

3. what you told me in your last letter. & we are all most interested to know where it was published? (Or broadcast?)

So do please tell me - if only in a note of a line or two. (I said I would try to find out. The reaction of all (all ^{was} int servants!) was that it had come from marsh himself!!! Self praise!!!)

You wrote: According to news (I ^{guess}) R. Marsh is the man who has done more than any other man for the N. Territory. I rather you do not agree with that.

He is more for R. Marsh - yes!!!
Utterly without honorable standards of conduct & utterly callous about his fellows - I should think (from personal experience) (I was "taken in" by him - & so others, probably ^{still} are, too.)

I do so hope he does not become Administrator & that he gets transferred OUT OF the N.T.
(But not to Canberra!)

Your was a very interesting letter & I am sorry to have been so

3. long acknowledged it:

Some of the things you mention I shall comment on (when we get a long cool change!) in another ^{scrawl}

In the short time I have so much lea-way (lee?) to make up in that garden. Reserve (letters) that I don't get half done that I should have.

I am especially interested in your trying to solve what the aborigines really mean when they point to another & say "my full brother, — different mummy & different daddy — but full brother."

(In my research days, 1938-36, they would have said "brother" if even one parent different)

Half brother (or sister)

I shall try to check it here. I may be entirely wrong but I should have understood them to mean a tribal brother (of same "skin" —

section or subsections relating marriage & many other aspects of tribal life)

But it may just be ignorance of tribal law: "Daddy & mummy" they used not to use — but said "father" & "mother" — So perhaps they are almost detribalized children

4/02 "teenagers" who say it? mission-influenced?

Down here I have noticed that they adapt ~~our~~ [↑] words without knowing our ^(relationship) taboos. Or that ^{one type of} what we would call "a cousin" (father's brother's child) they would call "half-brother" & so unmarriageable.

But ~~not~~ when ~~they~~ ^{some} want to be (in the tribal view) immoral, they "marry" "a cousin" & say "like white people"!!!

But I have told them white should not marry cousins!

~~see let you know further~~
When I have had a chance to question some reliable aborigines. Abe was "in" recently, from "Hookers"; but has gone to Yandjuma & perhaps back to Hookers.

(He had £300 "in bank" ^{"u"} when he came in - McCoy told me). (Perhaps that meant they had not paid him !!!). I am going to do more researches on that.

I am extremely sorry to see ^(young) Long back in welfare: (The young man who was Superintendent at

3rd Papunya (at the start) + then for
some reason (unexplained), went to
Cambera + into the Civil Aviation
Dept. (Sec. to minister I think, someone
said). I don't like him. I mean as
having influence over aborigines or their welfare.
He looks bitter + cynical + as
told him! - has cartoons of beer on
his truck!!!) Or had - previously.

He is another (like Evans)
who wants them to have "the right"
to drink intoxicants!!! Exterminator!!!

All that means in Evans'
Case, + probably Long's (+ other
Welfare Staff - and ^{you} mission!) is
that they want to "drink" themselves
on the Settlements or missions!!!

≡ For most it seems just
"a job". And is, I think, for Long -
don't know Christian name. I don't
mean the ^{elderly} missionary Long who is a
very sick man who's gone South).

Welfare Long is only just back
+ is "doing a survey" of Settlements!!!

Another of Rose's (pets??) like
Kitching (who is a good riddance -
from Welfare Dept. (I rather liked him
apart from aborigine))

6 I hope you have success with getting money for your swimming pool for the (Leprosarium) children. I should have thought it dangerous - except for the entirely incurable. But you should know.

I wish I could have sent you a subscription. But it is impossible to do most things I want to. - at present anyway.

Surely the Govt should provide it???

I quite agree about "the public only wanting to 'give' to something that will bring direct benefit to themselves or their ^{own} set" (or to "religionists"!!!) "Dmit returns".

That is what I am fighting (an "underground movement" I feel!) here. A Flora Reserve should be a "long-term plan" - to be of any worth. But I feel certain some want it done quickly (to simplify its whole aim!). And I think they are pressing march - who would have the same "cheap & shoddy" ideas!!! (Tourists!!! attractions!!!)

But I must stop. How I wish you lived in the Centre again.

If we could have long discussions on things that matter. Especially aborigines. Was it - Benji Paterson who wrote: "a sometimes long for a Kindred Soul - in place of a Kangaroo."

That's how I feel - (if you substitute "Soul" for Kangaroo, and Kindred Soul for the Singaloo) "Soul"

I really have no friends left in Central Australia. Now

I have "friendly acquaintance" But those are not people ^{plenty} who can express your real thoughts & ideal to. And have friendly ^{opinions} comments.

My first "Christmas letter" came ^{in April!!} from my best friend among Central Australians who now lives in Tasmania (a Tasmanian) (at Exton). She ^{was} ^{one} but was an A.S.M. sister (at Oodnadatta) before there was a B. to Alice Springs (then Street 2). She ^{had} ^{lived} here for years & has a ^{daughter} ⁺ ³ / She was a real friend of mine (As I look on you - & M. Barclay as that too. With best wishes for a "heart-tied" grandmother. Olive & me)

BY AIR MAIL
PAR AVION



PLEASE
BEFORE
BEFORE



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12.12.60