

FRAZER  
Melbourn. (63)

Feb. 23. 04.

My dear Frazer

I have just returned from a visit to New Zealand. At the end of last year my medical adviser told me that I must stop work. I was decidedly 'run down' & unable to work so took his advice & went over to New Zealand where the Austr. Ass. for the Adv. of Sci. was meeting. I had to take the Presidency of the Anthrop. Sect. & write for the same an address on "Totemism in Australia". This I had to write at short notice & scarcely felt equal to the task but by next mail I hope to send you a copy of it. I treated it under three heads (1) social (2) ceremonial or dramatic & (3) magical. The social refers to totemic matters as regulating marriage etc., the dramatic is concerned with the Arunta & Warramunga

ceremonies represented of the  
subposed dowry of ancestors of the  
Hemici people & the magical  
with intichiuma & other similar  
ceremonies connected with the  
Hemici.

I think that the  
dramatic or ceremonial aspect is really  
quite distinct from the magical  
though in the Waramunga the two  
rather overlap. We have however  
such ceremonies as the Engwura  
which have for their object the  
presentation of performances which  
relate simply to the dowry of the  
Alcheringa ancestors and have no  
relation at all to the magical ceremony  
of intichiuma etc so that I think  
it is of importance to draw attention  
to the dramatic aspect of Htemicism  
in addition to the magical.

Even in the Waramunga where  
the poets have the intichiuma  
ceremonies are 'dramatic' we still  
see vestiges of the magical & the  
two series are really quite distinct

from one another.

So far I have only been able to  
put down through your two  
letters of mine one dealing with the  
beliefs in 'supernatural beings' so called &  
the other with the meaning of the  
intichiuma ceremony. The former I  
quite agree with: the latter I must  
go through carefully. The only  
thing that strikes me at first sight  
is the lack of evidence in support  
of it but I have not as yet been  
able to read it carefully enough to  
offer any criticisms.

I have come back to an admirable  
lot of routine work at the University  
& Museum but will write to you  
as soon as I can get a little spare  
time.

Mr. Crawley has very kindly sent  
me a copy of a paper on the  
myth of Sojanung which I have been  
through. It asks me for a  
criticism but as he starts with the  
assumption that the family in the



original unit & that no such thing  
as group marriage ever existed I  
am afraid that we have no  
common premise. However I will  
go over it carefully.

You will be glad to hear that  
Horitt & Miss Horitt are coming  
to England. They leave here on  
April 26. on the 'Sphinx'. He will  
see his book through the press. I  
believe that the ms. is already in  
Macmillan's hands.

Before receiving your letter I had  
sent home a second corrected proof of  
the missing sheets of our book & hope  
that before this it is through the  
press. I am very sorry to have caused  
you any additional trouble & hope that  
the new edition of the G. B. is well  
on its way.

Kindest regards to Mrs. Hozer. I  
trust you are both quite well.  
Excuse only a few lines but I am  
rather more than usually busy.

Yours very sincerely

W. Baldwin Spencer.

Since writing this note I have had returned  
from the printers pp 65-80 with a request  
to fill in descriptions of new illustrations. The  
proofs of the latter were sent out to me (no  
originals being returned) without any numbers,  
on them or printed descriptions so that

I could not correct any mistakes &  
took it for granted that all was right. This  
means another delay. I hope they have  
looked through the remaining illustrations  
to see that the descriptions ~~are~~ are there.

W.F.S.

FRAZER 63