

Melbourne,

(55)

July 24, 03.

My dear Frazer,

I have just finished correcting proof up to the end of slip 120 & there are a great many more corrections than I thought there would be due chiefly to my carelessness in the matter of the use of capitals. So far I have received your proof up to slip 48⁺ on slip 50 I have added a footnote of considerable length dealing with a point on which Durkheim in his article in "L'Année Sociologique" (1902) on Totemism lays much stress - in regard to which he is quite astray as also he is on many other points. It appears to be most difficult to write an account like ours without conveying a wrong idea. Durkheim

* Since writing this have received up to slip 96.

writer of sacred games & cere's & sports
so sound that they are my apprehension
by the native in fear & trembling.
He talks of 'ce systome religieux' & finds
in the *achilpa* (wild cat) "une sorte
de culte posthume, commun à toute
la tribu...". His whole article is
full of misconceptions and he does
not appear in the least to realize the
fact that the *Drewna* as you said
simply appear to be different from those
Australian tribes because we know
more about them. Possibly our present
work may help to dispel this illusion
but unfortunately it will be followed by
Stoddart in which there is no reference
to anything like the idea of reincarnation
or to ceremonies such as those of *Indichuna*.

So far as his own personal work
you Stoddart is of course first class
but then the tribes whom he knew
personally intimately were amongst
the most degraded to visit the Kamai
& S. E. coastal tribes. He certainly

was amongst the *Wieri* but only
knew this tribe slightly & so means
intimately. His later knowledge of it
is derived from the *Jem-a* missionary
Sibert & my experience is that the
Jem-a or *Moranian* missionary may
be most excellent men and are
admirably adapted to studying the
language of a tribe but they never
really understand the native & the
latter never 'opens himself' to a
Jem-a missionary. In Australia
the only 'missionaries' who are to
be trusted in regard to native beliefs
are the Jesuits & unfortunately
they write but little.

I am afraid that you will
find Stoddart's work quoted as a
final authority against the existence
of pre-natal ceremonies such as those
of *Indichuna* in the coastal tribes. He
himself of course never saw anything of the
kind for the simple reason that
he only knew the coastal tribes in
a most superficial kind of way & was

not able to spend time enough amongst
them to learn anything of sacred matters.

His whole knowledge of initiation rites
amongst them is derived from Jason's
writings & Jason was an absolutely uneducated
man. He was in fact simply a
'politician' who interested himself in the
natives & nothing more. Horvitz's chapter
on initiation of the S.E. coast tribes, which
he knew personally, in his new work is very
fine. I wish he had had the chance
instead of Jason of seeing the Dieri ceremony.
S. has written some stuff part of which I feel
sure is nonsense.

July 27.

Your corrected proof up to slide 96 is just
come. Very many thanks for it. My
head is nearly addled with the relationship
chapter and I have metaphorically been
'kicking myself' for having given you so much
trouble. I never dreamt that you would
go through it in such minute detail or at
the risk of a few blunders remaining in it
would have begged you not to waste so
much of your valuable time. I cannot

July 27 03

see how to make things simpler

When it is printed off and you can refer more easily to the series of tables perhaps it will be better.

As to those genealogical tables - my original ones had all the males in black and all the females in red so as to differentiate them at a glance but the printer went his own way with the result that you have had much needless trouble. I think also

that I see one way in which you have ~~not~~ got on the wrong track. In a table which you give to show that the arrangements as shown by us do not prevent the marriage of children of brothers & sisters you arrange

the sub-classes thus

1	2	3	4
{ A	{ E	C	G
{ B	{ F	D	H
{ C	{ G	A	E
{ D	{ H	B	F

column

D

3

C

should

B

be →

A

If you

refer to the table on slide 27 you will see what I mean. Male A's children are D. His sister children are G. Now D must not marry H.

I fear that the relationship chapter must be intricate. It sounds simpler in some other writers because they have not gone into such detail and merely show what sub-classes are intermarriageable.

In regard to Capitals - I had begun connecting with the idea of pronouns. "Intichiuma" + 9 native names of ~~totems~~ ^{totems} which are more or less proper names but I have now altered this.

Native forms of relationship are all in italics with small letters, Intichiuma, Alakunja, Alchurisa, Alchurisa are all in Roman with Caps.

You will see that Kakhaji when speaking of the Warramunga (not the Kaitoh) is allude to Tjabeltjeri. I

think it is only retained in one place and that is at the top of slide 41.

I have been on a run through the proofs in search of wrong use of the word totem. As a matter of fact it is scarcely correct to speak of "men and women of the totem" or even of the "descent of the totem". However I presume that the meaning of them convenient phrases is not likely to be misunderstood. I have added a footnote to the Wollunga in consequence of your remark - to show that it is the totem and not the totemic group which is dominant.

Very many thanks to you for all your trouble ^{subst}

I am just off to Adelaide to meet Ellen and we go north on Monday. Meanwhile I am holding back proofs after them sent to day as it will only mean three weeks

delay and if we do get hold
of criticisms etc it will be as
well to have it in the body of
the work.

Would you please be good enough
to glance at the footnote attached to
slip 50 on the proof which for this purpose
I have addressed to you. If you think it
inadvisable to print it please consign it
to the fire or erase any part you think
better left out such as perhaps the phrase
"holds up his hands in pious horror and".
Then will you please send the proof on
to the printer. You will find it
rather red.

Yours very sincerely

W. B. Aldwin Spence.

You will be very sorry to hear that Howitt
has very suddenly lost his wife. He was
away in New South Wales when she died. I
am rather anxious about him as he is now
an old man and they were deeply attached
to one another. The blow will be a very severe
one to him.

W.B.S.