

Don't attempt to  
reply to, or even acknowledge,  
this. But I hope a little of it  
Dear Dr. Hargrave.

In tent 2  
6.10.5-6  
Alice Sprung

In anyway I can help you  
(on aborigines) I want to very much.

Provided you are doing things  
to help them, & not merely as research  
("pure") or using them as "guinea pigs". Or  
to become "An Authority" yourself!!!

But I don't think you aim at any  
of these. You seem to like them:—  
(taking them generally) — I do too.

I also feel they need protecting  
— from many of the "blessings" of "civilization"  
(so called.) that Govts. & Bureaucrats ANB  
missions wish to thrust on them.

I have just posted a letter to some-  
one who should be able to tell us all  
about Kuritcha's. I can then tell  
Elizabeth, the American & you, as well.

Since you left <sup>today</sup> I have tried to  
remember anything that might help  
you, in trying to understand "why the  
native women don't like hospital" for

2. the delivery of their babies, etc. especially.  
You will have to check it, however.

Doctors wanted both Daisy Bates & me  
to get them data on maternity matters  
& neither of us would <sup>apart from our own</sup> <sup>disinclination we know of the</sup>  
<sup>native women, too.</sup>

M<sup>r</sup>. Bates had had a son so she  
would have been better than an extremely  
ignorant (on the matter) & acidulated spinster.  
But she refused: & so did I.

(I did almost all my research through men  
& chiefly old head men.) <sup>And avoided sex matters</sup>  
<sup>as much as possible!!!</sup>  
The doctor (in you) won't like the next bit!!!  
If I were in charge (Minister for Health)  
I would appoint <sup>only</sup> women gynaecologists for  
native women! And have a maternity  
ward, where no men at all, ~~went~~ could  
enter - Black or white!!!

As far as I know - that would be  
native usage & their idea of "decency".

~~I think~~ When the woman knows  
she will soon be bearing a child (I  
have no idea whether same day or earlier)  
she (& certain women who stand in  
the correct relationships to her) go away  
from her married camp & away

3 from <sup>all</sup> men - including her husband.

One old man did tell me that if the woman is having a <sup>VERY</sup> difficult time, (I cannot use medical terms as I <sup>have always</sup> ~~was~~ "shy" of "woman-business" (white or black) as much as possible)

~~the~~ the husband is sent for by the women & he puts his hair-strap belt around her. (waist?) He may do more <sup>practical things</sup> ~~things~~ <sup>too.</sup>

But that is only in very abnormal cases. (He may help to <sup>cause</sup> ~~cause~~ <sup>abortions too??</sup>)

The hair <sup>strap</sup> belt - seemingly - has magical properties. It is made out of human hair - his wife's sometimes - as you probably know. (Civilized)

Normally - unlike the <sup>(Civilized)</sup> father (anyway in (white's) novel) "pacing up & down" (distracted?) as near the room of birth as possible - the aboriginal ~~husband~~ <sup>husband</sup> does not see his child for several days or so near his wife.

4. Irene, Tasman, + Janet's father (Goeser Jim?)  
did tell me the number of days - but  
I cannot remember. I think, over a  
week (8). The child is then sat on his  
left <sup>(child)</sup> leg, he is told "That is your son (or  
daughter). They put powdered charcoal  
somewhere on the body: - forehead (I  
think) + perhaps around navel? ≡

Powdered charcoal also has some  
magical effect (I think.) "mobs" of "I think"  
in this trip to help.

They may also rub grease of  
red ochre on the babe, the mother  
may have something done to her?  
And perhaps the umbilical chord  
is <sup>then</sup> made into a string-like necklace.

Without my text books <sup>here</sup> (to look  
at photographs) that last may not  
be true (when so young) but done  
later.

So you will, perhaps, <sup>realize</sup> why they  
don't want "hospitalization" (I was  
still pre-natal clinic!) All their own  
ritual + sanctions  
omitted.

Their babies born under utterly  
(one imagines) unhygienic conditions are

5. As a rule lovely little things + so fat & healthy. And adored & "spoilt".  
(At the hospital)

I noticed, when I went down, to enquire about Jockey (I found he had died that <sup>very</sup> morning, that ward-men (full-bloods) were walk-  
-ing about (it seemed) everywhere.

It is important they should keep, entirely to the males ward & not be able to even look into the female one. Much less <sup>into</sup> one where maternity cases are. Of course, for no personal reasons. I am so sorry you "like" Mr. O'Keefe (as a nurse, I mean) I think she's a menace to them.

(1) Dirty! Unhygienic.

(2) A strong Roman Catholic? And consequently will try to (a) get spiritual control of the children (for her Church) (b) turn the women into "baby & machine" - like their R.C. (producing) counter-part. (I asked Mr. Barclay Disgusting!!! One every 18 months or so!)

6  
were you an R.C. as your name  
was John? He said no. So I  
hope you are ~~happy~~ not. (I don't  
~~trust~~ ~~trust~~ when the O'Keefe's were  
at the Bungalow - (he as Superin-  
-tendent) - the conditions were  
disgraceful. As to sick nature

too. I reported them both & got  
~~him~~ a darling little boy <sup>him dismissed</sup> ~~dismissed~~  
due to (in my opinion) her  
carelessness & neglect. He was sent  
up there <sup>cured</sup> & ~~awaiting~~ <sup>transport</sup> ~~back~~ <sup>to his parents.</sup>

She's a typical dirty  
Irishwoman! And on occasions, callous.

(So on her we will be  
as far apart as the poles, in our  
opinion <sup>always</sup>.) I would have her  
"retired" at once - if I had <sup>any</sup>  
power. <sup>And hoped she would have been with me</sup>  
<sup>was</sup> <sup>medical Superintendent</sup> <sup>do not</sup> <sup>know</sup> <sup>if</sup> <sup>D. Walsford</sup>  
is an R.C. (or the Matron)? But  
Sister McDonald & D. Quinn (too obviously!)  
are. (D. Quinn looks a convictionist  
<sup>& disobeys his eyes</sup>)

1. So much of what I have <sup>written</sup> ~~given~~ for  
you about <sup>maternity matters</sup> ~~uncertain~~ <sup>because not really interested in your</sup>  
uncertain. But I thought <sup>old</sup> a world  
fire you something to check  
& either <sup>have</sup> confirmed or the <sup>as a "jumping off"</sup> correct <sup>spot?</sup>  
version given. (A starting point.)

But may I ask you - Any way  
at Yumedumma <sup>& Warrabri & Hookers etc</sup> ~~not to~~ try to  
force the women to go to hospital  
for their babies' arrival. Let  
<sup>them do it naturally in their own camp,</sup>  
(Shots etc might be supplied?) <sup>to</sup> save your <sup>(as would be truth)</sup> medical  
conscience. You can say "you  
are testing the two methods!"

I no privacy for mother or baby. And  
plenty of washing of both. <sup>(in water)</sup> (He-Bomb)  
"pe"!

II Complete privacy <sup>(from outside)</sup> <sup>(Stone "pe"?)</sup> <sup>no</sup> washing.

I have seen really magnificent  
"specimens" of men in the Wailbra  
tribe. They were born outside any  
"civilized" areas & with no "modern  
hygiene or amenities". Or chimies!

I do hope you will have found a few grains of "wheat" among the "chaff" I have sent along!

You asked me how "Melody" + others of the Wailbri would call me. It would be "Miss Pink" when not a relationship term, <sup>used</sup> or my (Steni-name) a Tambijinta <sup>(Dr. Missusie)</sup> (My Wailbri name is Talphinjir but few know that)

Able's father gave it to me. He was my "brother" & headman of my "Station" (The 25 sq miles bit!)

The Aranda call me Int. Pinka - "Bultarra" or "Undjamba" (which is the Corkwood tree's blossom. <sup>"Int" being like the French "madam"</sup>)

Do get them to give you a Steni + a name. (Wailbri) I hope it will be Tambijinta. <sup>my brother (yamp)</sup> And please the Wailbri by greeting them <sup>some time</sup> with the word "Wee'air'bar"! when you meet (written as in English) And the Aranda

Centen title... are... of... did not... for



9, with Akornya! It is like <sup>our</sup> "Good"  
Or "How do you do" <sup>day</sup>

They translate both as "Sorry"  
+ I take that to mean "Sorry -  
not to have seen you for so  
long" (As an Irishman might!)  
Anyway they always like it <sup>(Sincerely or not?)</sup> when  
I say it - (+ laugh.)

What I write about aborigine  
is for you + not for Quinn  
+ Bateman. (Or other <sup>in The Alice.</sup>)

You have no idea what a  
real pleasure (+ a feeling of being  
let out of a mental-prison (on  
aborigine welfare) your visit  
was today. There is practically no  
one here with whom I can discuss  
their problems - candidly. Or some of  
them. So, thank you <sup>again</sup> for sparing the  
time. And also, very much

10 for visiting the aborigines  
asked you to visit. (in Alice Springs)

When at Yunedunna will you  
"Keep an eye" on my "grandson"  
Tasman Innabulgu? (alias Alice)

His father was a splendidly built  
man "Wolfe Bob" (Melody's husband) but a  
poor lad. (Tasman is rather weedy  
poor food!)

Will you, also, keep an  
"ear" (+ "eye") open for <sup>wrong</sup> working  
conditions (+ pay) - anywhere?  
I could air those - without  
the in crem rats knowing from

whom I got ~~their~~ information! (It  
<sup>might interest</sup> you to know) could have had my hut re-  
-erected by underpaid youth (I paid  
at all)  
(called trainees "!!!") But I refused Giese's  
offer. Hence the (continued) tent-life!!  
"Good hunting"! And don't let "them"  
take you away from the aborigines.

Yours sincerely  
Alice Smith

P.S. In the days of Dr. Reilly  
there used to be a white wash maid to clean Protector of  
Native Ward Aborigines in Central Aus

(3) The whole Eastern half of the building  
for male, + the whole of the  
Western half for female  
+ separate lavatories.

Now (I fear), they both use  
the same.

That is quite wrong,  
(ethically, to them)

And physically (to whites)  
many have venereal disease  
(Or used to)

And other infectious disease.  
So, if it is done with good  
intent entirely separate wards

P.S. I wonder will that "winter up"  
I got what happened at an aboriginal  
flashlight (15 hours after it had  
gone all over!) describe the mental  
apathy of the father looking on;  
what a pity some one could  
not have primed-up a  
informant! But we can only hope  
the informant did do  
unprimed!!!

P.S. 2  
Should you (my character)  
a paper for the B. I. Society

Compre (in Jan 1958) on  
Feeding of a boy (at, Hurtle)  
"with plenty of punches"  
"be sacked"

If so, don't bear  
think the aborigines are  
mistaken for one. I think you  
as other doctor. I think you  
"of medicine man"

P.S. + H.B. have no "shame" about  
boosing people - if in <sup>the</sup> interest of  
my proteges. - Especially the  
Wailbri. So here is ANOTHER sheet  
"them" called by their grandfather's  
(paternal grandfather's) CHAN  
COUNTRY NAME. I mean  
from that as  
a surname  
(as do.) not where they were born or  
"found" (their spirit) but their ancestors  
(+ their) INALIENABLE area of  
land (+ "water") in their tribal country  
which has descended <sup>(to each)</sup> to them from  
a mythical ancestor until present  
day - in their belief.  
Arinjip arinjip / is the Wailbri Tasman's  
Arinjip arinjip / is the N. Aranda Tasman's  
(The latter is on Bushy Park Station).  
It <sup>could</sup> keep them <sup>proud to be</sup> "aborigines" - Even if  
later they <sup>were to</sup> become farmers in white  
Society (like Yamatjora etc). Even doctors!  
Why should they be blotted out <sup>(as a people)</sup>  
the land owners before "we" (white) arrived?  
H.B. "we" shall end up in being the "blackman's"  
2/ "burden". We are now - some of us - missionaries!