Alice Springs
11th March 1898

My dear Spencer,

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

We lovely maid which had for the last two hopes been saw for camel 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 four letters so that in future I
shall hope to begin my usual tone. You will have reached me.
I am trying to get The Philadelphia Journal to send me their notes on the General so I can send a letter to them. I have no time to write notes on the General. However, I am looking over them and have been thinking about them. I hope they will like the result. I am busy with other work and have not had much time to do anything. I have been working on a novel and have been working hard on it this morning.
I had a very pleasant trip to Ashunga where I remained three days principally engaged with the Niggers who brought in offerings of corn of various kinds & some of which goes to you this mail. From what little I saw of the mission I feel sure that the place has a big future, the battery seems to be working well. They are now cutting a parcel of pine from one of the North Pemmas of the forest which has been asked into 'for lots of avengers to the town & we shall be able to continue farming the properly at a handsome profit - up to five times a year apart & so
Shall not be able to do much with it. I note your feeling about mining speculations with every word of them. The first again I really think is better. The other Share much until the book pays a dividend. If I break this restriction they break me down on my. I have trudged carefully through Rotherwood, he has done the language well. What an amount of labor is must have cost him. The gesture language is good but I think it is our own if only possessed your talent with this 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 etymology.
Ceremonies it is evident that he has not attended the whole performance — The Bulletin has given him a four column notice on the first page — and approaches the pronounces the word "injurers" to anything of the kind done in Australia in going through the book I noticed that he mentions a tribe, the Undeherabalma who possess many terms in common with this tribe he says they use in the Faro Range country. I have no doubt they are witnesses the Aranda on the east, Undeherabalma is widely Undeherabalma and otherwise Undeherabalma means South wind in the language. On page 32 I noted that across big water over Amendments hill and down to are similar to our tom's. Some of the Aranda blacks get out as far as the Forks occasionally. First page 66 from Meri cil-kun do applied to males at an early degree. This term is applied to mean the scars of the certain ceremonies in the Central Westermann page 115 he evidently thinks the scars are artificially raised on the face of each an operation coming from a medical man. I feel that a certain opinion form me is a little gnomon: that I am certain that so far as these people are concerned there is no artificial means next to enlarge the scars which are only
Very interesting in Far People
Here as I think you show
the transverse scars across the front
of the body are called torpora
The cuts across the shoulders
which are only inflicted after
the death of Kutumba, are
called Ilitja. The custom or
rite of inflicting these cuts
is called "Unangara -
The trepaning operation described
so fully by Roth has lately appeared
how under the name of
Chitching-alla it has brought
harm by a northern group
Presented to the Kamara T
Gurula here, it is said to have
Come from the Country of the
Salt-river. The cords used are
The same as those given by

Roth and the Performers. Carry
similar implements but figures
297 & 308 are omitted.
The well-knit blacks received this
tomorrow 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 dark (necely
to Day). There was no stopping
to permit of the laborers preparing
tea as in Roth's need and
I never was so sick as anything
in my life. On the fifth
evening, after the usual dancing
had been going on the
audience did a sign to
the dancers stood up in an
What conclusively a certainty, even the 'commonplace' in the doctrine of faith, is a saving fact, a

This is an absolute 'impossibility', as they say. The normal ascending confession, but they

To them, the ascension is the saving, not the ascending. The ascendancy of heaven, as

I must try to be to the Heavens.

Which is committed to the Archers.
And is nearly constructed of a thick dense mass of inflammable leaves which flare up rapidly and shed a light over the surrounding country -

Roths Molonga is the equivalent of our Ounchea - the Bulletin has nothing to say of his literary efforts - that in acquiring the native language he has forgotten his own. I think some of the people he speaks to as brothers are merely local groups - his brother are our Bajji. I saw many spots associated with the Alhaapura and Achelpa had show among others in my PoZlunga keep - Achelpa Alhunda Column of Sun's alone the Alhaapura now was called to Peru - AlhaPurda from whence
The Ullahapura marched out to Annamalain on the 2nd place of the Udairisingh came to India at Sivagiri gap - I forgot this
I simply devoured every page of the last instalment of Tappertits
Prother as much so very false in comparison. I didn't think you'd manage me in that material about the Agathe indication so 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 closes on her husband's camp who is in charge of the operation, the woman who owns the round frame decides upon the time for performance of the final rest - when the time arrives
The incaatory ceremonies, more than any other customs vary with the localities & I am glad that you have elated this in the chapter dealing with these settings. The beasts here do not explain their reasons for drawing blood for raitarada from one vein & for trunkamata from another the good red clothing is responsible for this custom.

Yes it is absolutely true. Neva called—they have no means of knowing that the celtahana has taken up so abode in the gourd unless when it chooses to make the peculiar sound attributed to the chechewdina. This sound is occasionally heard issuing from the gourd by the owner. I cannot find one.
instance in which a man nearing
hara awarna has been severely
injured but they say deserted.
That if such a thing happened
the goddes would be buried deep
in a rat or scallaby hole & it
would be understood that the
hara awarna no longer exercised
any influence over it. There is
no ceremony attached to the burial.
I am sending you a genuine
hara awarna by this mail. Please
keep it carefully for me, it is
the only one I have ever
been able to obtain & the real
fellow who gave it to me had
two or I would not have got
it. It has seen some service.
The spirit is supposed to direct
in the end to which the alpha.
[Handwritten text not legible]
in the direction of the person it is intended to injure is turned, channeled up, thrown as if calling the body from head to foot. This is merely pointed in the ordinary way. Dāpara consists of two steps—1521—
the outer one is free and the operator falling upon his knees grasps it with both hands, throwing his breast between his knees, makes a slapping movement towards the victim. He then takes up the larger implement reflects the slapping movement a second time by throwing a command lance as if cutting off a body in front. They contain a Dāpara nena head rings, Dchucha lancea needles, Sajilla pointing bones (3) Injanya.
General - Pakula 1 - Impula 1 set

Mistletoe 4% - Flaxen hair greed

Alpita a fine bunch - Mentira
of armature pens conical Chatawra

Opium lath used for making charms

I saw these being used and arrested

them - Pata bunch of swan feathers

sliced in halfguards held when fighting

supposed to impart strength, fleetness to

the wearer - a bunch of eagle

hawk feathers may be worn for

the same purpose but it

is not considered so effective

that is to say it has not the

same power of imparting strength

fleetness - you will find with

the Kora warriors some kilechiu containing

dead mans hair -

Yes Iwunwungna certainly show women

delays Awa and also the woman
...
will certainly not help me —
that a very fine condition your
live must have been in when
you attacked The Conventionists or
any other subject in the whole
bar. Besides, I would cheerfully
take you as my guide — but how
as first Company. The now you
Amerc as a deadly Cord —
complete the famed political
intelligence of The Colonies, many
of them would adorn any assembly
in the world — you started life
with a mighty radical cord and made
but your environment has been
too much for you — the hide bound
for the wines which really — the men
of all bar — universeless has yet
you in its grasp — when you
return to England you will be
a fine specimen of The Creator's joy. I'll figure this out with you in your new home or elsewhere. Since I can muster sufficient time to take us to Melbourne, I look forward with pleasure 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 continues to sustain you with information I may gather. If I am going to stay here for two or three years I should tackle the language in earnest but it is an arduous task. Less than a year I may be out of the country. The novel
Churinga as applied by the blacks is always an adjective unless, perhaps, and then used in a quenqe reclecles sense - a black fellow showing about his Churinga would say Xennia (here) adzed Churinga (sacred) Xanja (representing achaena (mine) Spearding of a number of Churinga of which he had charge the word becomes a noun Churinga achaena (mine) Xunaria (there) - So that I don't see how we could avoid using it as a noun - I don't like the term sacred it is not a good translation of the meaning of the word which is a blending of the Sacred the mournful - the term inula should never have been used it simply means wooden
on A-shaped from Aspera close
in your letter in discussing the
archaeology of the Iberian which
as far as much in evidence you
say "as to the Case that really
lies at the bottoms of the Iberian
notion there may never be solved
Certainty not in the Arcadia there
there has Secedently been a marvellous
development of the Iberian idea"
now what precisely do you mean?
I dont think I understand so please
exemplify me some results may forbid
You are doing right in knowing
and the technical terms, it would
be possible many to the reader if
you used them as freely as are
are in the trade of doing. I hope
you at least recording the remains of
all Quabara of which we have
reason. I hope to see B in a few months as I intend sending
my wife things down sometime
before the end of the winter; it
is not likely that I shall go
further than Omdurman unless the
Chief calls me in to Dorn on
business, but in any case I shall
return here for the summer, you
had better arrange to come
and spend a month or two with
me of the season in furnished
or ought to run another Enquire
how and nothing of from I see
by paper that he was at the
Steers corroborate I hope the good
old fellow is better - Thanks for
the boots you sent the wife -
Can you not get the wonderful
case of yours homoeically treated?
I should be sorry to hear of the destruction of the Xanigga. My home is perverted with Kopath Napthalene and I can't say that the smell makes it more comfortable to work in - I must now close. I left your letter till the very last. I have had to cauculate it as odd intervals all the afternoon. My kindest regards and good wishes to Mrs. Spencer. The boys are flourishing. Jack Thomson's horse has two lovely lungered eyes & 1300 has a lip like a motherless foal. Telfrench. I have not been able to get him any cows lower goods. They have all vanished since the rain - he asked me for two. I sent him four cows.
Yewd Tale is wants more - I had a note from his Son last mail whence I graph opened - I though try yours what pains old Throe has taken with his writing - the boy promises to a worse writer than either his father or - you cleaner

Yrs sincerely

Dr. L.

As let me know how you found out Wimmede - Throld have not heard from letter for two mais - Tara is opened out when worn would look better opened so in your case