called *tipma*  
& the cuts across the shoulders,  
which are only inflicted after  
the death of *Kuntora*, are  
called *Ititja* & the custom or  
rite of inflicting these cuts  
is called *Unangara*.

The *molonga* coroboree described  
so fully <sup>by Roth</sup> has lately appeared  
here under the name of  
*Chitching-alla* it was brought  
down by a northern group  
presented to the *Kumara* &  
*Purula* here, it is said to have  
come from the country of the  
Salt water, the words used are  
the same as those given by

Roth and the performers carry  
 similar implements but figures  
 297 & 308 are omitted -  
 The Arctunga blacks received two  
 corroborations from a northern group  
 a little before these people &  
 they have Roth's figure 308 in  
 their version. I attended the  
 whole performance here it  
 extended over five nights  
 beginning just about dusk (accident  
 to day there was no stopping  
 to permit of the labras preparing  
 tea as in Roth's acc) and  
 I never was so sick of anything  
 in my life, on the fifth  
 evening after the usual dancing  
 had been going on <sup>for some time</sup> the  
 audience at a signal from  
 the dancers stood up in an

extended lens a large fire was  
lighted and a performer danced  
as in photo (material used  
vegetable down white & red then  
design is intended to represent  
the wheel on one red & large  
on back of front the (bricks)  
came out of the dancers carrying  
a feather tipped staff which he  
in also I did not get a  
picture of running in a  
crossing attitude precluded  
to speak the performers who  
to the infants amusement of  
the audience were around  
badly trying to evade the  
on stage of the performer  
who is called "Chalachirpa"  
& who represents an Oracha  
woman by the Alcheringa

who lived in a barley area,  
away in the country of the  
Salt water - the dome shaped  
mystery which is a special feature  
of this coroboo has no opening  
It is intended to represent  
the woman dancing, she returns  
from a hunting expedition  
finds the men dancing &  
proceeds to kill them but they  
are too smart & finally succeed  
in prolonging the spears from her  
(making her a captive in their  
midst, this part is the signal  
for the women to Chide on  
to dance. A man of the  
Baethaka or kindred classes  
- it must be one of these classes -  
who sets fire to the barley  
which is called Napiratala



and is neatly constructed of  
a thick dense mass of interwoven  
leaves which flare up rapidly  
& shed a light over the  
surrounding country - I think  
Roths Molonga is the equivalent  
of our Oruncha - the Bulletin  
has nothing to say of his literary  
style except that in acquiring  
the Native language he has forgotten  
his own. I think some of the  
people he speaks of as tribes  
are merely local groups - his  
Worlca are our Naagi - I saw  
many spots associated with the  
Allakupua and Achelpa traditions  
on my Tollunga trip - Achelpa  
Alhusta column of Stone where  
the Alakupua man was cal. to  
pieces - Anatarua from whence

The Ullakupera marched out  
 & Ullakupera from whose people  
 of the Ullakupera came to  
 Emily or Heritice gap - I forged  
 sheets -

I simply devoured every page of  
 the last instalment of typescript  
 Proth's work seems so very false  
 in comparison. I didn't think you'd  
 make use of that <sup>unsavory</sup> material about  
 the Agleche indication or I would  
 have sent it to you earlier, it is  
 quite true that the men do not have  
 access to the woman until some time  
 after the operation - although the girl  
 sleeps in her husband's camp she  
 is in charge of the operating Ullakupera  
 who when the wound heals decides  
 upon the time for performance of  
 the final rite - when the time arrives

She informs the Unama who in turn  
informs the men - that evening the  
Ungaratcha takes the girl among some  
distance from the camp lights a  
fire & decorates her as before  
described. When the men arrive labor  
on the Ungaratcha returns to some  
little distance & camps for the night  
during the night the men exchange  
their right <sup>hands</sup> & each one makes an  
offering of some implements, stone  
knives, string, alpaca, tails of feathers,  
&c. &c. to the girl who at  
daylight returns to her own camp  
carrying the articles accompanied  
by the Ugaratcha - the girl also  
is now Champing nerua (equivalent  
of the Arunta Wanda) ~~now~~  
delivers the articles to her Unama  
- before this she has exchanged the

Alcoxa is Quici After she  
has a child or when her  
teeth begin to drop she  
will be called Ahima langa  
is Arakutja - Here a girl  
is Quici until she becomes a  
young woman then she is called  
Wanda labor on Arakutja.  
I have an idea that among  
these people accustom did not  
take place until after healing  
of the wound but I am not  
sure - At one place about  
40 miles ESE of here it was  
customary after men had accu-  
sations for the Ugas to smear the  
seam over the girls body &  
place her in a cello upon a wooden  
smoked fire as in the Arantallim  
of the southern Arunta -

The initiatory ceremonies, more than any other customs, vary with the localities. I am glad that you have stated this in the chapter dealing with these ~~rites~~ rites. The bleeds here can not explain their reasons for drawing blood for *katrasaka* from one vein & for *malqanaka* from another. The good old *elchings* is responsible for this custom. Yes it is absolutely true - Kora Uodna - they have no means of knowing that the *elthama* has taken up its abode in the girl's uterus when it chooses to make the peculiar sound attributed to the *Icheckwedna*, the sound is occasionally heard issuing from the girl's by the owner. I cannot find one

instance in which a man wearing  
 Kora ardana has been seriously  
 injured but they say decidedly  
 that if such a thing happened,  
 the gods would be buried deep  
 in a rat or wallaby hole & it  
 would be understood that the  
 althana no longer exercised  
 any influence over it - There is  
 no ceremony attached to the burial.

I am sending you a genuine  
 Kora ardana by this mail please  
 guard it carefully for me, it  
 is the only one I have ever  
 been able to obtain & the old  
 fellow who gave it to me had  
 two or I could not have got  
 it. It has seen some service.  
 The spirit is supposed to dwell  
 in the end to which the alpa

left is faced thus Sept  
represents the spirits both  
the bone which you will find  
wrapped up with the goods  
was born at the same time  
on a previous expedition in which  
some men were killed for  
that reason it is preserved  
with the goods. I am also  
sending you a small bundle of  
string gualtha stick found in the  
bush of a medicine man also  
a stone knife a genuine alchemica  
caliva sheathed in bark the top of  
the stick is lapped to contain  
a poisonous substance called "Upa"  
which is had from the far away  
East. The slightest scratch from this  
knife, it is believed, would cause death  
I was given to me as a very great

favor by the Alakaya of the  
tain totem who received it from  
his father - the old fellows here  
take a very lively interest in the  
wonderful knife I was a holy terror  
of the Upa poison - the Upa  
withna knife I bundle of sticks all  
labelled with my name you will  
please deposit in a safe place  
bush I go down Comboy - I saw  
adding a few things to your  
collection this mail just to keep  
you from being devoured with envy.  
The floating sticks Ingunya  
Taktata and Sapirita are used  
by the North West Armata  
Ugiva people - the Ingunya is  
grasped on with both hands pointed

in the direction of the person  
it is intended to injure  
& forced straight up & down as  
if cutting the body from head  
to feet - Pakala is merely  
pounded in the ordinary way -

Impera consists of two sticks - 1 set -  
the smaller one is first used

The operator falling upon his knees  
grasps it with both hands & holding  
his head between his teeth & makes

a slapping movement towards the  
victim he then takes up the larger  
implement & repeats the slapping

movement & bends up by making  
a downward lunge as if cutting  
up a body in two -

Yow lot consists of Okilla nina

head rings Ochincha lunnona needles

Injilla pointing bones (3) Ingranaya

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Several - Takula 1 - Inpola 1 set  
Imiluya 11 - Uleara hair quills 1 -  
Alpita a fine bunch - Mirtira  
~~or amatoria~~ penis concealor Chelawa  
opossum teeth used for making Churingal  
I saw these being used and announced  
them - Tara bunch of Emu feathers  
worn when <sup>sluey in hand quills to bind back</sup> fighting - supposed  
to impart strength & fleetness to  
the wearer - a bunch of Eagle  
hawk feathers may be worn for  
the same purpose but ~~the~~ it  
is not considered so effective  
that is to say it has not the  
same power of imparting strength  
& fleetness - You will find under  
the Kora witness some Katchica containing  
dead man's hair -

Yes Inruantwanga certainly shows women  
doctors Quab and altha & the women



imposed such - quarters. As to their  
husbands but it is our custom  
rare thing for a woman to become  
a doctor, it is only men and  
again when a woman arises  
superior to the traditions of her sex  
that we find one bold enough to  
declare herself - the woman is  
permitted to see Quab and  
~~mean~~ the restriction applies  
equally to women who are doctors  
You find this a merely policy  
telle. I have to write it at odd  
moments cannot get far early  
for more than fifteen minutes at  
a time - There has been considerable  
trouble with the Larija muggers  
for a long time, they present by the  
Martin Castle & in paying to  
avoid one a few months ago

Nel, in the absence of Forts, shot  
him in the thigh & he fled to  
death. I am awfully sorry this  
has occurred. I hoped to be able to  
say, when leaving here that no fleets  
had been fired upon since my  
appointment as Sub-Proctor - I may  
have to go out there to make  
inquiries but as only the two fleets  
were present & Forts report to me  
embodies all their information I have  
told the Governor that there is nothing  
to be gained by further enquiry. I  
expect the result will be that the fleets  
will be forbidden to use firearms except  
in the presence of a by order  
from the Police officers. I have made  
a communication to this effect - So  
far I have done nothing further  
with the Larija & this shooting affair

will certainly not help me —  
What a very nice condition your  
life must have been in when  
you attacked the Conventionals — on  
any other subject in the world,  
save politics, I would cheerfully  
take you as my guide but how  
we part Company — the man you  
describe as a motley crowd ~~and~~  
constitute the banded political  
intelligence of the Colonies, many  
of them would adorn any assembly  
in the world — you started life  
with strong radical ~~social~~ instincts  
but your environment has been  
too much for you — the head bound  
logician which unweaves the riddle  
of all but its own useless has got  
you in its grasp & when you  
return to England you will be

a fine specimen of the Caledonian Ill. fight this matter out with you in your den here or eighteen months hence if I can muster sufficient coin to take me to Melbourne. I do look forward with pleasurable anticipation to meeting you once more there are a thousand and one little points that I want to discuss with you. I am enclosing a page of miscellaneous notes which I intend to send you any information I may gather. If I were going to stay here for two or three years I should saddle the language in earnest but it is an awful giant & in less than a year I may be out of the country. The word

Churinga as applied by the  
blacks is always an adjective  
unless, perhaps, ~~and~~ when used  
in a quere & collector sense -  
a black fellow showing you his  
Churinga would say <sup>adverb</sup> Ninna (here)  
<sup>adject</sup> Churinga (sacred) <sup>noun</sup> nanja (representative)  
<sup>pronoun</sup> achaina - (mine) Speaking of  
a number of Churinga of which  
he had charge the word becomes  
a noun Churinga achaina (mine)  
nūnaria (there) - So that I don't  
see how we could avoid using  
it as a noun - I don't like the  
term sacred altho its not ~~at~~ a  
good translation of the meaning  
of the word which is a blending  
of the Sacred & the miraculous -  
The term oula should never have  
been used it simply means wooden

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as distinguished from Apevta Stone  
 In your letter in discussing the  
 alchounga eating of the Totem which  
 we find so much in evidence, you  
 say "as to the ~~crux~~ what really  
 lies at the bottom of the Totemic  
 notion that may never be solved  
 certainly not in the Aruntas where  
 there has evidently been a marvellous  
 development of the Totemic idea"  
 Now what precisely do you mean?  
 I don't think I understand so please  
 enlighten me some result may follow  
 You are doing right in knocking  
 out the technical terms, it would  
 be pointers merely to the reader if  
 you used them as freely as we  
 are in the habit of doing. I hope  
 you at least recording the names of  
 all Quabara of which we have

photographic records. Both had not  
penetrated the inner circle of the  
Kharvatiki or he would have  
known more about these Communions  
& about the Charing Cross.

It was extremely kind of Messrs  
Hager & Taylor to offer to correct  
the proofs which I should thank in  
anything but a pleasant tart. I  
hope you have accepted their offer  
or rather the offer of one of them  
Evidently they take a kindly interest  
in the work & hands to its being  
associated with the name of a  
distinguished Professor. I shall  
be very anxious for next mail  
to arrive with final settlement of  
typescript. It must indeed be a  
relief to you to get it off  
your mind. I have never thought that

you were making slow progress quite  
the other way. I have often <sup>pondered</sup> how the  
since you manage to do so much  
outside you. Purely official duties  
Did you see anything of Matt  
in Sydney & so how is he getting  
on. I should like to hear of him

The old Savage is a star but  
you say one can't help liking him  
I would give a raffle to hear Byrne  
read him over. This special business  
I am glad to send you those books  
I think things are all right, he  
is the most fanatical chap I ever  
knew & probably some thoughtless  
of Bailey caused the rest - whether  
perhaps fate had been chaffing him  
about the Melbourne affair in  
looking around for the cause of his  
absence I could think of no other

season. I hope to see B in a few months as I intend taking my wife & boys down sometime before the end of the winter, it is not likely that I shall go further than Oodnadatta unless the Chief calls me in to Down on business, but in any case I shall return here for the summer, you had better arrange to come & spend a month or two with me if the season is favorable or might run another Engourra. Spow said nothing of Jones & I see by papers that he was at the Science Conference. I hope the good old fellow is better - Thanks for the books you sent the wife - Can you not get that wonderful case of yours hermatically sealed?

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I should be sorry to hear of the  
destruction of the Waninga - My  
den is provided with ~~napath~~  
Naphthaline & I cant say that the  
smell makes it more comfortable  
to work in - I must now close. I  
left your letter till the very last  
& have had to scribble it at  
odd intervals all the afternoon  
My kindest regards & all good  
wishes to Mrs Spence & the boys  
Our boys are flourishing Jack  
otherwise Boefours has two lovely  
bunged eyes & Bro has a lip  
like a motherless foal - tell  
French I have not been able to  
get him any more better birds  
they have all vanished since the  
rain - he asked me for two I  
sent him four & now Oliver



Toral like he wants more. I had  
a note from his Son last  
mail when I first opened  
I thought by jove what pains  
old French has taken with  
his writing - the boy promises  
to a worse worker than  
either his father or - you  
Eleanthe

Yrs sincerely  
J. J.

PS Let me know how you found out  
Winnecke & Stodding have not heard from  
latter for two mths

- Tora is opened out when  
worm would look better opened out  
in your case