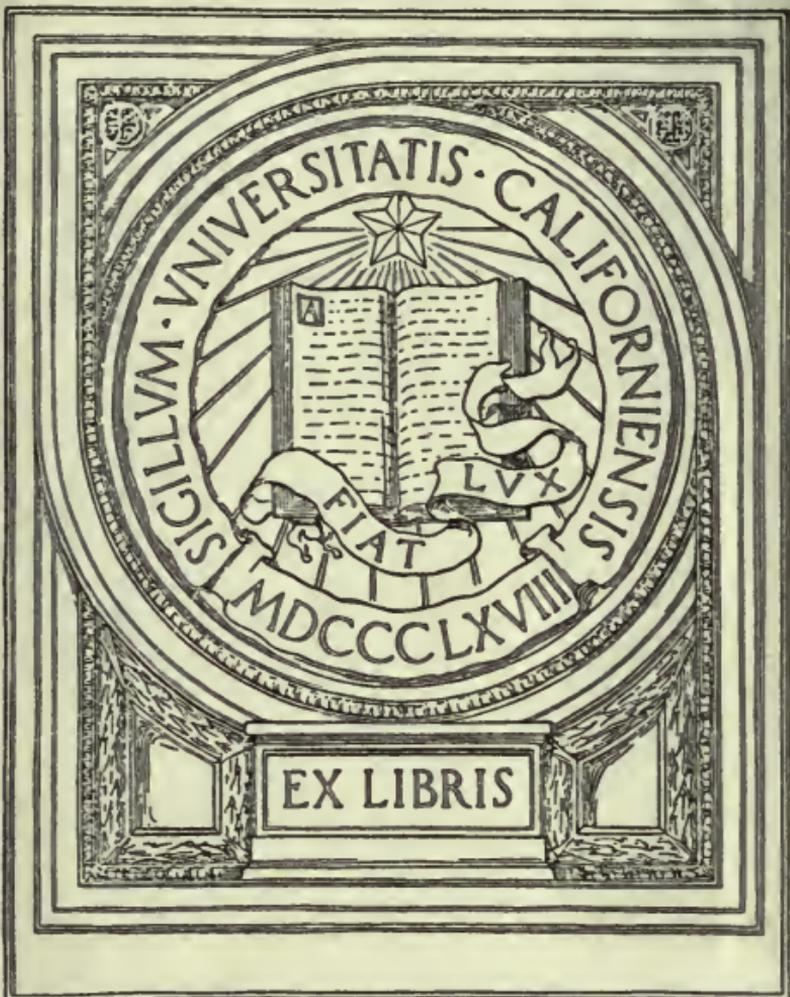


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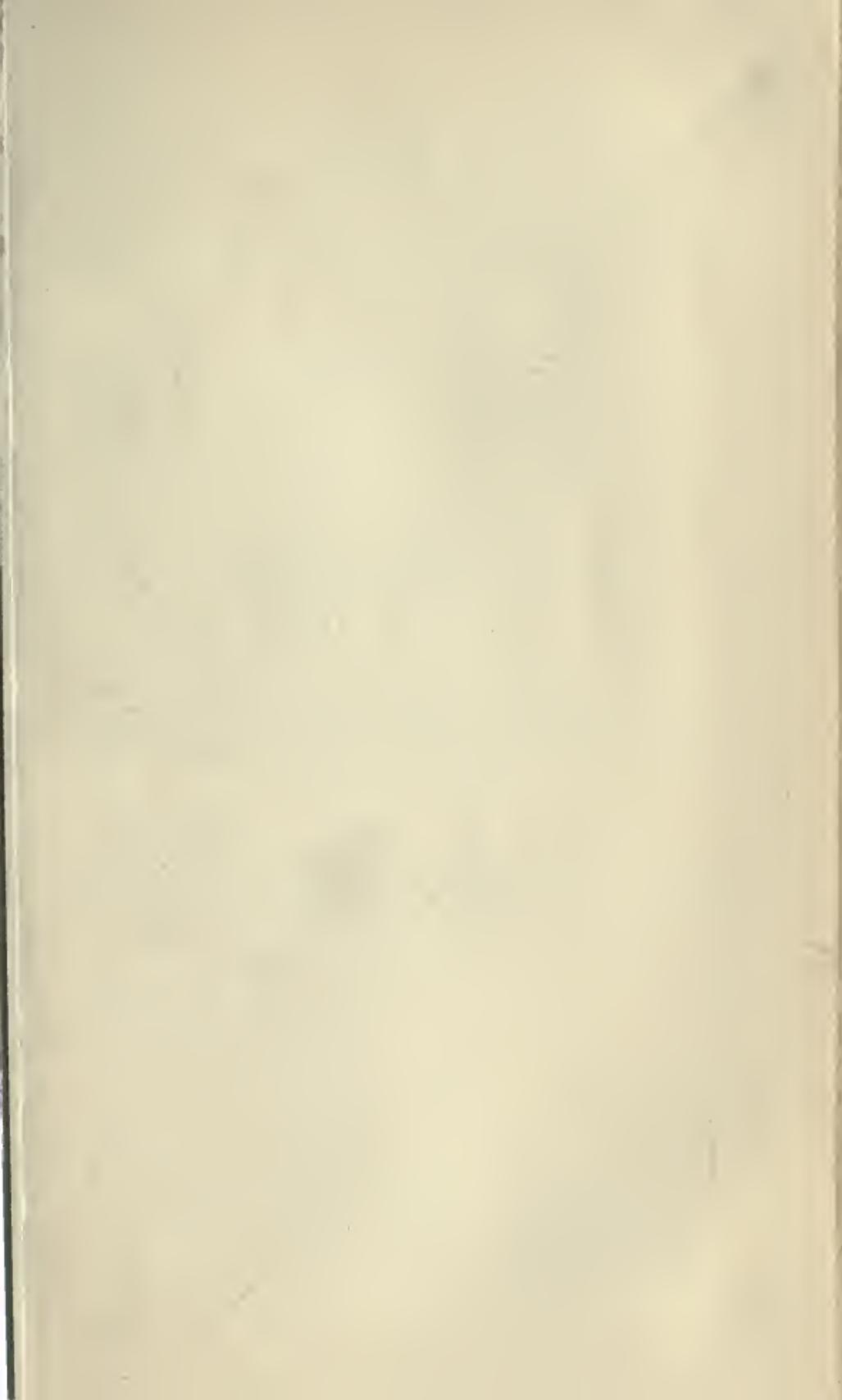


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THE
EMIGRANT'S GUIDE;

OR

TEN YEARS' PRACTICAL EXPERIENCE

IN

AUSTRALIA.

BY

THE REV. DAVID MACKENZIE, M.A.

"Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee."—GENESIS.

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CARPENTIER

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TO
INTENDING EMIGRANTS
FROM
GREAT BRITAIN AND IRELAND,

This Volume

IS RESPECTFULLY DEDICATED,

BY

THE AUTHOR.

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PREFACE.

IT is the custom of authors to assign, in what is called a Preface, the reasons which induced them to appear before the Public. The only reason which I think it necessary to assign for the following publication, is my belief that a residence of ten years in New South Wales has enabled me to gather such information as may be of some use to intending emigrants.

It is true that there has already issued from the press a host of books on this colony ; but some of these books contain but very little information that would be of practical use to the emigrant on his arrival here, while others of them, half filled with politics and private squabbles, were evidently written by men who either had some selfish ends to serve, or who never had any long or real experience of a "bush life." It would be vain in me

to insinuate that I am able to supply this deficiency. I will merely say that my only object is, to give a full and faithful statement of what this colony now is, and of the prospects which it holds out to the different classes of intending emigrants.

The materials for the following pages were gathered during my travels for the last ten years through all parts of Australia; and I can confidently add, that in thus detailing my own practical experience, I have no interests except those of truth to promote.

DAVID MACKENZIE.

SYDNEY, *March*, 1845.

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TEN YEARS IN AUSTRALIA

CHAPTER I.

GEOGRAPHICAL POSITION.

IN the year 1616, New Holland, which is situated between latitude 10° and 39° south, and longitude 113° and 153° east, was discovered by the Dutch, by whom the western part was then called New Holland. The whole island, or rather continent, measuring from east to west about 2,500, and from north to south 2,000 geographical miles, is nearly the size of Europe. The colony, which forms the subject of the following remarks, lies along the coast on the east side of this continent, and generally goes under the name of New South Wales.

The now occupied part of this colony extends from Moreton Bay on the north to Port Phillip on the south, including a line of coast of nearly 1,300 geographical miles, and *inlands* to a distance of from 200 to 300 miles, thus already embracing an extent of territory equal to three times that of England and Scotland put together.

In a work like this it is not necessary to enter into the circumstances which led to the formation of the colony. Every one knows that it was originally planned as a penal settlement, and intended merely as a gaol for Great Britain and Ireland.

On the 25th January, 1788, the first fleet, under the command of Captain (afterwards Governor) Phillip, anchored in Port Jackson, and on the following day the people disembarked at the head of Sydney Cove, near the stream of fresh water which crosses what is now called Bridge-street. The total number of persons on board was 1,030, of whom about 800 were convicts, and the remainder consisted chiefly of those who were to guard them. On the east side of the Cove, close to where now stands the new Custom-house, was erected a canvas tent for the Governor, Captain Phillip, who named his new habitation *Sydney*, out of compliment to Lord Sydney, the principal Secretary of State for the Home Department, who greatly promoted the expedition. There were also landed from the ships, one bull, one bull calf, four cows, one stallion, three colts and three mares. This was the commencement of what is now the most flourishing colony belonging to the British Crown.

CHAPTER II.

CLIMATE.

No climate can be more salubrious than that of New South Wales. It is the climate for invalids. The air is bracing, pure, and balmy. The atmosphere, owing to its great capacity for absorbing moisture, is generally dry. Mr. Martin, a very interesting writer, says on this subject, "the salubrity of Australia is proverbial. Of a community of 1,200 persons, only five or six have been known to be sick at a time; and at some of the military stations seven years have elapsed without the loss of a man. Old people arrived in the colony from Europe have suddenly found themselves restored to much of the hilarity of youth; and I have seen several persons upwards of 100 years of age." This testimony from Mr. Martin exactly coincides with what I myself have repeatedly noticed at various periods and in different parts of this colony. As Mr. Martin visited Parramatta, I think it probable, that, when writing the above paragraph, he had in his mind's eye, among others, the following individuals, whose obituaries may interest you. I copy them from a collection I made some years ago for my own amusement. "In 1835, died, at Parramatta, Elizabeth Eccles, aged 105. She arrived in the first fleet, aged 57; was born in 1730, at Stratford-on-Avon. Same year (1835),

at Toongabbee, near Parramatta, Catherine Deffney, in her 100th year of her age. Died at Seven Hills, near Parramatta, William Marks, in his 102nd year. This man had been a soldier in the British army, and fought at the battle of Bunker's Hill, in the United States." Here the fever and ague of North America are unknown. Colonel Gawler, late Governor of South Australia, speaking of this country, says, "I never saw a spot or heard of a climate more calculated to restore debilitated constitutions." I have often slept out in the bush both in summer and winter, under the open canopy of heaven, and never have felt the least inconvenience from it. But this is nothing extraordinary; we have here hundreds of bullock-drivers and carriers, who are for several weeks, in winter as well as in summer, without ever putting their heads under the roof of a house, sleeping, when night overtakes them, in the open air, with perfect impunity.

Though situated in the temperate zone, the colony of New South Wales can scarcely be said to have any winters at all. The summer heat is seldom oppressive, and in Sydney snow and frost are unknown. The heat of this colony has often been represented as something very alarming. I have for many years carefully watched and registered the degrees of heat, as indicated by my thermometer. The highest to which the mercury rose *in the sun* within my recollection was 127 degrees of Fahrenheit. This happened on the 16th January, 1837.

I copy the following note exactly as it stands in my register:—

“*Monday, 16th January, 1837.*—The thermometer at half-past twelve stood, in the sun, at 127° F. ; in the shade, 118° ; in the sun, at half-past four o’clock, P.M., 90° ; in the shade, ditto, 86° ; in the house, at eight o’clock, evening, 85° ; fall in four hours 37° F. This day ended in thunder and lightning.”

“The weather has been raining, with little intermission, since the evening of Monday, the 16th January, up to this date, Saturday, 21st January, 1837.”

The following table, showing the *mean*, and *highest*, and *lowest* state of the thermometer (in the shade) at Port Jackson Head, New South Wales, will give a tolerably correct idea of our extreme heat and cold:—

	Mean state.	Highest.	Lowest.
January	75	82	68
February	75	82	68
March	71	78	61
April	67	79	57
May	61	70	48
June	56	67	46
July	53	65	42
August	56	78	46
September	59	79	43
October	63	90	52
November	68	97	61
December	72	81	62

From the above table it will be seen that at Sydney the average temperature of our coldest month, viz., July, is 53°, and of our warmest

months, viz., January and February, is 75° . I have lately seen living, under an overhanging rock near Sydney, an old man, a native of the Emerald isle, who informed me that he had lived there for the last few years in order to save *rint*, as house *rint* was too dear in Sydney, and that he enjoyed better health under the rock than he ever did in their fine houses.

We are occasionally visited with tremendous thunderstorms, accompanied by hailstones of incredible dimensions. I have seen them more than an inch in circumference. Lambs are sometimes killed by them; and the destruction occasioned by them among birds, fruit-trees, vineyards, &c., is very great. At one time I have had within ten minutes no fewer than forty panes of glass broken in my house by hailstones.

In Sydney we seldom experience frost; but in the interior of the colony, water exposed to the night air in winter is found in the morning to be covered with a layer of ice of the thickness of a penny piece. This I have often seen on the Hume River. At Argyle, Bathurst, the upper parts of the Hume River district, and several other places of elevation, snow frequently falls during the latter half of July and former half of August. That the appearance of snow in Sydney would be regarded as a remarkable phenomenon, the following paragraph, from a Sydney paper of date 30th June, 1836, will show. The article is headed "*Snowy Tuesday*:"—

"Tuesday last, the 28th instant, will be memorable in the annals of Sydney, as the day on which

its inhabitants were favoured for the first time with the sight of snow. It reminded us of *home* more than anything we had ever seen in the colony. Every flake of snow seemed to be singing, as it fell, *Dulce, dulce domum!* Home, sweet home! The fall was by no means considerable in Sydney, although it was two inches deep towards Parramatta; it lay for an hour or more on the tops of houses and in other similar situations; and the Sydney boys were seen for the first time in their lives making snow-balls. The day was very cold throughout. We never felt it so cold before in Sydney."

In Sydney and its neighbourhood there occasionally blows a hot wind, which continues for a few hours, and raises the thermometer sometimes to 120° Fahrenheit; but is almost invariably succeeded by what is here called "a brickfielder," which is a strong southerly wind, which soon cools the air, and greatly reduces the temperature.

Our longest day is from five, A.M. to seven, P.M., or fourteen hours; and our shortest day is from seven, A.M., to five, P.M., or ten hours, reckoning from sunrise to sunset. Our shortest day is the 21st June, and our longest day is the 22nd December.

The very dwelling-houses erected in the interior of this colony bear testimony to the salubrity of our climate. Some of the wealthiest settlers live in huts formed of a few slabs placed vertically with sheets of bark as a roof. These slabs are often placed so widely apart that a man might thrust his hand through the interstices. And yet with only

this rude accommodation, such is the general healthiness of the people, that medical practitioners frequently complain that this climate affords but few chances for the exercise of their vocation. According to a high medical authority, consumption is the disease which carries off a quarter of the British population. That such should be the fact will readily be credited by any man living in New South Wales after having spent some years in Great Britain. It is truly distressing to listen to the endless chorus of coughing that goes on in the churches of Scotland during the winter season. It reminds one of Rachel mourning for her children, and refusing to be comforted. In this colony there are many consumptive patients, with some of whom I am personally acquainted, who, according to the opinion of their medical advisers, have, in all probability, added several years to their lives by emigrating to Australia.

CHAPTER III.

SOIL.

THE soil of Australia is generally poor, and is better adapted for grazing than for agricultural purposes: but to this rule there are many exceptions. In various parts of the colony there are extensive tracts of land remarkable for fertility, yielding during several years in succession, without any manure, from 30 to 40 bushels of wheat, or from 50 to 60 bushels of maize, per acre. In the

valley of the Hume River I have seen 300 bushels of wheat raised from eight acres, and it was the third crop of wheat from the same land without any manure. I have seen *seven* successive crops of wheat raised from the same field, which had never been manured by the hand of man, and yet the seventh crop averaged 25 bushels to the acre. At Moreton Bay, 80 bushels of maize (Indian corn) have been repeatedly raised from one acre. From four to five tons of potatoes per acre are considered an average crop. Of onions, no less a quantity than 10 tons have been raised from a single acre of land; and this same acre would in the same season yield a crop of 50 or 60 bushels of maize after the onion crop had been secured.

The tobacco plant grows well here; and you are aware that there is no duty on colonial-made tobacco. A large proportion of what is now used in the colony is raised and manufactured by the settlers; and some of it, made on the Hunter's River, was actually seized in Sydney by the Custom-House officers, who declared it to be American negrohead! However, on their being convinced of their mistake, the tobacco thus seized was released. It sells in Sydney at from 1*s.* to 2*s.* per lb.; while negrohead, on which there is a duty of 2*s.* per lb., sells at 3*s.* 2*d.* per lb.

New South Wales is the very soil and climate for the vine: it grows to great perfection here. The late Sir John Jamieson and several other landed proprietors made some good wine, and in large quantities, from the produce of their own vineyards. It must, however, be admitted that,

with perhaps the exception of Cape wine, our colonial-made wine is inferior to any of our imported wines. This inferiority is, doubtless, to be attributed to our want of the requisite skill in the manufacture; for our grapes are universally allowed to be of first-rate quality.

Except gardens and orchards, no cultivated land is manured in this colony. Straw-yards are here unknown: the cattle are all the year grazing in the forest, and every farmer, living at a distance from Sydney, burns his straw as so much useless rubbish. I am acquainted with a wealthy settler on the banks of the Paterson River, who built all his corn-stacks close to the stream, where, having thrashed them out, he caused all the straw to be thrown into the river, in order to save the trouble and expense of burning. The newly-arrived emigrant will feel inclined to ask, "Is the soil of Australia of such a nature as not to be improved by manure?" The reply to this question is, that though the soil would, beyond all doubt, be greatly improved by manure, yet land is here so cheap and labour so high, that, until there is a material change in the price of these two commodities, the present system of throwing away the manure is likely to continue.

Barley grows well here: oats are also cultivated; but our soil is rather too warm for this grain. Except in a few elevated situations, such as Argyle, Bathurst, &c., the soil of New South Wales is also too warm for apples, gooseberries, and currants.

In our gardens we have, besides several others, the following fruits and vegetables:—pears, plums,

cherries, apricots, peaches, grapes, nectarines, figs, oranges, and lemons ; also carrots, parsnips, turnips, cauliflowers, asparagus, broccoli, onions, cabbages, potatoes, pumpkins, rock and water melons, cucumbers, vegetable marrow, and peas. We have green peas during the whole winter. In the Sydney market, fruits and vegetables are remarkably cheap. Grapes are now (March, 1845) sold here at two-pence per lb., and large ripe peaches at one penny per dozen. But except those whose business or inclination confines them to the heart of a town, no man in this colony needs be without a garden, where he may have abundance of all the above-named productions growing at his door. It has now been clearly ascertained that all tropical and European fruits grow to perfection in one part or other of the colony of New South Wales. Yet, though the soil and climate are thus so extremely favourable for the production of fruits and vegetables, it is a singular fact that, throughout the whole extent of the Australian forest, the white man finds nothing on which he can subsist. Nature has done much for Australia ; but, until the arrival of the English, art has done nothing for her ; and, therefore, the white man who loses himself in what is here called "the bush," is really to be pitied. Many have so lost their way, and perished miserably.

CHAPTER IV.

SEED TIME AND HARVEST.

OUR chief crops are wheat, maize (Indian corn), barley, oats, and potatoes. By a return now in the Colonial Secretary's office, I find that the quantity of land in cultivation (exclusive of gardens and orchards) within the boundaries of the colony of New South Wales and Port Phillip, in the year 1842, was:—Acres of wheat, 57,533 ; maize, 26,192 ; barley, 4,817 ; oats, 4,235 ; millet, 99 ; potatoes, 4,768 ; tobacco, 223 ; rye, 473 ; sown grass, 17,320 : Total, 115,660. The produce of the above quantity of land has for that year been, in bushels—746,228 wheat ; 559,719 maize ; 82,624 barley ; 81,311 oats ; 4,402 rye ; 1,201 millet ; 11,676 tons potatoes ; 2,010 cwt. tobacco ; and 16,676 tons of hay. Wheat may be sown any time between the 1st day of March and the last day of June. From 1 to $1\frac{1}{2}$ bushel (varying in quantity according to the quality of the soil) is enough to sow an acre ; the poorer the soil is, the larger is the quantity of seed required. Until within the last few years, our wheat crops were very liable to be injured by smut ; to prevent which, the following means now, I believe, generally used throughout the colony, have been found effectual. The day before we intend sowing, we half fill a cask with water, in which we dissolve a couple of ounces of blue-stone for every bushel of

wheat we intend steeping in it. The wheat is allowed to remain steeping in this solution from two to four hours, after which time it is taken out and spread to dry on the floor until the following day, when it is sown. I have never known any smut to affect wheat the seed of which has been thus prepared.

Wheat harvest is from November to January ; late reaping may be occasioned by any or all of the following causes : late sowing, wet season, cold soil, southern exposure, or elevated situation. In several places near the sea-coast, such as the Hawkesbury and Hunter's Rivers, to the north of Sydney, the wheat-crops are secured before the end of November ; in other words, as in the corresponding latitude in Judea, " the harvest is past before the summer is ended."—Jer. viii. 20.

Reaping is a very different process in Australia from what it is with you in England. As straw is of very little use here, the wheat is reaped at the height of 2 or 3 feet from the ground, the only object of the farmer being to secure the ears or grain, and to encumber his barn with as little as he can of the straw. Such is our fine climate, that if the crop is ripe and the weather fair, the sheaves may be led and stacked the very day after reaping. When men are *hired* to thrash it, they are usually paid at the rate of 6*d.* or 7*d.* per bushel, without rations. Wheat is now selling at from 2*s.* 9*d.* to 4*s.* per bushel, weighing upwards of 60 lbs. Maize (Indian corn), which is chiefly used for feeding horses and pigs, is sown in October and November, and is ripe in May and June.

It is sown, or rather planted, in holes 6 feet apart, and four or five grains in each hole. It requires, like potatoes, to be hoed at different stages of its progress in growth. It is generally a very abundant crop, averaging, on good soil, from 50 to 60 bushels per acre. Maize, as might be expected, is a scourging crop, and requires very strong soil. The straw or stalks are of no use whatever to the farmer. Maize is usually the *first* crop which the Australian settler raises from his cleared land; and, as it is reaped in May or June, there is just sufficient time left to the settler to enable him to sow the same land with wheat, and thus reap two valuable crops within six or seven months. The knowledge of this fact, trifling as it is, may be of use to intending emigrants who wish to lose no time after their arrival in the colony. About five years ago, when wheat was scarce in New South Wales, maize flour was very much used. Mixed with an equal quantity of wheaten flour, it makes very palatable and wholesome bread—far superior to either the barley or oaten cakes used by the poorer classes in Scotland.

June is the proper time for sowing oats and barley. Oats are generally cut *green*, when the ear is full, and before it begins to ripen, for hay. There is an immense quantity of this oaten hay sent weekly to the Sydney market, where it now sells at from 3*l.* to 4*l.* per ton. Horses thrive well on it, and generally prefer it to lucerne, for which our soil or climate appears not to be well adapted.

Barley is consumed in large quantities by our distillers and brewers. It is also found, when cut

green, to be an excellent substitute for hay to feed horses kept in the stable. By sowing a patch of it for this latter purpose at different times of the year, the settler may always have a bundle of cooling and nourishing green barley for his horse. Potatoes may be planted at almost any time of the year. Potatoes that were planted in January, February, March, April, May, June, October, November, and December, have all yielded good crops. This is a matter of great importance to the newly-arrived emigrant, who may have a large family to feed,—especially if he is an Irishman. The late Mr. Shepherd, a scientific and practical gardener, who lived for many years near Sydney, recommended to plant potatoes in April, May, or June, for spring crops ; and for an autumn crop, to plant them in December and January. In his garden he used to raise from 10 to 12 tons of potatoes from one acre. He published a little work on gardening, containing much useful information, chiefly the result of his own practical experience. *Sweet* potatoes are raised about Moreton Bay, where also yams, arrow-root, and New Zealand flax are now cultivated. Like potatoes, turnips, onions and peas may be sown at any time of the year.

Some of our crops are liable to be injured by *blight*, *smut*, *caterpillars*, or *weevil*. Blight is occasioned by frosts when wheat is in blossom. Smut may be prevented by the adoption of the means which I have already described. The only remedy which I have seen employed against the destructive progress of caterpillars is to plough a

few furrows across their path. The weevil, which is very destructive to both wheat and maize, is a little insect, which penetrates the husk, eats the flour, and leaves nothing but the shell. I have repeatedly seen my corn-chest rendered one black heap. The corn thus injured is apt to give horses which eat it the "gripes."

CHAPTER V.

TILLAGE, CLEARING, AND FENCING.

PLOUGHING is chiefly done here by bullocks. They are cheaper, more easily fed, and go more steadily than horses. To plough half an acre of heavy ground or about three quarters of light ground, is considered a good day's work for a team of six or eight bullocks. Our ploughs are generally made of wood, and are very rough. They answer best among the roots which abound in almost every field. Besides, if a *wooden* plough is broken, it is easily mended, as every farming establishment, however small, is supplied with tools sufficient to mend or make the common agricultural implements.

In selecting a spot on his land for a cultivation paddock, the settler looks out for a combination of the following requisites:—Good soil, free from timber, a sufficient fall to allow the winter rain to run off it; a northern exposure to the sun, and to be situated at a convenient distance from his residence. It sometimes happens that such a com-

bination of natural advantages cannot be found, and in that case the settler is obliged to supply Nature's deficiency by his own labour and industry. He may find, at a convenient distance from his house, rich soil, with a gentle slope, and northern exposure, but *heavily timbered*. In such circumstances he must go to the trouble and expense of clearing the land, and probably this is by no means an easy work. Our Australian timber is hard and heavy, and is generally useless except for fuel. Clearing the land is done in either of these two ways: the one way is by digging deep and wide about the roots of the tree, cutting them so that it may fall, and then burning the fallen timber on the ground. This is beyond all comparison the more expensive way, but it is also the more effectual way of clearing land. The other way is to cut the trees at a convenient height—about two or three feet—from the ground, then draw them together into heaps and burn them. In this case the stumps are left standing for many years; the field presenting the appearance of a grave-yard studded with monuments. *Girdling* the trees, that is, cutting round and removing a section of the bark, so as to kill them, is but a very slow process, and is now seldom adopted even by the squatter, whose tenure of land is so precarious.

Many places are so densely timbered, and that timber is so hard and so formidable in dimension, that to prepare a single acre for the plough would be as much as any two men could accomplish in one week. Persons who have not had colonial

experience, are apt to imagine that the timber itself would pay at least a part of the expense of clearing. The timber is of no value. It is almost uniformly uneven and rotten within. In Sydney and some other large towns, where firewood is scarce, and consequently dear, any sort of timber would readily find a purchaser. But how to get it sent to Sydney is the question. It cannot be conveyed in rafts, even supposing the settler's land was contiguous to some navigable river, or the sea-shore. Our *Australian timber will not float*, its specific gravity being greater than that of water. This is a serious loss to the colony. There is, however, one advantage resulting from this peculiar character of our timber, viz., that notwithstanding the carelessness and drunkenness of many of our domestic servants, we seldom suffer any loss by fire. So hard is the wood, that I have repeatedly kindled a fire and performed several chemical experiments on the wooden floor of my study-room.

The durability of such dense wood is very great. This is a fortunate circumstance; for around our cultivated fields we have neither hedges nor stone walls, and the only barrier against the intrusion of cattle is a fence entirely constructed of timber. A single tree may be found, when split, sufficient to enclose an acre. You will be amazed at the enormous dimensions of some of the trees in the Australian forest. I have measured one which I found to be forty-five feet in circumference four feet from the base. It is no uncommon thing to see a tree forty feet in circumference, and one

hundred feet high without a branch. One of these trees would be more than sufficient to build such a house as would accommodate a whole family. These enormous giants of the forest give a majestic aspect to our rural scenery. In Van Diemen's Land the timber is even still larger. Mr. Robinson, the chief protector of the aborigines, states that he had seen several trees in Tasmania, each of which was sixty feet in circumference, and two hundred and fifty feet in height. These very large trees are seldom of any practical use to the settler, who generally prefers, for fencing and building, trees measuring from two to three feet in diameter. The timber commonly used here for fencing is stringy bark, iron bark, or gum, and in some few cases pine and forest oak. Our fences are constructed in the following manner:—Two, three, and sometimes, though rarely, four rails, each nine feet long, are placed horizontally one above another, at short intervals, with their ends inserted into mortised posts which stand perpendicularly, being firmly fixed from eighteen inches to two feet in the ground, and about five feet above it. Two or three hundred rails and posts may be got from one tree. The posts are mortised with a tool called a mortising-axe; no other tool is used for this purpose. Split rails are preferred to round ones, and the wider they are the better; as in this case the vacant space between the edges of every two of them is of course diminished.

There are several men in this colony whose trade or only employment is to put up these

fences. It has always been "a money-making job." Even at the present reduced prices for all sorts of fences two industrious men can easily earn between them from 12s. to 15s. a day by fencing. This sort of work is paid for by the rod (five and a half yards). The fencers have to go to the wood, cut the stuff, mortise the posts, dig the holes in the ground for these posts, prepare the ends of the rails, and then put up the fence. Their employer always drives the stuff out of the wood, and places it along the line of the intended fence. It will be seen from this description, that the Australian differs very widely from either the London or the Parisian *system of fencing*,

CHAPTER VI.

APPEARANCE OF AUSTRALIA.

PICTURE to yourselves, in the midst of the ocean, surrounded with precipitous rocks, and nearly opposite to England, a vast forest diversified with mountains and valleys ; innumerable plains without a tree ; rivers, some of them consisting only of a chain of ponds ; others of them, after running for hundreds of miles through extensive tracts of fertile soil, rapidly disappearing in the midst of arid sand, while others of them roll their majestic streams for a thousand miles, until they mingle their waters with the ocean ; here and there, like an oasis in the wilderness, a solitary patch of

cleared land, with a hut, rudely constructed of slabs and bark, in the rear; a tribe of naked blacks, carrying their weapons of war, roaming across the distant plains; large tracts of open forest-land, resembling a gentleman's domain in England, but occupied by only the kangaroo and the emu, which seem to claim and enjoy hereditary possession; lofty ranges, covered with the most beautiful verdure to their very summits; extensive lagoons, darkened with legions of wild ducks and teal, the property of any man who may choose to shoot them; innumerable birds of the most beautiful plumage, chirping on every branch around you; flowers of every hue and shade of colour strewing your path, wherever you go; above you an Italian sky, without a cloud or speck, and the air you inhale pure and balmy; a fearful silence pervading the forest around you, and vividly impressing upon your mind the idea of solitude and desolation—*that is Australia.*

I can readily imagine that some mischievous wag, or bitter enemy to Australia, may successfully attempt to neutralise, or turn to ridicule, this last paragraph of mine, by adding to it some such paragraph as the following:—Picture to yourselves, nearly opposite to England, a colony, a large proportion of whose population are convicts or transported felons; where bands of armed robbers or bushrangers are daily committing depredations; where one hundred and sixteen sentences of capital convictions have been passed within one twelve-month; where swindling and drunkenness prevail; where the churches are half empty; where a large

proportion of the settlers, shopkeepers, and merchants have recently gone through the Insolvent Court, and paid their creditors with sixpence in the pound; where the bank directors discount scarcely any bills, except their own, so as thus to monopolise all the tea and sugar in the market; where selfishness, and the cursed love of pelf, have destroyed all the fine feelings of human nature; where the inhabitants are day and night tormented with legions of mosquitoes; where the crops have often failed through excessive drought; where the navigable rivers are very few in number; where the interior is, in most cases, badly watered; where a large proportion of the soil is only a miserable scrub, scarcely yielding sustenance for goats; where the timber is as hollow-hearted and as notorious for obliquity as the inhabitants; and where, on looking amid the rural scenes for the *evergreen*, you only see the *never-green*—that is Australia.

Now it was by a species of ridicule, or parody, somewhat similar to this, that James Thomson's tragedy of *Sophonisba*, which cost its author more labour, care, and anxiety, than his *Seasons*, was excluded from a fair hearing; for no sooner had the actor uttered the line—"Oh! Sophonisba, Sophonisba, oh!" than an impudent, unfeeling wag, sitting in front of the upper gallery, shouted—"Oh! Jemmy Thomson, Jemmy Thomson, oh!" an unexpected addition, which threw the whole assembly into one simultaneous roar of laughter, put an end to all farther acting for that evening, and condemned for ever poor Jemmy

Thomson's *tragedy* of *Sophonisba* by converting it into a comedy.

Anything, however, you can write may be thus ridiculed, by a man who is fond of joking. The Bible excepted, I know of no writing that would pass scathless through this *experimentum crucis*.

But to proceed : Australia is the land of contrarities. It is the land of which it is extremely difficult to convey to a stranger an adequate idea. Everything here is different from what it is with you. We have summer when you have winter ; we have day when you have night ; we have our longest day when you have your shortest day ; at noon we look north for the sun ; we have our feet pressing hard nearly opposite to your feet ;—but these are not the only respects in which we differ from you. Nature, out of sheer spite to England, seems to have taken a delight in producing a complete dissimilarity between us ; take the following examples :—our swans are black, our eagles are white, our valleys are cold, our mountain tops are warm, our north winds are hot, our south winds are cold, our east winds are healthy, our cherries grow with the stone outside, our bees are without any sting, our aborigines without any clothing, our birds without music, many of our flowers without any smell, most of our trees without shade, our population without any poor, our cuckoo coos only in the night, while our owl screeches or hoots only in the day-time, our moles lay eggs, and one of our birds (the *Melliphaga*) has a broom in his mouth instead of a tongue. But to extend this enumeration can be of no practical use to the intending

emigrant. He will see all that I have here stated, and a great deal more, before he is any length of time in the colony. My object in this chapter is to describe the general appearance of New South Wales. There are three great roads leading from Sydney into the remotest parts of the interior. One of these main roads runs nearly due north, and parallel with the shore of the Pacific, from Sydney, to the river Hawkesbury, which is crossed by means of a punt ; then the road winds through gulleys and over ranges, along the valley of the Wollombi, into the town of Maitland, on the river Hunter. This road was made by government at an immense expense, but since the steamers have begun to run regularly between Sydney and Maitland, the route overland has been altogether abandoned, and "the great northern road," made at such immense expense, is now almost impassable. The second great road leading from Sydney, runs nearly in a western direction, goes through Parramatta, passes through the town of Penrith, where the traveller crosses the Hawkesbury river by a large punt ; thence the road leads for many miles up, through a sandy, miserable scrub, to the top of Mount York, which forms a part of an immense range called the Blue Mountains, running from north to south, nearly parallel with the coast, and at a distance of about sixty miles from it. Viewed from the summit of Mount York, which is 4000 feet above sea-level, the colony has a very imposing aspect. Here and there are to be seen a few cleared spots amidst an interminable forest. To the east, at the distance of sixty miles, is the

Pacific Ocean: in every other direction is an endless variety of hill and dale, of deep gulleys, inaccessible ravines, perpendicular rocks, and towering mountains covered with trees, and green grass and flowers, to their very summits; all displaying Nature in her wildest forms. I feel assured that if the celebrated Alison and Burke had passed a day among these mountains during one of our tremendous thunderstorms, the former would have found some additional matter for his *Essays on Taste*, and the latter would have added a new chapter to his work on the *Sublime and Beautiful*. I once passed a night far away from any house, among the mountains beyond Liverpool Plains, during one of the most awful thunderstorms ever experienced in this colony. The repeated flashes of lightning rendered darkness visible. The coruscations and lurid glare made it appear as if the atmosphere was on fire. The air was tainted with sulphuric smell; the loud and rapid peals of thunder, reverberated from mountain to mountain, seemed like the artillery of heaven let loose to accomplish nature's dissolution. I was surrounded by a range of lofty mountains, every one of which seemed to "have got a tongue." This war among the elements was succeeded by torrents of rain, to which I was completely exposed; for soon after the thunderstorm had begun, I took the precaution of removing my bed from under the trees, for fear of their attracting the lightning. Many a tree was that night struck, and instantly shivered to atoms: I slept none; my horses, which stood near me, refused to feed. When

daylight appeared, extensive and fearful was the havoc effected by the combined power of the lightning and whirlwind. Trees which happened to attract the electric fluid were completely stripped of their bark, and split down the centre from top to bottom ; while their branches, some of which a ton weight, were rent from the main trunk, and scattered in all directions, often to the distance of one hundred yards. But I beg pardon, reader, for having left you so long on the high-road at the top of Mount York.

From Mount York the road passes through the town of Hartley, consisting only of a few scattered houses, situated in a beautiful valley, called the Vale of Clywd. From this place to Bathurst nothing of any interest is to be seen, except Sir Thomas Mitchell's splendid road, made at enormous expense, across mountains, through rocks, and over gulleys : it was a magnificent undertaking. Bathurst is situated in the midst of a large, open plain, 2000 feet above the level of the sea, contains upwards of 60,000 acres without a tree, and is nearly bisected by the Macquarie River, which runs through it from east to west.

From Bathurst the road leads to Wellington Valley, which is also on the Macquarie River. This valley is eminently beautiful ; it consists of a large plain, extremely fertile, surrounded by high hills. Here are two missionaries labouring among the aborigines. Here is the most distant post-office *to the west* in this colony.

The third and last great road is that which leads from Sydney to Port Phillip. On all

this road, measuring upwards of six hundred miles, there is little to be seen but gum-trees and public-houses. If you have seen a mile of it, you have seen the whole road from Sydney to Melbourne, the capital of Port Phillip. The only difference is, that as you recede from Sydney, the grass for your horses improves, in the same ratio that the accommodation for yourself becomes worse. In those towns, namely Liverpool, Campbelltown, Berrima, Goulburn, and Yass, through which you must pass in the order in which I have mentioned them, and in which post-offices are established, there is a choice of accommodation; but from the time you leave Yass, which is about two hundred miles from Sydney, until you reach Melbourne, a distance of four hundred miles, you are fairly in what is called the *bush*. In short, you are beyond the region of civilisation. On this journey of four hundred miles there is neither church, clergyman, nor schoolmaster. The consequence is, what might be expected, that a large proportion of the inhabitants are living like heathens. The children of overseers and small squatters grow up in total ignorance of their duty towards God and man. On one large establishment, belonging to Mr. B——, the people had actually lost their reckoning in the days of the week, so that they kept (they knew not how long) Friday for Sunday. It is unnecessary for me to state, that the children born in this district are, with very few exceptions, unbaptised. I know, however, of one case where a Mr. and Mrs. Huon brought their infant daughter to Melbourne, a distance of two hundred miles, to receive the

rite of baptism. There being no public or appropriated place of interment, the dead are buried anywhere, generally on the side of a hill, near the hut once occupied by the deceased. From Sydney to Port Phillip you have to cross four great rivers. The first of these is the Murrumbidgee, 270 miles from Sydney; at the crossing-place of this river is the government township of Gundagai, a post-town.

Some of those persons who bought town, or *building* allotments at Gundagai, have certainly got a prize. In September last they had more than they had bargained for, as they had then not only water *frontages*, but water backs, water ends, and water four or five feet deep all over their allotments. In a country like Australia, where in some places water occasionally becomes scarce, this is a very great advantage, and most satisfactorily evinces both the wisdom and the paternal care of our government, in fixing on a site for a township, where the inhabitant, instead of having to send sixty or a hundred yards for water, may have it in his power to swim out of his parlour or kitchen into his bed-room. This will be a great luxury in our warm climate, and it also secures to the householder an important advantage; for, by this regular habit of swimming, which the overflowing of the Murrumbidgee renders now and then necessary, his children will gradually become amphibious animals, and thus equally capable of living in the water or on the land.

The Hume River is 130 miles farther on, or 400 miles from Sydney. At the crossing-place of the Hume is the thriving town of Albury, a post-

town. Situated as it is on the banks of a splendid river, on the mail-road between Sydney and Port Phillip, in the very centre of a rich pastoral district, and nearly equi-distant—200 miles—from Yass and Melbourne, Albury promises to be a place of great importance at no very distant period. Among its inhabitants are two medical men, four storekeepers, carpenters, blacksmiths, shoemakers, brickmakers, carriers, policemen, &c. The River Ovens, at which there is a post-office, is fifty miles beyond the Hume ; and the Goulburn River, at which also there is a post-office, is ninety miles beyond the Ovens, and within sixty-five miles of Melbourne. All these rivers abound with fish. The four rivers crossed by the Sydney and Port Phillip road, I have seen more than once overflow their banks. I have known the Murrumbidgee to rise five feet in one night : it was after a heavy rain, which melted the snow on the mountains. In October last (1844), this river rose so high as to spread over a large extent of the adjacent plains, and obliged several of the inhabitants of Gundagai to take refuge on the tops of their houses, until they were removed from their perilous situation by black fellows in their canoes. At the crossing-place of every one of these four rivers there is a good punt for the public accommodation. From the Ovens to the Goulburn River, a distance of ninety miles, the country is for the most part poor and scrubby, and in summer the water is always scarce. As you approach within forty miles of the town of Melbourne, the country gradually opens, presenting extensive plains, naturally cleared, and thickly covered with grass. The soil

is evidently rich, and thousands of acres may be found in one block, ready without any preparation for the plough.

The land in the neighbourhood of Melbourne produces splendid crops. For growing wheat, maize, and potatoes, the Port Phillip district is unrivalled in Australia. I know two or three instances in which the potato crops for one year paid the whole of the original cost of the land, and also the expense of the cultivation. The appearance and variety of the gardens in the vicinity of Melbourne, prove the superior fertility of the soil and the genial character of the climate.

The size and appearance of the town would surprise any newly-arrived immigrant, who knows that the place which he now sees covered with an extensive mass of fine buildings, and presenting such a busy scene, was ten years ago a perfect wilderness. Melbourne, which is beautifully situated in and on the sides of a valley, contains a population of about 7000. It has several shops, which would do no discredit to the most fashionable streets of the English metropolis. The town is on and watered by the *Yarra Yarra*, where that river flows into an inlet of Hobson's Bay. The houses are chiefly built of brick; the streets are wide, straight, and cut one another at right angles. To me it was truly delightful to witness the appearance of the town on a Sunday; the places of worship all well attended, the people dressed in their best attire, the shops shut, the streets quiet as in an English town, and no visible symptoms of riot or drunkenness. This moral superiority of Melbourne over Sydney I can attri-

bute to nothing else than the comparative absence of convict influence ; for, including ticket-of-leave men, there are only about 600 convicts now within the district of Port Phillip. The people of Melbourne have committed one sad blunder in choosing for their burial-ground a place close to the town ; so close, indeed, that it almost adjoins one of the already half-finished streets. In my opinion, this is a thing which ought to have been particularly guarded against in this warm climate. Should the town continue to extend so rapidly as it has hitherto done, this burial-ground will in a few years hence be situated in the very heart of it. Once already have the people of Sydney been obliged to remove their grave-yard, which was originally situated in what is *now* the centre of the city ; and there is every probability, from our rapidly extending edifices, that a second removal of our grave-yard will become necessary at no very distant period.

The shipping is down opposite to what is called William's Town, which is nine miles below Melbourne. Only small crafts can come up the river, and the goods to and from all large vessels are conveyed by barges. This is a great obstacle to the prosperity of the place ; for, not to speak of the additional expenses of this mode of conveyance, the goods, owing to the carelessness of the men who work the barges, are not unfrequently injured by salt water, &c. The town of Melbourne is represented by one member, and the Port Phillip district generally by five members, in our Botany Bay Parliament.

CHAPTER VII.

WHITE POPULATION OF THE WHOLE COLONY.

Years.	Persons.	Years.	Persons.
1788	1,030	1833	60,861
1810	11,590	1836	77,096
1821	29,788	1841	130,856
1828	36,593		

No census has been taken since the year 1841. Of the above 130,856 persons, 87,298 were males, and 43,558 were females ; or two males to every female in the colony. The convict population, including "tickets of leave men," amounted at this period (1841) to 26,977, or rather more than one-fifth part of the whole population : but this proportion of convicts to free persons is fast decreasing—owing to a variety of causes, such as deaths, many becoming free by servitude, and the discontinuance of transportation to New South Wales. The total number of convicts now in the colony, is less than 20,000 ; and judging from the average ratio at which the population has increased during the last twenty years, we may safely infer, that since the last census—that of 1841—was taken, 50,000 persons from births and immigration have been added to the free population of New South Wales.

The religious denominations were in 1841, as follows :—

Church of England	73,727
Roman Catholics	35,690
Church of Scotland	13,153
Wesleyan Methodists	3,236
Other Protestants	1,857
Jews	856
Mahomedans and Pagans	207

Total, 128,726

The following are the principal towns of the colony, with their supposed population this year, (1845):—

Sydney	about	40,000
Parramatta	”	7,500
Melbourne (capital of Port Phillip)	”	7,000
Maitland	”	4,000
Windsor	”	2,000
Newcastle	”	2,000
Macquarie	”	2,000
Woollongong	”	1,500
Bathurst	”	1,500
Liverpool	”	1,200
Goulburn	”	1,200
Richmond	”	1,000

CHAPTER VIII.

REVENUE.

THE revenue of the colony is derived from the following sources:—

Duty on spirits and wines, and imported tobacco; license for the sale of spirits; sale of crown lands; lease of crown lands; duty paid by auctioneers; squatting licenses and assessments; quit-rents, &c., &c.

There are no direct taxes levied in this colony. Our government is supported chiefly by voluntary contributions ; for no man will assert that he is obliged either to drink or to smoke. And neither the money paid for land bought at a public sale, nor the sums paid for the lease of crown lands, within the limits of location, and for squatting licenses beyond the limits, can in fairness be viewed as a tax.

Every successive publication of the *Sydney Shipping Gazette*, a weekly paper, contains the following piece of intelligence :—“ The Port of Sydney is a free warehousing port, and enjoys the privilege of importing goods into the colony, according to the following provisions : import duties on all spirits, the produce of the United Kingdom, or of British possessions in West Indies, or North America, (*viâ* England,) nine shillings per gallon imperial ; on all other spirits, twelve shillings per gallon ; on all wine, fifteen pounds for every one hundred pounds value ; on all tea, sugar, flour, meal, wheat, rice, and other grain and pulse, five pounds for every one hundred pounds value : on all unmanufactured tobacco, one shilling and sixpence per pound, and on all manufactured tobacco and snuff, two shillings per pound. On all other goods, wares, or merchandise, not being the produce or manufacture of the United Kingdom, ten pounds for every one hundred pounds value.”

In the year	1821	our revenue was	£36,213
“ “	1831	“ “	“ 120,204
“ “	1841	“ “	“ 653,127

This enormous increase in the revenue for 1841,

was owing to the colonial mania for land speculations. Every man and woman who could, during the four or five years ending in 1841, command, borrow, or beg a few pounds sterling, speculated in land. During these said four or five years, the arm of the government auctioneer sorely ached, and his hammer was worn to nothing, knocking, knocking down land to the colonists. The enormous sums of money thus weekly realised by the government, were placed at interest in the Sydney banks. These government deposits afforded to the banks unprecedented facilities for discounting bills; and bills innumerable were accordingly presented for discount by the land speculators, who no sooner obtained the money out of the banks, than they marched forthwith again to the government land sale, bought land which they had never seen, paid into the treasury-office the purchase-money, which was again returned by the treasurer into the banks. In this manner the colonial government, instead of checking, did all in its power to encourage this glaringly ruinous speculation; while the government auctioneer, an eccentric old fellow, with a knowing look, was all the time leering and uttering the ominous prediction, "going, going," which, alas! has since been fearfully verified; for, up to the period of 1843 the colony was "going, going," and it was then nearly "gone." The exorbitantly high prices for land, sheep, cattle, and horses were *gone*—two of the Sydney banks were *gone*—all confidence among mercantile men was *gone*—therefore credit was *gone*—hence all further speculation was *gone*—and

upwards of 1000 of our largest stockholders and merchants were gone into the Insolvent Court.

Within the last few years the revenue has, as might have been anticipated, greatly fallen off. In 1840 the *land* revenue in New South Wales amounted to 317,251*l.*; but in the following year, viz., 1841, it amounted to only 93,583*l.*; and in 1842, the sum total of all the land revenue was 19,444*l.*

The estimated statement of the ways and means required to meet the expenditure of the year 1845, exclusively of that chargeable on the revenue arising from crown lands, is as follows:—

Duties on spirits	£130,600	0	0
„ on tobacco	50,900	0	0
<i>Ad valorem</i> duty on foreign goods imported	28,550	0	0
Miscellaneous	7,270	0	0
Post-office	21,000	0	0
Duties on colonial spirits	10,000	0	0
Publicans' licenses	20,000	0	0
Auction duties	10,150	0	0
Tolls and ferries	5,100	0	0
Fees and fines of public offices	36,770	0	0
Collections by the agents for the clergy and school estates	4,000	0	0
Interest on public money	2,000	0	0
Assessment on stock, and fees and fines collected by commissioners of crown lands	26,000	0	0
Quit-rents, and redemption of quit-rents	25,000	0	0
Depasturing, and other crown land licenses	19,660	0	0
Miscellaneous receipts	3,000	0	0
Total, £400,000		0	0

The above statement is copied from the printed papers drawn up under the direction of the Legislative Council.

CHAPTER IX.

GOVERNMENT.

THE government of New South Wales is a very simple machinery. It is composed, 1st—of the Governor, as the representative of Her Majesty ; 2nd—of an Executive Council, consisting of five, viz., the Governor, (who is president,) the Commander of the Forces, the Lord Bishop of Australia, the Hon. Colonial Secretary, and the Hon. Colonial Treasurer ; 3rd—of a Legislative Council of thirty-six, of which the Governor has the nomination or appointment of twelve,—the remaining twenty-four are chosen by the people. This political machinery answers the purpose well enough. There is not much talent displayed among the members of the Legislative Council, and little interest is felt by the colonial public in their discussions. In general, their speeches are dull and prosy—each member wishing to have the extent of his patriotism and loyalty measured by the number of pages which his speech, when published, will occupy in the *Sydney Herald*. They contrive to keep each other in countenance by alluding to one another in such terms as “my honourable and learned friend,”—when it may so happen that this very *honourable* and *learned* friend can neither speak nor write half-a-dozen consecutive sentences grammatically. This last remark, however, applies

to only very few of them, while there are several of them whose classical acquirements, general information, and popular talents, would place them quite on a level with your second-class orators in the British House of Commons. But the very limited field here is unfavourable for the display of senatorial eloquence. Cicero has determined that there can be no orator without an audience. Here a sufficient stimulus is wanted; the number composing the council is too small,—and, like the dogs of Alexander the Great, which disdained to fight with any animal but the lion, those few members who are highly talented remain inactive, for want of some public *arena* and foemen worthy of their steel. Our members are allowed, with very few exceptions, to be men of integrity, and to have the good of the colony sincerely at heart; and in one respect they have greatly improved on the parliamentary rules and usages at home. With you no speech is considered to be complete unless it contain not fewer than ten Latin and five Greek quotations, all often inapplicable to the point, and none of which is, perhaps, understood by the speaker, who is thus obliged to do violence to his own good sense, in order to comply with the established rules of the House, and to convince his constituents in the country that he is worthy of their choice. Whereas, here there is as yet no standing rule requiring that every country member shall interlard his speeches with quotations from the dead languages.

The duration of our little Botany Bay parliament is five years.

CHAPTER X.

LITERATURE OF BOTANY BAY.

THERE is something funny in the very name. I may perhaps be rewarded for my trouble with a smile of contempt, if I tell you that here, in Sydney, the capital of Botany Bay, there are many who have already enrolled their names among the fraternity of authors—that we have our historians, our poets, our novel-writers, our writers on theology, on law, and astronomy, our reviewers, our naturalists, our public lecturers; also, our museums, public libraries, colleges, schools, mechanics' school of arts, debating societies, commercial reading-rooms, several booksellers' shops, and last, though not least, our editors and daily newspapers.

Some of these papers, such as the *Herald*, *Atlas*, and one or two others, are ably conducted, and occasionally contain leading articles which would not disgrace any of your London prints. It must, however, be admitted that there are a few of our colonial publications which greatly stand in need of pruning. About these there is one very amusing peculiarity. If you happen to advance any opinion, or endeavour to establish any doctrine unpalatable to the editor, instead of attempting to refute or disprove by argument your statements, he immediately falls foul of *yourself*, abuses you personally, and if there is anything objectionable in all your past history, he rakes it up, and places

it against your statements,—to prove, of course, that they are incorrect.

It will be interesting to parents who intend emigrating to New South Wales, to be informed that there is scarcely a town of any note in the colony that cannot boast of its academy or school ; and in Sydney there are several highly respectable seminaries, conducted by men of superior talents. There are also several ladies' boarding-schools, where day scholars are received. With the exception of law, physic, and divinity, there is not a branch of a liberal education but may be studied as successfully in Sydney as in any one of your British institutions. Many important situations are now very creditably filled by native youths, who never left the colony ; and I believe that there is not a government office, or bank in Sydney, in which there is not now employed one or more of those young gentlemen who attended my own class when I taught in the Australian College. The Episcopalian Bishop has ordained some young men who received the whole of their education in this colony. Such a step as this has not yet, in any instance, been taken by the Presbyterians, although they have, many years ago, organised, and established—chiefly through the exertions of our great lion, Dr. Lang—a system of education in the Australian College, far more ocmprehensive, and in every respect more calculated to prepare for the duties of the Christian ministry, than any system hitherto introduced under the auspices of our Episcopalians.

There is one great obstacle here to the progress of literature. Money is so easily earned in this

colony, that parents, instead of educating their sons for the learned professions, or allowing them to remain at school until they have received a liberal education, send them to the bush with a few flocks of sheep, which is a surer and much shorter way of arriving at colonial eminence and independence. This conduct on the part of parents has always been, and still continues to be, a source of great annoyance to every zealous teacher in New South Wales. It is much to be regretted that colonial youths should not receive the benefits of a classical and philosophical education, and thus have the chance of eventually distinguishing themselves as literary characters. From my having, during the space of seven years, taught mathematics and natural philosophy to a public class of them here, I may be allowed to express my opinion that, in point of natural abilities and general aptitude to learn, they are not one whit behind youths of the same age in England.

You will, no doubt, be greatly surprised when I inform you that there is a general thirst for reading throughout Australia. I took some pains to inquire into this fact; and the result of my inquiries has been that there is an immense number of books of a certain class read throughout the colony. Everybody reads. But I am sorry to add that the reading chiefly in vogue is of a light and frivolous character. There is not a bookseller or librarian here but will tell you that, while celebrated works on divinity, history, and science, are allowed to mould on their shelves, the demand for works of imagination is greater than the supply. The Sydney Mechanics' School of Arts, however, has

already done much, and promises to do a great deal more, in checking this love of fiction, and creating a desire after more rational and intellectual enjoyment. This valuable institution numbered sometime ago no fewer than 800 among its members. Its library contains by far the largest and most valuable collection of books in the colony. The annual subscription is only 12s. a year, which entitles the subscriber to attend all the lectures, and borrow from the library any book which it may contain. The lectures hitherto delivered in the institution have been gratuitous and voluntary, no *paid* lecturer having been yet engaged by the committee of management, who have repeatedly expressed their gratification at finding their wants in this respect abundantly supplied by free-will offerings. Men of all classes, of all religions, and of every shade of politics, are equally zealous in patronising the Mechanics' School of Arts. In short, it is the only really public institution in Sydney. We number among our lecturers several of the most influential and talented men in the colony, such as their Honours Justice A'Beckett and Justice Therry; Dr. Nicholson, M.C.; Dr. Wallace; R. Windeyer, barrister and M.C.; Professor Rennie; the Rev. Henry Carmichael, A.M. (author of an interesting work on New South Wales); T. W. Cape, Esq., for many years head-master of Sydney College; and several other literary gentlemen of eminence and respectability. The course of lectures is very comprehensive, including, with the exception of politics and controversial divinity, every subject on which it could benefit the mechanic to be informed. That

much interest is felt in these lectures, not only by the mechanics for whose benefit they are chiefly provided, but by the public in general, may be inferred from the large attendance of the members, and the fact of reporters from the press being regularly sent there, and a large portion of the newspapers' columns being frequently allotted to the publication of such reports. And this happened even when the subject of lectures was not much calculated to amuse or interest a popular audience. I had occasion more than once to make this remark during a course of lectures, delivered there by myself, on experimental philosophy, though they were not remarkable in any way either for their novelty, or their application to the mechanical arts. I would recommend every emigrant who intends remaining in Sydney or its vicinity, to become a member of this institution. The expense is a mere trifle, and the benefit is invaluable. The facility with which money may be accumulated in this colony, and the numerous avenues which are here open for the profitable investment of capital, have an obvious tendency to divert the public attention from scientific pursuits to the sordid and debasing ideas of pounds, shillings, and pence; and I feel assured that to any man of cultivated mind, newly arrived from England, the existence of a flourishing Mechanics' School of Arts in Botany Bay, numerous attended by all grades of society, from the Governor down to the chimney-sweep, must appear like an oasis in the wilderness—a solitary green spot, with its refreshing streams, on which the eyes of the weary traveller rest with delight.

CHAPTER XI.

CHURCHES AND CLERGYMEN.

HAVING thus given you a peep at our Botany Bay literature, let me now direct your attention to the state of our Colonial Churches. You are no doubt aware that in this colony there is no Established Church, or state religion. Perhaps I ought rather to have said that there are no fewer than *three* Established Churches or religions in New South Wales ; for there are three religious denominations that are equally recognised and supported by the government. These denominations are the Episcopalians, the Presbyterians, and the Roman Catholics. Other denominations, such as Baptists, Independents, Methodists, and Jews, have it in their power to claim and obtain pecuniary aid from the government. The nature and extent of the aid which the government affords, will be best seen from the following extracts from a Church Act passed in the year 1836, in the time of Governor Sir Richard Bourke.

“ 1. That it is expedient and necessary, for the furtherance and promotion of religion and good government, that the government should extend its countenance and support to the dispensation of the ordinances of religion.

“ 2. That it is equally expedient and necessary that this countenance and support should be extended

in such a way as not to render the ministers of religion independent of the Christian liberality and respect of their people.

“ 3. That the exclusive establishment and endowment of any one Church, or body of professing Christians, in this colony, is equally inexpedient and impracticable.

“ 4. That as there are at present three religious bodies, or Churches, already recognised and supported by the state, in this colony, viz. : the Episcopalians, the Roman Catholics, and the Presbyterians, who constitute the three most numerous and leading denominations in the colony, it is expedient, &c., to extend the countenance and support of the government to these Churches, or religious bodies, indiscriminately ; leaving it in the power of the local government to extend that countenance and support to other Churches, or religious denominations, as they shall see proper.

“ 5. That it is expedient that the countenance and support of government should henceforth be extended to these Churches, or religious bodies, in the following manner, viz. : that in whatever place or district in the colony, not less than 300*l.* shall be contributed by the people for the erection of a church and manse for any one of these denominations, an equal amount shall be paid from the colonial treasury ; and that if one hundred adult persons shall subscribe a declaration of their desire and intention to attend divine worship in the said church, a salary of 100*l.* shall be paid by the government to the minister ; that if two hundred adult persons shall subscribe such a declaration, a

salary of 150*l.* shall be paid by the government ; and that if five hundred adult persons shall subscribe such a declaration, a salary of 200*l.* (which shall henceforth be the maximum in all cases) shall be contributed from the treasury.”

The act gives to the governor and executive council the discretionary power of allowing 100*l.* a year to the minister of a population less than one hundred, if, under the special circumstances of the case, they shall deem it expedient so to do. The fifth section of the act provides for the maintenance of ministers in places where no church or chapel has been erected ; the treasury allowance in such cases to be equivalent to the sum raised by private contribution, but not to exceed 100*l.* And the sixth section authorises the governor and executive council to require, at least once a year, some proof that each minister deriving support from the treasury, has sufficiently and regularly performed his duties.

The assistance from the treasury for the erection of churches and dwelling-houses for the ministers, is to be given to an amount equal to the subscriptions of the people, but is not to exceed 1000*l.* sterling, in any one case.

The passing of the Church Act, from which I have made the foregoing quotations, has been followed by extremely beneficial results to New South Wales. It has been the means of at least doubling the number of clergymen belonging to the three religious denominations already mentioned. Before the passing of this act, in the year 1836, there were only five ordained Presbyterian clergymen

in the colony : viz., Lang, Macgarvie, Cleland, Smythe, and Garven. There are now upwards of twenty ordained clergymen of the Church of Scotland comfortably settled throughout the colony. The Episcopalian and Roman Catholic clergymen have also increased in numbers in about the same proportion as the Presbyterian. And still it may truly be said, in reference to each of these three denominations of clergymen, "and yet there is room." Several districts could be named which are destitute of the public ordinances of religion, and where the people are both able and willing to contribute towards the support of efficient ministers of the gospel. The laxity of morals, and the prevalence of crime in this colony, are in a great measure to be attributed to deficiency of religious instruction. Living far away from the house of God, and beyond the limits to which the nearest clergyman can extend his visits, men who have been religiously brought up in their native land, gradually forget to practise those lessons of piety which they were taught in their youth. There being nothing around them to distinguish the first day of the week from any of the rest, they cease to "remember the Sabbath-day to keep it holy ;" and this great bulwark of our Christianity being broken down, they next walk in the counsel of the ungodly, and then stand in the way of sinners, until at last they contentedly sit down in the chair of the scornful. Between all these different steps of downward career, the transition is easy and natural. I am not here describing a hypothetical

case. I have in several instances been an eye-witness of it, during the last three years, on the Hume River. There, in a populous district, we are two hundred miles from the nearest church or clergyman. There is neither missionary, catechist, nor schoolmaster in all this district. It cannot boast even of a burial-ground ; and hence the dead are generally buried in sight of the huts. Their graves may be seen here and there in the forest, fenced in by a few rails. Owing to the total absence of all the means of religious instruction, the people here can hardly be said to be Christians. The very form of Christianity is lost among them. On several establishments no distinction is made between Sabbath and week-day. On one establishment in particular, which it would not be prudent to publish, the people kept, they knew not how long, Friday instead of Sabbath-day. In reply to a question from me, one man stated, that from his having been for years accustomed to shave himself every Saturday evening, he was still able in the bush to tell which was Sunday by the exact length of his beard. To me this was quite a novel mode of reckoning time. Several parents having children unbaptised here, came at different times to me with an urgent request that I would baptise their children (some of whom were six or seven years of age), as the distance, two hundred miles, to either Yass or Melbourne, the residence of the nearest clergyman of any denomination, was such a journey as, in the imperfect state of the roads, they were unable to accomplish. And for pre-

cisely the same reason, there are several people living in a state of concubinage beyond the boundaries of location.

The continuance, if not the existence of such a state of things in a British colony, must surely be unknown to the Missionary Societies at home. In hopes that these few remarks may meet the eye of some member who feels an interest in the promulgation of the Gospel in foreign parts, I will add that here is a wide and promising field for missionary exertions. All that is required is a fit and proper clergyman to *itinerate* among us. He has no foreign language to acquire, as among the heathens. His labours would be confined to his own countrymen. All the qualifications requisite for the right performance of the task may, in my opinion, be summed up in a few words—prudence, unconquerable zeal, fervent piety, and at least a moderate share of natural and acquired abilities. He ought also to be a good rider, capable of enduring fatigue, and able occasionally to sleep out under a tree and dine even on a piece of half-roasted opossum at a black fellow's camp. If he could *swim*, it would be a useful accomplishment. The hospitality of the people here is proverbial, and any traveller who has even the slightest appearance of being respectable, is received and gratuitously accommodated by the squatter with every mark of attention and kindness. I shall, perhaps, be asked, if the religious deficiency is so great in this district, why do the settlers not liberally subscribe, and then as a body memorialise the Committee of the General Assembly, or some

Missionary Society, to send out to them at their own (the colonists') expense, a suitable person to supply this deficiency? The answer to such a question is simply this:—that it has uniformly been found that the desire for religious instruction is exactly in the inverse ratio to the need of it; and that admitting the facts which I have above stated, the only inference which can be deduced from the silence of the people on this subject is, that they have sunk into a state of total indifference. If no minister is sent to them until they apply for one, I fear that time will never come. *Life* must be put into the dead body before there is any desire either felt or expressed for nourishment.

In the remote western district of the colony, towards Wellington Valley and Mudgee, the Rev. Colin Stewart, an ordained clergyman of the Church of Scotland, has been for the last few years itinerating among the scattered settlers or bushmen with indefatigable perseverance and considerable success.

The Episcopalians, from being five times as numerous, and probably five times as wealthy as the Presbyterians in the colony, have been able to secure the services of a larger number of clergymen whom they have spread over a larger extent of territory. But even they have hitherto found it inconvenient to spare a clergyman to itinerate among the far distant bushmen.

The following is a list of most of those colonial towns and places at each of which a Presbyterian clergyman is settled:—Port Macquarie, Newcastle, Maitland, William's River, Patrick's Plains,

Bathurst, Hartley, Windsor, Portland Head, Parramatta, Campbelltown, Goulburn, Braidwood, Woollongong, and Melbourne.

In Sydney there are three Presbyterian churches, five Episcopalian, three Roman Catholic, one Wesleyan, one Baptist, one Independent, one Australian Methodist, one Bethel Union, one "Friends' Society House," and one Jewish Synagogue: or, in all, eighteen places of public worship, which, excepting the last named (the Synagogue), are open every Sabbath. It is much to be regretted, however, that a large number of the inhabitants seldom enter a church-door. In Sydney, Sabbath desecration is a crying evil. The day is spent by many in "boating," driving, riding, drinking, visiting, &c. Most of the churches are more than half empty. It will, perhaps, be insinuated, that this indifference on the part of the people about attending the public ordinances of the sanctuary must have been occasioned by the dulness or general inefficiency of the preacher. Not at all. I have heard every Presbyterian clergyman in New South Wales, and a large proportion of the Episcopalian clergy preach, and though I do not pretend to be a very profound judge in such matters, I have no hesitation in asserting, that at least a majority of our colonial clergy might, in any way, stand a competition against an equal number taken indiscriminately from the clergy at home; and though I am aware that we have here a sprinkling of miserable pulpit orators, who came to this colony because they despaired of obtaining any situation in the church

at home, I perfectly coincide with the view given in the following extract from a volume of very useful sermons recently published by my friend the Rev. William Hamilton, of Goulburn. "I cannot suppose the reason, which may sometimes be urged by those who, from other considerations, have allowed themselves to forsake church, namely, that no interesting ministrations, such as are worth attending, are to be enjoyed there, actually operates to produce non-attendance. There is not the smallest room to doubt that all the ordinances of our holy religion are on the whole as purely and faithfully administered in this colony, as in Great Britain at large. And I will venture confidently to assert, that there are preachers in this colony, whose discourses are pronounced tedious and insipid, and whose churches are deserted, who would be flocked after, and highly esteemed, as able if not eloquent expounders of God's word, in England or Scotland."

Several clergymen of the three leading denominations, Episcopalians, Presbyterians, and Roman Catholics, have each of them two or three different preaching stations, widely apart from one another, which they visit at stated periods. This is going to work the right way : it is removing the general excuse of distance, and forcing the great truths of the Gospel upon the notice of the people. This is doubtless a toilsome undertaking for the clergyman, but there is no other way of reaching many of the settlers throughout this colony.

It is deeply to be deplored that Puseyism has extensively crept into the Church of England in

this colony. It is the very heresy, embodying the doctrine of apostolical succession, baptismal regeneration, and a great deal of other sublime and monkish nonsense, which is best fitted to strike root, spring up, and gather strength in a lax community of Christians. It is among the higher classes of Episcopalians that it has made most converts. To prove that the semi-popish doctrines of Dr. Pusey have made no small progress here, many facts might be adduced. I will just state one of them:—An eminent physician, brother to the Rev. James Fullerton, LL.D., one of our Sydney Presbyterian clergymen, who lately published a work condemnatory of this heresy, having a few weeks ago announced, through the public papers, his intention of offering himself as candidate for the situation of physician to the Infirmary established in connection with the Sydney Dispensary, called personally on the voters to solicit their support, but was in several instances refused by some of the most influential men in our city, who *avowed* that the sole reason of their refusal was that his brother, the Rev. Dr. Fullerton, had written and published a book against Puseyism!

Nearly all the clergymen that I have yet heard preach in this colony, *read* their sermons from their manuscripts. A few who, like Diotrephes, loved to have the pre-eminence, attempted either to extemporise or to preach from notes, but it was generally a failure. The only good *extemporaneous* preacher I have ever heard here is the Rev. Wm. MacIntyre, of Maitland.

There is one pleasing circumstance which I must mention in connection with public worship in

this colony : many persons have, like myself, been agreeably surprised at seeing the marked attention paid to the service of God by those few who do attend church. There is here less yawning, less listlessness, and assuredly less sleeping, than I have often witnessed in my younger days when attending the churches in evangelical Scotland.

CHAPTER XII.

MORALS AND SOCIETY.

IF I had any selfish interest in advising you to emigrate to Australia, I would not say a single syllable about the morals or society of Botany Bay. But I have no wish that any of you should come here, neither have I the least inducement to conceal from you any of our moral deformities ; and I must then candidly tell you that our calendar of crime is truly frightful, embracing murder, highway robbery, stabbing, arson, cutting and maiming, burglary, shooting and wounding, rape, piracy, perjury, cattle-stealing, &c. In one year no fewer than 116 sentences of *capital* convictions had been passed for crimes of violence alone ; for you are no doubt aware that, since 1833, capital punishment for what were considered minor offences, such as forgery, theft, &c., ceased to be awarded.

If you were only to peep into the Sydney police office on a Monday forenoon, you would there see a lovely specimen of our morality. Scores of men, women, boys, and girls, who had been dragged off the streets on the preceding evening for drunken-

ness, fighting, and other similar offences, standing with brazen faces to hear their respective sentences. You may then every two or three minutes hear thundered forth with the voice of authority from the magistrates' bench, "Six hours to the stocks—ten days to the cells—twenty days to the treadmill—fifty lashes (on his bare back)!"

Among the motley group of culprits thus convicted of drunkenness, riot, theft, &c., you see smart-looking girls of fourteen or fifteen years of age; elderly and young women, dressed in *silk* gowns and Leghorn bonnets, broken noses, or no noses at all, and black eyes. I do not mean eyes naturally black, but only artificially blackened by the kind husband through sheer affection—a pair of artificially black eyes being the Botany Bay coat of arms. I need not tell you that the great domestic amusement here is that famous game called "*playing at cross purposes*," a spirited sort of bodily exercise, which I believe is not altogether unknown in some families in England.

In the vicinity of Sydney, and on all the principal roads in the interior of the colony, bushrangers are frequently committing depredations. They are generally well armed and mounted, and go in bodies of from two or three to half-a-dozen. Their main object being plunder, they seldom commit murder unless they are resisted in their attempts at the commission of robbery. Within the last few weeks they have two or three times stopped and robbed our mail coaches loaded with passengers. I almost forgot to tell you, that with very few exceptions, these bushrangers are convicts who have run away from their masters, or broken away

from government iron-gangs, and taken themselves to the bush (the woods) to procure a livelihood by robbery. A large majority of them are Irish Roman Catholics. Throughout the interior, and even in Sydney, they find numerous receivers for their stolen and robbed property. These receivers not only harbour them, but provide them from time to time with supplies of ammunition, food and clothing, and inform them when valuable stores are about leaving Sydney, and by what roads; also, what gentlemen are supposed to keep money in their houses, and how such gentlemen could be most easily robbed. In May last, a worthy friend of my own, a Mr. James Noble, was thus murdered by three bushrangers (convicts) in his own house, in the heart of Sydney, on a Sunday evening, as he was reading his Bible, the leaves of which were found stained with his blood. Mr. Noble was a commission-agent, and believed to keep money in his house.

The two prevailing vices here are drunkenness and avarice. These are our besetting sins. From these two sources proceed almost all the crimes which stain the annals of the colony. That drunkenness is common, you may reasonably infer from the enormous sum of money paid as duty here on imported and colonially distilled spirits. In the year 1836, the consumers were 62,925 in number, and yet the direct revenue from ardent spirits amounted in that year to £127,000, showing that every male and female throughout the colony, above twelve years of age, paid in direct taxation for ardent spirits alone more than £2. Any man who is addicted to the free use of intoxicating liquors, has overstepped the barrier which the

dictates of reason and the obligations of religion have interposed between him and the commission of crime ; drunkenness obliterates the line of demarcation between good and evil ; and the drunkard, having thus wilfully resigned the guidance of his reason, is ready, when temptation offers, to purchase the indulgence of his passions at whatever hazard either to his body or soul. As some of the offsprings and concomitants of drunkenness—cursing and swearing, ribaldry and blasphemy, annoy the ear wherever you go. Temperance societies and total abstinence societies are here supported by large numbers of consistent members ; but the great majority of these members have never been drunkards, and they joined these societies for no other purpose than to set a good example. The great body of drunkards, young and old, still cling to their vicious habits ; the moral leprosy is perpetuated—filling our country with crime, our gaols with inmates, and our grave-yards with food for the worm.

But avarice, that “ *auri sacra fames,*” is neither less common, nor in its results less detrimental to the interests of morality and religion, than is drunkenness. Money, money, money. Nothing is considered disgraceful here but the want of money. It covers an immense multitude of sins. Acts of swindling, if cleverly done, do not here, as in England, exclude a man from society, and brand him with infamy ; it is only poverty that excludes even one brother from the house of a richer brother in Botany Bay. In this colony it is

“ Cash makes the man, and want of it the fellow,
The rest is all but leather and prunello.”

In order to convince you that I am not dealing in general assertions unsupported by facts, in stating that swindling, cleverly committed, does not here exclude a rich man from what is called high life, I will copy at random two or three authentic anecdotes, from a collection of some scores which I sometime ago gathered, as illustrative of Botany Bay morals. About six years ago, Mr. —, who is a Sydney merchant and bank director, attended a land sale of town allotments, on the Parramatta road, at a place called Burwood, within six or seven miles of Sydney, when he entered an adjoining public-house, kept by a man named C—, to whom Mr. — stated that he came up for the purpose of buying some allotments, which were situated contiguous to C.'s property, on which C. requested him, as a particular favour, not to do so, as he himself intended to buy them, and that he could hardly do without them. It was ultimately agreed that the bank director should receive 50% for not opposing C. at the sale. A cheque for this sum was drawn out and given to the director. The sale proceeded. The allotments in question were bought, not by the director, who stood looking on, but by a person in his employment, for they were marked down in the auctioneer's book in Mr. —'s name. The publican was furious, took his horse and galloped to Sydney to stop the payment of the cheque at the bank : but Mr. —'s horse was the better goer of the two. It was after bank hours before either of them arrived : yet Mr. —'s influence as a bank director having readily secured him a

hearing, he received and pocketed the 50*l.* before the thick-winded publican could obtain an audience.

A few years ago, a respectable settler, living with his family on his own purchased farm of upwards of two thousand acres, on the Hunter's River, mortgaged his land to Mr. B——, of Sydney, for about 800*l.*, to enable him to purchase live-stock, which was then selling at a very high price. In consequence of the price of live-stock falling soon afterwards, and his land yielding him nothing, he was unable, not only to pay off the mortgage, but even the interest. Mr. B——, the mortgagee, advertised the estate for sale. The settler had been ill and confined to his house; yet on seeing his house and lands advertised for sale he contrived to come to Sydney. He was too late. The sale was over. A Mr. ——, a Sydney merchant and bank director, (not the Burwood-town-allotment gentleman above referred to,) attended the sale in the settler's name, and addressed the people assembled in the auctioneer's room in nearly the following terms:—"You are perhaps aware that the property which is now about to be here offered for sale belongs to a most worthy and industrious settler—an old acquaintance and friend of my own, who has a numerous small family depending upon him for their support. This is his only property—his house and home. If he loses it he is thrown destitute on the world. My object in attending here this day is, if possible, to buy in the estate for this worthy family."

This short speech was effectual. It appealed to the best feelings of our nature; and I am certain,

that if you had only seen the long-faced solemn-looking director, you would not for a moment have doubted his sincerity. The estate was put up for sale at only the amount of burdens, about 1000%, upon it. There was no bidder. The bank director offered the up-set price. The estate was knocked down to him. The deeds were made over to him, and immediately afterwards he sold the same estate for about £2500, pocketed the money, and laughed both at the settler and at the people whom he had so cleverly duped in the auctioneer's room. The settler, whom I knew intimately, called on me a few days after the sale, when he told me the above particulars. This affair seemed to have broken his heart. As he had no money, the lawyers would do nothing for him. Were the law of libel what it ought to be, I would here give in full the names of the two bank directors who figure in the foregoing anecdotes; but Lord Tenterden has long ago decided, that the more true the statements are which affect private individuals, the greater is the libel.

Within the last few months, a large stockholder in the Murrumbidgee district, having visited his station there, found, apparently in a dying state, one of his servants, who had been at one time a convict, but who had by industry and economy become possessed of a little property, partly in money and partly in horses. He requested his master to write a will for him, conveying his property to his only surviving brother in Ireland. On the following day, the master, accompanied by two men who were to act as witnesses, came with the

will into the sick man's bed-room, to procure his signature, which he was earnestly pressed to put to it immediately. But the sick man, suspecting that there was something wrong, alleged that he was then too much indisposed to sit up to sign his name, but that if the paper was left with him, he would sign it next morning. After some hesitation the master left it. The man got it read to him. It was a regularly drawn-up will, making over all his property to the master himself! The invalid, who was then hardly able to crawl, immediately left the place. I have known him for years, and always considered him a steady hard-working man. It was in February last, a few months after leaving his old master, that the above particulars were given to me by the man himself, when he showed me the will, written in his master's own hand! Yes, written in the hand of that villain who has cattle upon a thousand hills, and who derives a princely income from his land and houses, flocks and herds. The curse of Heaven must sooner or later alight upon such ill-gotten pelf. Nathan's parable to David is here more than realised.

This unbounded spirit of avarice frequently leads to perjury. The following is an example: A tailor in Sydney summoned a gentleman for a suit of clothes before the commissioner of the court of requests. The gentleman, never having had any dealings whatever with the tailor, was quite surprised on receiving the summons. He called on a lawyer, and explained to him the circumstances. The lawyer told him to give himself no trouble about the matter, and promised that he

would manage it for him. On the appointed day the case came on ; the tailor duly swore that he sold and delivered the clothes to the gentleman—but to the great surprise of the gentleman, who now concluded that the case was decided against him, the lawyer called a witness who swore that he was present, and saw the gentleman pay to the tailor the full amount of the clothes.

I have reason to believe that in some cases immoral acts in this colony proceed more from ignorance than from any preconcerted design. A remarkable instance of this kind was related to me by the Rev. Mr. H. In 1840 a decent looking couple, after the usual proclamation in his church, came to him to be married. It was afterwards, however, discovered that the bridegroom had been through some accident detained at home, and that it was his *brother* who arrived accompanied by the bride and two or three of her friends. They waited a whole hour for the bridegroom, but never told the clergyman the real cause of their waiting. At last they stated they would wait no longer. My friend accordingly married them, and they returned home. When this irreparable blunder was afterwards discovered, the married brother, in the simplicity of his heart, stated that he thought he could transfer the young wife in the evening to his brother, the real bridegroom, whom he waited a whole hour, and that he “was unwilling to return home from the parson, after having come so far, without doing some business by way of securing the woman.” I forgot to inquire of my friend the Rev. Mr. H., with which of the two bro-

thers the blooming bride has since lived : whether it was with her *real*, or with her *intended* husband.

This is, I think, the greatest extension of "a power of attorney" that I have ever known given in this colony.

It would not be fair to conclude these remarks without mentioning the fact, that the state of morals in New South Wales has been greatly improved within the last few years. This salutary change has been produced by a variety of causes, such as the large numbers of reputable emigrants that have arrived here within these few years. The combined efforts of an increased number of clergymen and schoolmasters have greatly tended to neutralise convict influence, and reduce these black sheep to their degraded level.

Another great cause of the improved state of morals here is to be found in the altered character of the colonial press. Convict editors, as formerly, are now nowhere employed to preach to her Majesty's lieges their moral and religious duties. And the press has a very great influence on the colonial public : everybody here is able to pay for a newspaper, and is moreover anxious to hear the news of the times.

The convicts, that curse of this fair colony, are now rapidly diminishing in number and influence. Their day is gone ; and an act of the British Parliament has been passed to prevent any more of the sweepings of English, Irish, and Scotch jails being sent to New South Wales to pollute our moral atmosphere, and render the finest country in the world a perfect pandemonium.

The different benches of magistrates are now much more chary than they used to be in granting licenses for public-houses. Many improper persons, who once kept public-houses, have been latterly refused the renewal of their licenses ; and every publican whose house is improperly conducted is liable to have his license cancelled. This regulation has been productive of happy effects to the colony. At one time the most direct road to fortune was by selling ardent spirits. Immense fortunes were thus realised by very questionable characters in a few years ; but then a public-house was nothing better than a den of thieves. Houses and land, and herds of cattle, were made over to the publican for rum by the besotted settler.

Those gentlemen in England who feel any interest in the prosperity of the Australian colonies, ought to exert themselves in endeavouring to stop the usual allowance of ardent spirits to those emigrants whose passage is paid by the government. The issuing of spirits as part of their rations on ship-board during so long a voyage, has, in many instances, been the means of first creating a desire, and then of gradually establishing a habit which rendered the emigrants a disgrace and nuisance to the colony. It is painful to witness groups of emigrants, soon after their arrival, staggering along the streets of Sydney in a state of intoxication.

The great disproportion of the sexes is another obstacle to the moral improvement of this colony. This is a serious evil in the eye of the philosopher

and the philanthropist, and is such as requires for its removal the interposition of the British government. It is to be hoped, that in the selection of emigrants who shall receive a free passage to Australia, no unmarried man above the age of eighteen shall be deemed eligible.

CHAPTER XIII.

LAND AND SQUATTING REGULATIONS.

THE total quantity of lands alienated up to last year, within the nineteen counties into which New South Wales is divided, is nearly 6,000,000 (six millions) acres. The greater part of this land was given as grants; the remainder was bought. The system of free grants was abolished fourteen years ago. Since that time the government sold, by public auction, whatever land was applied for, provided the application met with the approval of the Governor and the Surveyor-General. For the first seven years after the abolition of grants, the crown lands were offered for sale by public auction at a minimum price of 5s. per acre. The minimum price was afterwards, that is, about seven years ago, raised by the Home Government to 12s. per acre, and three years ago, to 20s. per acre; for in the year 1842 an Act of the British Parliament passed for the purpose of establishing a fixed minimum price of land in the Australian colonies of 20s. per acre. Very little land has been bought here from the

government since the promulgation of this Act of 1842. The following official statement will show the large revenue which had been derived during the five years ending 1840, from the sale of crown lands within this colony :—

	£	s.	d.
1836	105,163	4	8
1837	120,171	13	5
1838	116,324	18	11
1839	154,744	8	0
1840	313,052	16	9
	<hr/>		
	809,457	1	9

The emigrant who intends to purchase land here, applies at the Surveyor-General's office, where he inspects the maps of the colony, and sees what lands are unappropriated. He then visits and personally examines various localities which he thinks would suit him. Having made his selection, he applies for it to the government, which, after one month's notice in the case of emigrants newly arrived, and after three months' notice in all other cases, will put up to sale, by public auction, at a minimum price of 20*s.* per acre, the lands so applied for, if approved of by the Governor, whose approval, however, is always given as a matter of course.

If the selection is made so as to encroach on a rich neighbour, the emigrant may be opposed at the sale, and obliged either to pay too much for his land, or witness an unexpected rival become the purchaser of it. It may also happen that through some unforeseen circumstance the measurement of the land applied for is either not completed,

or not reported previous to the day of sale, in which case the sale is delayed.

“ With the exception of special cases, the reasons of which must be assigned, each lot so put up for sale will consist of not less than one square mile or 640 acres. If a section with water frontage does not contain this full quantity, the section behind it will be added to the lot. The highest bidder must pay down a deposit of 10 per cent. at the time of sale, and the remainder of the purchase-money within one month, under penalty of forfeiting both the land and deposit.”

Instead of buying land from the government, the emigrant might save himself much time and trouble, by buying from private individuals a small farm, partially cleared, with house and other improvements on it, at a less sum than the government minimum price. I have known several small farms of this description, which have been sold within the last few months at less than 10*s.* an acre.

A few days ago a farm of 2000 (two thousand) acres of excellent land, well watered, all fenced in, a great part of it under cultivation, with a large and substantial dwelling-house, an orchard, garden, stables, men's huts, and barn, which cost £200, was all offered for £800 (eight hundred). It is situated in a beautiful valley, near the town of Berrima, 85 miles from Sydney, on the mail road to Port Phillip. In May, 1843, a farm belonging to Mr. Ward Stephens, on the River Hunter, measuring 1200 acres, and partially improved, was sold at 1*s.* 3*d.* per acre, or £75 for

the whole of this farm of twelve hundred acres ! There are many such opportunities which the emigrant, with a small capital, may have of suiting himself without either losing time and money by the delay, or running the risk of competition arising from his attempting to buy land from government.

Some emigrants prefer leasing for a certain number of years farms already cleared. This has frequently been done by families who wished to gain colonial experience before making any purchase in land, or who preferred to lay out the greater part of their capital in live stock or some other investment. Farms of all descriptions and of any extent may be obtained on lease of from two or three to ten or twelve years. Yet the preferable way is to buy the farm, how small soever it may be in extent. A man has never the same inducement to exert himself when he knows that all his improvements will, after the lapse of a few years, pass into the hands of his landlord, who will turn him and his family adrift to begin the world anew.

Whatever quantity of land a man cultivates, let it be absolutely his own, and then he will in good spirits and in right earnest begin to improve what he knows is to descend to his children's children.

To induce any newly-arrived emigrant to take a farm on a *clearing lease* here is downright cruelty. Many a poor fellow has thus been robbed of his little capital, his time, and his labour, in clearing the heavily-timbered estates of our rich

landed proprietors. Whatever, therefore, you do after landing in Australia, avoid taking a farm on a clearing lease, no matter what may be the soil, the situation, the duration of the lease, or other plausible inducements held out to you by the man of acres.

Now, supposing that either you have no money or no inclination to buy land, whether cleared or uncleared, and that you are equally disinclined to lease a farm, or, in short, to have anything at all to do with farming, and yet that you are desirous to become the owner of sheep and cattle, how are you to obtain pasture for them, and a home for yourself? The answer to your question is,—become a squatter, like more than one half of all the rich and respectable stockholders in the colony. More than one half of all the present members of the Legislative Council are squatters, and, agreeably to the confession of the Lord Chancellor, Her Majesty Queen Victoria herself is but a squatter in Australia; and surely it cannot be wrong to follow the example of such an amiable lady.

Therefore, without adducing any further arguments, I shall now take it for granted, as a thing admitted, if not fully proved, that to squat is common, is right, is fashionable. Then comes the other question, what it is to squat? and what you may, or can, or might, could, would, or should, do in order that you may or can squat? All that you have to do is, first, to accompany beyond the limits of location some friend or acquaintance who knows the district where you wish

to have your station. Push beyond the farthest outstations, making all possible search and inquiry as you proceed, and, as a means of further securing the object of your excursion, stipulate to give a trifle to some stockman connected with one of the farthest outstations, on condition that he shall accompany you and endeavour to find for you a suitable place for your flocks and herds. The requisites are the following:—A reasonable distance, say seven or eight miles, from your nearest neighbour, either plains or open forest land, plenty of good grass, and, above all, plenty of water in the dryest season. Timber for building and fencing can be got conveniently anywhere, except at Maneroo, and one or two other places.

Immediately after you have selected your run, write to the Commissioner of Crown Lands for the district, applying for what is called a depasturing license. In your application to the Commissioner you describe as nearly as you can the boundaries of your run, and the extent or number of square miles you claim. If the Commissioner has reason to believe that you are a reputable person, and worthy of holding a squatting license, this application will secure your run against any other squatter for six months, so as to allow you time to build your hut and bring your live stock on the ground. Your application is forwarded by the Commissioner, with his approval, to the Colonial Treasurer, Sydney, or Sub-Colonial Treasurer, Melbourne, according to the district in which your selection is made, and you will be required to pay at the Treasury the sum of £10 sterling for

a squatting license, which entitles you to occupy your station and run for one year, provided your license is taken out in July, for all squatting licenses expire on the 30th of June yearly, and must be renewed thereafter by the payment of £10.

Besides the £10 for a depasturing license, the squatter must also pay to the government the following half-yearly assessment on all the sheep, cattle, and horses, which he may have on his station:—for every sheep one halfpenny, for cattle three halfpence each, and for horses three pence each.

Hitherto one license has been held sufficient to entitle the squatter to occupy any reasonable number of stations of any extent in the same district, but the Governor has last year proposed to make every station pay a separate license, and to allow no station to include more than 20 (twenty) square miles, unless a double license, or £20, be paid yearly for it. The colonists have furiously opposed this proposed law, which, therefore, has not been yet enforced.

There is no doubt, however, that the present squatting regulations require to be revised and modified. Many abuses which I could specify have been gradually introduced. I know of a whole family, who occupy some hundreds of square miles, for which they pay only one license, or £10, besides the usual assessment.

CHAPTER XIV.

LIVE STOCK.

AT the formation of the colony in the year 1788, fifty-seven years ago, the live stock consisted of 4 cows, 1 bull, 1 bull-calf, 3 mares, 3 colts, and 1 stallion. No sheep. Twenty-two years afterwards, or in the year 1810, on the arrival of Governor Macquarie, the live stock of the colony was found to be—of cattle, 12,442; sheep, 25,888; hogs, 9,544; horses, 1,134: and in the month of October, in the year 1821, immediately before Governor Macquarie's departure from this colony, the live stock was—of cattle, 102,939; sheep, 290,158; hogs, 33,906; horses, 4,564.

For the introduction of fine woolled sheep, the colony has been indebted to the late John Macarthur, Esq., whose flocks, in the year 1803, amounted to nearly 4,000, derived chiefly from thirty Indian sheep purchased in the year 1793, from a ship which arrived in Sydney from Calcutta. To these thirty sheep Mr. Macarthur had added ten of the pure Spanish Merino breed. This is the origin of our grand staple commodity, which required last year from Sydney alone forty ships for its transport to London, amounting in weight to 10,000,000 lbs., and realising in *Sydney* the large sum of £625,000—a pretty income from one article alone from so young a colony.

Pigs are easily fed here where milk, peaches, maize, &c., are so plentiful. You scarcely pass a station or hut without seeing a lot of pigs either running about, or in a sty at some short distance. I have seen herds of two hundred of them together feeding out in the woods and followed by the swineherd. They were of all sizes, of all ages, and of all sorts of breed. They got very little to eat, except what they picked up in the bush.

Many parts of this country are extremely well adapted for the rearing and maintenance of goats, and for no other purpose. In the year 1832, a Mr. Riley imported to this colony a few Cashmere goats from France. In three years the number increased to three hundred. About that time Mr. Riley exported three of them to the Cape of Good Hope,—one pure male, and one female, and one cross-bred female, produced from our common goat and the Cashmere. These three sold at the Cape for £150. Last year I saw a fine flock of these goats near Sydney, at a farm called Canterbury, belonging to a Mr. Campbell, a Sydney merchant, and lately a member of the Legislative Council.

There is one great advantage attending goats, viz., they are liable to no disease of any consequence. They are also more hardy and more easily fed than sheep. Several of our great colonial stockholders occupy runs including many thousands of acres, which are useless for either sheep, cattle, or horses, but which would well answer for feeding numerous herds of the common goats; and I have not the slightest doubt that

these would yield a liberal profit to the grazier. They require but little care. They would travel to market with greater ease and expedition than any sheep. They increase very rapidly, in most cases producing twins: and now that boiling-down establishments are formed extensively throughout the colony, the male increase, when full grown, might be yearly boiled down for their tallow. The skin is thrice as valuable as that of a sheep, and it is a well-known fact that goats' tallow always commands a higher price than either sheep or bullocks' tallow. In hardness and purity candles made from goats' tallow differ but little from those of sperm or wax.

According to an official report made by the Colonial Secretary, and published by the Legislative Council, the live stock in the colony of New South Wales, on the 30th of September, 1843, was as follows:—56,585 horses; 897,219 horned cattle; 4,804,846 sheep; 46,086 pigs. Of these there were then in the Sydney or Middle District, 40,184 horses; 304,886 horned cattle; 1,596,417 sheep; 43,045 pigs: in the Southern or Port Phillip District, 1,349 horses; 19,419 horned cattle; 185,322 sheep; 3,141 pigs: and in the Commissioners' Districts without the limits of location, 15,052 horses; 572,914 horned cattle; 3,023,107 sheep. Pigs pay no assessment, number is therefore unknown to the government.

CHAPTER XV.

HORSES.

THE enormous number of horses, now upwards of 70,000, we have here for so small a population, will no doubt surprise you ; and you will naturally ask—for what purpose do you rear such an immense number of animals which neither carry fleeces for the woollen manufacturer, nor flesh for the butcher ? In reply I must inform you, that a very large number of horses is required and annually ruined in performing our ordinary work in this colony.

Everything here is done on horseback—every man you meet is on horseback. In the interior a boy will not travel from the hut to the stockyard except on horseback. A man will walk two miles to catch a horse to carry him one mile. A black fellow will not proceed fifty paces for you unless you lend him a horse to ride. So well known and established is this rule, that at some stations a dozen saddle horses are always kept for the work of the place. Every stockman who looks after your cattle expects two or three horses to be appropriated entirely to his own use while in your employment. Almost every respectable clerk and shopkeeper in Sydney, and in every other town throughout the colony, has his high-bred horse, on which he cuts all sorts of capers and

vagaries as often as he can slip away from his desk or counter. Every shoemaker and every tailor does the same—the son of Crispin throws away his last, and the Vulgar Fraction his goose to mount his horse. I have seen fiddlers and dancing-masters frequently ride their high-spirited chargers and drive their tandems. Every man who wishes to move out of Sydney buys a horse. Nothing can be seen or done without a horse. In India there is now a great demand for our horses. Shiploads of them have already been sent thither, which have sold remarkably well, averaging £80 each; the expense of freight, fodder, &c., is only about £20. And there are now in the colony three agents from India selecting and buying horses for the East India Company's service.

Already has New Zealand been partly supplied by us with horses; and that rising colony must come to us as the nearest market for further supplies of horses. Every new colony that may be formed on any part of this great continental island, or within two or three thousand miles of it, must be supplied by us with horses. Every new station which may be formed either within or beyond the prescribed boundaries of the colony necessarily absorbs a certain number of our surplus horses. Every respectable settler that arrives among us buys a horse. The land adjacent to the main roads within many miles of Sydney, being now fenced in from the public, horses are beginning to be used instead of bullocks for the conveyance of goods to and from our metropolis; and wherever expedition is required in the carriage of supplies

to stations, goods to country stores and other places, or in sending agricultural or dairy produce to market, horses, which travel so much faster than bullocks, are now employed. Carriers generally employ horse-teams. In ploughing also bullocks are now in several instances superseded by horses, which not only do the work quicker, but save the expense of a man, for in ploughing with a team of bullocks two men are required, one to drive them and the other to hold the plough; whereas the man who ploughs with horses can also drive them, or rather guide them by means of his reins. In the absence of railroads, canals, and navigable rivers, horses will always be in demand. If a poor man wishes to remove his family, he must buy a horse. The servant often prefers a horse to money in payment of his wages. The bond-man frequently saves his few shillings, received as indulgences for good conduct, in order that when he becomes free he may buy a horse to carry him. Rich and poor, young and old, male and female, bond and free, all equally "put their trust in horses." Without horses we should all be as fixed and stationary in one place as the oysters which cling to and cover the rocks of Port Jackson. So general is the demand for horses here, not as a speculation, but as a means, and the only means of locomotion, that, from one end of New South Wales to the other, nothing is heard but one reiterated, urgent, and loud ejaculation—"a horse, a horse, my kingdom for a horse!"

I know of no station formed exclusively for

horses. They are generally kept on the cattle station ; and the stockman who looks after the cattle is also expected to attend to the horses. The chief stock of our colonial horses are derived from some blood horses from India, afterwards improved by numerous and well-selected importations from England. In general our colonial horses are well bred and suited for the saddle, for gigs, and light carriages ; but we have very few of the real draught horses. It is no uncommon thing to see butchers, bakers, and publicans ride nearly thorough-bred horses. We have several very superior English, and also a few pure Arab stallions, whose progeny is very beautiful. Yet it is to be regretted that the attention of breeders has hitherto been chiefly confined to the rearing of horses of a lighter make, or approaching to the racing cut, since of late horse-teams have begun to supersede bullock-teams, and, as a consequence, cart horses are now greatly in demand.

The colonial horses are remarkable for their toughness and capacity of enduring fatigue and hunger. The climate is very favourable to them. English horses would perhaps stand the same hardships here ; but our horses, I am convinced, could not endure it in England. It is the climate, the climate that makes all the difference. I have often ridden the same horse fifty and sometimes sixty miles without a bite of food of any kind : and I repeatedly rode the same horse a journey of 400 miles in ten days, during which time he ate nothing except the wild grass he picked up at night while I was sleeping at the root of a tree.

It is rare in this colony to see an aged horse. This is owing partly to our horses being broken in and wrought when too young, generally under three years of age, often not exceeding two, and partly to the cruel usage they receive, for often are they ridden fifty or sixty miles without a morsel of food, and then at their journey's end ; instead of being well groomed and fed, as in England, the unfeeling rider takes the saddle off him, gives him a kick, and sends him smoking hot, all hot, (as the pyeman would say), adrift to pick up what he can get in the bush until he is wanted next morning.

About six years ago several ship loads of horses were imported into this colony from Valparaiso, South America. In general they were ugly animals, and all very imperfectly broken in ; but the cross produced between them and our colonial horses has proved extremely hardy and sufficiently tractable. We have also had several ship loads of ponies from Timor, an island a little to the north of New Holland. They are a miserable set of puny creatures, seldom exceeding ten or eleven hands high, big headed, low shouldered, rough legged, bad tempered, unbroken, and when broken, only fit to carry school boys ; yet such was at one time the mania for these miserable things in the shape of horses, that in 1840 I have witnessed at a public sale in Sydney a Timor mare, just imported along with one hundred and fifty others, sold for forty guineas cash !

From the year 1837 to 1842, inclusive, 2913 horses, chiefly from South America and from

the island of Timor, were imported into this colony.

We have a few mules and asses here, which are found to answer the climate and rough character of the country very well; but owing to their slow movements they are of no use after stock.

When a settler wants an additional horse at his station, he accompanies his stockman out on the run, and drives into the stockyard a mob of horses, which had never been under the roof of a house, and never been handled. One of these is now roped by throwing a running noose over his head on his neck. He pulls—the men hold fast the other end of the rope, until he is half choked and falls. They hold down his head, slacken the noose, put on him the breaking-in tackle, and lunge him; next day lunge him again, saddle him, mount him, and gallop away on him. He is now considered broken-in to saddle. But the fact is, that few, if any, of our saddle horses are properly broken in; and yet it is truly astonishing to witness the feats of horsemanship performed by our stockmen on these scarcely half-broken-in quadrupeds: up hill, down hill, zig-zag, sharp turns, over creeks, rocks, logs, and bushes, full gallop after a wild bullock. I have often witnessed a fox-hunt when living in England, but it was nothing—absolutely nothing, compared to our fear-nought, break-neck, hurry-scurry, Australian tally-ho. Old men and young women, and boys of seven or eight years of age, are fearless and accomplished riders. In England the huntsman has only to look out for and be ready to clear hedges, fences,

and ditches ; but here we have often across our path not only a dense forest, but every other sort of obstacle which the vagaries of nature could scatter through space. It does occasionally happen that shoulder-blades are dislocated—arms, legs, and heads broken, collar-bones put out, and exhausted horses drop down dead—but it is truly surprising how few accidents happen to so many mad-caps ; for not only is there the chance of your falling from your horse, or of both you and him falling together, or of his running you against a branch of a tree, but the bullocks you are chasing often turn about and charge you. It is then *scabies occupet extremum*—then you must quickly wheel about and clear the way, for they sometimes rip up your horse. I have seen several horses destroyed in this way.

All our horses are branded with the owner's brand (generally his initials), impressed on the horse's skin with red hot iron. Without having some such indelible mark upon our horses, they could neither be identified nor sworn to by the owner, in case they may have gone astray or be stolen, and therefore the law here requires that all horses and horned cattle above twelve months old shall have on them some distinguishing brand. At all cattle and horse stations, therefore, the owner or his overseer superintends the branding of all the yearly increase of live stock.

CHAPTER XVI

SHEEP.

IN the official return of live stock made up in the Colonial Secretary's Office in December 1843, it is stated, as mentioned in a former chapter, that the number of sheep in the colony of New South Wales, on the 30th Sept., 1843, was 4,804,846, or nearly five millions; but this was eighteen months ago, and it must be borne in mind that as unweaned lambs are exempted from the government assessment of one penny per head per annum, they, *at least*, were excluded from the above return, which was made out just at the dropping of the crop of spring lambs. Now, after making due allowance for the probable number of deaths from old age, disease, and other causes, also for the number since boiled down for their tallow, and those slaughtered for rations or sold to the butchers, our present stock of sheep of all ages cannot be less than 6,500,000, or six-and-a-half millions.

From the year 1837 to 1842, inclusive, no fewer than 103,723 sheep were imported into New South Wales. They were principally imported from Van Diemen's Land to the district of Port Phillip.

As wool is not only our grand staple article, but the only commodity whence, in my opinion, the colonists can expect to derive a steady and permanent income, I will here give a few scattered hints, embodying the result of my own experience during the last ten years as a sheepholder, for the

guidance of those emigrants who may wish to invest part of their capital in the purchase of sheep.

The first advice I would give you is, to buy none but young ewes. Old ewes, or *culls*, as they are called, can seldom rear lambs ; and if they do, the progeny is never so strong and healthy as that of a young ewe. In winter again, especially if very wet, you will be daily annoyed by seeing your old ewes dying in half dozens.

The proper number of breeding ewes for each flock is from 500 to 700, according to the nature and quality of the run. If your run is open forest land and the feed is good, the latter number (700) may safely be put in one flock ; if, on the contrary, the run is scrubby, thickly timbered, or poor soil, or swampy ground, 500 breeding ewes in a flock are sufficient. Whatever may be the nature or quality of the run, to keep a smaller number than 500 in a flock will not pay the proprietor, while wool and mutton continue at the present low prices, as the expense of shepherding, watching, &c., is the same, whatever may be the numerical strength of the flock ; and, on the other hand, to keep a larger number than 700 or 800 ewes in one flock, would be running headlong into Charybdis in attempting to avoid Scylla. So large a number being in one flock would render it necessary for them to spread widely and travel far for their food, and thus increase the chances of some of them being lost or scattered, and devoured by native dogs—an animal in every way resembling the English fox. I have now upwards of 900 breeding ewes in one flock, but it is by far too many to be running together.

No more than two flocks ought to be kept at each station : consequently the complement of men necessary for each station is three, being two shepherds and one watchman. The watchman acts as hut-keeper by day, and is responsible for the safe keeping of both flocks of sheep by night. The daily duty of each shepherd ends about sun-set, when he either counts his flock over to the watchman, or, as is most commonly the case, drives his sheep without counting into the hurdles. From the time that they are driven into the hurdles until after breakfast next morning, the sheep are under the care of the watchman, who sleeps in a wooden box placed near the folds, so as to prevent the attacks of native dogs, &c. It is also the duty of the watchman to shift *daily* the hurdles, or to keep the fold well swept, if the sheep are kept in yards ; but I would advise the grazier to use *hurdles only*. Dirty yards are the prolific source of disease ; and however convenient they may be to an indolent hut-keeper, the sheep proprietor should allow none of them to stand on his run while he can buy, beg, or borrow hurdles. Hurdles can now be bought at £5 per 100. About 48 hurdles, that is 12 square, are sufficient for a flock of 800 breeding ewes. The sheepholder should see that his hut-keeper shifts, that is removes to a new place *daily*, these hurdles, especially if the weather is wet or the ground soft. Each shepherd is allowed to have *one* dog, and the watchman also requires a dog ; he may be allowed to keep two, but no more. Some of the largest stockholders in the colony allow none of their shepherds to keep a dog. It has been found that some shepherds leave their flocks entirely to the

management of their dogs ; and that unless the dog is very well trained, the flock thus left is generally in a low condition. No doubt it would be a great advantage to flockowners, if men could be found to undertake the shepherding of our flocks without employing any dog ; at all events, you should allow no more than one dog to be kept by each shepherd, and one or two by each watchman. A few years ago there was scarcely a sheep station throughout the colony, at which there was not kept a whole regiment of curs, of high and low degree. The shepherds made a trade of rearing them, for the purpose of selling them to newly arrived emigrants and others. In order to provide food for these dogs, the shepherd or watchman practised a genuine piece of Botany-Bay villany. The method by which he had for years, without detection, regularly provided mutton for his dogs at his master's expense was very ingenious. If he broke the sheep's leg, or otherwise visibly injured the animal, its lameness would prevent it from travelling with the flock, and it would probably be killed by order of the overseer or master, who would cut up the carcass among the dogs ; but then the shepherd, unless he could satisfactorily account for the accident, would be either fined in his purse, if free—or punished in his person, if bond. The problem was, how to occasion the death of the sheep without leaving any external or internal mark of ill-treatment on it.

To do this the shepherd cut a pellet of wool, which, with a stick, he rammed down the gullet of some good fat sheep so tightly, that the poor animal was very soon choked, and found dead. The overseer or master examined the carcass externally and

internally, but could discover no appearance of any improper treatment: the carcass, after this coroner's inquest was over, was cut up and divided among the dogs. This was a regular system of *Burking* for years: until at last one of these villains, who had a hand in it, became King's evidence. The distance that should intervene between every two stations on the same run will greatly depend on the nature of the ground, the quality and quantity of the feed, &c.; in general the distance is between seven and eight miles. This will allow the sheep from each station to travel upwards of three miles in a direct line from each station, without the chance of meeting or mixing with one another; and the run is very bad indeed, if two flocks of about 700 each cannot collect sufficient food within the area of a square measuring 36 square miles. By those settlers who have expressed the most unfavourable opinion of the capability of our pasture for grazing purposes, three acres have been allowed as the fair average for the support of one sheep; and you know that there are 640 acres in a square mile, the grass on which ought, according to this calculation, to support 213 sheep.

No prudent flockmaster will allow his ewes to rear more than one crop of lambs a year. To have two lambings from the same flock in the same year greatly injures the constitution of the ewes, and the lambs themselves are generally puny and sickly. But these are not the only evils resulting from this practice, which was, at one time, very common: the fleece is not nearly so heavy from a ewe which has been kept the greater part of the year rearing lambs, and, as a matter of course, in low condition.

There are two lambing seasons in Australia : the one in March and April, the other in September and October. The most experienced sheep proprietors prefer the September and October lambing, and fully two-thirds of our lambs are dropped at this season of the year. The weather is then becoming daily warmer for the young lambs ; whereas April is often too cold, and the grass is withered, which prevents the ewes from yielding so much milk for the sustenance of the lambs. There is, however, this advantage from the April lambs—that they carry a pretty good fleece in November or December, the months in which sheep are shorn here. Immediately before the ewes commence lambing, rock salt should be given to them ; otherwise many of them will eat the tails, ears, and perhaps legs off the lambs, so fond are they of any substance to which saline particles adhere.

The number of rams for each flock of 700 ewes, is from 10 to 12 ; they are left in the flock about six weeks. You are aware that a ewe runs twenty weeks. If, therefore, you wish that your lambing should commence the last week in September, when the soft spring grass covers the face of nature, you will, of course, put the rams among the ewes on the first day of May ; but if you prefer the April lambing, you put the rams among the ewe flocks in November. The young ewes, when 18 months old, may be put to the rams : the ewe will thus be about two years when rearing her first lamb.

The rams, when taken from the ewes, are kept during the rest of the year among a flock of wethers, which are generally running at a separate station from the breeding flocks. The number of

sheep in a wether flock may be considerably larger than that in a ewe flock ; wethers, being stronger, can travel faster and farther for their food. It is common here to see 1000 wethers in one flock. Last year I had upwards of 1400 in one flock ; but it was too many, though my run consists of very open forest land.

CHAPTER XVII.

SHEEP.—(CONTINUED.)

THE most busy time with the shepherd is the lambing season. His difficulty and labour are greatly increased by many of the ewes abandoning their lambs, which must again and again be put to the mothers until they “take to each other.” To secure this end, a great number of small and separate enclosures are formed by means of hurdles. Three hurdles, forming an equilateral triangle, are erected, and into each of these triangles or separate enclosures a ewe with her rejected lamb is put. To induce the ewe to take to her lamb, some salt, of which all sheep are fond, is rubbed on the lamb’s skin, which the mother now licks first from her love for the salt, and ultimately from her love to her offspring. In order to induce the shepherd to feel an interest in the lambing, and to exert himself on this occasion, many flockmasters allow a premium to those shepherds who rear the greatest number of lambs for every hundred ewes in the flock. Without such an inducement few shepherds would lose a night’s

sleep for the sake of saving a score of lambs. From 80 to 90 lambs reared from every hundred ewes in the flock is considered "good lambing." Some sheep proprietors have had 100 per cent., that is, a lamb for every ewe, reared. The greatest per centage I have ever had from my ewes was 92 per cent.

A ewe that has lost her own lamb will allow a strange lamb to suck her. In this way we relieve a ewe that has *twins*, without killing either of them. Very few, however, of our ewes have twins, and still fewer are able to rear them properly. Valuable lambs, whose mothers have either died or have had twins, may be fed on cow's milk by a quill inserted through a cork in a bottle. With this view a couple of milch cows should be kept at every sheep station. During the lambing season, which generally continues for a month or six weeks, not only is the hut-keeper expected to assist the shepherd, but an additional man is also employed for six weeks to look after such lambs as are either too weak or too young to travel any distance from the hurdles.

The lambs are weaned when they are five or six months old. If the ewes are poor, the lambs may be weaned when they are about four months old. When there are several lambing flocks, all the male lambs of two or three flocks may be put together to form one wether lamb flock, and all the female lambs of the same two or three flocks are at the same time drafted separately, and made to form one ewe lamb flock. It may, however, sometimes happen that the proprietor is short of hands, and finds it inconvenient to increase either the

number of his shepherds, or the number of his huts and hurdles, and yet the lambs must be weaned. In this case all the lambs of one flock may be put with the ewes of the other flock, and *vice versâ*. Then the ewes of neither flocks will allow the new lambs to suck them.

Throughout the greater part of the colony the month of November is the shearing time. The sheep are first carefully washed in a lagoon, or stream, in preference to a river, the water of which is either too cold or too hard. To wash them, they are thrown into what is called soaking-pens, made in water four or five feet deep. After remaining a few minutes swimming about in these pens, they are taken one by one by a row of men placed in the water, who all rub them in succession, until the master or overseer, who superintends this operation, pronounces the sheep clean by singing out "pass on." There are generally eight or nine men in the water, all up to their middle. The regular task is to wash one flock a day. I generally got the blacks to perform this work, and paid them with a few figs of tobacco and their victuals, according to our previous agreement. In my opinion, much labour and time might be saved, either by throwing into the pond in which the sheep are to be washed a quantity of the ashes of our Australian apple-tree, as the alkali which these ashes contain would greatly soften the water, or by driving each flock *swimming* through the pond on the day *previous* to washing them.

After washing, the sheep are left three or four days to dry, and also to allow sufficient time for the "yoke" (the grease from the body of the

animal) to rise, and thus add weight and softness to the wool. During this interval they are kept from feeding or lying down upon such ground as might again impart any extraneous matter to the fleece. It is necessary that sheep should be shorn previous to the grass seeds and burs becoming ripe, otherwise the wool will most probably be deteriorated to the amount of two or three pence per lb.

Shearing is commonly done in large sheds, which cover the shearers both from rain and the heat of the sun. A man who is at all expert at this sort of work can shear about 60 sheep a day, for which he is paid at the rate of from two to three shillings per score, with board and lodging. I had one man who shored 100 daily, and I was then paying four shillings a score with board, &c. One man is employed in gathering the fleeces as they are shorn—another in folding them up, and handing them to a man who is pressing them into a large bag, called a wool pack, capable of containing, under ordinary pressure, about 250 lbs. of wool, or about 100 average fleeces. This wool pack is put empty into a strong square box, made of wood, in which a man is employed in tramping and beating with feet, pole, or spade, each fleece as it is put into the pack. When no more wool can be pressed into it, the mouth of the pack is sewed up with some strong twine. When filled, these packs are called *bales*. The proprietor's brand is now put on them, and they are generally numbered.

Of these bales, averaging in weight about 250 lbs., one of our ordinary wool-drays, drawn by

eight bullocks, will carry to Sydney from 15 to 20 or, according to the present prices of wool, (about 1s. 3d. per lb.,) to the value of from £240 to £300.

The drays and bullocks which carry the wool to Sydney or Melbourne generally carry back supplies, such as tea, sugar, salt, soap, tobacco, slops, &c., sufficient for the men at the stations until next shearing season.

The wool-grower, so far from finding any difficulty in meeting with a purchaser on the arrival of his wool in Sydney or Melbourne, has often the pleasure of witnessing a scramble among the merchants here as to which of them the first offer or the preference as a buyer ought to be given.

Some people prefer selling their wool in the grease, that is, unwashed, in which state it generally sells at half the price given for the same wool when well washed : but in this case the fleece weighs double what it weighs after being washed ; so that the profits are the same. The objections, however, are, first, that one half of your load on a journey of perhaps 400 miles is dirt, of which a few days' sheep-washing would have relieved you ; and, secondly, that your sheep, whose skins have, since last year's washing, contracted a considerable quantity of dust and sand, which irritate and often prevent the animal from feeding, would have been greatly benefited by a thorough ablution.

The usual weekly rations or provisions allowed to each shepherd are as follow :—10 lbs. beef or mutton ; 10 lbs. flour, or 1 peck of wheat ; 2 lbs. sugar ; $\frac{1}{4}$ lb. tea, with some salt.

In addition to these weekly rations I allow each

of my shepherds the use of a milch cow. There is no sheep-station at which they may not have a garden well stocked with vegetables, and most hut-keepers have poultry.

From this you see that our Australian shepherds are better fed than most of the labourers of Great Britain and Ireland. But in my opinion the great advantage which the Australian shepherd enjoys over the English labourer, is the superior opportunity of profitably investing the savings of his yearly wages. I know many shepherds who are stockholders to a small extent. The usual wages at present to a shepherd is from £16 to £22. These are much below the usual wages: this reduction has been occasioned by the recently depressed state of the colony. Wages, however, are now rising with the rapidly improving state of things here; and I have no doubt we shall soon again have to give from £25 to £35 a year to every shepherd or hut-keeper. Our climate is so delicious that very little clothing is required, and, therefore, the greater part of the man's wages is clear gain, which he may either hoard up or lay out in the purchase of brood mares or cows, which his employer generally allows to graze, without expense, among his own cattle.

As some masters are in the habit of supplying their servants with slops (clothing of every sort) at fifty and sometimes one hundred per cent. profit, I would suggest to shepherds, hut-keepers, stockmen, and labourers, that they should stipulate with their employer, at the time of their engagement, that his drays were to bring for them, free of expense, any little article, such as shoes, trousers,

shirts, &c., which they might require, and for which they should be charged only the *Sydney prices*.

To masters, I would suggest the expediency of so engaging their shepherds, hut-keepers or labourers, that the expiry of their engagement should not happen either at lambing or shearing time ; and I would farther suggest, that the engagements of not more than two or three of the men should terminate simultaneously, otherwise the master may be placed entirely at the mercy of his servants, who know well their own importance, and, at busy periods of the year, such as lambing, shearing, and reaping time, when men are scarce, will so combine as to oblige their employer to yield to any demands, how extravagant soever, which they may choose to make. In the event of the master himself not residing at his stations, he will probably receive numerous complaints from his men against his overseer, whom they will accuse of gross mismanagement, &c. Such complaints, however, are, in nine cases out of ten, perfectly groundless. To me those private complaints, sent to me with many professions of regard for my interest, generally afforded a pleasing proof that my overseer was faithfully performing his duty, since he incurred the displeasure of the men left under his authority ; for if he had allowed them to act just as they wished, he would have been pronounced *a capital fellow*.

Your success, however, as a flock-owner, will very much depend on your *personally* attending to the management of your sheep. There is nothing like the eye of the master. It is true everywhere, but more especially in Botany Bay, that “ he who

by the plough would thrive, himself must either hold or drive." See that your sheep are driven out to feed early enough in the morning—that they are driven sufficiently far from the hut—that the shepherd does not "dog them" too much; that he does not keep them at what is here called "a licking place," that is, earth mixed with saline particles, which the sheep would, if allowed, continue to eat all day, and thus allow the lazy shepherd to sit down in one place from morning to evening. See that your sheep are not driven home before sunset, that the hurdles are daily shifted, that there is always the full complement of hurdles kept in each fold, that the fold is never pitched in places where there happen to be ant-hills, black stumps, or overhanging trees, and that the sheep are properly regulated. What is here called regulating the sheep is done in the following manner:—being all mustered, those of the same age are separated from the rest, and the males and females are classified separately. All the old ewes and crawlers are put into a flock by themselves, and given in charge to a careful shepherd, with instructions to feed them near the hut, so that they may not be farther weakened by having to travel far for their food. Under the term *crawlers* are included the lame, and those which are very poor, sickly, or cranky. Old ewes and crawlers fall off in condition, chiefly because they cannot keep up with the young and strong sheep, which eat up every blade of grass before the crawlers moving in the rear arrive. Old ewes, if kept from breeding, will soon fatten, and ought then to be sold to the butcher. We generally sell

our wethers when they are three years old. The mutton however is better, if they are not killed until they arrive at the age of four, and the wool will pay the expense of keep, but after four the fleece becomes lighter. The average weight of our wethers is about 60 lbs. the four quarters ; of ewes the average is less. I have seen some wethers which averaged 80 lbs. ; but for one flock of this description, we have twenty which would average less than 60 lbs. after being driven to Sydney or Melbourne.

Owing to the unprecedentedly depressed state of the colony about two years ago, when a large proportion of the colonists, having ruined themselves and others through extravagance and wild speculation, had filed their schedules and applied at the Insolvent Court for a whitewashing certificate, the price of live stock, and, indeed, of every other species of colonial property, was reduced to a mere trifle. The market was glutted with sheep, cattle, and horses belonging to insolvent estates, and now offered for sale by the creditors. Numberless flocks and herds exchanged owners. From Monday to Saturday rap, rap, rap went every auctioneer's hammer ; but it was evident that, in so limited a community as that of New South Wales, these large daily sales of live stock could not long continue. Neither did they. The demand was fully supplied ; all the buyers had now disappeared, though the sellers still continued to pour into market their sheep, cattle, and horses, which were at last sold for a mere song—sheep at 1s., cattle at 5s., and horses at 30s. a-head. This fearful crisis led stockholders to rack their brains in

attempting to devise some means of saving the colony from impending ruin, by enhancing the value of live stock ; and necessity was here the mother of invention. The bright idea of boiling down our surplus fat sheep and cattle for their tallow, occurred to our esteemed colonist Mr. Henry O'Brien, J. P., of Yass, and a large stockholder. He first tried the experiment on some of his own fat wethers ; the trial was eminently successful. He realised from 8s. to 9s. per head from his wethers. He pressed—he urged others to follow his example. He not only published the result of his experiment, but, like his famous countryman Dan, in a less worthy cause, agitated, agitated, until he had the satisfaction of seeing numerous boiling-down establishments in full operation. The consequence was, that within a few weeks sheep had doubled, and in some cases tripled their prices. *After* Mr. O'Brien had succeeded in reducing to practice his grand and original, though extremely simple conception, hundreds of miserable scribblers came forward to inform us that they knew, many years ago, that sheep contained tallow, and that this tallow might be extracted from the lean by the process of thorough-boiling. To Mr. O'Brien the stockholders of New South Wales are under deep obligation. In consequence of his discovery, it is perfectly evident that sheep and cattle cannot, at least for many years, fall below a certain price in Australia. The price below which they are not likely to be sold is, of course, the market-value of the quantity of tallow, &c., produced from the boiled-down animal, after due allowance is made for the expense of

boiling. The Sydney merchants will buy tallow as readily as they buy wool, for the London market. The price of tallow in London varies, I believe, from £40 to £45 per ton. In Sydney they give about £30 cash for it. The expense of boiling is 6*d.* a head for sheep, and 5*s.* for cattle. But the skin and lean of a sheep will sell for more than double the expense of boiling; while, at some establishments, the hide and tongue of a bullock will be taken in full payment of boiling, thus leaving to the stockholder all the tallow of his sheep, and both the tallow and the lean (excepting the tongue) of his bullock.

It has been found that the tallow from a flock of fat wethers of an average size, will yield to the owner at the rate of 5*s.* a head, after paying all expenses; and that a fat bullock, of an average size, will produce nearly 2 cwt. of tallow, or to the value of nearly £3 in Sydney or Melbourne. These, then, are about the prices below which, in my opinion, our sheep and cattle, if fat, are not likely to be sold in any large numbers. If the animals are not fat, they will probably sell for much less, if forced into the market. In June last I bought a small flock of sheep which belonged to an insolvent estate, at 2*s.* a head. In November I had them shorn: they averaged about 2½ lbs. wool, which I sold in Sydney for 1*s.* 3*d.* per lb. cash, or rather more than 3*s.* a fleece. Any settler who has an extensive and fattening run, might now safely speculate in purchasing sheep and cattle in low condition, if young and healthy. Since the boiling-down establishments have come into opera-

tion, our butchers have been obliged to give about the same prices which the animals, if boiled down, would produce to the owner.

To any man of tender feelings no spectacle can be more revolting than the sight of a butcher with an axe entering a fold of perhaps a thousand sheep, and knocking them down right and left, without stopping to bleed them. He is followed by men with knives, who bleed the fallen heaps kicking and struggling with death. The havoc committed in a few minutes is horrible; the whole flock is prostrated; the fold is deluged with blood; and the silence of the scene is only broken by the confused gurgling noise from the throats of hundreds of dying animals. The ferocious-looking men, whose trade it is to perform this disgusting work, never consider it any part of their duty to shorten as much as possible the sufferings of those dumb creatures. *Martin's Act might be of some use here.*

A fall in the price of tallow in the London market would, of course, lower the price of live stock in Australia; but the tallow-market in England is not subject to very great fluctuation, and the immense increase of machinery now applied to the purposes of manufacture in that country, is more likely to produce an upward tendency in the price of tallow. Besides, our boiling-down establishments have recently begun to manufacture gelatine from what had hitherto been a perfect waste. This gelatinous matter, which is now selling well, and is likely to form an important article of exportation from this colony, is expected

to be adequate to the expense of boiling, thus leaving to the stockholder the hide, worth 8s. or 10s., in addition to all the tallow from his bullock. Several cases of this gelatine have been lately shipped for London, and other parts of the world.

You are perhaps aware, that connected with the hind-quarters of a sheep there is but comparatively little tallow or fat: therefore these quarters have recently, in numerous instances, been converted into *Mutton Hams*, which sell well, and which some Sydney epicureans, and other men learned in the profound science of gastronomy, have pronounced to be equal in taste and flavour to your real Yorkshire hams. A cargo of these mutton hams is now on the way to China.

CHAPTER XVIII.

SHEEP.—(CONTINUED).

THE diseases to which sheep are liable in this colony are nearly the same as in Great Britain, and of course the remedies are the same. The two principal diseases which have frequently thinned our flocks are, the *scab* and the *catarrh*. The *catarrh* (sometimes called the influenza) is fearfully rapid in its progress, and is most to be dreaded in the months of July and August, being the coldest, and generally the wettest, season in Australia.

For *catarrh* there are two remedies. The *first* is to shift the flocks, and to continue shifting them

into and folding them upon new ground, thus preventing them from feeding or folding two successive days or nights in the same place. To accomplish this object, all that is required is that the shepherd should feed them from place to place, at a considerable distance from the hut, and instead of driving them home towards evening, camp them all night on some sheltered range. If they have been well fed during the day, they will quietly lie down at sunset, and so remain anywhere until sunrise. The shepherd, of course, carries his blanket, his tinder-box, and a day's rations, with which he is regularly supplied. His dog, and a line of large fires he makes in the evening round about his sheep, will enable him to sleep quietly all night, without any fear of attacks from native dogs. I have known of many flocks having thus got rid of the catarrh. The *second* remedy, recommended and adopted by many, is extremely short and simple, viz., to cut the throat of every diseased sheep, and burn the carcase. If the carcase is not burnt, the native dogs and carrion-hawks may convey the contagion to a great distance. The scab also has been thus conveyed to distant flocks. Low clayey soil is very inimical to sheep suffering from catarrh. For folding-ground choose, if you can, dry acclivities and granite soil.

The symptoms of catarrh are the same as those of the epidemic murrain which prevailed in Europe about the middle of the last century, viz. discharge at the nose, running at the eyes, drooping of the ears, and heaving of the flanks. The disease had been introduced into England by a tanner, who imported the hides of some diseased cattle from

Holland. The disease itself is inflammation of the chest, lungs, and brain.

The scab may either be received by contact with infected sheep, or be generated by the sheep being kept too long in dirty yards or folds. Some weeks elapse after the disease is caught before it makes its appearance. It generally breaks out on the arrival of wet weather. Fortunately, however, it is a disease which it is not very difficult to cure. Medical men have given it as their opinion that the disease itself is nothing but an insect, which insinuates itself and spreads under the skin, causing perpetual irritation, and that it is analogous to that disgusting disease called the itch, which is still common among the poorer classes of England, Ireland, and Scotland.

Various remedies have been prescribed for the scab. The most effectual and now the common way of removing it, is the following:—Put into a large tub or vat 1 oz. of corrosive sublimate; 1 gill of spirits of turpentine; 1 lb. of soap, a little salt, and 2 lbs. tobacco-stems, boiled about 4 hours in 5 gallons of water, boiled down into 3 gallons.

Then put the scabby sheep (all except the eyes) into the tub, vat, or cask, half-full of this compound, and let the animal remain there for one minute. The soap is used only to soften the skin. The tobacco-juice and mercury are the only active agents in effecting the cure. Two men should be employed in *currycombing* the sheep thus immersed, so as to scarify the skin, and lay open parts of it to receive the medicine. It is desirable to have a spout, so as to carry the liquid running from the sheep's back again into the tub. The

liquid compound must, of course, be renewed or strengthened from time to time as the process of dressing proceeds. Five men can thus dress 200 sheep daily.

The following precautions are necessary:—avoid dressing them when it is likely to rain; let them not drink any water for a day or two after dressing, and keep them on the following day in the shade. In order to render the cure certain, three dressings are required, and a fortnight should intervene between every two dressings.

Sheep infected with the scab seldom fall off in condition. Scabby sheep are often very fat; but the great evil consequent on this disease is, that before shearing-time arrives all the wool is gone, partly by the animal continually rubbing its skin against trees, &c.

Foot-rot is generally caused by the sheep being kept grazing over soft swampy ground, and frequently driven through creeks and muddy places, or folded in dirty yards. The shepherd may easily get rid of this disease by always avoiding such places as have now been mentioned, by a proper application of a little blue-stone, after washing or removing the dirt from the feet affected, and by feeding his sheep on high ranges and sound hard ground.

It would be very difficult to state the exact prices at which good, young, and healthy ewes could now be bought in New South Wales. A slight rise has lately taken place in the wool-market here; the colonists are gradually recovering from their late difficulties; the pecuniary crisis has nearly passed; forced sales of sheep have become less

common ; public confidence begins to be restored ; the numerous boiling-down establishments throughout the colony have helped to prop up the tottering settler ; and as our banks of issue have ceased, at the close of last year, to allow any interest on deposits, the money hitherto locked up there now begins to find its way into circulation. All these combined circumstances have greatly contributed to influence our sheep-market, and I do not think that choice ewes can now be bought here under 7*s.* or 8*s.* a head. I know of some mixed flocks having lately been sold at from 5*s.* to 6*s.* 6*d.* a head. I am of opinion that under good management sheep, I mean young ewes, bought at 20*s.* a head, will yield a fair profit to the owner, even supposing the price of wool never to exceed 1*s.* 3*d.* per lb. I can see, however, no probability of the very best of our Australian sheep realising 20*s.* a head within the next few years, unless some new colony is formed in our neighbourhood, or some such mad scheme as the Australian Agricultural Company introduced, to turn the heads of the colonists. You are doubtless aware, that in the year 1824 a grant of one million of acres at Port Stephens, situated 85 miles north from Sydney, was made to a company of London speculators. The concern has never paid them ; and the monopolists themselves are very unpopular in the colony, chiefly in consequence of their claiming and exercising an exclusive right to work the coal-mines at Newcastle, at the mouth of the river Hunter, 70 or 80 miles north from Sydney.

Soon after the receipt of this extensive grant of land, the company's agent made his appearance,

with about one million of money to purchase live stock. The intelligence of the arrival of such an immense amount of capital produced a perfect mania among the colonial stockholders, as well as among those who *would be* stockholders. Sheep, cattle, and horses, rapidly exchanged owners: settlers mortgaged their farms, and borrowed money at 10 per cent. to invest in sheep bought at £2 and £2 10s. per head. There was soon a re-action, which continued for some years. In 1835-6 and 7, when a number of respectable emigrants, with capital, continued to arrive by almost every ship from England, sheep steadily advanced in price—until in 1837, ewes sold in Sydney at £3 and £3 5s. a head. The following paragraph, which I copy *verbatim* from a Sydney newspaper, of date May 1837, now before me, will prove that what the colonists then most needed was a cargo of strait-jackets, and a place in a lunatic asylum.

“Isaac Simmons & Co. sold yesterday the undermentioned flocks of sheep, viz. :—

	£	s.
500 aged wethers for	700	0
250 four-year old ewes with lambs, at 60s. each	750	0
175 five and six-year old do., at 45s. each . .	395	15
800 four-year old ewes, maiden ewes, male and female lambs, at 40s. each.	1,600	0
	<hr/>	
	£3,445	15

The only apology that can be offered for the buyers is, that the sale took place when *the moon* happened to be full; a period which was, no doubt, purposely fixed upon by the cunning seller.

At that time, several young men bought sheep at about £3 a head on five years' credit, paying

10 per cent. interest, or, in other words, paying yearly 6s. for the rent of every sheep, and having at the end of five years to pay £3 as the purchase-money; but before the expiration of the fifth year the best sheep were selling for less than those beardless speculators had to pay as the *yearly* interest: the result was, that they had to ride post-haste into the Insolvent Court.

To enable a man to become a sheepowner, it is not necessary for him either to buy land or to become a squatter. He will have no difficulty in meeting a respectable stockholder, who will receive and graze his sheep on what is called *halves*; that is, the grazier receives yearly one-half of all the wool, and one-half of the increase from the flock. Suppose, for example, that you buy a flock of 600 ewes, and give them out on halves. At the close of the year, the grazier to whom you have given them *on halves*, delivers to you, in Sydney or Melbourne, 300 fleeces of wool, and hands to you what is called a yearly *return*, showing that your 600 ewes have reared probably 540 lambs, of which 270 belong to you, and have been added to your 600 ewes; next year, allowing 5 per cent. for deaths among your ewes, you will have 940 sheep to shear, from which you will receive one-half, or 470 fleeces; together with this wool you will also receive a return of the increase—probably amounting to 90 per cent., or about 510, of which one-half or 255 are added to your flock, now making the number of your sheep about 1,150, after making allowance for deaths, casualties, &c. Before the close of the third year your first lambs have begun to breed also, and thus to co-operate

with your original ewes in adding to your increase ; after this your flocks will go on multiplying rapidly and increasing like a snow-ball. The system of giving out sheep on halves (it used to be on *thirds* till lately,) is very convenient for those gentlemen whose capital is but small, or who may not wish for a year or two to form stations for themselves.

But now, supposing that you prefer to squat, and to have all your sheep under your own eye or superintendence, you wish to know what must you have for your own accommodation, and that of your shepherds, on a squatting sheep-station. To stand a whole year's siege in the Australian wilderness against such enemies as cold, hunger, &c., your full complement of military force and defensive armour will be as follow :—first, a hut for your men and another hut for yourself. These two huts you and your hut-keeper, with the assistance of two of the black natives, may build in three or four days. It will perhaps appear incredible to you that a dwelling-house 20 feet long, 12 or 14 feet wide, and with the walls 6 or 7 feet high, should be put up in two days. Yet I can assure you that such a wonderful achievement as this has often been accomplished ; and your surprise will probably cease when I tell you, that the walls and roof of such a house are *bark*, and that it is quite common to see a sheet of bark 8 feet wide and 9 feet long, or 72 superficial feet : it is generally from 1 inch to 1½ inch in thickness, and is nearly as tough and strong as a deal-board of the same dimensions. One black fellow can cut off the trees, with his tomahawk, twenty such sheets of bark a day. I have seen sheets measuring 9 × 10, or 90 square feet each.

These sheets of bark, when placed as a wall to a house, have their lower ends fixed 6 or 8 inches in a rut cut out in the ground, and their upper ends fastened by means of twisted filaments of tough, stringy bark, to the wall-plate of the house; the roof-sheets are generally fastened in the same way by their upper ends to the ridge-pole. The side of the bark which had been next to the tree is kept inside the house, and gives it the clean and whitish appearance of a house built of polished deal-boards, 8 or 9 feet square. Such a house is warm enough for this climate; and it may be so constructed as not to admit a single drop of rain. The watchman's box is built of the same materials.

In addition to the hut, the following articles are generally allowed to every sheep-station:—1 iron pot, 1 frying-pan, 1 spade, 1 bucket, 1 wood-axe, 1 beef-cask, 1 sieve, 1 steel hand-mill with which to grind the wheat, and some weighing-machine, for issuing the weekly rations; also 1 hammer, 1 or 2 gimlets, and a few hurdle-nails. Every shepherd is expected to provide himself with a blanket, tin quart-pot and pint-pot; in the quart-pot he makes, and out of the pint-pot he drinks his tea. A quart-pot is often used at sheep-stations as a measure for dealing out the wheat rations to the men, 8 qts. being 1 peck.

For your own use in your hut, you may provide whatever delicacies and luxuries you may fancy; but if you are either a philosopher or a true soldier, you will, at least for the first year, live on the same sort of food as you give your men, viz., beef or mutton, bread made from flour, and tea and sugar. The only luxury I would recommend you to pro-

vide yourself with, would be a few interesting and useful books to afford you amusement, and shake your ribs with laughing during the long winter evenings when you are alone. Your bedstead will consist of four forks driven into the ground for corners or posts, on which are placed lengthways two, and crossways half-a-dozen, sticks, thus forming a parallelogram. Beef or mutton you can probably buy from your next neighbour, at *1d.* per lb., wheat at from *4s.* to *5s.* per bushel, until you can grow wheat of your own, which you ought to do by next year. Tea, sugar, soap and salt for 12 months, you are supposed to have brought with you from Sydney.

The man who acts as your hut-keeper and watchman at the station cooks and washes for you, and also catches and saddles your horse for you when you wish to ride.

At the proper time sheep-shearers are travelling from station to station ; and when shearing is over, if you have no drays and bullock-teams of your own, you can engage at a moderate rate a regular carrier to take your wool to Sydney : but in the event of your preferring to have your own teams, you shall see, if you will take the trouble of reading the following chapter, how you can best provide yourself with a choice team of working bullocks.

In the mean time I have to apologise to you for the great length of these observations on the management of sheep. The general importance of the subject (wool being the staple article of Australia) appeared to me to justify a slight deviation from the rigid laws of brevity.

CHAPTER XIX.

CATTLE.

To the emigrant who intends to commence as a cattle-grazier, I would recommend to buy a *mixed* herd. By a mixed herd is meant cattle consisting of cows, heifers, bullocks, steers and calves, nearly in equal proportions and of all ages. The chief advantage of this arrangement is, that he has at once in his own herd bullocks which he can either break in for his dray, or slaughter for the use of the men on his station, while the steers are growing up to fill the place of the bullocks already used. If, like many raw, unexperienced beginners, he buys only cows and heifers, he must wait three or four years before he can touch any of his herd, and during all this time he is obliged to buy bullocks for his work, and beef for his own and his men's rations. A mixed herd of from 300 to 500, or from 60 to 100 of each sort of cattle above-named, would be quite sufficient as a commencement; and, at the usual rate of increase, would in a few years stock a very extensive run. Such a herd as I have now named, could at present be bought here at from fifteen to thirty shillings a head, according to their breed and condition. One bull is generally allowed for every forty or fifty cows and heifers in the herd. Nothing varies so much here as the price of bulls. I have

seen 400*l.* paid for two small animals, the one aged 18 months, and the other 20 months—but they were imported from England. A very superior colonial-bred bull may now be bought for 10*l.* or 12*l.* During the six years ending with 1842, no fewer than 795 horned cattle, chiefly choice bulls and cows, were imported into this colony.

In selecting a run for your herd, you must bear in mind that to shift or remove a cattle-station is far more difficult than to remove a sheep-station. Sheep require no breaking in to a run. They will contentedly feed anywhere; besides, they are followed all day, and every night confined within hurdles. It is otherwise with cattle. It takes at least six months to reconcile them to a new place, how rich and abundant soever may be the pasture. I have known them to find their way back 300 miles to the place on which they were bred. But then, after they are once fairly broken in to a new run, they seldom leave it of their own accord, and it is generally a work of no small difficulty to drive away from their usual run a draft of fat bullocks for the market. The strong attachment manifested by cattle to home, coupled with the fact of their being necessarily allowed to remain out all night, forms one reason why you ought to be particular in fixing on a place whence natural causes, such as scarcity of water, scarcity of grass, or scarcity of room, will not oblige you for some years to remove.

There is another reason which renders it advisable for you to pitch your camp with your herd on a spot holding out some fair probability of fixity

and permanency ; in the formation of a cattle-station, it is necessary to erect substantial stock-yards, which, in case of removal, cannot be so easily carried away as hurdles and watch-boxes from sheep-stations.

I shall suppose, then, that you have displayed judgment in the selection of a locality for your cattle-station. The first improvement you ought to make, after taking possession of your run, is to set fire to the grass ; if it happens to be the season of the year, viz., the end of summer, dry autumn, or dry frosty winter, on a windy day, when the grass will burn. If you can, burn every blade of it from one end of your run to the other, and never mind what has been published in London against this practice of ours by Count Strzelecki, who recently made a tour through Australia. The Count's argument, that by burning the grass, its roots, in consequence of long exposure to a scorching sun, in such a dry climate as that of New South Wales, are permanently destroyed, is built upon a theory, of which practice and universal experience, the only legitimate tests, demonstrate the fallacy.

For many years it has been found throughout the colony that the oftener you burn the grass the thicker it grows, and that while sheep, cattle, and horses, half starve in the midst of miles of grass up to their flanks, it is no sooner burnt, than there springs up from its roots a thick mantle of sweet and nutritious green foliage, on which all sorts of live stock rapidly thrive and fatten. And accordingly every Australian settler, whether living on

his own purchased land; or is merely a squatter, whose meadows are covered with long dry grass, takes the earliest opportunity of burning it. I have annually spent several days in this sort of employment. I have burnt scores of miles of thick grass, four or five feet in height, over my sheep and cattle-runs. Viewed from a convenient height an hour or two after the sun has disappeared below the horizon, there is an approximation to the sublime in the spectacle of forty or fifty miles of long and thick grass in one mass of conflagration. As you could form no idea of it from anything that I am able to write, I will not here attempt a description. You can picture to yourself the irresistible impetuosity of the flame, sweeping away in its progress every semblance of vegetation—“before it is as the garden of Eden, behind it, a desolate wilderness,” the atmosphere heated for many miles—dense volumes of smoke carried athwart the sky—birds, snakes, and quadrupeds hurrying away from the coming destruction—kangaroos, opossums, bandicoots, and emus, rushing forward, being driven away from their hiding-place. Commingled with the crackling of burning reeds, you hear the hissing of serpents and chirping of birds, and then, crash, crash, crash, the gigantic trees, which stood for ages, as they now in rapid succession come tumbling to the ground. As far as vision extends, you see, furiously blazing across the darkened space the flames have swept, thousands and thousands of lofty hollow trees, from the tops of whose cavities, as from so many tunnels or pillars of fire, issue myriads of clear flames,

illuminating the forest far and wide, and presenting the appearance of a grand exhibition of nature, or of some fantastic fairy scene, on a scale truly magnificent. But until you have seen all this, it is impossible for you to form a correct idea of its sublimity and grandeur. By means, however, of a few lucifer matches, you can here repeat this scene, a scene compared with which your boasted Vauxhall pyrotechnics are but a childish bagatelle, and even the burning of Troy would dwindle into insignificance.

Having burnt the grass, there is another thing you must do before bringing your cattle on the run. You must build on an elevated ground near where you intend having your hut, either a three-railed fence, inclosing about an acre, or a stockyard sufficient to contain your herd, as they must for the first few months be what is here called *tailed*, that is, followed daily by a man on horseback, and *yarded* or confined in the stockyard by night, to prevent them from returning, as they will attempt to do, to the run whence they came. I deem it unnecessary to describe the extent, form, divisions, &c., of the stockyard, as you must see on your way so far into the bush a great variety of stockyards of all sizes.

The following is a list of what men and things you will require to provide yourself with, in order to form and properly carry on for the first year your cattle-station. You need not be told that the first year is the most expensive, and that while, after the first year, your difficulties are over, your necessary outlay is reduced to a small amount.

	£	s.	d.
1 dray, 10 <i>l.</i> ; tarpaulin, 2 <i>l.</i> ; chains, yokes, and bows, for 8 bullocks, 2 <i>l.</i>	14	0	0
8 working bullocks, 20 <i>l.</i> ; squatting license, 10 <i>l.</i>	30	0	0
Assessment on 500 head of cattle, at 3 <i>d.</i> a head per annum	6	5	0
2 riding-horses, with saddles, one for yourself, and one for your stockman	30	0	0
Yearly wages to stockman, 20 <i>l.</i> ; to hut-keeper, 18 <i>l.</i>	38	0	0
1 wood-axe, 3 <i>s.</i> 6 <i>d.</i> ; mortising, 3 <i>s.</i> ; adze, 4 <i>s.</i> ; set of augers, 10 <i>s.</i> 6 <i>d.</i>	1	1	0
3 chisels, 4 <i>s.</i> ; seven iron wedges, 18 <i>s.</i> ; maul-rings, 3 <i>s.</i>	1	5	0
1 cross-cut saw, 18 <i>s.</i> ; hand-saw, 4 <i>s.</i> ; saw-set and files, 5 <i>s.</i>	1	7	0
1 spade, 3 <i>s.</i> 6 <i>d.</i> ; hoe, 2 <i>s.</i> 6 <i>d.</i> ; hammer, 2 <i>s.</i> ; gimlets, 1 <i>s.</i> 6 <i>d.</i>	0	9	6
2 M. nails of all sizes, 12 <i>s.</i> ; beef-cask, 8 <i>s.</i> ; two buckets, 7 <i>s.</i>	1	7	0
2 iron pots, some tin plates, quart-pots, and pannikins, knives and forks	1	0	0
1 steel mill, 2 <i>l.</i> 10 <i>s.</i> ; sieve, 7 <i>s.</i> ; six three-bushel bags, 18 <i>s.</i>	3	15	0
2 branding-irons, with your initials, 12 <i>s.</i> ; candle-mould, 2 <i>s.</i> 6 <i>d.</i>	0	14	6
Steelyard, to weigh 2 cwt., 18 <i>s.</i> ; weights and scales for tea and sugar, 9 <i>s.</i>	1	7	0
1 chest of tea, net weight, 64 lbs., 5 <i>l.</i> ; four cwt. sugar, 4 <i>l.</i> 12 <i>s.</i>	9	12	0
2 cwt. Liverpool salt, 10 <i>s.</i> ; $\frac{1}{4}$ cwt. soap, 10 <i>s.</i> ; forty bushels wheat, 10 <i>l.</i>	11	0	0
Plough, 3 <i>l.</i> 10 <i>s.</i> ; harrow, 1 <i>l.</i> 16 <i>s.</i>	5	6	0
	156	9	0

In drawing out this estimate, I have taken it for granted that your hut-keeper has driven your team, carrying the supplies to the station, that he and you have put up the huts and stockyards while

the stockman is daily out after the cattle—that you killed your own beef—that you brought with you from England a couple of blankets, your double-barrelled gun, and some powder and shot. If you are a married man, as you certainly ought to be before settling in the bush, you will be able to do without a hired hut-keeper after the first year, and thus save a considerable item of expense, and live much more comfortably,

But it is very possible that your predilection for a bachelor's life may be invincible, and that in utter defiance of what I have here said, you may be determined to continue in practical infidelity, by your disbelieving the scriptural declaration that "it is not good for man to be alone," and yet be desirous to reduce as much as possible your expenses. In such a case employ a family, the husband to act as stockman, and make himself generally useful, his wife to act as hut-keeper; and if they have any children above seven or eight years of age, they may be very useful in driving home your milkers, feeding pet calves; and pigs, &c. The yearly wages now given to a family of this description are about £20, with double rations. They pay for whatever rations they may draw from your store over their stipulated allowance. Never hire any man who will not consent to sign a written agreement, containing a clause binding him to *make himself generally useful*. All old hands have a mortal antipathy to this clause. But unless it is inserted in their agreement, it is evident that five hundred unforeseen and totally unexpected things may require to be done which they, if they choose, may legally refuse to perform.

As soon as you have got over the hurry occasioned by building your huts, making a garden, and enclosing with a two-railed fence a paddock for wheat, you ought to employ your stockman and hut-keeper, every morning, in milking as many as they can of your cows, and in breaking in to bail all your heifers, or young cows that have just calved for the first time. Milk them all, even if you should, in the absence of pigs and pet calves, throw away the milk. Unless your cattle are remarkably quiet, I would strongly recommend the formation of a dairy. The *direct* profits from it might not perhaps cover the expense of conducting it, and of the dairy utensils. But ultimately you would be a large gainer. With wild cattle you can do nothing. They are perfectly unmanageable. The falling of a leaf will disturb them in their pasture. The sight of a man will drive them away at a full gallop for many miles. They never fatten. You can never drive them to market. You can never break them in to work. They will attack your horse and rip him up, if you succeed in heading them, and attempt to drive them back. If, after some days' hard riding, accompanied by half-a-dozen men on horseback, and after knocking up a score of horses, you at last are fortunate enough to drive a third or even fourth of them into a stockyard, they will furiously attack you if you venture inside. I have been attacked by calves, a few days old, which came bellowing and roaring towards me, and I have seen a cow repeatedly clear a stockyard of half-a-dozen strong men, one of whom she

caught on her horns, and tossed him high in the air, like a boy's play-ball. He was now truly on the horns of a dilemma. We of course all waited to see him come down again without his hat. These wild *Russians*, as they are here called, will, as I have often seen, clear at the first leap a stock-yard six feet in height, and there is only one thing then can tame them—and what is that? It is to yard them often, and to form a dairy. So generally known is the fact, that keeping a dairy tames the cattle, that stockholders frequently request as a favour of their servants to milk for their own use as many of the cows as they can collect. It has been found that the calves of cows that are regularly milked thrive fully as well as the calves which are left to suck the whole of their mother's milk; and then, when these *civilised* calves are weaned, or turned out, they quietly feed and very soon fatten. The stockman and hut-keeper may milk before breakfast from thirty to forty cows; the same cows being milked only about four months in the year, (dating the period from the cow's calving,) upwards of one hundred of them may thus be milked within twelve months. There are men in this colony who can milk forty cows daily, if they are driven into bail for them, and this would only be an amusement for yourself in the morning. Cows are milked only once a day at cattle-stations. After the cows are milked, the calves are allowed to accompany them out on the run, and to remain with them until 3 o'clock, P.M.; when they are all driven into the yard, the calves put up for the night in their pens,

and the cows allowed to remain out feeding in the wood until next morning, when they either come home of their own accord to their calves, or are driven home to the yard by the stockman to be milked. The dairy utensils you will require, in case you wish to make butter and cheese, are 1 churn, 4 buckets, 6 cheese-vats, 6 milking piggins, 1 large iron pot, 1 butter-tub, 1 skimmer, 1 strainer, about 40 large shallow tin dishes, and some butter-casks. You must of course build a dairy-house. It ought to be in a cool place, and have a double roof.

There are some men in this colony, such as Mr. Howe, of Glenlee, Mr. George Rankeen, of Bathurst, &c., who have derived large incomes from the profits of their dairies.

I shall now suppose that your cattle are fully broken in to their new run, and require no yarding at night, and that if they have been naturally wild, they are in a fair way of being tamed by the establishment of a dairy; that you have at least half-a-dozen acres under wheat, well fenced; and that you have a garden producing abundance of vegetables. The *additional* improvements which you ought now gradually to make, are the following—and I may as well here mention that I copy them from my own head-station, at which I have resided during the last two years and a half.

Stable, barn, storehouse, an additional wheat paddock, a large heifer paddock, (into which you can put your calves which are fit to be weaned,) and a small paddock, near the huts, for your

riding horses and working bullocks. This last paddock will save you much time that would otherwise be lost in searching for your horses and bullocks when required. In one of your cultivation-paddocks you ought to raise hay and green barley to enable you to keep your own horse chiefly in the stable, and if you have sheep-stations within two hundred miles, you ought to grow wheat enough to spare for their supply. If you select your station on a river, you may find angles of it, which will form two-thirds of your paddock-fence. One of my grazing-paddocks is formed by running a straight fence from one angular point to another, and thus including the space contained in a large bend of the river in the shape of the letter C. I have thus seen a forty-acre cultivation-paddock inclosed by eighteen yards of fencing! This will give you some idea of the circuitous and meandering character of our rivers, thus prolonging their stay among us; and, indeed, so beautiful are the valleys through which they run, that you need not be surprised at their unwillingness to leave them.

Without a weaning or heifer-paddock, you will be obliged to allow your calves to continue sucking their mothers for a whole year, to the serious injury of the latter; and you will also be obliged to allow your heifers to have calves, as in such circumstances they often have, before they are twenty months old. The result will be, that many of them die in calving, and that, if you allow the survivors to rear their calves, the growth of the mother is stunted, and the calf will be a disgrace to your herd. Nothing tends more to

deteriorate a herd than to allow the heifers to breed at too early an age. They ought to be three years before they are sent to the bull. It is also necessary that you should change your bulls every third year, so as to prevent the possibility of *breeding in*—the result of which has been found to be in this colony to produce both a wild and a diminutive race.

One circumstance which has tended much to improve our breed of cattle, is the splendid feed which, in most parts of the colony, they have at all times of the year. Theoretical men may talk as they like about the breeding of cattle, but I have no doubt that one of the most effectual means of improving them is by well feeding them at all seasons of the year. It would surprise an Englishman, newly arrived in the colony, to see some of our bullocks, which were never under the roof of a house, and which had never anything to eat except the natural grass they picked up in the forest, so very fat as to be unable to walk. The beef of these bullocks is equal in taste and flavour to any stall-fed beef you ever tasted in England. It is, however, inferior in tenderness to the beef of Scotland, where the fattening of cattle with oil-cake and other such abominations is fortunately unknown. The Australian beef might be much better than it is, if cattle-proprietors were not in such a hurry to convert all their fat bullocks into money. No bullock, however fat, ought to be killed until he is at least four years old. A bullock grows until he is five years or upwards, and to kill him before that age is a loss to buyer

and seller : the meat of a very young bullock is neither firm nor palatable, and on its being boiled, it shrinks to two-thirds of its original bulk. Any tolerable judge in these matters can tell whether it is young or aged beef, by merely seeing it on his plate at a dinner-table. A large number of our Australian fat bullocks are killed before they are three years old. Hence the loose texture of the beef, and the comparatively small proportion of fat with which it is intermingled.

Our cattle here are scarcely subject to any disease, except what is called the *black leg*, which is very rare, and which attacks only very fat and young cattle. To remove this disease, all that is necessary is to yard the herd, and allow them to feed only two or three hours out of the twenty-four.

It would puzzle a conjuror to tell what is our breed of cattle in Australia. Our breeds of cattle are as numerous, though not, perhaps, so vicious, as our breeds of bipeds. If every county in England, Ireland, and Scotland, has contributed to increase our stock of bipeds, many counties in England, and a few in Scotland, have contributed to replenish our breed of cattle. The late Rev. Mr. Marsden introduced an excellent breed of polled cattle, called the Suffolks.

CHAPTER XX.

CATTLE.—(CONTINUED).

IN the course of some years your heifer-paddock will in all probability yield but a scanty supply of grass for the increasing number of calves necessary to be weaned, and the heifers which are too young for breeding. In such a case, your best, if not only remedy, is to form what is called a heifer-station. This is what I had to do lately; and, though there is nothing either new or very interesting in my proceedings on that occasion, a detail of them may perhaps be of use in guiding you at some future period, when your first cattle-run becomes overstocked. Accompanied by two of my neighbours, I started in search of a station. Each of us was well mounted, and supplied with a blanket, greatcoat, some provisions, tin quart-pot, tinder-box, flint and steel, and hobbles for our horses. We had also a tomahawk, and a pocket-compass. With the compass we steered our course by day, and with the tomahawk we cut two or three sheets of bark in the evening, and thus made a comfortable house to shelter us from wind and rain during the night. We built our house opposite to some large dry log, to which we set fire. We always hobbled our horses on good feed near us, and if they rambled, which they seldom did, we could easily track them next morning.

We steered our course in the direction of the junction of the Hume and the Murrumbidgee, and nearly midway between these two rivers. About one hundred miles from my head-station, I found a place possessing in my opinion the necessary requisites for a cattle-station, viz.: plenty of room, plenty of grass, plenty of water, and open forest-land, together with the additional recommendation of large plains, some of which measuring a thousand acres, without a tree, and ready for the plough.

Mobs of wild cattle and a few naked blacks were the only occupiers of this beautiful place, of which I now took possession,—not in her Majesty's name,—but in my own name. I then hastened back to my nearest station—about fifty miles,—wrote to the District Commissioner, describing the boundaries of my new run, and applying for his permission to occupy it. And then, lest some other squatter might chance to follow my track, and afterwards pretend that he was the first discoverer, I immediately returned with men, tools, dray, bullocks, and provisions, and commenced building. The only two buildings requisite for a heifer-station are a hut for the men, and a stock-yard or paddock for the cattle. I selected and pegged out, near a deep lagoon, an elevated spot for a hut, 20×12 feet, the height of the walls to be six feet. For this magnificent palace I engaged to pay, when finished, thirty shillings. I also fixed on a dry situation for a paddock, 150 yards square, containing of course an area of nearly five acres. Various reasons induced me to prefer a

paddock to a stockyard. A paddock, affording to cattle plenty of room, not only increases their chance of escaping from those vicious animals among themselves that would horn them, but of all finding a dry spot on which to rest during the night, a luxury not to be enjoyed in a confined stockyard, which, during the winter, is generally one uniform slough, often up to their flanks. This might do well enough twice or thrice in the year, but it would not answer in the case of cattle which must be confined every night for some months in the stockyard.

Another reason for preferring a paddock to a stockyard is, that by the time the cattle are broken in to the run, and may be left out all night, your paddock has been well *manured*, and may be ploughed up and converted into a cultivation-enclosure, yielding abundance of wheat for the supply of the station. Your men are then also at leisure to build the necessary stockyard.

The only timber which my men could find near, that would split for rails, was *pine*. Near them was a whole forest of pine, sufficient to build a city; but it is very bad building timber, and ought never to be used when stringy-bark can be obtained. I stipulated that the posts for the paddock should be either of gum or box, each of which is abundant here, and is very durable. My own bullock-driver, with my team, was engaged to drive in all the stuff or materials for the buildings above mentioned.

While I remained with the men making these arrangements, I was visited by a party of fifty or

sixty naked blacks, one of whom, an old man named "Jackey Jackey," stated that I was on his ground, over which he and his family always hunted. I said I would buy it from him, and describing to him the best way I could, how far I wished to occupy, desired him to put a price on it, and I would pay him ;—to which he replied, that it would be a new man-shirt, a knife, a big piece of beef, a tobacco-pipe, and that many (holding up five fingers) of figs tobacco. I told him I would pay him his price ; and accordingly, at the very earliest opportunity, I paid him more than double the price he set on my run of about thirty square miles. Each of us was well pleased with his bargain ; and he promised that neither his dogs nor the people belonging to him, should ever disturb my cattle. He has been very useful to me in cutting bark and looking after my horses.

After having paid two or three visits to this station, and seen that everything was ready, I drafted and drove thither all calves fit to be weaned, and all the heifers under two years old, together with a lot of steers and bullocks. I placed them under the charge of two stockmen, who were supplied with three good horses and two saddles, provisions of wheat, tea, sugar, and salt, for four or five months. They were to kill a bullock for themselves. Besides the two stockmen, whose business it was to follow the cattle every day and to yard them every evening, there was a hut-keeper, under whose charge the supplies were placed. Steel-mill, sieve, iron pot, spade, axe, saw, iron wedges, maul, bucket, milk-dish

and beef-cask, with the splendid thirty shilling mansion already described, constituted the sum total of their accommodation. To the stockman in charge of the herd at the cattle-station, strict orders should be given to kill the calf of every heifer or young cow that may calve on the run, for it is impossible always to prevent a stray bull from running in among them.

One of the most important duties to be performed on a cattle-station is *mustering*. This is done at least once, and sometimes twice a year, and generally when the stockyard is dry. The mustering of cattle in this colony is a work full of excitement, and, considered as a sport, is equal to any fox-hunt or steeple-chase you have ever witnessed in England. The object of mustering all the cattle may be either to draft fat bullocks for the market, or to cut and brand the calves, and wean, by sending either into the paddock or to the heifer-station, those of them which are of sufficient age or size to do well enough without their mothers. A few days before you intend mustering, you send notice to half-a-dozen of your neighbours, requesting their presence and assistance. They, expecting a similar favour from you next week, will attend. You have kept your horses fresh for the occasion. On the morning of muster all the *inner* gates of the stockyard are generally opened, and all the *outer*, except one, are shut. The horses, perhaps a dozen, stand saddled and ready at the door. Each rider is armed with a stock-whip, the handle of which is only a little more than a foot in length, while the thong is

twelve or fourteen feet long. With this whip a stockman can cut a piece clean out from the skin and flesh of a bullock. The report from a crack of it may be heard at the distance of some miles. Boots, spurs, trowsers, shirt, and cap, generally constitute the whole dress of the rider. All being now mounted and followed by a few cattle-dogs, they start at a slow pace to one end of the cattle-run, where, after having arranged to meet again on some large plain or open ground within a few miles of the stockyard, they divide into parties of two or three. Each party scours its allotted gullies, creeks, and back-ranges, driving down every horned beast towards the plain of general rendezvous. The cattle no sooner hear the loud crack of the stock-whip, than they scamper away towards their usual camping-place, with the fury and determination of a dog to whose tail a drum or an old kettle is tied, the rider in full chase after, until he succeeds in heading the cattle and driving them in the right direction.

One end of the run being thus cleared, the different parties now meet on the appointed plain, with all, or at least the greater part, of the cattle in that direction. The accumulated herd thus collected is now driven by the united riders towards the stockyard.

The confusion of Babel is now renewed. The lowing of cows for their lost calves, and of calves for their lost mothers—the roaring of rival bulls, now brought into close contact—the bellowing of bullocks that lost their companions—the barking of dogs—the cracking of stock-whips—the shouting

of riders—the rearing and prancing of excited horses—the tramp, tramp, tramp, of a thousand head of cattle of every description, all attempting to break away into the forest. Then is your time of action; bring up the rear—check the galloping van—drive in the scattered flanks—hit out—give your horse his head—clear the fallen timber—dash through the mire—onward—onward—splash mud and water—never mind your lost hat.

To people who live at the distance of some miles, the position and approach of this immense moving body are indicated by a volume of dust rising high in the air, and by a confused murmur of rumbling noise wafted on the wings of the wind. The severest part of the work has not yet commenced. On approaching close to the stockyard, the cattle make a last struggle to break away. It is then you see equestrian performances. An old stock-horse knows his business fully as well as his rider, and all that you need do is to give him his head. With the quickness and agility of a French mountebank, he will twist and turn, zig-zag—zig-zag—right to left—left to right—according as the cattle he attempts to head move away. He will then, when going, in Yankee style, right a-head at the rate of thirty or forty miles an hour, suddenly stop and whisk about, describing an acute angle, on finding that he has headed the runaways, to which he now sticks closely until he sees them within the stockyard. When the horse is describing these varied evolutions, he and his rider, unless the latter is well on his guard, are likely enough to part company. I have often witnessed

such unexpected dissolution of partnership, for "*facilis descensus.*"

When the horses, fresh and fiery, started in the morning, they looked clean, sleek, and of all colours ; now, on their return to the hut, trembling, hollow, exhausted, and languid, they are all of one colour, viz., grey, or covered with one mass of foam and mud. And the riders, who wore clean shirts on starting, have in the interval exchanged them for a covering of mud, mixed with perspiration. In this short interval of six or seven hours, everything but one has been impaired—and what is that ? It is the rider's appetite. Our delicious climate, the mountain air, and the equestrian exercises, have so sharpened the appetite, that the rider is ready to swallow and digest everything and anything, except the shovel and the poker. I sometimes shuddered when I thought what would be the result, if any of us had then lost his appetite, and a poor man found it. It would have ruined him.

The cattle being now secured in the yard, if there is time this evening, we draft them ; if not, we do it to-morrow morning. Drafting consists in separating those that we want for any particular purpose from those which we do not want, and which, therefore, are turned out into the bush (woods), to remain there undisturbed, perhaps, until next year. I shall suppose that your object on this occasion is twofold—1st, to draft out a lot of fat bullocks for the market, and, 2nd, to brand all your unbranded calves. The fat bullocks are drafted into one yard, the unbranded calves into another, and those

cattle not wanted are drafted into a third yard. When this is done, the fat bullocks are sent off for the market ; the cattle not wanted are counted out and allowed to escape into the bush ; the calves are branded. To do this, a large fire is kindled outside the stockyard, and your brands are heated. In the mob of a thousand head brought in yesterday, you have probably two hundred calves to brand. Your men rope the big ones and pull them up to a post, throw them down, and partly tie them. The very young ones are caught, and held without the aid of a rope ; then the brand is gently pressed against the skin of the animal, until an indelible impression is produced. You always brand on the same part, whether right or left, rump, thigh, hip, or ribs of the animal. The owner, if present, generally cuts and brands. An account is kept of the number of males and females thus branded. Two hundred can easily be done daily. Divers extraordinary and incorrect accounts of Australian cattle-muster have been written by men who evidently were never in the bush : for instance, one writer gravely states that "the proprietor, if present, generally cuts and brands himself." I can only say that, though I have attended many a cattle-muster during the last ten years, I have neither witnessed nor heard of any such act being committed on the occasion. The calves under five months old are turned out to their mothers in the bush : those above that age are confined in a separate yard, until they can be sent off with others either to the weaning-paddock or heifer-station.

In the heifer-paddock you can keep the fat bullocks which you have drafted, until you can send or accompany them into market.

Next day another division of the run is cleared, and the cattle on it are mustered in the same way as I have described those of yesterday ; you have generally fresh horses, and this work goes on until all the calves are branded, and those which are old and strong enough are weaned. You are not to infer that, since six months' old calves are weaned, and five months' old calves are allowed to go into the bush, you would therefore have to muster and wean every month of the year. Three-fourths of all your cows calve within two or three months, that is between September and November, so that most of your calves are fit to be weaned in March or April, our delicious autumn. The different lots of cattle as they go out of the yard, are counted under the following heads :—cows, heifers, bullocks, steers, bulls, male calves and female calves. From this calculation the half-yearly returns for the government assessment for the next twelve months are made out, and sent to the district commissioner : unweaned calves are not counted. I never attended a muster either of my own cattle or of any of my neighbours', without seeing several stray cattle (or *strangers*, as they are called,) among every mob brought into the stockyard ; and this accounts for the readiness with which our neighbours will assist you at a cattle-muster. The truth is, that it is not so much to oblige you as to benefit themselves they attend. It is self-interest—that grand moving principle of

human nature—general, uniform, and powerful as the laws of gravitation, that prompts them to come to your assistance. They can thus secure and drive home, from among your herd, their own stray cattle. Yet the arrangement is good, and the benefit reciprocal; for by this means the stockholder who has, perhaps, only two men to manage a herd of two thousand head of cattle, can thus command, when required, the services of a dozen men well mounted.

Having finished your mustering, drafting, and all your cutting and branding, the cattle return to their usual beat; for all of them have not only their favourite companions, but their favourite places of feeding, camping and bedding, from year to year; and they will sometimes half starve rather than abandon their old haunts, even to frequent places abounding with the richest grass. To induce them to exchange an old favourite but barren spot for a good and distant place, the exercise of some ingenuity is necessary. In order that they may spread far and wide over the run, and enjoy the benefit of the best grass, take a bullock's hide well salted, and nail it, with the flesh side *outward*, to a tree in some shady, cool, dry place, near which you see plenty of grass and water. Drive now a mob of the cattle to the hide. They will soon find out the salt; and for an hour or two about noon, they will continue day after day licking the hide, until it is as thin as a wafer: in the mean time their feet will necessarily dig the ground around it, rendering it a soft and cool standing-place. After regularly feeding within a short distance of it, they

will continue for years daily resorting thither. It is now a permanent camping-place.

After the muster, you may probably have to accompany your fat bullocks to Sydney or Melbourne. They should never be driven out of a walk, and not more than 12 or 15 miles a day. Use no dog. If the weather is warm, allow them to camp in the middle of the day ; let them travel and feed early and late. If the stockyards on the road are not dry, camp your bullocks out, and watch them all night. After you are a day's journey with them away from your run, one man on foot could drive them the remainder of the journey. Take a pack-horse to carry your provisions and blankets. When you arrive within a few days of your journey's end, write to two or three butchers of the town ; they will ride out to meet you. If you like their offer, take it ; if not, boil down your bullocks. In the event of your not having a large number of bullocks fit for slaughter, you can send them to market by one or other of your neighbours who is going with a lot of his own, and will drive and sell yours, on condition that you will perform a similar neighbourly act for him on another occasion. We thus often oblige each other. Our fat bullocks generally average about 700 lbs. the four quarters. I have some bullocks now in my team that would weigh 1100 lbs. each, the four quarters ; and I have heard of stockholders here who had bullocks which weighed nearly 1300 lbs. the four quarters. Such bullocks, however, are very rare in this colony.

You ought frequently to accompany your stock-

man out among the cattle, however faithful he may be in the performance of his duties ; your eye may often be better than his hands. If you have much riding, you would require a number of saddle-horses ; I generally keep four or five for my own use. They are of little or no expense, the government assessment or tax being only *6d.* per annum ; and I have widely scattered stations to visit. During the last twelve months I rode on an average nearly one hundred miles weekly.

When we want beef, we drive into the yard a small lot of fat bullocks, select one of them, drive a bullet through his brains, and then let his companions escape into the bush. The four quarters are cut up and salted next morning ; the head, the heart, the liver, the feet and tripe are all thrown in to the dogs. What is in this colony thrown away, would feed many a family in England, Ireland, and Scotland. The bullock's horns are always thrown away. A Scotch tinker who could work these horns into spoons, drinking cups, &c., would make his fortune here, and benefit the colony. The hide is kept to be cut up for ropes. In this colony everything is held, tied, or mended with green hide. Our loads of wool and hurdles are tied by green hide ; our bullocks and horses are roped with green hide ; our horses are tethered, and our bullocks hobbled with green hide ; our saddles and bridles are mended with green hide ; our milch cows are leg-roped with green hide ; our calves are tied up with green hide ; our broken fences are mended with green hide ; our bucket and pot-handles are made of green hide ; our spurs are

tied on with green hide ; our stock and bullock-whips are made of green hide ; our door-hinges and hasps are made of green hide ; our house-frames and roofs are secured with green hide ; our harness and bullock-chains are mended with green hide ; our wheat is led home tied with green hide ; our wheel-washers are made of green hide ; green hide, instead of canvas, covers the stretchers on which we sleep. Of green hide we make sieves ; of green hide we make leading-halters and lunging-ropes. With green hide many a convict has been taught obedience. But time would fail me to enumerate half the virtues and uses of green hide. Suffice it to say, that green hide, horses, and stringy-bark, are the grand support and stay of Australia ; without them the whole fabric would totter and fall.

Nothing will more surprise you here, than the quantity and quality of eatables on the table of some of the old settlers at a cattle-station. In the course of one day I have seen the following on a table which consisted of a sheet of bark, nailed on four posts driven into the floor :—beef, pork, ham, vegetables, eggs, fritters, butter, cheese, tea, sugar, cream, damper, poultry, wild ducks, and fish fresh out of the river.

No wonder, then, that some people here should occasionally complain of indigestion. The only article named in the above list which you may not probably understand, is *damper*. This is our bread, baked under the ashes. Men who have been long in the bush can, in a very short time, convert wheat into bread for you. During a short

visit I made to my cattle-station about five years ago, my hut-keeper came in at breakfast-time to inform me that there was no bread for dinner, and what was worse, the wheat was done! I was about ordering a horse to be saddled, on which I was to send the stockman to my next neighbour to borrow a bushel of wheat, when the hut-keeper informed me that a corner of my own wheat was ripe enough. He accordingly started with a sickle, reaped a sheaf, carried it home, thrashed it out with a stick, winnowed the wheat, dried it for an hour by exposing it to a hot sun, ground it by the steel mill, put the flour through the sieve, made a damper, baked it, and it was cool before evening on my riding home to dinner!

You will probably wish to know how we generally employ our time at a cattle-station, what amusements have we, since we cannot always be engaged in mustering cattle, drafting heifers, or forming new stations? The answer to this question forms the subject of the following chapter.

CHAPTER XXI.

BUSH AMUSEMENTS.

THE chief sources of amusement you may freely enjoy in the bush are the following:—fishing, hunting, shooting, riding, and reading. Our rivers abound with fish of all sizes. We generally catch them with a line and baited hook. If you are a true disciple of Izaak Walton, you may catch as

many in a couple of hours—weighing from half-a-pound to twenty pounds—as will supply your table for a week. The most common sort are perch, bream, roach, carp, cod-fish, and mullet. This last-named, as you know, is a fish which thrives equally in salt and fresh water. I have seen cod-fish caught which weighed from sixty to eighty pounds. But these very large ones are inferior in taste and flavour to those of a smaller size. The blacks generally catch their fish by spearing. At a single glance they aim at the fish, and drive their spear through him with unerring precision, as he swims at a considerable depth under the water's surface. You would suppose, from witnessing their skill and practice, that they studied, in Newton's *Principia*, all that is there stated on the angles of incidence and reflection. They capture wild ducks in the same way as fish—by spearing. The black fellow either crawls quietly on fours through the long grass, or keeping a tree in a line between him and the ducks, he softly creeps until he reaches the edge of the lagoon or river, when he suddenly darts his spear, and generally secures one, if not two of them.

Hunting is a favourite amusement here. The animals hunted are, generally, the native dog, kangaroo, and emu. The native dog closely resembles the English fox, in size, shape, and cunning. The English fox, however, is generally of one colour, viz., red; whereas, among the Australian native dogs are some red, some brown, and some black. They are very numerous, and extremely troublesome. They come almost to the very door of the

huts, and leap over the hurdles among a flock of sheep, on one side of the fold, while the watchman is in his box on the other. A great number of calves—perhaps ten per cent. at some out-stations—are yearly destroyed by them; and when pressed by hunger they will attack foals. I have seen several of my calves which had their ears and tails bit off by these carnivorous animals. To destroy them is, therefore, the great object of every stockholder, in keeping a few kangaroo dogs, which are a breed between a pure greyhound and a mastiff. At every station you find some of these dogs, and, accompanied by them, some settlers spend a great part of their time in riding over their runs in search of the native dog. He smells as strong as the English fox, and the dogs no sooner come on his scent, than they start at full-speed, their noses to the ground. When they get sight of him, you must let your horse out and follow them. He will make hard either for the mountains or the river. They soon catch him, and tear him to pieces. I lately came on four of them together, tearing away at the carcase of a calf. They cunningly fled in four different directions. I had only three dogs with me, all of which followed one; after a smart chase they caught him, and fairly cut his throat. Some years ago, several stockholders in this colony used to give two shillings and sixpence for every native dog's brush or tail produced; and then every man who wanted half-a-crown tried to *cur-tail* them. Their barking is quite different from that of a domesticated dog. It has been erroneously stated that they, being in a state of nature, never bark; and some

writers have obstinately maintained that barking is entirely the result of civilisation. I am aware that the dogs carried by Columbus to America were afterwards found by him to have lost their propensity to barking. They could merely whine, howl, and growl. And the traveller Sonnini also states, that the shepherds' dogs in the wilds of Egypt possessed not the faculty of barking.

The kangaroo is an extraordinary animal. There are several kinds of them, and they are of various sizes. The kangaroo forester is about five feet high, and when pursued by dogs, it leaps or bounds from fifteen to twenty paces. The animal goes on his hind legs, steering his body with his tail. His fore legs are only about half the length of his hind legs. He is generally of the same colour as the English hare, and his flesh greatly resembles in taste and appearance that of the hare. The tail, which sometimes weighs twenty pounds, is considered the best part of him. It makes excellent soup—indeed equal to any ox-tail soup I ever tasted. His movements in his native wilds are extremely graceful. Seldom rapid, until he sees you and your dogs in full chase after him,—then he hits out in right earnest, hops, skips, bounds, and if you have not fleet dogs before you, and a fleet horse under you, he is soon out of sight. In some parts of the colony they are seen in droves, but I never saw more than five or six of them together. I have often seen them quietly feeding among my cattle, with which they seemed to live on peaceable terms.

When hard pressed, they turn about, put their backs to a tree, and for a time successfully fight the dogs, which they often rip up and disable for life. They have been known not only to drown dogs, but also to take a man in their arms, carry him towards a lagoon or deep pond, and there attempt to drown him, as they commonly drown a dog, viz., by pressing his head under water. A friend of mine, a Mr. James Aitken, settler on the Clarence River, has lately received in a battle with a kangaroo a mark which he will necessarily carry with him to the grave. He was in chase after a kangaroo, which at last his dogs caught, when my friend inconsiderately dismounted from his horse for the purpose of assisting his dogs. The kangaroo now left them and attacked Mr. Aitken, whose lip he completely tore. The kangaroo is naturally timid, and is easily tamed. He lives entirely on grass; and the female has only two young ones at a time, which she carries in a pouch or bag under her belly. When hard pressed in the chase, she drops them one by one; you can then be certain that she is nearly beat—all that a kangaroo has will she give for her life. The skin is remarkably tough, and is converted into stock-whips, and sometimes used as a substitute for a blanket in travelling through the bush. With half-a-dozen of these skins sewed together, a man could comfortably sleep out all night on a bleak snowy mountain.

As this little work may chance to meet the eye of a Jew, it may not be uninteresting to him to be informed, that the Levitical prohibition does not

apply to the eating of kangaroos ; for, although Moses declares all creatures that fly and walk on four feet to be impure, he excepts those which, having “ legs above their feet leap ” and do not crawl upon the earth. Now, I can testify that the kangaroo skips or leaps with amazing agility.

Lieut. Flinders, describing his first visit to Kangaroo Island, situated near the entrance of Port Adelaide, South Australia, says—“ On going towards the shore, a number of dark-brown kangaroos were seen feeding on a grass-flat by the side of the wood ; and our landing gave them no disturbance. It would be difficult to guess how many kangaroos were seen ; but I killed ten, and the rest of the party made up the number to thirty-one, taken on board in the course of the day ; the least of them weighing sixty-nine, and the largest one hundred and five pounds. These kangaroos had much resemblance to the large species found in the forest-lands of New South Wales, except that the colour was darker, and they were not wholly destitute of fat. The animals were so tame as to allow themselves to be shot in the eyes with small shot, and in some cases to be knocked on the head with sticks. The supply amounted to an enormous quantity of food. In gratitude for so seasonable a supply, I named this southern land, Kangaroo Island. Never, perhaps, had the dominion, possessed here by the kangaroo, been invaded before this time. The seal shared with it upon the shores, but they seemed to dwell amicably together. It not unfrequently happened that the

report of a gun fired at a kangaroo near the beach brought out two or three bellowing seals from under bushes considerably farther from the water-side. The seal, indeed, seemed to be much the more discerning animal of the two; for its actions bespoke a knowledge of our not being kangaroos, whereas the kangaroo not unfrequently appeared to consider us to be seals." (Vol. 1. p. 169—172.)

The emu is covered with hair rather than feathers, and accordingly he never flies. He stands from five to seven feet high, and is of a ragged grey colour. I have seen nine or ten of them together. They can run as fast as a racer, and it is very seldom they can be run down by a man on horseback. I once had an old stock-horse, on which my stockman, who was rather too fond of field-sports, used to run down emus—a feat which was here considered extraordinary. The emu lays ten or twelve eggs. I have one of them now in my possession. It measures thirteen inches in circumference one way, and eleven inches the other way, and is of a dark-blue colour. The emu has an oily, disagreeable taste, and is seldom or never eaten by white men here; the blacks, however, are fond of it. A valuable oil is procured from these birds, and this is the chief, indeed the only satisfactory reason assigned by white men for hunting them. When half-a-dozen emus are viewed from a distance, majestically striding across the plain, they look like a party of savages.

Shooting is here a common amusement. You are aware that in this colony we have no game-laws, and therefore wild animals are considered

common property, to which all men have an equal right; and, accordingly, every settler has his double-barrelled gun. I know several boys of ten or twelve years of age, who are first-rate shots, the result of constant practice.

Among the animals which we have here to be shot, are the following:—native turkeys, which are very good eating; wild ducks, with which some of our lagoons are covered, and are superior in flavour and taste to our tame ducks; bronze-winged pigeons, which are very numerous, and will allow you to get quite close to them; wild geese, teal and parrots, all of which are very good eating. The musk-duck, native companion and cockatoo are common, but eaten only by the blacks. The only quadrupeds usually shot are the opossum, an animal resembling a rabbit; feeds on grass and leaves, carries its young ones in the same way as the kangaroo, in a pouch or bag under the belly, and lives in the hollows of decayed gum, box, or stringy-bark trees. Opossums are very abundant, and it is a common amusement, especially among boys, to form parties to go out with guns by moonlight to shoot these opossums as they jump from branch to branch among the trees. Of their skins, beautiful cloaks are made, one of which would be sufficient to keep you warm in the open air during our coldest winter-night. Many a night have I slept under a tree, with no other covering than one of them. Bandicoots and kangaroo-rats are also very numerous, and are excellent eating. Both white and black men are fond of them. The flying squirrel is eaten only by the blacks. The

wombat, an animal resembling a bear, is considered equal to pork. He burrows like a rabbit. One of them was lately brought to me as a present by a tribe of blacks, who killed in one day, on a mountain behind my hut, as many as the tribe could eat during several days.

You will require all kinds of shot. Hall's gunpowder is much used here. Get a real *Joe Manton*, if you can ; at all events, get a genuine *twist* barrel and a *percussion* lock. With a good rifle you might occasionally bring down a kangaroo, emu, or native dog,

After you have read the foregoing pages, it is very possible that your imagination may have led you into a train of thoughts terminating in some conscientious doubts and scruples about the propriety of joining in this wholesale work of destruction against unoffending animals. Reader, I must candidly confess to you, that on this subject I myself do still entertain very strong doubts and scruples. I hold such wanton destruction to be an outrage on the principles of humanity, and to indicate, on the part of those who share in it *merely for sport*, a lamentable obtuseness of feeling ; yet, considered in one point of view, the practice admits of justification. In some cases these animals are caught, hunted, or shot, not for sport, but thus to procure a supply of food. Now, this being admitted, I am ready to maintain, in the face of the Pope of Rome, the Archbishop of Canterbury, or the Moderator of the General Assembly, that we have an incontrovertible right to those animals. They have been

given to man as a grant by the Author of Nature, and to refuse which grant would be offering an insult to the donor. "Everything that liveth shall be meat for you," was the language addressed to Noah (Gen. ix. 3.), and this comprehensive grant, including "the beasts of the earth, the fowls of the air, and the fishes of the sea," has never since been revoked.

I chose to rest my case on this argument, rather than trust to the old and common, but to my mind utterly untenable position, that if we did not thin these inferior animals, they would so multiply, that after the lapse of years they must either half starve or destroy one another. It is doubtless quite true, that in one particular at least, the fishes of the sea closely resemble the fishes on the land; viz., the big ones live on the little ones. But assuredly, this circumstance could never justify a third party, whom we have not injured, in waging a war of extermination against either of us land or sea-fishes; unless *that* third party could as clearly prove his right to us as an article of food, as I have proved from a deed of gift our right to what we sincerely believe to be inferior animals, notwithstanding what has been asserted to the contrary in "Gulliver" and other learned works.

It is unnecessary for me to state, that riding is one of our common recreations in the bush. If you are tired of either fishing or shooting, you order your servant to saddle your horse for you. Some of your time will also be spent in attending the cattle musters of those neighbours who assisted

you on a similar occasion. Your nearest neighbour is, perhaps, from eight to ten miles from you. But that is only a short distance, and your horse will probably carry you thither within one hour. You will, perhaps, have occasion often to visit one or other of your neighbours for the purpose of borrowing or returning a book or newspaper, or of spending the evening or dining with him, &c. Strange to say, they have even their balls and dancing parties here, and you will see some very pretty currency lasses gracefully moving through a quadrille, or playing on the pianoforte, four hundred miles from Sydney, on the banks of the Hume!

I have already stated, that the people of this colony are fond of reading. In the bush this is a favourite amusement. In several huts you enter, you see the proprietor of the station wearing his regatta shirt and fustian dress, and inhaling the fumes of tobacco through a short black pipe which he occasionally draws from his mouth, in order to wipe away from his eye the tear of joy or of sorrow, as he reads one or other of the novels of Sir Walter Scott, or of Fenimore Cooper, or of Dr. Bird, or of Bulwer, or of Smollett, or Tom Cringle's Log Book, or Sam Slick, or Dickens's works, or Chambers' Journal. You will also see, resting on roughly-constructed shelves behind him, a few volumes on history, chemistry, philosophy, and travels by sea and land. You will be as agreeably surprised as I have been on finding so large an amount of intelligence among long-bearded bushmen wearing nothing but fustian.

It is in the bush you really enjoy, after a day's ride, some interesting volume—and much tallow is thus consumed by the intelligent settlers who are fond of reading. But tallow costs them nothing; they make their own candles, and either the mould in which they are made, or the neck of a bottle, or a lump of wood with an inch augur hole in it serves for a candlestick. A foot-long piece of iron hoop bent double, and retaining some of its elasticity or spring, serves for snuffers. The floor or fire-place is the tray. Truly, "man wants but little here below."

I think I have now said enough to show you that in the bush we spend an active life, and enjoy the opportunity of blending the agreeable with the useful.

Clerks who have rambled into the bush on a leave of absence from public offices—youngsters from school who, during the holidays, have visited their fathers' stations—shopkeepers, lawyers, soldiers and sailors who have made an excursion into the bush to gratify a feeling of curiosity—have found our field-sports too strong an allure-ment to be resisted, and, accordingly, either remained in the bush, or soon afterwards returned to its healthy exercises and enjoyments.

Here you experience a buoyancy of spirits and a freedom from care unknown among the busy haunts of a crowded population. Here you have to contend with no jarring interests—no underhand rivalry. You may live as you choose. You are "monarch of all you survey." Here the freedom of the savage and the comforts of civilisation are

conjoined. The patriarchal simplicity of life is restored. Here solitude invites to meditation, and rural exercise sweetens enjoyment. Here may be found that lodge in a vast wilderness, after which prophets, and poets, and lovers, have sighed. "*Beatus ille, qui procul negotiis,*" exclaims every settler who is capable of appreciating the beauties of nature,—and especially that greatest of all beauties—his cattle, sheep, and horses, increasing around him, and holding out to him the reasonable prospect of leaving his children, if not in affluence, at least beyond the fear of want. Here you may live in peace with all men; for if perchance any dispute about the boundaries of a run should arise between you and any of your neighbours, you may well address him as Abram addressed Lot, "Let there be no strife between me and thee, and between my herdmen and thy herdmen; for we are neighbours. Is not the whole land before thee? Separate thyself from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." And let me assure you that such an honest attempt at peace-making as this seldom fails of producing its intended effect.

Having given you a glance of our bush life, you and I shall now start for Sydney.

CHAPTER XXII.

SYDNEY.

OBSERVE now, as we ride along our Macadamized streets, how nearly all of them, at equal intervals, cut each other at right angles. A large portion of the ground along one side of that main street belonged to a tailor who came out with the 102nd regiment. About ten years ago he sold a great part of it for 40*l.* a foot frontage. The land on your left was sold at 57*l.* a foot in the year 1834. There were then no buildings on either of these lands. Notice the great number of Jewish names on the shop signs—there are “Abraham, Isaac and Jacob, Joseph and Benjamin, Moses and Aaron, Samuel and Solomon, Jeremiah and Ezekiel, Judas and Beelzebub,” &c. in partnership. The ten lost tribes found their way to Sydney; that accounts for it. Look at our splendid shops—some of them fully equal to those of second-rate in London. Behold what fine buildings are these!—all of freestone, and built chiefly by Scotch masons. See what magnificent quarries, all of freestone, and in blocks of enormous dimensions, we have here in the very heart of Sydney. The whole city is built upon one immense rock, of various elevations and depressions, but all composed of this valuable solid material; and it was not without reason that the honest Scotch mason, when, a few days after his arrival here, he was asked by a friend of mine what he thought of the colony, replied, “Hech mon, it is an unco braw kintra for stanes.” See what a splendid

view Sydney commands of Port Jackson, and what a magnificent harbour is ours ! The whole British navy might ride here in safety. It is completely land-locked. The entrance is, no doubt, narrow ; only about a mile—and there is inside the entrance a bar ; but there is a fine light-house on the south-head, close to the entrance, for the guidance of ships ; and many a large vessel has sailed over the bar, close to a part of which, called the “ Sow and Pigs,” there is always stationed a tub of a vessel serving for a light-house, with a family living on board. A seventy-six gun-ship, (Her Majesty’s *Warspite*,) 1960 tons, and drawing 24 feet water, has entered Port Jackson. I think, therefore, that few merchant-vessels have anything to fear. A few of our buildings, you see, are slated, though the great majority of them are shingled, or covered with pieces of split wood, of the size, shape, and appearance of slates. In some of the houses coals are burnt ; in others wood is used as fuel. Here we come to the house where, in November last, poor Mr. Warn, whom I knew, was murdered by his servant, James Bidel ; who, after completely fracturing his skull with a large axe, attempted to burn the body on his own fire, but failing in this, he cut the half-burnt carcass up into pieces, and packed them in a box, which he was carrying away when he was detected. He was tried, convicted, and hanged. There is the house in which Mrs. Jamison, a poor widow who kept a small shop, was last year murdered by Sir Edward Knatchbull’s brother, who expected to find some money in her till. Since his arrival in this colony, under sentence of transportation, he committed various crimes. While he

lived he was a curse to society, and a disgrace to his family and high connections,—and at last he died on the scaffold the death of a dog.

Notice the amazing diversity of physiognomy among the crowds of passengers on each side of us ; what villany depicted in the countenances of some of them ; all the water of Port Jackson could never wash away the mark of Cain which they bear on their foreheads. You observe that stout coarse-looking man riding near us ; he was a convict, but is now a bank director, and possessed of immense property. Twice was he on the eve of being hanged. Since his arrival as a convict in the colony, he had actually the rope about his neck, on a scaffold erected at the intersection of King-street and George-street, but was saved just in *articulo mortis* by a reprieve from the governor. You see that portly good-natured looking dame who is passing us in her splendid carriage. She was transported to this colony for stealing a donkey. She still displays her judgment in horse-flesh. Stop, stop, here comes at full speed, driving his tandem, the man who robbed the Glasgow Bank. He managed the affair so cleverly ! He and his accomplices were living in Edinburgh, and having ascertained when the box containing the exchanged bank-notes was to be forwarded to Glasgow, they engaged all the seats in the mail. It was a dark night : midway on their journey they contrived, by means of brace and bits, to cut an opening into the boot of the coach, whence they extracted the money-box, and quietly decamped across the fields. Mr. ———, you now see driving the tandem, was the ringleader, who

was, soon after the robbery, apprehended, tried, convicted, and transported to Botany Bay. His wife soon afterwards arrived here with the Glasgow bank-notes converted into gold, with which these fine buildings you now see before you were erected. You notice these open carriages filled with well-fed and well-dressed gentlemen. These gentlemen are the directors of the defunct bank of —, the failure of which has plunged many a widow and orphan, both here and in England, into misery and ruin. One of these gentlemen directors helped himself to 80,000*l.*, another to 40,000*l.*, and a third to 30,000*l.*, and so on.

One thing you could not have failed to notice as they severally passed you, viz., the immense size of the organ of acquisitiveness as developed in the head of every one of them ; and the total absence of the organ of conscientiousness. In one respect, however, we squatters ought to feel grateful to these directors ; for at the late public meetings held in Sydney on the subject of the new squatting regulations, these are the men who then contended most manfully for us, in order to secure, if possible, what is called *fixity of tenure*. In discussing our petition praying for this boon, they eloquently argued, that without *fixity of tenure*, no situation, either within or beyond the boundaries of location, was worth any man's acceptance, and scouted the antiquated ideas of Mr. George Miller, of the Savings' Bank, who, in an evil hour, happened to say that in the present state of things, *fixity of tenure* would not, in his opinion, be for the public good. I believe the Governor stated, that this was the only point on which he could

conscientiously agree with the petitioners; and that in all his despatches to the Home Government, he, as a consistent Whig, was doing everything in his power to secure *fixity of tenure*. Here comes a row of carriages; the gentlemen in them are driving straight for the Insolvent Court to file their schedules. Not a doubt of it; for did you not see them come from Mr. Norton's office, where they have been securing their property to their wives? and having done so, they now intend to pay their creditors just two-pence halfpenny in the pound. As soon as they have passed through the Court, and received their whitewashing certificate, after having conscientiously sworn that they have given up everything they possessed, they will again commence business on an extensive scale, and with a large capital unexpectedly sprung up, nobody knows whence; while, in the mean time, their dear wives, to each of whom 500*l.* a year has been secured for life, receive their generous husbands—of course out of pure gratitude—into a participation of this yearly income.

You seem to think that this statement is a little exaggerated. Not a jot. Hear what has been given in evidence on the 25th Nov. 1843, before a Committee of the Legislative Council, by a man who is thoroughly acquainted with the mercantile community of Sydney, and had no motive whatever to misrepresent facts. I have been permitted to consult the minutes of evidence then taken, and since printed at the expense of the Government, and I will here repeat to you part of Mr. L.'s evidence:—

“ You have carried on extensive business in Sydney for many years? I have. What amount of

debts have you proved under the present insolvent law? Upwards of 33,000*l.* What dividend have you received? I have received 800*l.*, or about 6*d.* in the pound. Will you state what frauds are committed under the present insolvent act? It has been generally the case, that persons have not gone into Court till they have made over their property to various persons, and have had nothing left for their creditors. Frauds have thus been frequently committed. It is a common thing when an insolvent is asked what has become of his property, for him to say, 'I kept no books.' There is the case of Mr. —; he states in his examination, that he has been a merchant for ten years, and that for the last three or four years he had three vessels trading here, and he values their cargoes at upwards of 60,000*l.*, and he kept no books. Then there is —, who failed for upwards of 200,000*l.*; he also states that he kept no books! Persons conceal their property, or dispose of it to friends; for there is not an insolvent that walks the streets now, but is dressed in better clothes and better boots than they were before they passed the Court. I see none with their elbows through their coats, or toes through their shoes; they are to be seen dashing and driving about in their carriages.

“What proportion of the cases that come before the Insolvent Court do you believe to be of a fraudulent kind? I should say forty-five out of fifty are fraudulent. Do you think then that forty-five out of fifty of the insolvents have perjured themselves? I do.”

There is a picture for you! In fifteen months,

that is, from February 1st, 1842, to April 29th, 1843, no fewer than 714 persons have gone through the Insolvent Court in Sydney, and the total amount of their liabilities was 1,754,877*l.*, (one million, seven hundred and fifty four thousand, eight hundred and seventy-seven pounds sterling), and the dividend they paid did not average one shilling in the pound! The heaviest failure of these was that of the firm of "Halt, Balance, and Diddle." It would appear from Alderman Myndert's exclamation (in Cooper's "Water Witch,") that there was only one firm of this name in New York, but there were several firms of this name in Sydney, and to prevent mistakes in the delivery of letters it was found necessary to address these different firms as follows: "Halt, Balance, and Diddle, the first," "Halt, Balance, and Diddle, the second," "Halt, Balance, and Diddle, the third," and so on. Most of these, however, have already gone into the Insolvent Court; but a few of them still remain, *doing business* in Sydney. Check your horse a little—you see the crowd in that auction room. There is a public sale going on there, of goods of every description, just arrived from London: the auctioneer is knocking them down at less than one-half the London prices! You need not look surprised—the importers of these goods never intended to pay for them. They ordered them with this intention, and they are now selling them by auction in order to raise the wind, pocket the profits, and then, like other *honourable* gentlemen, walk into the Insolvent Court. Here is the school for teaching new chums how to do business; and in what corner of the globe, let me ask, would you expect to find

perfection in the mercantile art—which is very often the art of cheating—if not here, where we have the collective wisdom of 96,558 pickpockets, thieves, swindlers, robbers, murderers, &c.? for this is the number of convicts sent to Van Diemen's Land, and New South Wales, at an expense to the mother country of 7,724,640*l.*, up to the end of 1836 ; and you see, I have given the last batch of them eight years to procure their tickets-of-leave ; for eight years is the period which the colonial law requires a convict transported for life should serve previous to his obtaining what is called a ticket-of-leave, enabling him to move about at his pleasure in the colony, and benefit society with his experience and counsel.

The London merchants have themselves alone to blame. They trust and consign their goods to men here whom they have not sufficiently tried and proved. Few of our Sydney merchants deserve the name ; most of them being only penniless adventurers, ship-brokers, and commission-agents—as destitute of principle as they are of capital, and proud as Lucifer. A man contrives to borrow or scrape together two or three thousand pounds, and with this paltry sum he thinks himself justifiable in commencing business as a Sydney merchant. It ought, also, to be borne in mind, by London consigners, that our community is yet so very limited that a large quantity of any one kind of goods gluts the market, when forced sales become ruinous. An article is scarce, and consequently dear : every one then sends for a supply ; the result is, that this supply, being so greatly disproportioned to the demand, must either remain long unsold, or

one-half of it be sold at considerably less than its original cost. The time to order an article for this colony is, when that article is here very plentiful ; this conclusion may appear paradoxical ; it is, nevertheless, the result of continued observation. It will be found, that by the time the new supply has arrived, the article has become scarce: it had been a drug in the market. So many lost by it last year ; and therefore nobody has ordered a fresh supply of it. Hence the importers may now have a monopoly. London merchants, who are generally honourable and high-minded gentlemen, are little aware of the meanness which characterises some of our *soi-disant* Sydney merchants, *aliàs* brokers and ship-agents. Within the last week a case has come into my knowledge, of a captain of a ship now in harbour, who called at his agents' office to pay his account for provisions, &c., supplied to him : when he was asked, whether it was his own or the owners' account he wanted to be made out. The explanation is this : If the ship has not been consigned by the owners to any particular agent in London, but is left to the captain to bestow that honour and profit on whom he chooses, the agent, out of gratitude, gives the captain, by way of a bribe, a large per centage—from 5 to 10—on all sums paid by him for provisions, stores, &c., supplied by the agent. Two different accounts are accordingly made out, and duly discharged—one of them *private* and *confidential*, for the captain, which is all he really pays—and which is, moreover, at the rate of the regular Sydney market prices—the other account is for the *owners*, and amounting to from 5 to 10 per cent.

more. An honest captain will, of course, scorn to soil his fingers in any such infamous transaction. As some people know me to be intimate with Captain Morrice, of the *Elizabeth*, whose agents are Messrs. Lyall and Scott, George-street, I deem it but an act of justice to state, that they are not the parties to whom I here allude ; and I may further add, that I have reason to believe these gentlemen to be honest and honourable men in their dealings.

There are now in our harbour three ships consigned to one firm in —— Street. Two of these ships were consigned to this firm by the respective captains of the vessels on arrival here. The third ship was consigned from London to the firm by the owners of the vessel. The two captains who voluntarily consigned their vessels to the firm, receive every mark of attention, and are regularly invited to champagne dinners, and evening parties ; whereas, the poor unfortunate captain who had no vote or discretionary power in the choice of agents for his ship—she having been consigned by the London owners to the firm—is left unnoticed, to eat his salt junk dinner week after week on board his own vessel. And yet one of this firm has the impudence to drive daily, with a *livery* servant in his gig, through Sydney, begging freight for these ships.

Let us now pass on to see the steamers. Every two or three hours of the day a steamer starts for Parramatta ; and almost every evening a steamer starts for Hunter's River, calling at Newcastle.

Steamers go regularly to Port Macquarie, and Clarence River, to the north ; also to Port Phillip, Launceston, Van Diemen's Land, &c. See what a busy scene our harbour presents,—what an im-

mense number of vessels for so young a colony ! From the year 1822 to 1842, inclusive, 219 vessels, of the aggregate tonnage of 11,095, have been built in the colony of New South Wales ; or yearly, ten vessels, averaging fifty-two tons each. You see the great number of wharfs, with deep water alongside, and so arranged, not only that vessels of large tonnage may discharge their cargoes without the intervention of connecting planks, but that these cargoes might even be hauled up by means of the ropes and pulleys you see, into those large stores contiguous to the wharfs. What a number of people moving in all directions ! Every two or three you see there collected are talking of pounds, shillings, and pence, or the chances of some begun, continued, but not yet ended speculation. If any of the gentlemen there, who happen to know you, should invite you to dinner, be assured he has some design on you. He either knows or believes that you have both money and credit ; and he expects, by means of champagne and a little flattery judiciously applied, either to find his way into your pocket direct, or to obtain your endorsement to a bill. I have reason to believe that many of our Sydney dinner-parties are given with this intention. If you go to them, button up your pockets : your host has beautifully-preserved salmon for you—but he is also fishing for gudgeon and *flat* ; they are the only fish for which he cares.

The immense quantities of animal food used by both males and females in this colony cannot fail to be injurious to health and to personal beauty. It is to this circumstance, and to the very little exercise taken on foot or on horseback in the open

air here, that I attribute the early corpulency and cadaverous appearance of some of our most fashionable ladies. Many of the native white girls here are very pretty. They are well formed ; they are lively and affectionate ; their complexion is beautiful ; and their features are regular and pleasing. Some of these personal attractions are no doubt owing to our delicious climate, and the freedom or exemption which females in this colony enjoy from all care about the future ; for, I believe, the only subject which at any time distracts their thoughts is what ought to be the colour of the next gown—but no *personal* female attractions, however great, can long remain scathless against beefsteaks at breakfast, cold beef at noon lunch, roast and boiled beef at dinner, and cold beef at tea or supper: this is perfectly outrageous ! In the halcyon days of the Roman empire it was, “*Jovis omnia plena,*” but alas ! in our days it is “*bovis omnia plena,*” as the rotundity and general appearance of many ladies may testify. By thus increasing their bulk they evidently spoil their own market ; for I believe most men act agreeably to the wise adage, that “of all evils we ought to choose the least.”

The streets of Sydney, which are under the management of a corporation chosen by the inhabitants, are lighted with gas, and are paraded by a number of policemen during the night. You may walk in perfect safety on a dark night through the city. In my opinion, a foot-passenger is in greater danger, after dusk, in many parts of London, than he is in walking the streets of Sydney.

In the Supreme Court, the Courts of Requests, and Quarter Sessions—and also in our Police Courts

—justice is, I fully believe, as purely and as conscientiously administered as in the corresponding courts in either England or Scotland. And we have here, that greatest of all civil privileges—trial by jury. All our courts are open to the newspaper reporters ; and the free and fearless discussions on men and measures which daily issue from the public press, have a powerful influence in preserving the administration of law and justice free from every suspicion of bribery and corruption. In the Court of Requests, which is a court of conscience or equity, all cases not exceeding 30*l.* may be decided. This wise arrangement saves to the colonists large sums of money which would otherwise be spent in useless litigation.

Our Sydney Post-office is well conducted ; and through the indefatigable exertions of Mr. Raymond, our Post Master General, post-offices have been established in every little town or village throughout the interior of the colony.

That large building on your right is the Victoria Theatre, which is, I am sorry to hear, numerously attended. I myself was never in it ; for I have always maintained that that man can have but very few sources of amusement within his own mind, who resorts to theatrical exhibitions ; the character of which may easily be determined by merely looking at the mass of loose and dissipated people they generally bring together. I believe the play most frequently acted here is “ The Forty Thieves,” as the manager finds it is a play which all his customers best understand—especially since the failure of the Bank of Australia, and the astounding disclosures made in the late Sydney Bank.

CHAPTER XXIII.

EXPORTS AND SHIPPING.

THE exports of New South Wales are wool, beef, tallow, hides, horns, horses, mutton-hams, oil, whalebone, tobacco, timber, mimosa bark, canary-seed, and a variety of minor articles.

It is not generally known that gum arabic, so extensively used in the arts in England, might be collected here in large quantities. The indigo plant is indigenous in the colony. The castor oil bush, or shrub, covered with berries, is at this moment neglected as valueless in the vicinity of Sydney. The rearing of the silkworm is attended with very little trouble. I have seen some beautiful specimens of thread spun here by these creatures. We have soap, salt, and two or three woollen or cloth manufactories. Except my shirt, which is English, I wear nothing but Colonial manufacture.—Mr. Lord's colonial tweed, Mr. Uther's colonial hats, and Mr. Willshire's colonial tanned leather converted here into boots. I use nothing but Mr. Blaxland's colonial salt, Professor Rennie's beautiful colonial soap, and Mr. King's colonial earthenware dishes. I forbear to mention our colonial lucifer matches, as these are manufactured chiefly by the clergy at the altar; but they are really good, and never miss fire at the slightest touch, as some fathers of families acknowledge.

Our coal mines are numerous, of large extent, and at no great distance from the surface. The

existence of iron mines has been clearly ascertained ; but at the present stage of the colony, and taking into account the scarcity of labour here, it is cheaper for us to import iron from England than to dig for it. It has been, therefore, considered advisable to let these mines remain for a time as a *sinking fund* for the colony. The exceedingly fine sand, containing a large proportion of silex, about Port Jackson, has been found by experiment to be extremely well adapted for the manufacture of glass. The splendid copper mines which the people of South Australia are now working, as well as the manganese and copper mines, which the colonists of New Zealand have been working for some time past, will contribute to stimulate the commercial intercourse between these young colonies and New South Wales.

The following table shows the quantity of wool exported from the colony of New South Wales (including the district of Port Phillip), from the year 1833 to 1842, inclusive.

Year.	Quantity.	Value, as entered in the Custom House return of exports.
	lbs.	£.
1833	1,734,203	103,692
1834	2,246,933	213,628
1835	3,893,927	299,587
1836	3,693,241	369,324
1837	4,448,796	332,166
1838	5,749,376	405,977
1839	7,213,584	442,504
1840	8,610,775	566,112
1841	8,390,540	517,537
1842	9,428,036	595,175

According to this steady rate of increase of our staple commodity, the clip of 1845, or quantity of wool to be shipped at the close of this current year from Sydney and Port Phillip, will amount to upwards of thirteen millions of pounds weight ; and allowing 250lbs. to a bale, there will be 52,000 bales. 1000 bales have been the average quantity of wool hitherto shipped on board each of the London or Liverpool vessels, which generally take oil, or some other heavy export as ballast, under the wool. From this statement it will be seen that no fewer than fifty-two ships will be required to carry our wool-clip of 1845 to England. These thirteen million pounds of wool, at the current Sydney price (1s. 3d. per lb.), will produce the sum of 812,500*l.*—a very large amount for one article alone of export from so young a colony !

Last year (1844), there have been only 2944 bales shipped from Sydney for Liverpool ; the remainder was for London. In 1831 the total quantity of wool exported from this colony was only 5590 bales. Last year, two large ships, the *Herald*, and *General Hewett*, carried to London 5593 bales, being a little more than the total quantity exported from Sydney in 1831 ; while in 1844, no fewer than forty ships were loaded in Sydney harbour, chiefly with wool. This is a wonderful change since 1802, when the total quantity of wool exported was only 245lbs.

For fineness, silkiness, elasticity, and strength, Australian wool has been pronounced by the best judges to be equal to any Spanish or Saxon wool

ever imported into England. And one great inducement to a capitalist to invest his money in sheep here is, that our climate improves our wool. Every year, without the intermixture of any cross breed, our wool becomes finer. This has been found to be the uniform effect produced by the climate of Australia on both imported and colonial-bred sheep. Coarse-woolled sheep imported into this colony have, in the course of years, gradually improved, until at last the fleece was totally different from what the animal carried when imported.

The value, as entered in the return of exports of sperm and black whale oil, and of whalebone and seal skins exported from this colony in 1840, was 224,144*l*. I find, however, on reference to the Custom-house returns, that since this date (1840), there has been a gradual decrease in the quantity exported: this is accounted for by the quantity sent from New Zealand direct, which was formerly sent to Sydney for shipment.

The following official statement of our shipping for the year 1842, will give a sufficiently correct idea of our commercial transactions and intercourse with other places. In that year (1842), fifty-four vessels, of the aggregate tonnage of 16,323 left this colony for Great Britain; seventy-eight vessels for New Zealand, and 328 vessels for other British colonies. Including those vessels which sailed for the South Sea Islands, the fisheries, the United States, and foreign states, 633 vessels of the aggregate tonnage of 134,970 left this colony in the year 1842.

In the same year (1842), the number and tonnage of vessels entered inwards were as follow :—

From Great Britain	137	vessels of the tonnage of	55,144
New Zealand	81	14,085
Other British colonies	282	42,365
South Sea Islands, fisheries, United States, and foreign states	} 128	32,320
Total	628		143,914

CHAPTER XXIV.

ELIGIBILITY AND ADVANTAGES OF AUSTRALIA.

IN pointing out some of the advantages of Australia as a field for emigration, I shall take it for granted, without stopping to prove, that there is now a large surplus population in Great Britain and Ireland ; that some of them find it difficult to procure a sufficiency of food and clothing for themselves and families ; while others of them, who have either some trade or a limited capital, have plenty of food and clothing for present use, and also in prospect, but yet see no reasonable chance of *improving* their present condition, or of rising in the world. These are my postulates.

As a field for emigration, the only countries between which and the Australian colonies a comparison can be instituted by intending emigrants from Great Britain and Ireland, are the United States, British America, and New Zealand. Let us now briefly and dispassionately examine the

pretensions of each of these countries, and compare them with those of Australia. It must be admitted, that the United States of America possess advantages which Nature has denied to Australia. Throughout the interior of the United States, there are large navigable rivers, affording water communication for the conveyance of the settlers' produce, at a trifling expense, to distant markets. Here we have but very few, if any, such rivers. In the United States you can buy land equal at least to any in Australia at about one dollar (4s. 6d.) an acre; whereas here, the minimum government price is 20s. an acre. Within a fortnight you may now pass from England, Ireland, or Scotland, into the United States, or British America; and if you repent of the exchange of country you have made, you can easily go back again; whereas, it takes you four months' voyage to reach the nearest of the Australian colonies; and if on arrival you should repent of the step you have taken, it will then be too late. It requires a large amount of money—70*l.* or 80*l.* at least—to enable even a single man to return from here to England as a cabin passenger; and in the case of steerage passengers, though the government give them a free passage *out*, no provision whatever is made for affording them the means of returning home, in the event of their repenting of their bargain on arrival in Australia. Again, of New Zealand it may safely be affirmed that the climate and soil are good, that the temperature approximates to that of England, thus holding out a strong inducement to English emigrants; that it

is well watered ; that the crops seldom fail ; and that the convict curse has never been entailed upon it as on Australia, by the British Parliament.

I believe I have now candidly stated the *gist* of the arguments which I conceive to be in favour of the United States, British America, and New Zealand. Let us now see—not what can be urged against *them*, for that forms no part of my present task, but what can be said for Australia as a superior field for emigration.

In Australia we have neither the ague nor the yellow fever, which cut off thousands in the United States. In Australia wages are paid in *money*, not in barter, as in the United States. In Australia, Jonathan's *truck* system is unknown. If in Australia we have convicts, the Yankees have worse—they have *slaves*. We only employ as servants, for a limited number of years, men and women who have forfeited their liberty to the violated laws of their country, whereas the Yankees, who boast of their free institutions—their civil and political liberties—are, as Lord Aberdeen truly told them, the only nation in Christendom who enjoy the unenviable privilege and notoriety of supporting slavery. If we employ convicts, we never yet, like Jonathan, have had any traffic in human blood ; such a foul blot has never yet stained the Australian escutcheon. Twice already has England been embroiled in war with the Yankees, and it is possible that she may yet find it necessary to take up arms against them. The annexation of Texas, and the proposed occupation of the Oregon territory, form two very important

subjects, which are not yet fully settled, and which are likely enough to create a rupture between England and the United States of America. In such a case, the emigrant from Great Britain or Ireland, placed on the field of battle in a line opposite to his own brother or nearest relations, would feel it a painful struggle to determine how to act—inclination and reviving attachment to native land, to kindred and ancient home, disposing him to espouse the cause of England; while stern duty and his oath of allegiance required that he should now contribute all in his power to humiliate and crush the land to which he owed his birth—an alternative to which, I am confident, no Englishman of spirit or right feeling would wish to be reduced. You ought also to remember, that in spite of the extensive commercial intercourse between England and the United States, the Yankees do still entertain a deep-rooted antipathy against England and Englishmen, and that you, as emigrants, would be exposed to your full share of all the manifestations of this international grudge; whereas, in Australia you are only among your own countrymen, who feel a pride and an interest in all the glory and prosperity of England.

In British America, again, the inhabitants are, during a great proportion, amounting to nearly one-half, of the whole year, *locked up in snow*. Their long winters suspend all agricultural operations and out of door labour. Many a tradesman, as well as common labourer, is then thrown idle, and obliged to support himself and family by

falling back on his past savings, if he has been able to make any such provision against what is vulgarly called a rainy day. If not, he and his family must live on hope; whereas here, where we have no winter, the poor man's labour, which is his capital, is always available. Here neither the outdoor nor the indoor tradesman suffers any interruption from the seasons. No period of the year necessarily occasions a suspension of the tradesman and labourer's usual employment or occupation. Instead, therefore, of your having, as in the Canadas and Nova Scotia, only one part of the year to work at your outdoor trade, you have in Australia the whole year, and the daily wages here are fully as high as in America, and moreover are paid in *money*. In America there is only one sowing time, and only one crop in the year; whereas in Australia we have two seed-times and two harvests in the same year; and if one crop fails, sow another: you lose but little time. If as an agriculturist you arrive in America after seed-time, you lose a whole year; whereas in Australia, come when you may, you can lose no more than half a year. To this advantage add the delightfulness of the Australian climate; for here we have neither the swamps of Canada, the fogs of Nova Scotia, nor the fever of New York. There is every reason to fear that the turbulent spirit recently manifested in acts of open insurrection in Canada is not yet extinguished. The French Canadians, who are by inheritance so very excitable, require nothing but an able leader; and then there is quite at hand M. Papineau who, instead

of having been hanged, as assuredly he deserved, has been appointed (if I am not misinformed) to the high and responsible situation of her Majesty's Attorney General for the united Canadas!

The voyage from England to Australia, though much longer, is actually safer than from England to America; and the difference in the *length* of the voyage is, in my opinion, a matter of very little consequence. Once you get yourself, your boxes, and your books, on board the ship in which you have taken your passage, give yourself no further concern about her. Leave it to the captain and sailors to manage the rest. You sit to read, until you hear that the Sydney light-house is visible, or the anchor is let go in Port Jackson. I can assure you that, for my own part, I was sorry when I was interrupted in my studies by the termination of upwards of five months' voyage. It is good for a man to be occasionally shut out from the busy world, and compelled, as it were, to hold communion with himself—thus affording him all the advantages without the austerities of the monkish life.

As to New Zealand, Europeans there find the natives a very different race of people from the aborigines of Australia. The natives of New Zealand, who are naturally brave, muscular, and intelligent people, and who have abundance of fire-arms and ammunition, are at this moment up in arms against the settlers. These natives, who can muster, in case of necessity, upwards of twenty thousand armed men, have very recently avowed their hostility to the white intruders, by insulting

and pulling down the British flag at the "Bay of Islands." On this occasion, as well as on others, the present Governor, who may be an amiable and well-meaning man, has proved himself to be totally unfit to command in New Zealand. Through his imbecility, and want of decision, England has been thus insulted by semi-barbarians with impunity. I here forbear to give any further specimens of the wisdom displayed in this government,—such as the recent entire abolition of the customs, and, in the very teeth of an act of parliament, the reduction of the price of land in New Zealand, from one pound to one penny sterling an acre, in order to please the natives! After this suicidal act, who will be surprised at Donald's politeness in submitting to be hanged in order to please the laird?

Considering our proximity to New Zealand, we, who have an interest in New South Wales, have a right to complain of this instance of misgovernment which contributes to demoralise still more our population by opening a door for defrauding our revenue through smuggling.

A strong detachment of soldiers from Sydney are now on their way to New Zealand, for the purpose of preserving peace, and securing obedience to the constituted authorities,—but the aborigines know their own power and resources; and the maintenance of a strong British force, kept up at a great expense there, will always be necessary to protect the settlers against aggression. There is every reason to fear that these natives will long continue to be a thorn in the side of the European settlers, for it is presumed that England will never

be guilty of such unchristian and dishonourable conduct as to sanction a war of extermination against a people to whom she first granted a flag, and then, without provocation, or any just cause shown, invaded and subjugated their country. From New Zealand look now at Australia. The aborigines here, who have never been distinguished for their warlike disposition, are completely subdued. They seldom give us any trouble. They have no fire-arms, and the fear of the white man has evidently seized on them. A few months ago a party of seventy or eighty of them, armed with spears, boomerangs, &c., came to my head station, where their dogs attacked my cattle. There were only four white men, including myself, on the place. We took our guns, turned out and fired a few blank shots in the direction of the dogs. The whole tribe of blacks, dogs and all, decamped, crossed the river, and in five minutes from the first firing, not one of them was to be seen. A whole regiment of English cavalry could not thus frighten the New Zealanders.

If our soil, taken as a whole, is inferior to that of any of the three countries above named, it must be remembered that Australia is eminently a *pastoral*, not an agricultural country. The signs of our zodiac are Aries and Taurus, though these are in the northern, and we in the southern hemisphere. We trust more to wool, beef, and tallow, than to wheat; and yet, as I have already shown, we have here extensive tracts of very fertile soil, producing in some cases thirty, some sixty, and in some one hundred fold. An English

farmer having first looked at our wretched system of agriculture, and then at our splendid crops, would be greatly surprised, especially if he took into consideration that the land which yielded this return had never been artificially manured, and that it had already produced ten or twelve crops of wheat in succession, the land during that long period not having enjoyed the rest or the relief afforded by a rotation of crops. Our soil produces all the grains and fruits of Europe. In Australia we have innumerable plains, such as Bathurst, O'Connell, Goulburn, and Yass plains, each of them measuring many thousands of acres, all covered with the richest pasture, with scarcely a single tree, and all ready for the plough. If we have not navigable rivers like America, neither is land-carriage for our staple commodity, wool, at all expensive—from 200*l.* to 300*l.* worth of wool being often carried to market on one dray. To the prosperity of a pastoral country, navigable rivers, however desirable, are not essential. These were intended by Nature only for agricultural and commercial countries: yet it is not the fact that we have no navigable rivers whatever. The river Hawkesbury admits of vessels of 100 tons going up to Windsor. Steamers go almost daily up the Hunter River to Maitland. The Paterson and William's Rivers are navigable to small craft. The Clarence River is navigable for many miles; and doubtless, at no distant period, a regular communication by water will be established between South Australia and the thousands of settlers that people the rich valleys along the banks of the

rivers Hume and Murrumbidgee. In this case we shall boil our fat bullocks and sheep where they now graze, and thus save the tallow now lost in driving them to Sydney or Melbourne. Our wool, tallow, beef, hides, mutton-hams, mimosa bark, gum, cordage made from the bark of trees, &c., will then be sent down by water at a trifling expense all the way to Port Adelaide. There is nothing impracticable in the undertaking now suggested. The rivers just mentioned are sufficiently deep, and not rapid. Nothing is to be feared from the natives on the banks. Captain Sturt went down the Murrumbidgee and Murray Rivers in his boat, all the way to Lake Alexandrina; and it is well known that there are no water-falls in the Murray, or in either of the two great rivers, the Hume and Murrumbidgee—the junction of which forms the Murray—to present any impediment to the proposed navigation. To remove the numerous logs, or *snags*, as the Yankees call them, which have been for ages accumulating in various parts of the channels of those rivers, would doubtless be attended with expense; but the increase in the value of the land on the banks of the rivers thus rendered navigable, would more than repay to the government any necessary outlay: and under proper management, a great part of this public work might be performed by the blacks who line the banks of those rivers. These people are naturally fitted for such employment, and to keep them to it would be the most effectual way of civilising them.

In Australia we have no national debt to absorb

our profits. Here we have no direct taxes, as in England, to keep the people's noses always to the grindstone—here we have neither tithes, nor poor-rates, nor game-laws, nor severe winter. In Australia we have no exclusive religion, no dominant state church. We have no quadrupeds dangerous to man. We have here the same laws, the same money, the same coins as in England. We enjoy the most delightful climate on the face of the globe; and thanks to the liberality of England, our military force is paid by John Bull. The soldiers who protect our lives and property, and who consume our beef and mutton, are paid, fed, and clothed, at the expense of the British nation.

It is not to be denied that we still want good roads—a want which is common to all new colonies; but owing to the mildness of our winter, and the general uniformity of our climate, our *bush*, or natural roads, are such as to occasion very little inconvenience to the settlers. In proof of this I may mention, that parties have driven in their gigs all the way across from Adelaide to Port Phillip, a distance of 500 miles; and I myself have driven *tandem*, a few years ago, in the dead of winter, from Sydney to beyond the Hume River, a distance of 420 miles.

In Australia we have boundless extent of territory, and no winter food is required to be provided for the sustentation of live stock. In America the number of graminivorous animals, such as sheep, cattle, and horses, which the inhabitants can rear, must always be limited by the quantity of food

they are able to provide for them against the winter. It is not so in Australia. Here there needs be no limit to the number of your flocks and herds, even if you should not have an inch of land you could call your own. Many live in Sydney, some occupying situations, and others idle, whose flocks and herds are increasing beyond the boundaries of location; for according to an Act of Council passed in 1839, any person of good character, on payment of 10*l.*, may obtain a government license for occupying crown lands beyond the boundaries of the colony. As abundance of the most nutritious grass is thus to be had for almost nothing, at *all times of the year*, there is no limit to the extent to which the Australian stockholder's flocks and herds may be allowed to increase. This peculiar circumstance partly accounts for the large and rapid fortunes made by many persons who arrived in this colony friendless and penniless.

In a former chapter I have stated, that, in addition to the 10*l.* (for a yearly license) required to be paid by the squatter to the colonial treasury, there is a half-yearly assessment levied on the stock, according to the following rate:—sheep, $\frac{1}{2}d.$; horned cattle, $1\frac{1}{2}d.$; and horses, 3*d.* a head; and Sir George Gipps, the present governor, *talks* of making every twenty square miles, or 12,800 acres, occupied by the squatter, pay 10*l.* a year. After the determined opposition made by the colonists, it is not probable that this proposed regulation will be enforced; but even if it should, I see no reason to apprehend from its enforcement the disastrous consequences to the squatters which some croakers

anticipate. Even still we shall be able to undersell in the London market the wool-growers of Spain, Saxony, and other places, where the flock-owners have to construct warm sheds for their sheep, and to provide them with hay for their winter food. Hear what the report of the Rural Society Company at Naz (near Geneva, in Switzerland) states:—"The sheep proprietors calculate on at least 150 days of dry stall-feed yearly. Their sheep are then fed on hay. Wet ewes get each of them $2\frac{1}{2}$ lbs. of hay daily. Dry ewes, wethers, and rams, get about 2 lbs. daily. They are fed twice a day, and also twice a day the sheep are driven out to a spring of running water."

Contrast now the expense and trouble attending the management of sheep at Naz with our Australian mode of management, and then say whether we have any just cause eventually to fear competition from foreigners in the London wool market.

Look again at our geographical position. Glance at a chart of the world, and see how very conveniently situated Australia is for trade and commerce. With a sea-coast of nearly eight thousand miles, all indented at regular intervals with a vast number of safe, large, and commodious harbours, partly in the torrid zone, and partly in the temperate zone, Australia is in the very centre of the busy world. In Java, the Mauritius, and the Philippine Islands our sugar is manufactured; China produces our tea and silk; in India our rice is raised; in Ceylon our coffee. And these

islands and countries in return will find it their interest to open a market for the sale of some of our surplus productions. We are no great distance, only about a month's sail, from the western coast of America; and all the islands of the Pacific, as well as those of the Indian Archipelago, will be so many convenient market-places for Australian produce.

In attempting to point out the advantages of Australia, I forbear to notice the fortunes that have been made here by buying and reselling town or building allotments. Half-acre allotments bought at Melbourne in 1837 at 50*l.*, were sold in the following year at 2000*l.* As these are nothing better than gambling speculations, no prudent man will countenance them. It is far better to play a sure though slow game, than risk your money and peace of mind on the wheel of capricious fortune. Neither would I advise the emigrant of capital to invest his money in colonial Bank shares; in insurance or steam navigation companies. Within the last two or three years, heavy losses have been sustained by numerous parties here, through the incapacity, negligence, or dishonesty of the men to whom the shareholders intrusted the management of their money. I believe, however, that those two Banks, the "Union Bank of Australia," and the "Bank of Australasia," the head offices of which are in London, are perfectly safe, and that a man would incur but very little risk in purchasing shares in either of them.

For the benefit of the poorer classes, we have

a Sydney Savings Bank, which is, and has for many years, been under the able management of a Mr. George Miller, an honest and clear-headed Scotchman. Deposits from a few shillings up to 200*l.* are received there, and interest at the rate of 5 per cent. is paid yearly to the depositor on any balance standing to his credit ; on 30th June, 1843, the number of depositors was 2590, and the amount to their credit was 86,732*l.* 13*s.* 9*d.*

In England, Ireland, and Scotland, there are many honest and industrious tradesmen, who are scarcely able to keep free from debt. It is not so here. There is no man who is able and willing to work that needs be poor, or without having money in the Savings Bank in Sydney. If a man, who is in the enjoyment of good health, is here in destitute circumstances, it may in general be affirmed that he is either indolent or profligate. The man who has no property has probably a trade, or if he has no trade, he has a pair of hands to work, or a pair of legs to carry him at the rate of a mile an hour after a flock of sheep.

In letters received from England, I have been often asked the question, who are those who ought to emigrate to Australia? In answering this question, I shall begin by describing those who ought not to emigrate. Several young men of dissipated habits have been sent out here by their friends to reform ! They were scape-goats at home, and were likely to entail disgrace upon their families ; it was therefore judged prudent to get rid of them by sending them to a very distant country, whence they could not readily return. If

the intention of their parents or friends was utterly to ruin them, and thus blot out their memories for ever, no better plan could have been adopted ; but if the intention was to reform those hopeful youngsters, it was the most absurd idea that ever entered the brain of man. Send a youngster to Botany Bay to be reformed ! It is perfectly ludicrous ; it is cruel mockery. They could not have sent them to a more unfavourable place for reformation. It requires not the gift of prophecy to foretell what must be the influence of bad example, in a convict colony, on a young man of loose morals, and far removed from parental restraint. His career would be rapidly downward—his doom fixed—and here is no compassion felt for him. The finical dandy who trusts for success to the high sounding names of some of his family connections, or to his own dashing appearance, will find himself greatly disappointed. The people of this colony care not one straw about the emigrant's rank or titles. Neither is this the field for the display of great literary talents. The colony is yet too young either to appreciate or reward such intellectual luxuries ; and therefore the penniless scholar has but a very slender chance of success here. Owing to the scattered state of the population, there are but few inducements to professional men, such as clergymen, lawyers, medical men, teachers, and artists, to emigrate. Having thus stated the description of people we do *not* want in Australia, I will now mention those we do want, and whom the colony will abundantly reward for their work ; they are the indus-

trious, the sober, and the healthy of the following classes :—Shepherds, ploughmen, carters, labourers, gardeners, cooks, grooms, butchers, bakers, printers, millers, sawyers, brick-makers, stonecutters, masons, saddle and harness-makers, carpenters, cabinet-makers, plasterers, painters and glaziers, blacksmiths, wheelwrights, tailors, shoemakers, tanners and curriers, female house-servants, nurses, farmers, retired officers and other gentlemen with either small or large capital.

These are the people who ought to emigrate to Australia, and to these our colony offers advantages which are not to be met with in any other part of the world. In the United States, in British America, and some other countries, wages may, perhaps, be as high as here; but where is the country in which any sum of money, however small, which a man saves out of his wages, can be laid out so advantageously as in Australia? Where is the other country whose inhabitants possess so large a proportion of food as the colonists of Australia? And be it remembered, that the extent of our rich pastures is illimitable; and there being no winter here, our flocks and herds may increase indefinitely—thus constantly multiplying food and employment for all that can possibly emigrate. Here are not only room enough and food enough, but remunerative labour enough, and to spare; while many of the labouring classes of England, Ireland, and Scotland are half starving with hunger. Here is freedom from all fear of want. At home—I mean where you now reside—you are often afraid of being thrown out of employment.

No such fear ever disturbs your repose in Australia; and the more numerous your family is, the greater is your chance of success. To each of them you may, in a few years, have it in your power, by ordinary prudence and industry, to leave landed property yielding sufficient produce to place them and their posterity for ever beyond the fear of want: and surely, you parents, who are naturally concerned for the future welfare of your children, will not hesitate to make some personal sacrifice on your part—to run some slight risk, in order permanently to provide for their comfort. The whole land is here before you; and if your own country has denied you sufficient food or remunerative labour, the voice of Providence which was addressed to Abram is now addressed to each of you, saying, “Get thee out of thy country, and from thy kindred, and from thy father’s house, into a land that I will show thee.” Labour is, perhaps, the only capital which many of you possess, but in exchange for this capital, for which you sometimes receive but a scanty allowance at home, we will give you here abundance of the most substantial food for yourselves and families. To be a shepherd here, it is not at all necessary that a man should have previously served an apprenticeship to this sort of employment. Some of our best shepherds in Australia have been Paisley weavers. One of my hut-keepers, a man who has been now some years in my employment, is an old sailor, from Hull; and one of my present stockmen was a labourer in England. Any man who is able and willing to work may here obtain remunerative em-

ployment. I do not know any sober industrious freeman, of half-a-dozen years' standing in the colony, who has not saved money, or accumulated its equivalent—property. And how could it be otherwise, in a country where, to an artisan, two days' work may purchase provisions and pay for his lodgings for a week? Beef from 1*d.* to 1½*d.* per lb., flour 10*s.* per 100*lbs.*, sugar 3*d.* per lb., tea 1*s.* 6*d.* per lb.: fish is always cheap, and abundant in Sydney (our sea swarms with the finest fish), and good wine can be bought at the rate of 1*s.* a bottle.—The following is a list of the Sydney Market prices of colonial produce, this day, viz., 1st March, 1845. Wheat 3*s.* 6*d.* per bushel; fine flour 10*s.* per 100*lbs.*; ship biscuit, best quality, 16*l.* per ton; second sort 12*l.*; hay 3*s.* per cwt.; maize 2*s.* to 2*s.* 3*d.* per bushel; oats 3*s.* to 3*s.* 6*d.* per bushel; barley 2*s.* 6*d.* per bushel; fat cattle 2*l.* 10*s.*; fat sheep from 4*s.* to 6*s.*; milch cows 2*l.* 16*s.*; fat calves 12*s.* to 15*s.*; butcher's meat, retail prices, beef 1½*d.* per lb.; mutton 1½*d.* per lb.; pork 3*d.* to 4*d.* per lb.; veal 3*d.* per lb.; salt beef per tierce 50*s.*; ox tongues 1*s.* 4*d.* each; ox tails 3*d.* to 4*d.* each; suet 4*d.* per lb.; dressed roasting pigs 4*s.* to 4*s.* 6*d.* each. *Poultry*: fowls 2*s.* to 2*s.* 6*d.* per pair; geese 6*s.* to 8*s.* per pair; pigeons 1*s.* 6*d.* per pair; eggs from 9*d.* to 1*s.* per dozen; colonial honey 4*d.* per lb.; potatoes 2*s.* to 2*s.* 6*d.* per cwt.; best colonial cheese 7*d.* per lb.; butter 1*s.* to 1*s.* 2*d.* per lb.; pears 4*d.* per dozen; peaches 1*s.* to 1*s.* 3*d.* per basket; nectarines 2*d.* per dozen; figs 9*d.* per dozen; melons, as large as Professor Combe's head, 2*d.*

each ; salt 5s. per cwt. ; and coals 10s. at the pit, or 20s. per ton, delivered in any part of Sydney. By two or three tradesmen, if single, *clubbing together*, as it is called, and renting a small cottage between them, their board and lodgings would cost them very little. Throughout the interior many towns are springing up requiring artisans of various descriptions.

It speaks highly for Australia, that a large proportion of the military officers who come to serve in New South Wales, sell out and turn settlers,—converting their swords into sheep-shears and fishing-hooks. Numbers of both naval and military officers are scattered over the interior ; acting as magistrates, or living on their own purchased estates, or actively superintending their flocks and herds. Officers on half-pay, and other respectable persons of limited income in England, would greatly improve their circumstances, as well as increase their importance, by emigrating to this colony, where they would have nothing to buy except their clothing, tea and sugar, soap and salt. From their own farm they might have abundance of fruit, wine, poultry, eggs, beef, mutton, veal, pork, ham, butter, cheese, milk, wheat, and vegetables—including potatoes and green peas all the winter. They can brew their own beer, tan their own leather, and kill their own game.

In so limited a work as this, it is impossible to enumerate all the advantages which Australia holds out to intending emigrants, but I trust that what I have already stated will sufficiently show, that if this is not a land flowing with milk and honey, it

is at least a land capable of yielding abundance of both animal and vegetable food for all the surplus population of Great Britain and Ireland.

CHAPTER XXV.

TRAVELLING IN THE AUSTRALIAN BUSH.

As I wish to introduce you to the blacks of this country, you and I shall now make an excursion into the interior; and as a preparation for this journey, each of us must provide himself with the following equipment:—a good horse, a pair of hobbles, a tin pot for boiling tea, blanket, great-coat, tinder-box, pocket-compass, and saddle-bags, containing a couple of regatta-shirts, two or three pairs of cotton socks, a blank cheque-book, and some negrohead tobacco. The blank cheque-book must be one of those which will do for any bank.

While we are travelling within the region of civilisation, we pay our expenses at the inns on the road by cheques on the banks in which we keep our deposits. It is very seldom an innkeeper refuses as payment of his bill the cheque of any respectable-looking man, whether known or unknown. Mr. Boniface is thus sometimes duped; yet he knows well the difficulty and danger of carrying money on the road; and that were he to refuse cheques in payment of his bills, he would soon lose half his customers, who would in that

case be obliged to "*bush it*" every night. It sometimes happens that when bush-rangers stop a traveller, and rummage his pocket and saddle-bags, they compel him to sign and give them a bank cheque, made payable to bearer on demand. Yet in this case the traveller generally defeats them. He either gives the cheque on a bank in which he has no money (and payment is consequently refused), or he signs his name so differently from his usual way, that on the cheque being presented for payment at the bank, where his genuine signature has been left, it is pronounced a forgery, and the unfortunate bush-ranger runs a fair chance of being immediately apprehended.

I have my doubts whether, in the circumstances of the case, the traveller is really justifiable in practising such a stratagem, merely to save his purse. A learned casuist would, perhaps, concur with the Mantuan bard in saying,

"*Dolus, an virtus, quis in hoste requirat?*"

As this is purely a case of conscience, I think it better not to attempt a solution, but leave it to every traveller to determine it for himself. Money is scarcely in use in the interior. Nearly all the business is done by cheques or orders on some Sydney or Melbourne bank or merchant. These cheques and orders pass through scores of hands. A 10*l.* cheque, which I gave in May, was not presented to the bank till October. Another cheque which I gave was nearly eighteen months in circulation; and by the time it reached the bank the back of it was covered with indorsements, indicating only a few of the hands through

which it passed. The banks are very accommodating in this respect. Though they generally grumble when any order or cheque for less than twenty shillings is presented to them for payment, yet I have known them to pay a cheque amounting to only a few shillings. I myself once received on the now defunct Bank of Australia, a *five shilling order*, drawn by Major-General Stewart of Bathurst, and though the amount was so trifling, it was readily paid,

After we shall have passed the region of civilisation, the common circulating medium among both whites and blacks is tobacco—negrohead tobacco. Neither David Ricardo, nor Adam Smith, nor indeed any other great political economist that I know, has ever discussed the merits of negrohead tobacco as a standard of value. So far as I know, the only celebrated writer on this subject is the African traveller, Mungo Park, who states that “twenty leaves of tobacco were considered on the Niger as a bar of tobacco, which bar the whites valued at 2s. sterling; and that thus a slave, whose price was then about 15*l.*, was said to be worth 150 bars of tobacco.” Not having a copy of Mungo Park’s Travels at hand, I make this quotation, like some others, from memory. I can therefore vouch, not for the exact words, but the general substance or purport of the extracts thus quoted. It is proper, however, to mention, that every one of the statistical statements made in this work has been taken from the official papers, and has been over and over carefully revised and compared with the originals. For tobacco you get anything done for you in the

bush. There everybody smokes : men, women, and children, white and black, all smoke. Every dinner, every supper, every meeting, here ends in smoke : about two years ago it was seriously apprehended that the whole colony was then about to end in smoke ; when they are out of tobacco, the people will smoke anything and everything, tea-leaves, &c. : they have been known even to smoke a passing stranger, who appeared to have some designs on them ! I need not say more to prove that tobacco procures for you a cordial reception, and the best accommodation at every hut you pass on your travels. In times of great scarcity of this precious weed, I have known 11b. of tobacco bought in Sydney for 3s., being sold in the bush for 20s. sterling, and glad were the men to get it on any terms.

While we are travelling among civilised people, that is, within the boundaries of location, we generally move, or, as the newly-applied term is, *progress* at the rate of five or six miles an hour ; and forty miles are considered a good day's work, especially when we have a long journey before us. As in travelling here everything depends upon your attention to your horse, allow me to give you a few practical hints on this very important subject. Feed him, not as much, but as *often* as you can ; for though learned jockeys have laid it down as a rule, that " for a saddle-horse to go well, he should be two parts blood," they have left it for you to infer, that the remaining part or parts should be made up of corn and hay, &c. And let me advise you always to see your own horse eat his food. At the inns here I have invariably

made it a point of duty to comb my horse's tail or mane while he is eating his corn. I find that he thus thrives as fast again on it. This is an extraordinary fact, and to me perfectly unaccountable. No writer on animal physiology has hitherto even attempted an explanation of this phenomenon; the celebrated Mr. Pickwick himself, who has done so much for the cause of science, has not ventured to look at this difficulty. It would, therefore, be presumption in me to try to explain it. I merely state the fact, that your horse will thrive as fast again, if you comb his tail every time he is eating his corn in a Botany Bay public-house stable. Water him a mile or two before his journey's end; and walk him gently after he has been watered. Let the first and last parts of your day's journey be performed slowly. In the evening wash his feet up to the knees. In such a hot climate as this, the friction of his shoes is sufficient to heat, not only his hoofs, but his feet. Let the saddle remain on his back until he has cooled. The girths should of course be slackened on his entering the stable. Rub him well while he is nibbling at his hay; but give him no corn until he is quite cool. If the corn is not *cracked*, mix either bran or chaff with it, otherwise he will gulp it without chewing it. You ought also daily to mix a little salt, about two ounces, with his feed. I sometimes carry in my pocket a small quantity of nitre for my horse. At every stopping place take off the saddle and dry it; the back of many a good horse has been injured through the neglect of this precaution. Allow about half an

hour to elapse from the time that he has finished his corn until you proceed on your journey. When you can get no corn, try to buy, beg, or borrow some "siftings" (bran), which are to be found at almost every hut. By thus attending to your horse, he will always be in fair condition, and by the long continuous journeys you perform, you will surprise many a besotted traveller who is in the habit of drinking in the tap-room until he is half blind, his poor horse being all this time left to the tender mercies of the hostler—a character celebrated throughout the world for honesty and humanity.

After we shall have travelled two or three hundred miles out of Sydney, we may not always find it convenient so to regulate our journeys as to reach a public-house every evening; and even if it were convenient, I would not advise it; for as we recede from Sydney or Melbourne, the grass for our horses improves in the same ratio that the accommodation for ourselves and them becomes worse. Therefore we shall not trouble the publicans with our presence; and in order to do without them, we buy in passing a store on the road some tea and sugar. We can calculate on getting beef and damper at every hut we pass. Thus provided, we may either stop at a hut, or camp out wherever we find water; for grass and firewood are everywhere abundant. If we stop at a hut, we manage our horses as follows:—On our arrival, having taken off the saddles, we hobble the horses at some distance from the hut in sight of the inmates. And then after it gets dark, if we are not sure of the character of the men, you

keep them talking while I go out to remove our horses to a considerable distance, and in a direction opposite to that in which we first hobbled them. The object of this manœuvre is to prevent their being hid (or *planted* as it is here called) by any of the men about the hut. To plant travellers' horses and settlers' working bullocks is a common trick played by Botany Bay convicts, who will afterwards offer to find them for a specified reward. The above is one way in which you may defeat these artful villains.

In most cases I prefer to camp out and far away from any hut. It is the most independent way of travelling. Towards evening, on our arrival at good water, we hobble our horses, light a fire, and boil tea in our tin quart pots. We carry our tea and sugar, cold beef, and damper. After supper we generally visit our horses, and observe the direction in which they are heading. We then make our beds as follows:—each of us selects for himself some soft, dry, and warm place, on which he spreads his great-coat and blanket; between these two he sleeps; his saddle *inverted* serves for a pillow. If it rains, stick in the ground, about six feet apart, two forks; place a ridge pole upon them, and over it spread your blanket, the edges of which fasten to the ground with wooden pegs. You have now a house, which will be both dry and warm, and tenfold more comfortable than the tub of Diogenes. At dawn you will be awakened by a bird called the “Jackass,” which then sets up a long-continued horse-laugh. This intimation he regularly gives every morning at dawn;

then half an hour afterwards ; and finally when it is broad day-light ; after which you seldom hear anything more of the *Jackass* till next morning ! By their punctually crowing or laughing in a body every morning at dawn, they are very useful in the bush. In summer the traveller is often awakened in the morning by frogs, which give regular concerts during the season. Having risen, the first thing we do is to look for our horses, which are frequently in sight ; but if not, we *track* them. Having found them, we saddle them, start and travel ten or twelve miles before we halt at some water, where we light a fire and breakfast, while we allow them to feed near us. This is the usual mode of travelling in the Australian bush. If it is moonlight, many gentlemen prefer, especially in summer, travelling *at night*, and resting both themselves and horses during the daytime. I recollect having been once with a party thus travelling at night, when I was deputed by the rest to call at a friend's hut on the way, to borrow, not "three loaves," but one damper, for our journey. It vividly brought into my recollection the beautiful passage in St. Luke's Gospel, chap. xi. 5—8 ; for, as every Greek scholar knows, this is the spirit of the passage as it stands in the original. The Greek passage clearly implies that the midnight traveller turned out of his road to call on his friend, not with the intention of remaining with him during the rest of the night, but merely to borrow the three loaves, and then to proceed on his journey, just as our party did after I borrowed the damper.

It is scarcely possible for any man who is accustomed to read his Bible, to travel much in this colony without noticing a variety of scriptural illustrations quite unexpected. Sometime ago I had occasion to ride out with a great sportsman on the river Gwydir, nearly 400 miles north-west from Sydney. We were followed by a lot of kangaroo-dogs. Where we happened to be, the Gwydir, like the Jordan, has two sets of banks, *inner* and *outer*. As it is only a flood which causes the river to overflow its inner banks and to extend to the outer ones, the intervening space, which is overgrown with shrubs, is seldom covered with water; and hence this sheltered interval, so convenient to the water, in this hot climate (a climate closely resembling that of Judea), is a favourite resort of wild animals,—the native dog in particular, as we soon found by starting a female, which had been there rearing pups, and which our dogs soon caught and killed. If the river happened to swell, and consequently overflow its inner banks, as the Jordan does periodically, I should then have witnessed the exact counterpart of Jeremiah's beautifully correct simile (in chap. xlix. 19), "Behold, he shall come up like a lion (or lioness) from the swelling of Jordan"—an explaining comparison or simile which has often been ridiculed as unnatural by a set of drivellers, who have even ventured to ridicule the idea of Balaam's ass speaking with man's voice (Numb. xxii. 28—30). How inconsistent these objectors, while they themselves give us the clearest proofs, not only that asses can speak, but that they do still conti-

nue to speak, whether required or not ; and I only wish that I could be refuted when I assert that, ever since the days of Balaam, this breed of speaking animals has been rapidly increasing and widely spreading, to the great annoyance of every man of common sense.

It may not, perhaps, be generally known, that in this colony we have wild fig-trees. A young friend of mine, with whom I was travelling in the month of December, proposed that we should turn off our path to visit a fig-tree, which he had often seen, and which he stated must have fruit, as he had lately seen it with leaves (which generally appear after the fruit), and the time of figs, or fig-gathering, was not yet arrived. On coming to it we found figs. Never till then did I see the full force of that parable recorded in Mark xi. 13, 14, and the reason of the divine malediction there pronounced. When sucking the leaves of trees, which I have more than once done, as I travelled under a scorching heat, through a country at the time destitute of water, how refreshing would I have found " a cup of cold water," and how valuable the parcel of ground that would have included the well which Jacob gifted to his favourite son Joseph! I have here seen the exact counterpart of Rachel driving her father Laban's flocks at noon to be watered out of wells carefully shaded over to prevent any loss or waste of water through evaporation in this warm climate ; and I have also seen my own bullock-drivers, like the Israelites on leaving Egypt, carry on their journey kneading-troughs with damper which is just unleavened, that is, un-

fermented bread. But I must here quit biblical exposition, and return to bush-travelling. While I have been thinking of nothing but theology, you may perhaps have been only wishing to know how we are to manage for clean shirts, since each of us had only two spare ones at starting, and we may be twice as many weeks on our journey. At any hut on our way, in this very dry climate, the hut-keeper can wash and dry a shirt for you between six o'clock evening and six o'clock next morning. On those roads which I often travel I sometimes, with a view to relieve my horse, carry only one shirt, viz. that on my back. But then I have shirts left to be washed at different stages, which I no sooner reach, than I put off the one I wear, and put on a clean one; the one which I now leave will be ready for me again on my return. If in some other countries the people can boast of their relays of horses, here we can boast of our relays of shirts.

If you wish to make your toilet when camping far away from any hut, you can go to a pond of clear water, and looking into it as into a mirror, you can shave or admire yourself, like Ovid's Narcissus, but not, it is to be hoped, with the same fatal result. Some bushmen or settlers shave only once a year.

Among the numerous and formidable obstacles to travelling, eloquently described by the learned Mr. Pickwick, I do not recollect having seen any mention made of creeks and rivers swelled by rain, or the periodical melting of snow on the distant mountains; yet I can assure you that if Mr. Pickwick had accompanied me last winter, he would include this obstacle in his second edition of that

splendid burst of eloquence, wherein he speaks of his perils, in the pursuit of science, from "damp sheets," &c.

In the months of August and September last, several of our creeks and rivers continued for weeks to overflow their banks, and in the absence of boats and bridges, present very serious obstacles to travelling. A few persons, among whom were two of our postmen, lost their lives in attempting to cross the creeks on the road. Last winter, as I was returning from a distant station, riding one horse and leading another, on the back of which my opossum cloak, great coat, &c., were strapped, I came to one of those swelled creeks, which I crossed in the following manner:—In order to guard against the chance of drowning my horses, I looked out for an easy and wide landing-place on the opposite bank, and then, at a considerable distance above this place, according to the strength and speed of the current, which may be determined by throwing a stick into the centre of it, I drove in my horses after having taken the following precaution, viz., tied the stirrups over their backs, and unbuckled the bridle-reins, to prevent the chance of the animals getting their feet entangled, which would of course impede their swimming, and probably be the means of drowning them. I got over myself by means of fallen trees, partly immersed, and extending the greater part of the way across. Where it can be done, this is safer than risking yourself on a horse's back, especially in crossing these impetuous creeks, where horses are frequently carried several rods down the stream. You can easily catch your horse on the opposite side, as

soon as you get over yourself. Your blanket, great-coat, and shirts, which you sent across tied on the horse's back, will get dry before night ; but you must contrive to *keep dry* your tea and sugar, and tinder-box, by securing them on or behind your head ; for they will not be safe tied on the horse's withers, as many horses swim on their sides, and some totally disappear on the first plunge, and then, at the distance of a few yards, rise above the surface. If you carry a tomahawk you may cut a sheet of bark, on which you can cross dry and in perfect safety, after your horses. During the greater part of the months of September and October last, when the floods entered several of our houses in this district, not only travellers, but Her Majesty's mail, had been conveyed across the Hume river on a sheet of bark, navigated by a naked black fellow. The river was then two miles wide, which was rather too great a journey for any horse to swim.

As your tin quart pot may happen to be lost, or broken, or may become leaky on your travels, it is as well for you to know how, in the absence of any metallic vessel, you may be able to boil water for your tea, &c. Everywhere throughout the Australian forest may be seen sticking to the trees knobs of all sizes and shapes, and covered, like the tree, of which they are tumours, with bark. With your tomahawk or knife cut off the hemispherical or half globular bark of one of these round knobs or elbows which you find to be nearly the size of your head. When you have made a complete circular incision in the direction of the brim of the intended vessel, the bark will easily strip after a few thumps

to destroy the cohesive attraction between it and the wood. The concave or inner side of this vessel is as clean and smooth as a polished table, and in order to dry it and extract the sap, let a gentle flame play against the inside of it for a few minutes. Fill it now with water, and place it near your fire. Heat nearly to redness a few clean and hard stones, which when thus heated seize by means of two sticks, used by way of tongs, and immerse them one by one for a few seconds in your bark tea-pot, which will now boil. The thing required is done, as Euclid, on solving one of his beautiful problems, would express it. The water may thus be kept furiously boiling for any length of time, and you may now enjoy your tea, and be perfectly independent of the whole race of tinkers, as well as of many other descendants of Tubal-cain, whom only our luxury, indolence, and artificial wants supply with employment.

If you carry a gun on your travels, you may have it in your power to shoot more game than half-a-dozen could eat. I myself, however, dislike carrying a gun, or indeed any fire-arms on a journey; for besides encumbering a man, they render him more liable to attacks from bushrangers, to whom fire-arms are always a valuable prize. As means of defence from such attacks, fire-arms are perfectly useless to the traveller. The bushrangers will have him covered (as it is called) with their muskets pointed at his head from behind a bush or tree, before he can finger his trigger. The following paragraph, copied *verbatim* from a Sydney paper, will show you with what activity these fellows carry on their trade:—“Three armed bush-

rangers have been committing depredations on the roads between Liverpool and Campbell-town, and on the Cowpasture road, near the junction at Glenfield. They made their first appearance on the evening of Wednesday, the 15th instant; the superintendent on the estate of Macquarie Field, returning from Liverpool, between seven and eight o'clock in the evening, accompanied by a man named Hush, were the first whom they attempted to stop. Hush was thrown from his horse and severely injured, at a short distance from Liverpool. His companion had him carried into a house, and mounting his horse, rode off at full speed, to bring Dr. Hill to his assistance, who was just then visiting a patient farther up the road. In the hollow beyond Martin's he was challenged by three bush-rangers, who, presenting their pieces, ordered him to stand; disregarding their threats he put spurs to his horse and rushed past them; one of them attempted to fire, but luckily his piece did not go off. A short time after, Mr. Wentworth, when proceeding homewards, was stopped at the same place; his horse fortunately taking fright in time to enable him to see his danger, he turned the animal's head, and made the best of his way back to Martin's public-house, where he took refuge for the night. Another man, whose name we have not learned, was also stopped and robbed of a few shillings. On the following morning (Thursday), Mr. Mannix was stopped by the same three fellows, and report says was robbed of 100*l*. A few pounds of this sum consisted of written orders, which they returned to him. Mr. Robert Jenkins, of Eagle Vale, accompanied by a Mr. Campbell and another

gentleman, whose name we have not learned, were stopped a few days ago at Bargo River, by a party of four armed bush-rangers ; Mr. Jenkins and Mr. Campbell were robbed of all their cash ; their companion was fortunate enough to make his escape."

From this paragraph you may possibly infer, not only that great numbers of travellers who go down from Jerusalem to Jericho, thus fall among our Botany Bay thieves, but that a man can scarcely move out of Sydney without being attacked and robbed by bush-rangers. I beg to assure you that this is not the case. I have travelled many thousands of miles in all directions, north, west, and south, through this colony, during the last ten years, and I have never yet been stopped by bush-rangers. I met them well-mounted and armed, but they allowed me to pass unchallenged. They merely asked me what parties I saw on the road I came and they were going. These fellows generally know their mark ; they know those who usually carry money. Besides, the farther you go from Sydney the less is your chance of meeting bush-rangers, for the very obvious reason that in the distant interior there is but little for which they care.

I have stated that a necessary part of your bush equipment is a pocket compass. The most convenient sort is about the circumference of a five-shilling piece, in a brass case. I need not remind you that if held too close to your stirrup-irons or your tomahawk, the magnetic needle may be disturbed. Unless you know the country well, you must carefully guard against the chance of losing yourself in the Australian forest. In the year 1791, that is soon after the formation of the colony,

twenty male convicts and one female, each taking a week's provisions, and armed with tomahawks and knives, absconded from near Sydney, with the intention of walking to China! Some of these people, after lingering a long time, and living on roots and wild berries, perished miserably.

In case you should happen to lose yourself, either give your horse his head—he will probably take you back to whence you started in the morning—or try to catch a view, from some lofty position, of the forest, in all directions, and thence notice the general *fall* of the country. In this depression there is most probably a creek, which in this colony consists of a chain of stagnant ponds, receiving the water from the surrounding elevations. Follow *down* this creek; for in all likelihood there are stations on it, or it will lead you to some river or larger reservoir of water, near which you will certainly meet either white or black inhabitants. Some new chums, to whom I once gave this direction, told me afterward that they found the creek by following my advice, but that after finding it they could not ascertain which was up or down, or towards what point of the compass the creek when running would flow, so level was the valley through which it passed. To determine this point is very easy. Almost all our creeks run at one time or other of the year, and while thus running, they wash down a mass of rubbish, part of which is caught and held by trees and logs in the channel of the creek. It is therefore evident that the current, which had so far carried this rubbish, must have come from that side of the tree or log against which the rubbish was left.

If neither of the plans which I have here suggested should get you out of your difficulty, you must just hobble your horse, light a fire, and *bush* it for the night. If you have no food, you must try to imitate the blacks, who have to catch or gather all their food. How *they* manage to live you will see, if you take the trouble of reading the following chapter.

CHAPTER XXVI.

THE BLACKS.

OF the black natives of Australia there are several varieties, differing in language, customs, and general appearance. The following remarks apply chiefly to those aborigines residing in the Murrumbidgee and Murray districts. In both height and weight these blacks differ very little from the English; and in these two respects also the males and females among the blacks bear the same proportion to each other that the two sexes in England do to one another. But in many other points the difference is very remarkable. The legs of the blacks—especially of the females—are extremely thin and slender,—they are perfect spindle-shanks; the arms also of the females, which are long, appear to be nothing but skin and bone. The hands are small. Among both sexes the foot approaches to club-shape, and the toes are wide and turning inwards. From these two peculiarities I can at once tell whether the impression of a

human foot in the sand or mud before me, be that of a white or black person. The head is generally large, with a greater proportion behind than before the ears. The forehead is long, narrow, and sloping backward. The skin is dark; the hair is jet black, straight, long and coarse, but neither curly nor woolly; the eyes are black and lively; the face is broad, the mouth large, the lips thick and prominent; the nose short, with its point slightly turning upwards; the cheek bones are high; the skull is so thick that a blow from their waddy seldom produces any impression on it; their teeth are invariably white and regular. In all parts of this country where I have met the blacks, I observed that they emitted a peculiarly strong and disagreeable odour, which is not at all owing to want of cleanliness. So strong indeed is this odour, that cattle smell it at a considerable distance; and thus warned of the approach of the blacks, whose spears they have been taught by experience to dread, gallop away to some place of safety.

The language of the blacks sounds very guttural to a European ear, until accustomed to it. Many of the words, however, especially their names of places, are not only harmonious, but very expressive, and denote some peculiarity or characteristic of these places. It is therefore much to be regretted that the whites, influenced chiefly by vanity, should discontinue these native names, in order to "call their lands by their own names."

The blacks have no writings, no hieroglyphics, no signs to record past events, no works of art, no monument of any description. The following is a

specimen of the most common words in their language :—

Calleen, water ; patter, food ; bulga, hill ; birnble, ground ; moru, road or path ; gunya, hut ; pelageree, wife ; murrumbidgee, river ; cunuma, snow ; toggra, cold ; mundarra, thunder ; nuruma or wallen, rain ; nangree, night or sleep ; waddy, tree or stick ; mungee, fish ; cобра, head ; mandoi, foot ; narang, small ; cabonn, large or much ; budgeree, good ; corodgee, doctor ; uroka, sun ; crammer, to steal ; yaen, to go ; bundygerry, to understand ; yabber, to speak ; burra-burrai, to make haste.

They count by moons. Their mode of counting, except when they do it by signs, by holding up their fingers, is extremely clumsy and imperfect. Coody, one ; blythum, two ; coody blythum, three ; bulla bulla, four ; bulla bulla coody, five ; &c. Now, clever as the blacks are in many other respects, this is very little better than the English magpie, which has been known in the following manner to count correctly up to *four*. Four persons having entered at once an old building, close to which was a magpie's nest, containing newly-hatched young ones, the old dam fled, and perched on a neighbouring tree, commanding a full view of the door of the old building. One of the four men now came out ; and then, after some interval, a second ; then a third ; but the magpie still remained watching until the fourth should come out, whom she no sooner saw remove after his three companions from the building, than she flew to her young ones. The same experiment

was again tried with *five* persons ; but the magpie's powers of calculation evidently not extending beyond *four*, she returned to her nest as soon as she saw the *fourth* person depart. But I beg to apologise to my reader for this digression from blacks to magpies.

Among the blacks infanticide is and has been frequent. It is sometimes difficult to point out the motives which lead to the commission of this crime. It is not always to be ascribed to the want of affection on the part of the mother, except, perhaps, in the case of half-caste male children. Captain Sturt, while on the journey down the Murray in 1830, witnessed a black fellow kill his infant child by knocking its head against a stone, after which he threw it on the fire, and then devoured it. Here was an instance of infanticide, committed apparently from the want of food, as well as from the want of affection.

The want of affection is beyond all doubt a frequent cause. A black woman, who was seen committing this act by knocking her child's brains out against a tree, was once pointed out to me ; and on my asking her why she had committed such a crime, she quickly and coolly replied, " Pickaninny too much cry."

The famous Bennilong, whose society was so much courted in England, assigned a totally different reason for murdering his infant child. Having followed his wife's body to the grave, he astonished the bystanders by placing the living child along with the dead mother, in the same grave, which was instantly filled up by the other

native blacks in attendance. The defence which the father (Bennilong) made for this unnatural act was, that the mother being dead, no woman could be found willing to nurse the child, and that therefore it would soon die a worse death.

There is apparently very little trouble in rearing black children. The child is generally carried by the mother on her shoulder, sometimes in a bag of net-work made of bark filaments; and sometimes the child is seen slung over her shoulder, and held by one leg, the little black head swinging like a pendulum athwart the mother's back as she walks. I have been assured by an eminent medical practitioner, who had various opportunities of observing the fact, that there is one part of the original curse which the black mothers are not doomed to experience to the same extent as European mothers.

At a very early age the male children learn a variety of gymnastic exercises. I have seen a boy, whose age, I was told by the mother, was just four times as many moons as she had fingers on both hands, or about three years and a quarter, dance, wrestle, swim, throw the spear and boomerang, and sing their famous national tunes. The happy little fellow had never in his life been subjected to the bondage of wearing any clothing. It is an amusing spectacle to witness half a dozen little boys and girls, stark naked, engaged in a sham fight with their yam sticks. They display an amazing degree of presence of mind, agility, and good humour, while they thrust, parry, and ward.

The age of puberty among the blacks is from thirteen to fourteen. The families are small. I have heard of twins, but have never *seen* twins among the aborigines.

There is one respect in which the blacks far excel Europeans, namely, in the perfection in which they (the blacks) possess the five senses, especially sight, hearing, and smelling. A European would be quite astonished at their sharpness of sight, quickness of hearing, and keenness of smell. They can trace a man or beast over rocks or hard ground, where a white man could see no mark whatever. Among thousands of objects of every shape, size, and hue, the black fellow's quick eye can detect, some hundreds of yards off, an opossum sitting on a limb of a tree. And they put their ears to the ground, and can tell you if there is anything moving within an immense distance of the spot. This quickness of hearing has enabled many of them living among us to pick up many words and phrases in the English language, in an incredibly short time.

Their smell is nearly as keen as that of a Scotch terrier, and they turn this natural qualification to equally good account, in smelling at the cavities of stringy bark trees, when hunting opossums, their favourite food. I have not had equal opportunities of proving whether these people possess the remaining two senses, those of touch and taste, in equal perfection. The necessity which they are under of constantly exercising, at least three of their senses, both in providing their daily food, and in guarding against sudden attacks from

their enemies, may have contributed to improve these senses; but these causes are insufficient to account for the very great superiority, in this respect, of the black man over the white. I fully believe that this superiority is partly inherent or natural, not acquired.

At the age of puberty, the young man has two of his front teeth knocked out. The two fore teeth of the upper jaw are accordingly found wanting in all adult males. It was in order to make a man of him that his friends had inflicted this cruel punishment; which is, however, immediately followed by one great consolation, namely, that he is thenceforward at liberty to *take a wife*, wherever he can find one to his taste; whether he is to her taste or not, is a matter of very little consequence.

The chastity of both sexes among the blacks is very defective indeed, as may be satisfactorily proved by the number of black women cohabiting, with the knowledge and consent of their sable husbands, in all parts of the interior, with white hut-keepers—the number of half-caste children seen at every black fellow's camp—and, above all, by the number of white men daily under the medical care of practitioners throughout the colony.

Polygamy, which Moses never approved of, but merely connived at, and that only for the hardness of the people's hearts, is not only permitted, but practised to a very great extent among the Australian blacks. I know several black fellows who have each of them a number of wives. A strong, and rather handsome fellow, named Yarry, who

frequently assisted me at sheep-washing, has generally half a dozen wives; and, like Henry the Eighth, he is continually changing them. Within my own recollection he has divorced four or five of them, in order to make room for an equal number of younger and prettier girls; for he displays no small degree of taste in his selections. Several young men, however, who found it difficult, in the present scarcity of women, to get wives of any sort, have often complained to me, that "Yarry was cabonn greedy;" a remark, the justice of which my conscience constrained me to admit, though I had no wish to be the means of sowing sedition, not knowing where it might end, among the black population. There was one political benefit: Yarry's castaway wives, if not too old, were readily picked up by young men who had no wives at all.

The blacks use both animal and vegetable food, but they neither cultivate vegetables nor rear animals. A short description of their food, and their mode of procuring it, may not be uninteresting. Opossums, which are very abundant in all thinly-inhabited parts of the colony, constitute the principal article of food among the blacks. These opossums are generally caught as they lodge in the hollow trunk of a tree, at some elevation from the ground. The black fellow can, in most cases, know, before taking the trouble of ascending the tree, whether an opossum is there. The hollow limb, or tree, in which the animal rests, is open at the top, and if the aperture is deep, it is sometimes necessary to smoke it out, which is done by

setting fire to the tree, when the opossum, to avoid being suffocated, rushes out, and leaps on the ground, where the black fellow's dog immediately catches it. Bandicoots, kangaroo-rats, and squirrels, which are also very plentiful in the bush, and considered very good eating by the blacks, are caught in nearly the same way as the opossum. Wombats are differently caught. The flesh of these animals, which commonly weigh from 20 lbs. to 60 lbs., is considered very delicious. I have never seen the blacks catch either fish or wild ducks otherwise than by spearing, in which long practice has rendered them perfect adepts. They do, however, catch fish with nets, made by the black women, either from tough bark or a species of grass.

A never-failing, and it is said, a most delicious article of food among the blacks, is a white worm, about the length and thickness of your little finger. This worm, which is very abundant in all parts of the colony, is cut out of the cavities, or from under the bark of trees, and may easily be procured by a man who can catch neither fish, fowl, nor flesh in the Australian wilds. I have cut it out of the tree, and have seen it eaten by white as well as black men. In the heart of the main root of a small sapling, called the *Myall* or *Boree*, and within a foot or two of the trunk, this worm is certain to be found. The knowledge of this fact might be useful to those people classically called "new chums," or, indeed, to any man who may chance to lose his way in the bush. The situation of this worm is frequently indicated by a

small aperture, nearly adjacent. The only tool required is a tomahawk, with which the traveller can cut out food to satisfy his appetite, and bark to cover him at night. The roots of a shrub, called by the natives, "Quondong," are good food, after having been roasted for some time under the ashes. The fruit of the same tree or shrub, is also in great repute among the blacks. The native yam, dug up here in great abundance, is considered not only nutritious, but very palatable when roasted, like the quondong root, under the ashes. Native currants, native raspberries, and wild cherries, are eaten by blacks and whites. I cannot imagine what could have led Sir Richard Phillips, in his book called "A Million of Facts," to assert that "no honey bees were found in Australia!" I myself have often eaten honey caught here, and given to me by the blacks. They are very expert at discovering bees' nests. I have seen them watch, and then follow a bee in his flight until they discovered his abode. Guanas and snakes are excellent food. The black snake I have not only seen eaten, but I have dined on it myself. The blacks cook it by half broiling it on the fire. When thus prepared it is as white as an eel, and as tender as a chicken. The blacks, however, will not eat of it unless it is killed by themselves; the reason is obvious; a white man seldom succeeds in killing a snake with the first blow; the consequence is, that the animal being only wounded, becomes desperate, and often, in the agony of torture, inserts its fangs into its own body, and thus diffuses the poison through every

part of it. Black and brown snakes are abundant in most parts of the colony. I have killed several scores of them. They vary in length from three to fourteen feet. The most common length is about five feet. They generally try to get out of your way ; but after you have struck them the first blow, they show fight and face you furiously. The danger is when you accidentally tread on them as you walk through the long grass. Their bite is almost certain death. A man in one of my neighbours' employment has thus lately lost his life. He survived it only about twenty-four hours ; and yet the impression on his leg, where he was bit, was no larger than the point of a pin. Several of our cattle are destroyed yearly by them ; and it is truly surprising that the blacks, walking as they do naked through the long grass, meet with so few accidents.

In the cooking of their food the blacks are by no means delicate. After having skinned the animal they have caught, they throw it on the fire, and when it is well heated, but not half roasted, they pull it off, tear it with their teeth and fingers, and voraciously devour it, entrails and everything. Sometimes they do not even wait to skin it. They merely pull off the hair ; after which they half-roast the carcase with the skin, both of which they will then eat.

They have no scruples as to eating anything they deem either nutritious or palatable, and they are enormous eaters. About five years ago, as I happened to be drafting sheep, with two black fellows assisting me, on the Hume River, we smothered a

yearling wether, which would have weighed nearly forty pounds. At their own request, I ordered the carcase to be given to those two black men, who, after having skinned it, threw it on a large fire, where it was left till half-roasted, when they sat down and continued eating until a late hour of the night. They slept by the fireside, got up, according to their usual habit when they have plenty of food, two or three times during the night, to resume the business of eating; by noon next day, or within twenty-four hours, those two men ate the whole of the forty pounds of mutton! The result was, that for the ensuing twenty-four hours they would do nothing for me; they lay rolling themselves on the ground, heavily groaning in pain, and with their hands rubbing their bellies, exclaiming, "Cabonn buggel along bingee" (that is, I am very sick in the stomach).

The blacks have no fixed time for eating. Hunger alone regulates their diets.

They have no fermented liquor among them. But, by steeping an empty sugar-bag in water, they obtain what they call "*bull*," which makes them drunk and play a variety of capers. Indeed, very little intoxicates them. A pipeful of tobacco has been known to produce this effect.

The capacity of the Australian blacks for sustained exertions is not nearly equal to that of Europeans.

Among both sexes the practice of piercing or scarifying the arms, back, and breast, in every fantastic form, is prevalent. The only reason which I have ever heard them assign for this practice is, that it makes them *metong* (strong) for

fighting ; and there is no doubt that scarification of the skin renders it less liable to injury from blows.

These people are beautiful dancers. It would perfectly astonish you to witness their corrobories or grand balls. These nightly meetings are held at the time of the full moon : such variety and agility of movement, such fantastic capers and ludicrous positions, the dancers all the while mimicking the motion of kangaroos, emus, frogs, and other animals, and yet keeping exact time to music, for which they have excellent ears. In April last year, a tribe of about a hundred adult blacks, besides children, arrived at my hut on the morning of Friday, and began to prepare for the grand corrobary. For appearing at the great corrobories in England, the ladies and gentlemen prepare by putting on their bodies some things considered valuable, such as fine clothes, and a variety of brilliant toys, including a specimen of everything that can be found in a jeweller's shop. Here the fashion is very different ; for, instead of putting *on* ornaments, the dancers put *off* whatever they previously wore, and enter the ball naked as they were born. And yet no lady or young dandy in England ever spent more time in preparing and decorating the body for attending a public ball. Every inch of the black naked skin was on this occasion ornamented with either chalk or red and yellow ochre. By means of these cheap materials, which showed well on a dark skin, the black fellow made his whole body appear as if covered with *tartan*. Lines horizontal, vertical, and oblique, forming squares, parallelograms,

rhombs, rhomboids, and trapeziums, each measuring about an inch in diagonal, constituted a perfectly dazzling scene, through which, I have no doubt, many a nice young lady had on that evening lost her heart. Like most English corroboraries, dancing commenced about nine o'clock P.M., and generally continued till two o'clock next morning. This went on for five successive nights, that is, from Friday to Tuesday inclusive. I attended the ball every evening, except Sunday. They had vocal and instrumental music; the musicians were about twenty in number, and consisted of both males and females. I counted fourteen females (musicians); all these sat on a log, with their opossum cloaks folded up into bags, which, as on so many drums, they beat with their open hands, and at the same time sang together, in perfect harmony, their famous national tune of "Maley, maley, ma-a ma." The gentlemen musicians (six, I think, in number), were all standing in a line in front of the dancing circle, each of them holding two short, dry sticks, which were struck against one another in unison, and accompanied, like the drumming among the ladies, with vocal music.

The grotesque appearance of so many dancers, the combination of so many well-tuned voices, added to such instrumental music, the shouts of merriment, and "the loud laugh that spoke the vacant mind," the fine moonlight night, the clear sky, the soft bracing air, surpassing "the balmy gales of Arabie the bless'd," and the beauty of the valley, intersected by the limpid river, consti-

tuted, as the French would call it, a "tout ensemble," which to an artist would have been an interesting picture.

When a lady wanted refreshment at this ball, instead of stepping, leaning on the arm of some tightly-laced dandy, as on corresponding occasions in England, into an adjoining apartment, she merely walked *into* the river at my door, put her mouth to the current, and thus cooled herself both inside and outside : or if she felt disposed to taste anything more substantial than pure water, she went to the camp, and took out from a greasy net-bag a piece of half-roasted kangaroo rat, which she tore with her teeth and fingers, ate, and then returned to the ball.

I noticed that, in one particular, the ladies at this grand ball closely resembled some of their frail sisters at English corrobories, by displaying nearly as much skill, taste, and fine feeling in their envious and biting criticism and uncharitable remarks on one another. But no sensible man will ever blame the black ladies for this habit. That among the English ladies such a common habit as this is either unchristian or improper, no writer has ever had, or will ever have, the temerity to assert ; and surely if an additional diamond, jewel, gold chain, or any other such childish toy, is sufficient to justify envious remarks at an English corrobary, an additional line of chalk or red ochre ought to justify similar criticism at a black corrobary—and assuredly the liberty of the tongue is not less valuable than the liberty of the press. It must be admitted that in one respect the black

ladies, when they do wear clothes, are centuries before their white sisters in England. That abominable practice of compressing the waist, so as to reduce it to one-half its natural circumference, is here unknown. Scarifying the body, and knocking out the two front teeth, are nothing in point of cruelty to this monstrous tight lacing, which has sent many an interesting English lady to an early tomb. Such a species of suicide, often encouraged by the vanity of the mother, ought to deprive the victim of all benefit of clergy.

The only dress worn by the blacks, who do not choose always to go naked, consists of opossum or kangaroo skins, sewed together into the form of a blanket, by means of the sinews of some animal, used as thread, and a pointed bone for a needle. A covering thus made is very warm, as I can testify from many years' experience. The same dress is worn by both sexes. English blankets are now fast superseding the opossum cloaks among the blacks.

The blacks are short-lived. At the age of forty they appear old men and women. This statement is supported by the invariable testimony of every experienced colonist with whom I have conversed on the subject. This premature decay is no doubt partly owing to their constant exposure to alternations of heat and cold, and to their precarious mode of procuring subsistence: this week they cram themselves to surfeit, and the next week they may go for days with an empty stomach, suffering the pains and penalties of that *vacuum* which nature abhors.

Their sick are badly treated. In the absence of medical skill, of clothing, of house shelter, and of stored provision, the case of the sick man or woman among the blacks, especially in the winter season, is truly to be deplored. Their quack doctors and quack medicines, as among civilised communities, do more mischief than good. In some cases it is possible that nature *might* have effected a cure, had not the empiric with his nostrum interfered.

Vice and disease are making fearful havoc among them. Men, women, and children are affected with the *venereal*. I have seen infants who were only a few weeks old, in a loathsome state, through this curse of heaven, inflicted far and wide on the transgressors of the divine law. I also find that Sturt, to whom I have already referred, gives a similar account of the Murray tribe, visited by him fifteen years ago, when he says, "nor were the youngest infants exempt from these diseases. Indeed so young were some of those who were in this really disgusting condition, that I cannot but suppose they must have been born in a state of disease. How these diseases originated it is impossible to say. Certainly not from the colony, since the midland tribes alone are infected. Syphilis raged among them with fearful violence; many had lost their noses, and all the glandular parts were considerably affected."

When a man dies—especially if young, and has gradually pined away—a neighbouring tribe is blamed for it, as having "*crammer gourai*" (stolen the fat), by some invisible agency, and thus caused

his death. In this case nothing but life for life will satisfy the bereaved relations. I tried by reason and ridicule to convince the blacks that such an effect could never have been produced by the cause which they assigned; that as the two tribes were living widely apart, with many intervening mountains between them, and without any communication, and especially as there was no visible cut in the body of the deceased, whence the *gourai*, or fat, could be taken out, it was quite unreasonable to blame their neighbours for it. But the old black fellows only shook their heads, laughed at my ignorance, and hinted that that was all we white fellows knew about the matter.

This is one of the thousand fearful effects of ignorance and superstition—a curse from which England owes her emancipation to Christianity alone—for this very superstition was once prevalent in our native land, in Italy, and some other parts of Europe, as it is still prevalent among some tribes both in India and America.

A black fellow's burial is conducted in the following manner:—After having dug a round hole about five feet deep, they cut at the bottom another hole horizontally. Into this latter they thrust the dead body doubled, the head up, the knees to his mouth, his opossum cloak wrapped about him; and then all the openings which remain are filled up with long dry grass. The grave, or first hole, is now filled up with sticks, covered over with bark, and finished with earth. Having put a rough paling round it to prevent the intrusion of cattle,

they go away, and never again mention the name of the deceased.

The nearest relatives, when mourning for the dead, cover their heads all over with white clay; and at certain intervals, generally after dusk, they set up piteous howlings. I have often been thus disturbed at night by the loud lamentations of some helpless mother who had buried probably her only child.

Their ideas of a future state are extremely vague and indefinite. Many of them believe that after death they will "jump up white fellows;" and they confidently assert, that, among the white Europeans here, they recognise several of their own deceased friends and relations.

They have no fixed abodes, and no houses of any description. Their only shelter at night from cold, wind, or rain, consists of one or two sheets of bark placed obliquely on end, having the upper end resting on a horizontal stick or ridge pole, supported by two wooden forks stuck in the ground about six feet apart, and five or six feet high. Their fire is always outside, and in front of this hut. If the wind shifts, the position of the hut is changed in less than five minutes; the front of it, and of course the fire, being placed to leeward. Each family occupies a separate hut. They can strike fire by quickly rubbing against one another two dry sticks of the grass tree.

They have no domestic animal except the dog, which is useful to them in catching opossums, &c.

Their government is democratical, and, as in

all such governments, a few men, favoured by nature with long heads, great gift of the gab, and a high opinion of themselves, being the three great requisites for governing the mob in any country, take the lead and dictate to the rest on all public occasions. Hence, as among the rankest radicals, the tendency is to aristocracy.

They have no property, except their wives, children, dogs, weapons of war, nets, opossum cloaks, hunting and fishing grounds, to preserve and regulate all which very few laws are required. Their weapons are the following :—spears, boomerang, nulla-nullah, bark shield, marga, tomahawk, and a woomera, which is a stick with a notch in it, and is used for throwing the spear, which, with the aid of the woomera, they can throw and kill at one hundred yards. Their tomahawks used to be of stone,—one of which is now in my possession. They seemed to answer their purpose—that of cutting bark, and notching trees to climb, tolerably well: but since the arrival of Europeans here, stone tomahawks have been superseded by iron ones. With a tomahawk the black fellow can accomplish wonders: with it he can dig to any depth required, cut bark, build his hut, climb trees, and cut out opossums. In climbing a straight smooth tree without a branch or limb, he begins by making a couple of notches, into which he puts his big toes, after having stuck the tomahawk between his teeth, and grasped the tree with both hands. Having got his feet firmly fixed in these notches, which are the first two steps in the ascent, holding on by his left, he now disengages his right

arm, takes the tomahawk, and cuts two more notches as higher steps: and thus he continues ascending step by step, carrying his tomahawk in his teeth, until he reaches the desired altitude. I have seen him in this manner ascend a tree a hundred feet without a branch, as quickly as an old sailor could climb from the deck of a ship to her royals.

Through famine and war, vice and disease, the blacks are rapidly diminishing in numbers. It is lamentable to think that this should almost invariably be the doom of all savages similarly circumstanced.

It is a humiliating fact that Great Britain, the most civilised, the most enlightened, the most evangelical nation in the world—a nation whose proud boast is, that the sun never sets on her dominions—should, notwithstanding this pre-eminence, establish her colonies in the destruction of the native inhabitants, who are swept away before the march of civilisation. While England's sons, in obedience to the Divine command, go forth to multiply, replenish, and subdue the earth, the original inhabitants rapidly disappear as snow before the melting sun: the arrival of the white man has sealed their doom, and no power short of Omnipotence seems now competent to arrest the progress of extermination.

By private individuals, by government, and religious societies, several efforts have been made to improve, to enlighten, and evangelise, these unfortunate creatures. In December, 1814, Governor Macquarie called a meeting of all the blacks east

of the blue mountains at Parramatta, a town within fifteen miles of Sydney, and proposed to them to become settlers, and send their children to school. Some of them accepted of the offer, and were taught by a Mr. Wm. Shelley, a Church missionary. A few of the children made surprising progress, and Governor Macquarie reports that "three girls educated at this native institution had been married from thence to native youths who had become settlers." But, alas! like the baseless fabric of a vision, this institution has long since disappeared, leaving not a trace behind.

About the year 1825, the Rev. L. E. Threlkeld, of the London Missionary Society, began his labours among the aborigines, on a grant of 10,000 acres issued to the Society by the colonial government for this mission. But after Mr. Threlkeld, first on a yearly salary of 300*l.*, and subsequently on 150*l.*, had laboured for some years with very indifferent success in attempting to civilise and evangelise the aborigines, the whole affair ended in smoke. The blacks deserted the station (which was situated at Lake Macquarie, between Sydney and Newcastle), and Mr. Threlkeld, out of sheer vexation at the failure of his missionary exertions, sunk all his savings in a coal pit. The public, however, have derived one important benefit from the labours of Mr. T. While engaged here as a missionary, he published a grammar of the language of the aborigines, which is not only a great literary curiosity, but may prove extremely useful in the event of any farther attempts being made to improve the condition of these blacks.

Mr. T. has also translated a considerable portion of the New Testament into the native language.

The German mission to the aborigines at Moreton Bay, commenced in the year 1838, under the management of two excellent men, the Rev. Messrs. Schmidt and Eipper, has also proved a failure.

In January, 1840, I visited the old mission to the aborigines at Wellington Valley, which is situated about 240 miles nearly west from Sydney, and, at the request of the missionaries, I examined the blacks then receiving instruction. I afterwards published anonymously in the Sydney newspapers, a short account of my visit to this mission; and though that account contains nothing either new or interesting, I here insert the following extract from it, as it will serve to give you some idea of what is going on at the most important mission hitherto established on behalf of the Australian blacks.

“Having had the pleasure of examining the black natives who are now receiving instruction from the Rev. Messrs. William Watson and James Gunther, the two resident missionaries, I beg to state the following particulars, which you are at liberty either to publish or suppress, as you may think proper.

“In the Rev. Mr. Watson’s house there are now residing fifteen native blacks (nine boys and six girls), whose ages vary from four to fourteen years; the greater number of them, however, are apparently about seven or eight. The majority of these can both read and write well. I also ex-

amined them on Watt's Catechism, and proposed to them several questions suggested by the chapters of the New Testament, which formed the subject of the lessons read. With both of these exercises they seemed to be quite familiar. A few of the pupils were able to repeat in English several religious hymns, and whole chapters of the New Testament. Mr. Watson, who has been here for several years (I believe from the very commencement of the mission), can speak the native language with tolerable fluency, but teaches the natives through the medium of the English language only. In 1835, the Rev. J. C. Handt, when connected with this mission, wrote an aboriginal grammar, translated the Confession, the Creed, the Lord's Prayer, the Ten Commandments, and a part of the Gospels. It appears from a Report made by the missionaries at that time, that the morning and evening service of the Church of England, having been translated, divine service was then performed every Sunday in the native language. I was greatly struck with the neat, clean, and orderly appearance of all the children in attendance. They evidently prove that while the zealous missionaries labour to promote the intellectual, moral, and spiritual improvement of the blacks, Mrs. Watson and Mrs. Gunther are no less indefatigable in attending to their personal comforts. The difficulty of performing this latter task can be duly appreciated only by those who have been accustomed to observe the slovenly and filthy habits of savages. I was much pleased to notice that all the pupils who can read with ease, take

great delight in reading any tract or story-book that comes in their way. The number of blacks that live with the Rev. Mr. Gunther (whose residence is nearly half a mile distant from Mr. Watson's), is from twelve to eighteen. Nearly all these have arrived at the years of maturity. Many more blacks, sometimes from forty to fifty, attend occasionally during the day, but return at night to their camps in the woods. Mr. Watson's only female servant is a native black, a girl of fifteen, and Mr. Gunther's nurse is also a native black, of nearly the same age. Mr. G.'s cook is an active intelligent black native. Several of the men make themselves useful in threshing, tending sheep and cattle, ploughing, reaping, carrying wood and water, &c.

“ In warm weather they consider it a great hardship to be obliged to wear any clothes. One evening last week, about sunset, while I was talking to half a dozen stout fine-looking fellows, whose ages varied from twenty to thirty, and who were ‘larking’ stark naked in an outer apartment, the amiable and accomplished Mrs. Gunther (the missionary's lady) came to the door and issued the order, ‘Put on your shirts and come in to prayers.’ This, however, seemed to be a very unpalatable order to the blacks; but the only remark made by them was, ‘*Murry hot yet.*’ Their deportment at family worship and at Mr. Gunther's lectures was extremely solemn: they all seemed to be very attentive, and some of them sung Church music uncommonly well.

“ I am of opinion, that in order to render this

mission still more efficient, it would be necessary to appoint some properly qualified schoolmaster (a married man), who with his wife would relieve the missionaries from the drudgery of teaching the alphabet, and thus leave them more at liberty to devote their time and talents to the religious instruction of their more advanced pupils.

“ In the course of last year a Mr. Porter arrived from England, and took the superintendence of the agricultural establishment, from which, and other secular affairs, the missionaries have thus been happily relieved.

“ Of the grant to the mission, there are only about sixty acres altogether under cultivation ; but if the seasons were here propitious, this quantity of land would yield more than sufficient grain to supply all the wants of both the white and black population connected with the mission. Owing, however, to the drought, this year’s crop, like its predecessor, had been a partial failure. The missionaries will be obliged to purchase wheat for their own establishment. Flour is now selling here at 1s. per pound, and tea is 6s. per pound. There are upwards of 1000 sheep and about 150 head of cattle now belonging to the mission.

“ The total amount of the white population at Wellington Valley is only about thirty, including Mr. Barrow, the magistrate, and his police force. The valley, which is most beautifully situated, is about five miles in length, and averages one mile in breadth : it is partly inclosed by two rivers, the Macquarie and the Bell, and it is nearly surrounded by high hills, covered with wood and verdure to the summit. In the valley itself there is scarcely a

tree, and the soil is extremely rich and fertile. You are doubtless aware, that a grant of 13,000 acres, or about twenty square miles, was given by the British government for the use of the mission at Wellington Valley. This grant, situated as it is in so rich a valley, and at the confluence of two rivers, will unquestionably become, at some future period, an important source of revenue to the mission; but, from the want of sufficient means to bring it into cultivation, it has hitherto been of little or no value.

“ You would naturally suppose, from the unassuming demeanour and disinterested labours of the missionaries, and the great alteration already produced in the general conduct of the aborigines by these missionary labours, that the surrounding settlers would heartily co-operate with such zealous and devoted men in their attempts to evangelise and civilise the savages; but I am sorry to say that such is not the case. Men from whom better things might be expected, have done everything in their power, as I have been assured by Mr. Gunther, to thwart this attempted great work of moral and spiritual reformation. An instance of this has happened during my short stay in the district. On Sunday the 15th instant, a Mr. —— having clothed in a theatrical and fantastic style, with red knee breeches and other articles of dress to correspond, a black native female, who occasionally lives with him, sent her over with his own elegantly bound Bible and Prayer-book, for the express purpose of disturbing divine service, which the Rev. Mr. Gunther was then in the act of performing. It is scarcely necessary to add, that this

profane device so far succeeded, and I have no doubt that Mr. — has since then repeatedly amused his associates by the relation of his exploit on that Sunday.

“I think you will agree with me in saying, that to the missionaries at Wellington Valley the colonial public are under manifold obligations. To whom, except to the missionaries, are we to attribute the peaceable character of the aborigines of this district? These, instead of spearing cattle and murdering shepherds, like the blacks in other districts, assemble for the purpose of receiving moral and religious instruction. I doubt whether any genuine convert to Christianity has yet been made among the blacks anywhere throughout Australia, and I believe that the missionaries themselves, sanguine as they are, would not venture to assert, that any of the aborigines who now attend, or have attended their classes, has yet experienced a saving change; but it is pleasing to see so many of them brought within the reach of the gospel sound; for there is some hope when we see them put themselves, like Zaccheus, in the way while the Saviour of the world is passing by. The Christian missionaries are by no means responsible for the success of their mission. Their duty is simply to employ the means which God prescribed, and then leave the result to Him, who will not suffer his word to return unto Him void, but who will in his own time and way give to his Son the *heathen* for an inheritance, and the uttermost parts of the world for a possession.”

The mission at Wellington Valley is, I believe,

still going on as it was in 1840, except that they have now plenty of wheat ; and I will further add, that though I have since that time lived much among the blacks, I have seen nothing which would induce me to change or modify the opinion I then formed of them. That no convert to Christianity has yet been made among them is deeply to be deplored ; but that they are possessed of good natural abilities, and capable of much intellectual improvement, may be established beyond all doubt. What they want is only application. I am aware that some writers, among whom is Lieut. —, who have written on Australia, have pronounced a very different opinion on this subject. Lieut. — says, that “ he can discover no great difference between the aborigines of New Holland and the ourang-outang.”

I believe that, notwithstanding their degraded condition as human beings, these blacks had been originally created in the image of God, and have the same immortal spirit, which constitutes one of the grand and essential distinctions between the white man and the brutes that perish. It was, however, very natural for a *soldier*, a mere fighting machine, supposed to have no will of his own, to compare rational creatures to automats. On a cold night ourang-outangs have been seen surrounding and apparently enjoying a fire on a mountain in Borneo ; but however much they may have enjoyed and wished to perpetuate the heat of this fire, not one of them was ever seen to throw a stick on it to prevent it from going out. If the Australian blacks are on a level with the ourang-outang, either the religious public

have committed the very acme of absurdity in sending missionaries among them, or the same religious public are very much to blame for having so long neglected to establish a Christian mission among the ourang-outangs. There is no escaping from one or other of these conclusions. For my own part, I was not aware that ourang-outangs have, like the blacks of Australia, been taught reading, writing, and the common rules of arithmetic, and otherwise so improved as to be employed as policemen, bullock-drivers, shepherds, cooks, and nurses, and some, with the approbation of clergymen of the Church of England, to enter into the "estate of holy matrimony."

The neighbouring tribes are always at war with each other. The causes of their feuds are nearly as silly as those of European hostilities. The only difference that I could ever see was, that the wars of these savages are not so bloody as our Christian wars,—that, like Homer's heroes, there is more speechifying than actions among the black warriors, and that a "*Te Deum*" is not sung or said by them as by civilised and Christian Europeans on obtaining a victory. It was my chance to be living in Paris when this splendid act of profanation was performed in the grand church of "Nôtre Dame," in the presence of Charles the Tenth and the French nobility, on the arrival of the news of the taking of Algiers in 1830. But the rejoicing or public thanksgiving on this occasion was perhaps for the sixty millions francs found as booty, and not for having sent so many thousands of fellow-creatures to their last account.

The three great causes of war among the blacks are territorial aggression, murdering one of the neighbouring tribes, and the abduction of wives, whether by stealth or violence.

It is a well-ascertained fact, not only that they are cannibals, but that they very frequently eat the bodies of those taken in war. A respectable gentleman, named Morrice, residing on the Hume River, came lately on a party of fifty or sixty blacks while in the very act of roasting pieces of human flesh. He saw some parts of the same carcass in the camp, which were no doubt reserved for a future repast, and he was given to understand that it was the body of a female from a neighbouring tribe, whom they had just killed.

A stout black fellow, named Paddy, who frequently lives with me, has been a great warrior in his time, and committed several murders. When lately describing to me one of the last murders (that of a black boy, about twelve years of age) in which he was concerned, he stated that this boy, who belonged to a neighbouring tribe that had caused the death of some one in Paddy's tribe, was employed by a squatter up the Hume River, where he (Paddy) and three more watched him for some days, until at last they found him on horseback looking after cattle, when all four rushed on him, pulled him off the horse, cut him up with their tomahawks, roasted and ate him. Old Paddy, licking his lips, added it was "*Cabon budgery patter like it Emu,*" and that if I wished it, he would bring me a piece of the next.

THE BLACKS.

For more reasons than one I declined, however, generous offer.

There are some very bad points in the character of the Australian blacks. Like most savages, they are both treacherous and avaricious. Neither time nor space will permit me here to multiply proofs for the purpose of substantiating this charge. In Major (now Sir Thomas) Mitchell's expedition, in the year 1835, down the Lachlan River, he says, "A chief, to whom I had given presents and shown particular attention, had been the first to attack us. To conciliate them (the blacks) was quite hopeless, for the more we endeavoured to supply their wants and show good-will towards them, the more they seemed to covet what was utterly useless to them, and the more they plotted our destruction. The very knives we gave them as presents they immediately used in cutting the cording of our tents."

By the squatters the blacks have generally been treated very kindly, and yet, in many instances, the only return made for this kindness was spearing our cattle and murdering our servants, which acts frequently led to terrible retribution from the whites. Happily for both parties this state of things is now known only in history. On the one hand the blacks feel themselves completely subdued, and on the other the whites, having no reasonable ground for complaint, find it their interest to live on friendly terms with their sable neighbours. Since the "Liverpool Plains Massacre" there have been some, but not many murders committed on either side—at least *not many, so far as the*

public have been informed. It is said, but I cannot vouch for the truth of the report, that since that memorable event, *arsenic*, mixed up in damper, has been liberally given to the aborigines. If so, all the fiends of pandemonium in council assembled could not have devised a more diabolical scheme, and hanging would be too slight a punishment for any man who would be even in the smallest degree accessory to such a deed. The particulars of the horrid tragedy at Liverpool Plains are as follow:—In June 1838, in consequence of several cattle being speared, and some white men murdered by the blacks, a party of stockmen on horseback, armed, some with pistols, some with swords, and some with muskets, surrounded, at a place called the Big River, a hut in which a tribe of blacks, on friendly terms with the inmates, had taken refuge on observing this armed body approach. The victims were fastened to each other by the wrists, and then bound, men and women, with helpless infants on their backs, to a rope which one of the armed horsemen had brought; none being omitted except three, a man and a woman, who were saved without any reason being assigned; and a third, a girl, who was spared because she was good-looking. Bound in this manner, and surrounded by the armed horsemen, the blacks were conducted from the hut in the direction of the bush. On passing along the bank of a deep dry creek, two little black boys, who had not been properly secured, effected their escape, by plunging down the steep bank of the creek where the horsemen could not follow them.

The cavalcade thus moved out of sight of the hut a distance of about half a mile : some shots were then heard, and afterwards it was found that twenty-eight blacks—men, women, and children—had been here butchered, some with pistols and some with swords. The heads were found, in several instances, to have been severed from the bodies. The remains were gathered together, and partially burned in a large fire made of logwood. The space occupied by the fire measured fourteen yards in circumference ; the place was literally strewed with human remains, among which were the heads of from ten to twelve children, most of them partially burnt. Three of the heads had not been burnt at all, the hair being merely singed. Native dogs, and hundreds of birds of prey, were gathered round the spot. All the men concerned in this horrid murder had been convicts. Six months afterwards, Tuesday, the 18th December, 1838, *seven* of these men were hanged in Sydney.

I happened to be living within a few miles of the scene of the Liverpool Plains tragedy, when these seven men, the chief actors in it, were hanged. The excitement then, among whites and blacks, was very great. They lived in constant dread of each other. It was to me a strange spectacle to see two shepherds, both mounted and well armed, go out every morning after one flock of sheep, consisting of double or triple its wonted number. In one flock were 2400 sheep, in another 1800. I found some of my own cattle speared by the blacks, and lying dead within half-a-mile of the

hut. It was evident that it was not want of food which led the aborigines to commit such acts ; for with the exception of a little of the kidney fat, no part of the carcasses was cut off, though the cattle were very fat. A few days afterwards, I accompanied Mr. Mayne, the district commissioner, to a spot where a tribe of the blacks had camped, and where we found upwards of 500 young ewes dead, all in one heap. They had been surrounded and speared by the blacks. The shepherds had a narrow escape. One of them had a spear driven through his hat—the spear had slightly grazed the crown of his head. The sheep belonged to a Mr. Cobb, two of whose men had been previously murdered by the blacks. One of these two men was murdered in the bush, and the other was speared near his own door, when running for his life to get inside the house. The body of the man who was murdered in the bush (woods) they cut up in pieces and roasted. At Mr. George Bowman's cattle station here, the blacks were very kindly treated ; but the only return made by them for this kindness was, to murder two of his men, and spear numbers of his cattle. At the same time (1838) that these murders were committed on the Gwyder and Big Rivers, a party of eight men, belonging to a Mr. W. P. Faithful, travelling with sheep, and drays loaded with provisions to Port Philip, were surrounded, attacked, and all—except one—murdered by a body of three hundred blacks, at a place called the “ Winding Swamp,” between the Ovens and Broken Rivers. From the

evidence of the only white man who effected his escape out of this party of eight men, it appears that no provocation whatever was given to the savages, and that plunder alone led them to commit this massacre. The only opposition made to them by Faithful's men was, taking from one of the blacks a lamb which he had killed and concealed under his cloak.

It would be difficult—perhaps impossible—to state the probable number of aborigines now in Australia. That they are very few, compared to the immense extent of territory over which they spread, admits not of a doubt; and it is equally certain that they are rapidly diminishing, especially within the limits of all the Australian colonies. I have not seen, within the last few years, any statement on which I could rely. The following is an abstract from the official general returns of the black natives, taken at the annual distribution of the government donation of blankets to each tribe within the four divisions of the colony, for the years 1835, 1836, and 1837.

1835.	1st. South, and south-western district, from Sydney to Twofold Bay, including men, women, and children	} 422
	2nd. Western district, viz., Bathurst and Wellington Valley	} 127
	3rd. North, and north-western district, from Sydney to Port Macquarie inclusive	} 1220
	4th. Home district, Sydney and Windsor inclusive	} 325
Total number of blacks in year 1835,		2094

DESCRIPTION OF PERSONS.

	Men.	Women.	Boys.	Girls.	Total.
In 1835, there were	904	681	291	217	2094
1836, „	727	461	225	169	1582
1837, „	735	454	195	147	1531

All these are tame blacks, who are certainly few in number compared to those who live far away from the habitations of white men. In 1830, Captain Sturt saw about 4000, all in a complete state of nudity, on the Murray River alone.

PROPORTION OF SEXES, INCLUDING CHILDREN.

In 1835, of 2094 persons there were	75 females to	100 males.
1836, of 1582	„	66 „ 100 „
1837, of 1531	„	64 „ 100 „

Decrease of females in two years fifteen per cent !

One cause of the diminution of the blacks is, beyond all doubt, to be found in the disproportion between the sexes in several districts of the colony. The official return from one district gives only *two women* to twenty-eight men ; two boys, but no girls !

The Rev. Mr. Threlkeld, in one of his Reports says,—“ The continued ill-treatment, and frequent slaughter of the black women can only be deplored, perhaps without remedy. One black, of the number sentenced to work in irons at Goat Island, had previously shot several females, and chopped in pieces others with his tomahawk. On his return from confinement he joined his tribe, sat with them around a fire in the bush, seized a woman, and was about to despatch her—when a black started up and cleft his skull with a hatchet—while another was buried in his heart. The measles,

the hooping-cough, and influenza have cut off hundreds of them. Of one large tribe in the interior, four years since, there were 164 persons; there are now only three individuals alive!"

The blacks seldom make any provision for the future, but literally act on the principle that "sufficient for the day is the evil thereof." A friend of mine gave some cuts of potatoes for seed to a black fellow, which he was induced to plant, on his being assured that after a short time these few cuttings would produce a large quantity of potatoes. Two days afterwards, the black fellow returned to my friend, to complain that the young potatoes did "not yet jump up." He then, holding up two fingers, asked if it would yet be so many days before the young potatoes should "jump up;" and on my friend admitting to him that it might be as many days as there were fingers to both his hands, he immediately went away, dug up all the cuttings of the potatoes, and ate them, saying that "white fellow is all gammon."

They make their wives carry everything belonging to them, while they themselves proudly strut in front, shouldering their weapons of war, and thus proving, if any proof of such a palpable fact was required, that they are the lords of the creation. I have frequently seen the husbands beat, and sometimes cut, their wives with tomahawks. After such scenes, it needed no argument to convince a spectator that the woman was the weaker vessel.

It may be interesting to a philosopher to be informed, that by intermixture with Europeans some of the phrenologically bad points disappear in the Australian blacks. Every one of the few half-castes that I know affords a favourable specimen. In her evidence, given before a Committee of the Legislative Council, appointed in 1838, Mrs. Shelley, who kept the Asylum for Aboriginal Children, (established at Parramatta, by Governor Macquarie, in 1814,) for upwards of eight years, states that "Some of the (black) children under her tuition read and wrote well, and understood arithmetic; that *she always found the half-caste children quicker and more tractable than the blacks*; that several of the girls had married black men, but instead of having the effect intended, of reclaiming them, they eventually followed their husbands into the bush, after having given away or destroyed all the clothes with which they had been furnished by the government. Some of the boys went to sea. Most of the girls turned out very bad; *but there is one exception*, in a half-caste girl, who was married to a white man, and was very industrious, taking in needlework," &c.

The blacks have no religion, no idols, neither sacrifices nor gifts, no sacred days or religious ceremonies. Some of them are afraid of "*muchigang*" (ghosts); and in order to keep away the *deble-deble*, a few of them thrust a bone through their noses. The comet which appeared two years ago greatly alarmed them, and some of them applied to me for an explanation of this pheno-

menon, as some rascally white men told them that its design in paying us a visit was to complete the destruction of the blacks.

They are excellent mimics, and have a keen relish for the ludicrous. They enjoy a joke even at their own expense. They are first-rate shots. It is seldom they miss their aim; as sure as you hear the report, the animal aimed at is either killed or wounded, unless there is some flaw in the piece.

They are fearless riders, and never feel themselves so happy as when at full gallop. An orphan boy, about ten years of age, rode about with me for nearly six months of last year. I found him useful in finding the horses in the morning, &c. At the same time I had two big black fellows driving bullock teams for me. They did well while they continued; but there is no dependence on them for any length of time, and the laws of their tribe required their attendance at meetings which deprived me of their services. I have my doubts whether, without a thorough change in their views and whole character, they can ever be induced to exchange their roaming habits for all the comforts of civilisation.

There is evidently a charm in savage life, which is difficult, perhaps impossible, for a European to appreciate. Bennilong, who was brought to England, after two years' enjoyment of European comforts and refinements, cast away his fine clothes, and then, naked, joined his old companions in the wilds of Australia. I have repeatedly given clothes and abundance of food to black fel-

lows ; but they soon got tired of our tame sort of living, threw away their clothes as useless lumber, fit only for bondsmen, and then joined their tribe in the forest to live on grubs and sleep naked under a sheet of bark. This spectacle would certainly have cheered the heart of Rousseau and other great admirers of the savage life. I know some sensible white men here who believe that the privations occasionally experienced by the blacks are more than counterbalanced by the perfect freedom and independence they enjoy. That at least one white man has evinced the sincerity of his professions of such a belief by exchanging the civilised for the savage life, will be seen by the reader ere he comes to the close of this chapter. Without professing to entertain myself any predilection for such a life, I will add, that great would be the surprise of any Englishman who would contrast the servile, crouching, cringing, drunken blacks lounging about the streets of Sydney, after having sold their birthright, their independence, for a morsel of bread,—with the wild inhabitant of the forest in a state of perfect nudity, as he roams at freedom over immeasurable plains, hills, and valleys, bearing on his shoulders his weapons of war and implements of chase, yielding submission to no human power, and with a characteristic elasticity of movement, firmness of step, and dignity of gait, proclaiming, not in words, but in every gesture, his hereditary rights and independence.

When viewing, not one man only, but scores of men of this bold stamp, I could not help cherish-

ing an anxious wish that some further efforts should be made to save at least a remnant of this interesting race from annihilation. Is it not enough that the Caribs of the West Indian Islands should be extinct, that the red Indians of North America should be almost gone, and that the whole aboriginal population of Tasmania, reduced to eighty or ninety persons collected and bundled off a few years ago to Flinders' Island, in Bass' Strait, whence still more reduced in numbers, they were at last landed in sight of hostile tribes on the shores of Port Phillip, should now be known only as tribes that once existed? We have occupied the lands of the aborigines—we have driven them from their hunting and fishing grounds, and what have we given them in return? Their present condition is a reproach both to the British legislature and to the colonial public. We cannot yet conscientiously say, in reference to the Australian blacks, what more could we have done to this vineyard that we have not done? The following extraordinary incident will prepare the reader for the plan which I have to propose for the improvement of the aborigines.

In the year 1835, Mr. Bateman's men at Port Phillip "were one fine morning much frightened at the approach of a white man of immense size, covered with an enormous opossum skin rug, and his hair and beard spread out as large as a bushel measure. He advanced with a number of spears in one hand and a waddie in the other. The first impression of Mr. Bateman's men was that the giant would put one of them under each arm, and

walk away with them. The man showing signs of peace, their fear subsided, and they spoke to him. At first he could not understand one word that was said, and it took a few days before he could make them understand who he was, what he had been, and whence he came. His story is very remarkable. His name is William Buckley; he was formerly a private in the 4th, or King's Own; he was transported to New South Wales, and accompanied Governor Collins, in the year 1804, to the settlement, which was then attempted to be formed at Port Phillip. Whilst the new colony was being established, Buckley, with three others, absconded; and when the settlement was abandoned, they were left there, supposed to have died in the bush."

This account perfectly agrees with, and is corroborated by, the evidence of one of those who formed that expedition, and now an old settler, who distinctly recollects that four prisoners absconded, and that one of them, named William Buckley, was very tall, and that they were never heard of afterwards. Buckley never saw a white man for upwards of thirty years, that is, from 1804 to 1835. He has been all that time living on friendly terms with the natives, who treated him as a chief. He says he does not know what became of the other three runaways. Curiosity induced Mr. Bateman's men to measure him. His height is six feet six inches. He measures nearly four feet round the chest, and the calf of his leg is eighteen inches in circumference. This man, who, as I have been informed by a friend of mine who saw him eighteen months ago, now holds, or at least then held, some

petty situation in Hobart Town, Van Diemen's Land, might be employed, provided his moral character is unexceptionable, to some good purpose in improving the condition of the Australian blacks. Any literary character, possessing a lively imagination and sound judgment, might compose an interesting little volume from materials collected during a few days' conversation with this modern Robinson Crusoe. The original narrative of Alexander Selkirk, from which Daniel De Foe produced an imperishable work, contained not half so many incidents as, we know, Buckley's history may furnish.

It is evident the blacks were fond of him, and he of them, since it was with difficulty he was prevailed upon to abandon them and return to civilised life. His thirty years' residence among them establishes two very important facts, viz., *first*, that a white man, and therefore a Christian missionary, may venture to trust himself, unprotected, among the wild blacks; and *secondly*, that a white man can live and thrive on the same sort of food that sustains them.

I am clearly of opinion, that if the heralds of the gospel are ever to make any impression on the aborigines, it must be by joining their camps, following them in their native wilds, and living on roots, grubs, and opossums, like themselves. It was precisely in this way that Mr. Elliot, the famous missionary, acquired the language, gained the confidence, and by the aid of the divine Spirit changed the hearts, of many of the red Indians in North America; and precisely similar was the plan

successfully adopted by Mr. Anderson, the missionary at the Cape of Good Hope. Let the Church at home, therefore, appoint some missionary of apostolic zeal, self-denial, robust constitution, and unconquerable enterprise, to accompany the blacks in their wanderings, and accommodate himself to their savage mode of life. William Buckley might, I have no doubt, be induced to accompany such a missionary among the Port Phillip blacks, who would, unquestionably, hail with joy the return of their old friend and chief. Every scheme hitherto employed, with a view to promote their moral and spiritual improvement, having been unsuccessful, I feel some confidence in recommending the adoption of a scheme which, we know, has already proved successful in so many similar cases in the history of missionary enterprise.

This chapter on the aborigines has, I must candidly admit, extended considerably beyond what was necessary for the information of the intending emigrant. I have two reasons to urge by way of excuse for this transgression:—*First*, that so far as I know, none of the numerous works hitherto published on this colony contains any satisfactory account of the Australian blacks, (that my account of them is satisfactory, I will not venture to insinuate; the reader will, of course judge for himself, and criticise me with as much freedom and as little ceremony as I have used in criticising others); and, *secondly*, that having seen a pamphlet published a few years ago, in London, under the following title: “Queries respecting the Human Race, to

be addressed to Travellers and others ; drawn up by a Committee of the British Association for the Advancement of Science, appointed in 1839," I was desirous to contribute a few facts towards the promotion of so laudable an object ; and I shall consider myself amply rewarded for my trouble, if my hasty and imperfect sketch contains materials which may be useful to some more competent person who may undertake to write a full account of the habits, manners, and customs of the Australian aborigines.

CHAPTER XXVII.

ADVICE TO EMIGRANTS.

THERE are only two classes of men, physicians and lawyers, to whose advice any high value is attached ; and their advice is highly valued for no other reason that I can tell, than that neither of them has ever been known to open his lips, by way of giving advice, without having previously "received in hand," as payment, the sum of at least twenty-one shillings of the current coin of the realm. As it happens, very unfortunately for me, that I am neither a lawyer nor a "doctor," I scarcely expect that intending emigrants will attach much importance to the advice which I am now about to offer to them. It shall, however, be freely and honestly tendered.

This subject divides itself into three parts : *first,*

what you ought to do before sailing ; *secondly*, what you ought to do on the voyage ; and, *thirdly*, what you ought to do after landing in Australia. To each of these three divisions of my text (as pulpit orators would express it), I will now direct your attention.

Having made up your mind to emigrate to Australia, apply, if you wish a free passage, to one or other of the emigration agents.

They will give you all the necessary information required, and the government takes care that none but sound and sea-worthy ships are chartered for the conveyance of passengers to the colonies. The attention of the British Parliament has been long and successfully occupied in devising the best means for securing the comforts of emigrants from Great Britain and Ireland to all parts of the world ; and accordingly, in August 1842, an Act intituled the "Passengers' Act," was passed, regulating the carriage of passengers in merchant vessels. Every captain carrying above thirty passengers is bound to have on board two copies of this Act ; and he is also bound to give a perusal of one of these copies to any of his passengers who may ask for it. Every passenger ought to acquaint himself with its contents. He will there see how much space in the ship he can lawfully claim ; also the quantity of water, the quantity and quality of food, &c., &c., to which he is entitled. Many skippers, who take it for granted that their passengers are not aware of the existence of such a parliamentary Act, curtail their just allowance of space, water, and provisions. For any

and every violation of this law, the emigrant, on arrival at his destination, can pull up the skipper, and in a most summary way obtain damages for all injuries thus sustained during the voyage. This Act, of August 1842, also provides that no skipper shall carry more than in the proportion of three persons for every five tons of the registered burden of the ship, the master and crew being included in such prescribed number.

I shall now suppose that some of you would not wish to go out as steerage passengers. In this case the above Act will not apply to you, and therefore it is the more incumbent on you to exercise great care and caution in selecting your ship; get some competent friend to examine her. Ascertain what her age is—how she stands at Lloyd's—whether she is amply provisioned—whether her captain is a steady man; for some of these skippers are ignorant, tyrannical, and drunken vagabonds, whose characters you can seldom know till you are fairly out at sea, where, for four months, you are completely at their mercy. See that the ship carries a medical man. Stipulate that in case the ship should touch at any intermediate port for either supplies or repairs, you are to be maintained on board without any extra expense. If you have reasonable doubts as to the honour and respectability of captain and owners, charterers or agents, get a written agreement, binding them to give you daily a certain fixed quantity and quality of provisions and water. Cabin passage fares (including provisions, wines, &c.,) vary from 50*l.* to 80*l.*, according to the accommodation, character of the ship, &c. It is proper to mention that there is a

number of highly respectable captains now commanding ships between England and the Australian colonies, from whom no written agreement would at all be necessary. For example, you would be perfectly safe in taking the mere verbal promise of the following gentlemen, whose established character would be a safer guarantee than any written compact to the passenger:—

Captain Coubro, of the *Herald*; Captain David Morrice, of the *Elizabeth*; Captain Hart, of the *General Hewett*; Captain Sim, of the *Palestine*; Captain Morrison, of the *Midlothian*; Captain Darley, of the *Eweretta*; Captain Mallard, of the *Persian*, &c.

Passenger ships sailing from London are generally better provisioned than ships from any other port. John Bull knows well what is good for the stomach in all latitudes and longitudes, and it is very seldom that we hear of any complaints from passengers who arrive here by ships direct from London.

Before leaving home, every emigrant, who is not well known to some respectable people here, ought to procure a certificate of character either from the clergyman whose ministry he last attended, or from his last employer. If the genuineness of the signature can be certified by any gentleman here who is known to the emigrant, it might be an advantage. Nothing can be of greater value here than a good character, for the very cogent reason that we have so many men in this colony who have no character at all.

As our winter never interposes any interruption to out-door work, it matters little at what time of

the year the emigrant sails for Australia. If there is one period preferable to another for starting, it is, perhaps, the months of July and August; since, in this case, the ship would in all likelihood arrive about the commencement of our harvest: and in December and January the settlers are daily arriving in Sydney or Melbourne with their wool, which occasions an additional circulation of money and an increased demand for all sorts of labour; as on the return of the wool drays with the yearly supplies of tea, sugar, slops, &c., to the stations, whatever servants are required are then generally hired and forwarded to their destination. As it may happen that no Government emigration ship (furnishing emigrants with a free passage to Australia) may be ready to sail when you wish to start, it is proper to state that a comfortable steerage passage, including provisions, may be obtained in merchant vessels for about 20*l*.

You are to remember that the average voyage from England to Australia is nearly four months, or about sixteen weeks, during which period you cannot calculate on getting any article washed on ship-board; you must, therefore, provide yourself with linen sufficient for that time. During one part of the voyage you will be in high and cold latitudes, where warm clothing is necessary; while during another part you will be exposed to the scorching heat of a vertical sun, when nothing but the very lightest covering is bearable. You ought, therefore, to provide against each extreme, by procuring, at least, one suit of each description of clothing. You will find regatta (blue) shirts the best suited for a sea-voyage; and if you go afterwards

into the bush, they will best answer your purpose. All articles of value liable to become damaged by sea air, &c., ought to be packed up in cases lined with tin. You are aware that, as a passenger, you will have to provide your own bedding for the voyage, and also whatever candles you burn in your own cabin. If you are a man given to reading, as I hope you are, I would advise you to buy for your own use a large transparent lantern, six pounds of wax or sperm candles, and some amusing books. Some lemon-juice and raspberry vinegar you would find a great luxury when crossing the torrid zone.

As notes, even of the Bank of England, do not pass in the Australian colonies, if you have any money, carry it out either in hard sovereigns or by a bank bill on the Bank of Australasia, or Union Bank of Australia. The office of the former is No. 2, Moorgate-street; and that of the latter is No. 38, Old Broad-street, London.

Do not be guilty of the folly of bringing out your money, either in goods for our fluctuating market, or in an order on some Sydney merchant, who may be insolvent before your arrival here, or if not, who may probably contrive (to use an elegant and purely classical term) to humbug you before he parts with your money. I must also caution you against letters of introduction, especially if you have any money. They are easily obtained, but, believe me, they are the most dangerous instruments you can carry about with you. If you have a bank-bill, and are known to have it, rather put a box of lucifer-matches, or any other combustible materials, than a letter of introduc-

tion in the same pocket with it. If you are without money in either pocket, letters of introduction are perfectly harmless. In this case you may carry them in safety. But also remember that in this case they will not even procure you a dinner. When you deliver them to the Sydney great man, you will receive a gracious nod, followed by a few canting common-place phrases, expressive of good wishes for your future welfare and prosperity. Place no dependence on the promises or patronage of colonial gentlemen. They came here to benefit themselves, and if they find they can make no profit by you, they will scarcely notice you the next day as they meet you in the street. Many clever and respectable emigrants who brought out letters of introduction to the governor from influential functionaries at home, expected that their fortune was made; but Sir George Gipps is too honest and independent a man to delude any emigrant with hopes never to be realised. Some years ago, an acquaintance of mine brought out to his excellency an introductory letter from Lord Glenelg, but Sir George frankly told my friend that he had a whole bushful of such recommendations, and then candidly added that he could do nothing for him. After some time, however, and by singular good luck, he was appointed to the paltry situation of Commissioner of Crown Lands within the limits of the colony.

Expect no government situation here, unless you arrive with something more to the purpose than a mere recommendation. Nothing but the bond, the bond—treasury-warrant or direct appointment from Downing-street,—will avail you in

Australia: Whether rich or poor, give yourself, then, no trouble about procuring mere introductory letters. Seldom have they benefited any man who brought them, and they have been the means which led many a simple-minded man to have his little capital filched from him. If it would answer any good purpose, some men who now hold their heads high, and occupy situations of trust and emolument, might here be exposed to public reprobation as nothing better than infamous swindlers.

The emigrant farmer or settler can safely calculate on purchasing, at a very moderate rate, in the colony, whatever agricultural implements and gear he may require. I would also recommend him to bring no indented servants with him. Mr. MacArthur, a respectable colonist, who has written a very able work on Australia, says that "there is no instance on record in the history of the colony, where settlers have been able to prevent their indented servants, hired in England, from turning dissatisfied, and then leaving them after their arrival." The mechanic ought to bring with him a complete assortment of the best tools for his trade; and let me suggest to him that his edged tools ought to be of the very best description, otherwise they will make no impression on our Australian wood, which in general is as hard as old English oak. In order to preserve his edged tools, and indeed all sorts of ironware, from rust on the voyage, let him besmear them all over with grease—oil or tallow will do.

I now proceed to the *second* division of my subject, which was to show what ought to be done during the voyage.

Dr. Johnson defines a life on board ship as "being in prison, with the chance of being drowned." If one-half of what his sycophantic biographer, Mr. Boswell, reports be true, Dr. Samuel Johnson, with all his mass of learning, was a sarcastic surly bear, who said many clever things, more remarkable for their sprightliness than their correctness. There is no doubt that on board ship you experience many inconveniences arising from want of room, want of bodily exercise, want of employment, and want of many other things to which you have been accustomed on shore. But if, after all these drawbacks, you do not enjoy yourself, it will be your own fault. I will venture to assert, that if I were along with you for a couple of hours, in some old-fashioned London bookseller's shop, I could put you in the way of buying, for a few pounds sterling, a collection of books, the reading of which would keep you in one roar of laughter from the London Docks to Sydney Heads. On board ship you will be as free from care as the unsophisticated clown, who had been for years so regular in his attendance at the parish church, as at last to extort from his clergyman the following compliment:—"John, the institution of the sabbath is a great blessing to the poor man; and I am happy to see, from your regular attendance at church, that you duly appreciate this blessing." To which John devoutly replied, "Sir, I finds it a great blessing; I goes to church every Sunday, throws myself in the seat, shuts my eyes, takes up my feet in the pew, and thinks of nothing." Happy oblivion, John!

Now, from London to Sydney you may enjoy more than all the happiness and all the blessings which John enjoyed in the parish church. I hope that instead of thinking of nothing, you will think of many subjects of importance ; and that, instead of shutting your eyes, at least during the daytime, as John did, you will employ them in reading what will improve your mind and your heart also. Every man, however well informed he may be, requires now to devote a considerable portion of his time to reading, in order to keep up with what is contemptuously styled the "march of intellect." In the arts and sciences important discoveries and improvements are continually making, and if a man slackens but even for a few months his efforts to go ahead, Yankee style, he appears, when admitted into well-informed circles of society, like a man who has lately dropped from the moon, and he accordingly runs a risk of being asked by some unfeeling wag—What news, Sir, from our neighbouring planet?

I must here candidly confess to you, that in the bush we feel very much the want of books ; it is indeed our greatest want ; we know little of what is going on in the busy world. The French may be in possession of Sydney, and we on the Hume River not know it. In respect of general information we are far behind you who live in the midst of books, newspapers, civilisation, and railroads. I trust that this explanation will serve to apologise for any antiquated or unnecessary remark made in this work.

Shipboard is your place for study. Consider

every hour valuable, and diligently employ it in reading or meditation. It is want of employment that has been the most frequent occasion of quarrels among passengers on a long voyage. It was the house found empty, swept and garnished, that was entered and taken possession of by evil spirits. It was so eighteen hundred years ago, and it will always so continue,

“ For want of occupation is not rest ;
A mind quite vacant is a mind distress’d.”

That contemptible habit which some ignorant and weak-minded people have of frittering away their time, by playing cards, is undeserving of the name of amusement. Card-playing is resorted to in some societies for the very good reason that the whole party cannot muster among them one half-dozen ideas, and hence, if you were to take away those square pieces of pasteboard, with red and black spots, originally invented for a mad king of France, you might as well put a gag upon the company. If you have selected for your library books written by men of genius and humorous disposition, as well as learning, you will be both amused and instructed ; for Horace, a great authority in all cases of conscience, has triumphantly asked, without any apparent fear of contradiction—

“ *quanquam ridentem dicere verum
Quid vetat ?*”

By judiciously dividing your time, you may read a large number of useful works during the voyage of four months ; and, let me add, that you

will have nothing else to employ your time ; for I defy any man to fill a page with a description of all that he can possibly see worthy of notice from London to Sydney.

In ancient times those who went down to the sea in ships might no doubt have seen great wonders in the deep, for everything was then new, and, before the art of printing and the discovery of the polarity of the magnetic needle, the information of mankind was very limited ; but *tempora mutantur* ; for neither the " Penny Encyclopædia " nor " Chambers' Information for the People " was then known ; and I assure you that no such wonders as were witnessed in ancient times are likely to be now seen on a voyage from England to Botany Bay. A man may sail a dozen times round the world, and after all know just as much of the world as did the blind fiddler, who boasted of his travels after he had made the tour of Europe. When you have got fairly out to sea, the ship heavily rocking and rolling, and the passengers have just dined, you will witness a gentleman here and there, with a long, rueful countenance, leaning over the ship's side, casting up his accounts, as if he was clearing both his stomach and his conscience together. The sight strongly reminded me of the following pathetic lines, written by—I now forget what tender poet :—

“ The orators their mouths do ope,
At every gulp out flies a trope ;
But here, when some poor, sickly sinner
Opes his mouth, out flies his dinner.”

The poet who could have written this elegant

effusion must have more than witnessed the heart-rending scene he so feelingly describes ; and I may add, that this is wonder the first to be seen by those who go down to the sea in ships. The succeeding wonders are made up of thousands of flying fish, some of them jumping on board ; phosphorescent appearance of the sea on a dark night within the tropics ; the ship then seemingly dashing through an ocean of liquid flames boiling ; sharks, porpoises, whales, Cape pigeons, albatrosses, &c., following and playing around the ship. All these objects combined constitute wonder the second. You may chance now and then to meet a ship, which is a pretty object far out at sea, especially when under full sail you are passing each other and exchanging salutations. At one stage of your voyage within the tropics, you will necessarily pass right under the sun, when at noon your foot will cover your shadow. If you have any taste for the study of astronomy, you will find in the southern hemisphere a splendid field for contemplation ; you will there see innumerable objects you may have read of, but have never witnessed before ; among which are the continuation of the Milky Way, the Clouds of Magellan, and the Southern Cross, about which constellation so many beautiful things have been said in connexion with those missionaries who, guided by it, have gone forth, at the risk of their lives, to plant the doctrines of another cross in the regions of darkness and paganism.

You are probably aware that, from the position of the Southern Cross (which Humboldt most appropriately calls “ *Un horloge qui avance très*

regulièrement de près de quatre minutes par jour”), as well as from that of the pointers in the Great Northern Bear, the hour of the night may easily be found.

By ships which sail far to the southward, after leaving the south-east trade, for the purpose of getting strong westerly winds, there is often seen a group of islands, three in number, the largest of which is Tristan D’Acunha, in lat. 37° S., and long. 12° W., or about 1500 miles from the Cape of Good Hope.

When Napoleon Buonaparte was confined in St. Helena, a British ship of war was generally kept at Tristan d’Acunha. It is twenty miles in circumference ; it is well watered, and produces potatoes and vegetables. Ten years ago, when the ship Wellington, Captain James Liddell, bound for India, touched there, the whole population of this empire amounted to 41, including Governor Glass. Their total live-stock then consisted of 50 head of cattle, 75 sheep, and a large quantity of pigs and poultry.

Of the 40 people who composed the subjects of his Excellency Governor Glass, 29 were unbaptised when Captain Liddell visited them. Providentially, there happened to be then among Liddell’s passengers for India the Rev. J. Applegate, who “baptised these 29 persons, from the age of a few months to seventeen years.” It seems this was the first time the islanders had ever seen a clergyman ; “and a baptismal register was now left with them.”

In 1839, the Canton, Captain Mordaunt, bound for Hobart Town, touched here, when he bought

two bullocks. His Excellency, Governor Glass, dressed in his uniform, viz., duck trowsers and a straw hat, and smoking his pipe, then came on board. His Excellency represented himself at first as being a teetotaller, but before leaving the ship he got quite drunk. He begged and received all the thread and needles the people on board could spare.

It seems his Excellency can both read and write, but his prime minister can only make his mark in signing any official documents.

When I was at the Cape in 1834, I read in a Cape Town newspaper an advertisement from Tristan d'Acunha for a schoolmaster and catechist.

Wonder the third will be completed, if, on your way, you touch at the Cape of Good Hope for supplies. This would be an agreeable relief to some of the passengers, and you might have an opportunity of visiting both Cape Town and its neighbourhood. Among the objects of the latter, deserving the notice of strangers, are the celebrated vineyards of Constantia, producing the famous wine bearing that name. The ship in which I came touched and remained at the Cape for nearly a fortnight. You would be much pleased with the natural beauty and regularity of Cape Town, as well as with the picturesque situation of Constantia vineyards.

After leaving the Cape, which is in nearly the same latitude as Sydney, your course is due east, and the wind is generally favourable and very strong, occasionally driving you at the rate of

from 200 to 250 miles a-day. We made 246 miles in one day—this was our greatest exploit during the whole voyage. If your watch goes correctly, it will lose one hour every three or four days, or every fifteen degrees of east longitude you ran down; or, in other words, you will see the sun by one hour earlier than the inhabitants of Greenwich, for every fifteen degrees you are to the eastward of that place; so that by the time you have reached Port Jackson, which is in longitude $151^{\circ} 17'$ east, or rather more than ten times fifteen degrees east of Greenwich, your watch will have lost ten hours and some minutes, and you must accordingly put her forward all this measure of time, if you wish to be regulated by the Sydney time.

St. Paul's island, which is on your way, in lat. $38^{\circ} 42'$ S. and long. $77^{\circ} 53'$ E., and is about the size of Tristan D'Acunha, contains a basin of water teeming with various fish, such as bream, tench, and red perch, and so close to this basin is a hot spring, that, according to Vlaming, "you may throw the fish, fastened on the hook, out of the cold into the hot water, and boil them!"

Of this interesting fact in natural history, Horsburgh's "Indian Directory" contains the following account: "On the east side of St. Paul's there is an inlet, or circular basin, through which the sea ebbs and flows, over a causeway at its entrance. In rowing round this basin, smoke was observed to issue from several places among stones close to its verge; and a pocket thermometer, which stood at 62° in the open air, rose to 190° when immersed

in the water. Our people, who were on shore sealing (that is, catching seals, with which the island abounds), constantly boiled their dinner of fish in some of the springs, which are in all parts close to the basin, mixing with its waters in some places, and heating them to a considerable extent. And as the basin abounds with fish, and no art is required to catch them, one of the boys, in five minutes, caught a sufficiency for our whole party to eat." This island, which was discovered by the Dutch, and by them ceded with the Cape of Good Hope to Great Britain, is yet uninhabited.

In sailing through Bass's Straits, you will pass, on your right, Flinders's Island, whither, a few years ago, under the clerical charge of my old friend, the Rev. Thomas Dove, the Van Diemen's Land government transported and confined the small number that remained of the once powerful tribes that owned and inhabited Tasmania on the arrival of the white man.

I believe I have now cursorily glanced at the chief wonders either on the way of or which may be seen by those who go down in ships from London to Sydney. The island of Lilliput, the grand scene of Lemuel Gulliver's wonderful adventures, as recorded by Dean Swift, I have purposely omitted to mention among the wonders of Bass's Straits, as this island, of whose existence—in Swift's imagination—there could have been no doubt, is yet not laid down in any modern map; though it is evident from the following historical quotation, that Surgeon Gulliver was in these Straits long before Surgeon Bass of the *Reliance*.

“ A violent storm drove us,” says Gulliver, “ to the north-west of Van Diemen’s Land, where we were driven directly upon a rock, and immediately split. I swam as fortune directed me, and got to the shore, but could not discover any signs of houses or inhabitants.”

As you pass Botany Bay (about eight miles before reaching Port Jackson), you may obtain a glance of the monument erected to the memory of the unfortunate La Perouse. I have frequently visited this locality. Here, close to the monument, is the site of a garden (with broken walls, and a few bushes and shrubs) formed by the French during their stay at this place. Excepting the monument just named, all that you can see at this inlet are a few fishermen’s huts, a station for a custom-house officer, and an immense variety of beautiful wild flowers, which amply justified Sir Joseph Banks in naming this *Botany* Bay; which, however, instead of recalling to the mind of the English reader all that is fragrant, tender, naturally beautiful and innocuous, only serves to conjure up to the imagination a hideous assemblage of thieves, robbers, and murderers.

I now come to the third and last division of the subject, which was to state what, in my opinion, the emigrant ought to do on his arrival in Australia.

Newly-arrived emigrants are liable to be attacked by dysentery. But it is easy to guard against it by taking the following precautions:—
“ Spare diet, very gentle exercise, using no stimulants, and occasionally taking some laxative medicine.”

Should you happen to arrive in summer, you are likely to be annoyed by mosquitoes, which have a great partiality for new comers. If you have brought any money with you, place it as a *deposit* in your own name in one of the Sydney or Melbourne banks. By so doing you run no risk; for all of them are joint-stock companies, and whatever becomes of the *shareholders*, the depositors are perfectly safe, even if the whole body of directors were not only to become insolvent, but afterwards to run away with all the bank capital. The failure of a joint-stock bank director does not affect the depositor as such. Messrs. Buller, Curtis, Manning, Raikes, and Ward, have each and all of them been gazetted while governors and directors of the Bank of England, as any man who is at all conversant with the history of that bank can tell you.

If the sum with which you arrive exceed not 200*l.*, place it in the savings bank; and until you gain colonial experience, be not induced, on seeing what you may consider a good bargain, to lay out your money. Wait for a time; you will see many such good bargains offered in this colony.

Immediately on the arrival of a ship with emigrants, a number of citizens and settlers, or their agents, go on board to hire the people. I have known several cases in which nearly all the emigrants had been engaged within forty-eight hours after the government muster, or inspection of the people, was over. The persons who generally remain longest disengaged, are families consisting partly of very young children, who, instead

of being of any use to the settler, only occupy the time of the mothers, consume rations, and supply the establishment with vocal music. The emigrants who are most readily engaged, are single females to act as house-servants. There is often a scramble for them. The great scarcity of female servants in this colony is owing chiefly to the readiness with which they get married. A large proportion of the girls that emigrate to Australia, are comfortably married within a twelvemonth of their arrival. No fewer than three female servants of my own were married within one year. However agreeable it may be to the girls to get permanently settled, it is doubtless very inconvenient to families to be thus frequently deprived of good servants. But there is no remedy for it, except patiently waiting the arrival of the next emigrant ship; and hence the necessity of employing men as general house-servants both in Sydney and throughout the colony.

If you are a tradesman, lose no time in applying for employment to some respectable masters carrying on business in your own particular trade. You can easily find out their address by inquiring of any old inhabitant, or by glancing over the Sydney Directory, the loan of which for a few minutes will be freely given to you by any of our shopkeepers, whom I have always found civil and obliging. In case you have a wife and family, and intend remaining in town, your best plan is to engage by the week a small cottage, which can be had, in the outskirts of the town, at about 7s. or 8s. of weekly rent; but if you are living in

single blessedness, you and some of your fellow-passengers, of congenial dispositions, ought to engage a small cottage between you. Each of you might then live comfortably at about 10s. a-week, and save at least 20s. a-week.

Though I had Sydney in my eye when I made this estimate, yet I have reason to believe that it is also applicable to Melbourne. If the emigrant has the desire and means of living in a somewhat higher style, he can go to any of the numerous boarding-houses throughout Sydney, where he will have to pay from 15s. to 30s. a-week.

If your attention is directed towards rural affairs, I would advise you to remove yourself and family (if you have any), with all convenient speed, into the country, where you can live at little or no expense. Before commencing on your own account, or making any purchases of either land or live stock, acquire colonial experience. Believe me, the time spent in thus acquiring experience is not lost, even if it should be a couple of years.

Whether your intention is either to settle as an agriculturist or as a sheep and cattle proprietor, you would do well to acquire some colonial experience before embarking in any speculation whatever. The knowledge thus acquired will amply compensate for the time which *you* would perhaps call *lost*. The intending agriculturist or grazier would afterwards find it of immense advantage, if he were to serve, even without wages, a few months' apprenticeship as overseer on some large establishment in the country. Such a practical training would enable him to avoid many grievous mistakes com-

mitted by new comers, and qualify him for successfully managing his own affairs. In our general system of agriculture or tillage, as well as in the selection, purchase, and management of live stock, the newly-arrived emigrant has much to learn, which he could not possibly have learnt either from the best written books on the subject, or from practical experience in Great Britain.

Whatever may be the amount of your capital, whether large or small, or whatever may be your views or profession, guard against entering into partnership with any, unless you have well known for years your partner or partners, and are fully satisfied not only as to their solvency, but as to their moral character, economy, prudence, and general business habits. Many a worthy man has had here cause to repent, when too late, having had anything to do with these co-partnerships.

Emigrants who are in quest of situations as superintendents, overseers, clerks, tutors, storekeepers, &c., ought to advertise in the Sydney or Melbourne newspapers. There are always some live stock proprietors, merchants, private gentlemen, and speculators, who are in want of persons of the above description ; and in a rapidly rising colony like Australia, there are new openings for young and active men continually occurring.

To newly-arrived emigrants who are unacquainted with any person in Sydney, and who, in case of their removing to the interior of the colony, may have occasion to employ a general commission agent to transact their town business, I can confidently recommend Messrs. Buyers and Lochhead,

of Hunter-street, Sydney, as gentlemen on whose honesty and attention to the interest of their employers the utmost reliance may safely be placed.

As a *Custom-House agent*, Mr. Thomas Watson is both well known and much esteemed.

I must now warn you that very few persons, on their first arrival in any new colony, relish their situation. The transition is too violent. They feel themselves as if cast helpless and abandoned on a foreign shore : and hence many individuals, if they had only the means, would gladly retrace their steps, without giving the colony a fair trial. Guard, on your arrival, against this general feeling of gloom and despondency. Doubtless you will here meet some faint-hearted people who see a lion in the way wherever they go, and who, like the spies sent by Moses to view the land of Canaan, would throw every obstacle in the way of emigrants. It seems the family of the Croakers were as numerous then as they are now, and you can confidently say to them, as Caleb, on that most critical occasion said to the disheartened Israelites, " Let us go up at once, and possess it ; for we are well able to overcome it."

I am clearly of opinion that it is owing partly to the difficulty of returning home from Australia that many emigrants have to attribute their great success. The immense distance which separates them from their native land is unquestionably an advantage. For, perceiving the difficulty of returning home, they are the more prepared and determined to make the best of their time here ; and thus, like an army driven to desperation, are ready

to encounter difficulties and face opposition, from which, if they saw any easy mode of retreat, they would instantly make their escape. In your great distance, therefore, you ought to see the strongest stimulant to activity, rather than any just cause for dejection.

If you have taken the trouble of reading all that I have written in this volume for your guidance, you ought to have some idea of this colony,—of its resources and inhabitants. I have only one more advice to offer you : it is an advice which you may perhaps consider to be out of place, to be uncalled for and unnecessary in a work of this kind, —but, notwithstanding, it is an advice which I consider myself bound as a Christian to offer.

In Australia you will probably meet several persons who neither fear God nor regard man, and who will make every effort to gain you over to their own views. This will be the test to try the strength of your moral and religious principles ; and this will be the time for you to show the difference between genuine and spurious Christianity, by exhibiting in your own conduct the *practical* effects of those lessons of heavenly wisdom, which you have been early taught by your parents, teachers, and ministers. In the midst of abounding iniquity it is, no doubt, difficult for a Christian to hold fast his integrity, while the singularity of his conduct daily exposes him to no small share of ridicule ; but remember that it is a poor religion that cannot stand a jest, and that He who alone can open the gates of heaven has declared, that those who shall be ashamed of Him before men,

He will disown on that day when the destinies of the assembled universe shall be for ever fixed. Avoid the society of the profane. Enter not into their councils. Whatever may be their professions of friendship, they are your enemies. If by associating with them, there is a *chance* of your gaining some worldly advantage, there is, on the other hand, a *certainty* of your losing many spiritual benefits. You have, therefore, to choose between these two alternatives. On the one side are held up to you the thirty pieces of silver, and on the other the approbation and friendship of Him whose favour is better than life; and be assured that honesty is the best policy, and that, viewed even in reference to this life alone, every dishonest man is a fool. By his crooked dealings he may gain some petty advantage, and therefore think himself very clever, but his character soon becomes known; he loses caste, confidence, and custom, thus manifesting the truth of the scriptural declaration, that it is only "he that walketh uprightly, walketh securely."

Sabbath desecration is the most common form in which your Christianity will be assailed in this colony. It seems to be generally understood among Satan's emissaries throughout the world, that once this positive institution is set aside—once this day of rest from secular employment is blotted out from the Christian's calendar, the remaining steps in the downward career will be both easy and natural. Many of the men who have been transported to this colony, and one half of those who have here terminated their lives on the scaf-

fold, dated the commencement of their degradation, misery, and ruin, to the period when first they ceased to "remember the sabbath day to keep it holy." Thousands have experienced the truth of God's threatening by the prophet Jeremiah, chap. xvii. 27, "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Your way of observing the sabbath will, in my opinion, be always a correct means for ascertaining the quantity and quality of your religion.

Your lot may be cast in a part of the colony which is far removed from the sound of the church-going bell, or where you may have no opportunity of hearing the voice of a clergyman; but it ought to be your consolation that even there you have your Bible—the emigrant's infallible guide to the heavenly Canaan—and that though you may dwell in Mesech, far removed from your native land, from parental admonition and restraint, from your church and clergyman, you are nowhere removed from your Father and your God. In the wilderness you may live near to him, enjoy his favour, hold daily communion with him, and experience that peace of mind and joy in believing, which the world can neither give nor take away. Your lot may be cast in the wilderness, but even in the wilderness the fairest flowers are often found to grow. In soils and under climates apparently the

most uncongenial, the seeds of life divine have often vegetated, for wherever God has planted his grace, there, watered by the heavenly dew, it will spring up and flourish. Many an heir of glory has lived under a rough exterior, unnoticed—perhaps despised by the world.

In your hours of retirement and solitude cultivate communion with Him whose favour is better than life. Withdraw your thoughts from the world, and lift them to that rest which awaits the people of God. Frequently study and contemplate that amazing scheme of redemption devised for fallen man; and cleave to that Saviour, an interest in whose atonement and intercession can alone avail you as you pass through the dark valley and shadow of death—for He alone can disarm death of its sting; to Him alone is all judgment committed, and on Him alone are founded the hopes which cheer the just, when all the refuges of lies shall have been swept away, and the hypocrite's hopes have for ever perished.

APPENDIX.

SOME years ago the *Australasian Chronicle*, published in Sydney, contained the following very interesting notice of the early history of Australia :—

DISCOVERY OF AUSTRALIA.

AFTER the visit of Tasman to Van Diemen's Land, Australian discovery for a long period was

at a stand. "The attention of European nations had often been attracted by the golden fables of South America, the sunny islands of the Caribbean Sea, and the boundless extent of the coast, extending from Florida to the region of everlasting snows." The Dutch, however, it would appear, must have frequently visited Australia, since in 1665 the States-General ordered that the western coast should be called New Holland. The celebrated English circumnavigator Dampier, in 1668, came with his buccaneers to the north-west coast of Australia, for the purpose of careening his vessel and procuring refreshments. Dampier describes the natives as a "naked black people, with curly hair, like that of the negroes, having a piece of the rind of a tree tied like a girdle about their waist, and a handful of long grass, or three or four green boughs full of leaves, thrust under their girdle to cover their nakedness." He also says, "that the two front teeth of the upper jaw are wanting in all of them, men and women, old and young; neither have they any beards." With respect to their arms, he says, "the men, at our first coming ashore, threatened us with their lances and swords, but were frightened by our firing one gun."

In 1699, William and Mary commanded that an expedition should be fitted out to make discoveries on the coasts of New Holland, and among the islands to the north of its shores. The command was intrusted to the experienced veteran Dampier. On the 1st of August, 1699, he made the land near Dirk Hartog's Road, and coasted

from $27^{\circ} 40'$ south lat. to $16^{\circ} 9'$. His quaint description of the natives will afford some amusement to our readers. "They are the same blinking creatures we saw before, here being also abundance of the same flesh-flies teasing them, and with the same black skins and hair frizzled, tall and thin as they were. One of them, a chief, was painted with a circle of white paste or pigment above his eyes, and a white streak down his nose from his forehead to the top of it; and his breast and some part of his arms were made white with the same paint." Dampier saw no houses, and believed that the natives had none; "but there were several things like haycocks standing in the savannah, which at a distance we thought were houses, looking just like the Hottentots' houses at the Cape of Good Hope, but we found them to be so many rocks."

No farther knowledge was acquired of the Australian continent from the time of Dampier to the first voyage of the celebrated Captain Cook, in 1770. This great navigator was sent with Mr. Green, the astronomer, and accompanied by Mr., afterwards Sir Joseph Banks, and Dr. Solander, to observe the transit of Venus over the sun's disk at Otaheite; and after accomplishing the object of his voyage, and making a survey of New Zealand, he continued his course westward, in order to explore the west side of what was then called Terra Australis Incognita. It would be altogether inconsistent with our design, and useless to our readers, were we to give an abridged account of the discoveries of Captain Cook, from

the southward of Botany Bay to Cape York. Flinders has justly stated concerning this memorable voyage, that the general plan of the expedition did not permit Cook to examine minutely every part of the coast. Some portions of the shore were passed in the night, many openings were seen and left unexamined, and the islands and the reefs lying at a distance from the coast could be no more than indicated. Captain Cook reaped the harvest of the discovery ; but the gleanings of the field remained to be gathered.

The subsequent voyages of the French Captain Marion, in 1772, of Captain Furneaux, in 1773, of Captain Cook, in 1777, of Captain Bligh, in 1778, and of the French Rear-Admiral D'Entrecasteaux, in 1792, only partially enlarged the knowledge already possessed of Van Diemen's Land and Australia.

The cause of Australian discovery is deeply indebted to two gallant and enterprising young men, Flinders, a midshipman, and Bass, a surgeon, who came out with Governor Hunter. These intrepid young sailors fitted up a boat, only eight feet long, which they very appropriately termed the Tom Thumb, and in this frail and diminutive vessel they actually examined every inlet and cove, not only within, but twenty miles beyond the limits which had been reached by the officers of government. Encouraged by success, and stimulated by the very difficulties which obstructed their undertakings, they again went to sea in 1796 ; but after examining a considerable extent of coast, they were compelled to return by their miserable equip-

ment. In 1797, Bass, in a whale-boat with six men, performed an exploit which will ever occupy a prominent position in the annals of maritime daring and enterprise. In an open boat he traversed six hundred miles of an unknown sea, added three hundred miles of coast to our geographical knowledge, ascertained Van Diemen's Land to be an island and not a part of Australia, and gave his name to the straits by which these countries are separated. The discovery was completed by Bass and Flinders in concert the following year; they entered the river Derwent, and gave such information as induced the establishment of a colony in 1803. In 1801 a commission was signed at the Admiralty, appointing Flinders lieutenant and commander of his Majesty's sloop Investigator, and in this crazy, old, rotten, and in every respect ill adapted craft, he surveyed much of the western and southern coasts; he also entered and examined the great gulf of Carpentaria, following the indentations of the shore, and succeeded in accurately exploring about four hundred leagues of land.

The adventurous career of the brave and persevering Flinders was not yet completed. In 1804 he was wrecked in Torres Straits, in company with the *Cato*; while the commander of the *Bridgewater*, their companion, with almost unparalleled barbarity, sailed away and left them to perish. In this emergency the shipwrecked mariners acted with the cool resolution so characteristic of British seamen. They removed from the wrecks to a dry sand, sufficiently extensive to

receive the men and the provisions ; and having erected tents, and secured all the stores which could be obtained from the ships, Flinders left them in an open boat to traverse two hundred and fifty leagues of tempestuous sea to obtain help at Port Jackson. He accomplished this perilous feat, and returned with a ship and two schooners to the rescue of the endangered navigators. He afterwards sailed again in a small schooner on discovery to Torres Straits ; but this vessel became so leaky as to threaten to founder. He was compelled to take refuge at the Mauritius, then in possession of the French ; and there the governor, with the base and barbarous spirit of vindictive and dishonourable cruelty which actuated so many of his countrymen during the revolutionary war, declared him a prisoner, treated him with severity, and actually detained him four years, after an order had been issued by his government for his release.

THE END.

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DESCRIPTIVE VOCABULARY.

N.B. The terms Northern, Southern, or other Dialects refer to Perth as a centre. V., Vasse; K.G.S., King George's Sound; denote that the word is chiefly used in that locality.

A

AL

A, long, as in Făther; ă, short, or a, at the end of a word, as the first a in Mămma. See Preface.

ĂB, or ĂP.—An abbreviation of Ăbbin. A particle which, when affixed to words, expresses to be, or to become; as Djulăp, Bugorăp, Garrangăb, to become bad, or a champion, or angry.

ĂBBA—A word of friendly salutation with the natives about Augusta, accompanied by the act of rubbing the breast with the hand, and spitting at the same time. This was, perhaps, at first a superstitious ceremony on their part, to avert any evil consequences which might ensue from holding communication with beings whom they probably, at that time, considered to be preternatural. There does not appear to be any established mode of salutation customary among themselves. To hold up the open hands is used now by the white and black people as a sign of amity; but this is chiefly to show that the hand is unarmed, or the disposition friendly. Green boughs were presented to the settlers at York, by the natives, on the occasion of their first interview.

ĂBBIN—Getting; becoming. Gwabbăbbin, becoming good; Durdakabbin, getting well, recovering from sickness.

ADJO, *pers. pron.*—I, an imperfect pronunciation of Ngadjjo.

ADJUL—I will. See *Ngadjul*.

ĂK, or OK—Of; an affix denoting possession—as Winatak Gatta, the head of Winat.

ALLIJA, or ALLI, *pron.*—It; that is it.

AMAR, *subst.*—A hole or pool of water in a rock. In many parts of the country, where there are no rivers nor springs, the water from the winter rains is retained in deep crevices or holes worn into the surface of the rock. These reservoirs are carefully noted, and are relied upon as the principal resources of the natives, in dry and rocky situations, during the summer months.

ÄN, or ÄNNIN—An affix used to express action, or the act of doing; as Gurad, short; Guaradan, shorten, or make short; Minytwallakannin, to put a new face on; to alter.

ÄNG, *affix*—Of; from; out of; belonging to; and when the antecedent ends in a vowel, some consonant is often interposed for sound's sake; as Gabbi, water; Gabbilang, aquatic; Juko, Jukobang; Bilo, Bilorbang.

ANGA, *subst.*—The beard. See *Nganga*.

ANNA, *pers. pron.*—Me. See *Nganna*.

ANYA, *pers. pron.*—I. See *Nganya*.

ÄP, or ŮP—An affix used to denote a locality fit for, or used as, a resting-place; as Mangaga äp, the resting-place at Mangaga.

ARDÄ, *adv.*—Gratuitously, without object; idly; merely; only; nothing particular. This is a word of very frequent use. What are you doing? Nothing.—Where are you going? Nowhere.—What do you want? Nothing. In all such cases Arda is the proper answer.

ARDAK, *adv.* }
ARDÄKÄT V. } Low down; downwards.—See *Ngardak*.

ARNDIN, or ARNDINYANG, *adj.*—(V.) Sick; ill; sore.

B.

Observe! The sounds of B and P are in so many instances used indiscriminately or interchangeably, that it is frequently difficult to distinguish which sound predominates. The predominant sound varies in different districts. The same is to be remarked of D and T, and also of K and G. See *Preface*.

BABBA, *adj.*—Weak; languid; wanting strength; as Bidibabba, weak-veined; unwell; too weak or tired to do anything.

BABBALYĀ, *subst.*—Pudenda puellulæ.

BABBANGWIN, *subst.*—Lightning.

BABBIN, *subst.*—A friend.

BABILGUN, *subst.*—A species of bat.

BADBADIN—Pitpatting ; from Bardo, to go.

BADJANG, *subst.*—Matter from a boil or sore. From their temperate habits, all wounds heal with surprising facility ; but sometimes sores, like scrofulous eruptions, break out, which do not heal readily, and from want of cleanliness become very offensive, and render the afflicted individual a disgusting object, sometimes wasting him to death by a lingering and loathsome disease.

BADTO, *subst.*—(S.) Water.

BĀK—An affirmative particle, always used as an affix, meaning indeed ; as Bundobāk, true indeed ; Gwabbabāk, good indeed, very good.

BĀKADJIN, *subst.*—A contest ; a fight ; throwing of spears.

BĀKADJU, *verb.*—Pres. part., Bākadjin ; past tense, Bākudjāga ; to fight ; to quarrel.

BAKKAN, *verb.*—Pres. part., Bakkanin ; past tense, Bākkanāga. To bite ; to ache ; to pain.

BAL, *person. pron.*—The third person singular of all genders ; he ; she ; it.

BAL, *imp. verb.*—Leave it ; let it alone. There is no appreciable difference in sound between this and the foregoing word, the pronoun.

BALBIRI, *subst.*—A skewer ; a stick with which the cloak is pinned when worn, or the back hair fastened up.

BALBYT, *adj.*—Silly ; foolish.

BALGA, *subst.*—Xanthorea arborea, grass-tree or blackboy. This is a useful tree to the natives where it abounds. The frame of their huts is constructed from the tall flowering stems, and the leaves serve for thatch and for a bed. The resinous trunk forms a cheerful blazing fire. The flower-stem yields a gum used for food. The trunk gives a resin used for cement, and also, when beginning to decay, furnishes large quantities of marrow-like grubs, which are considered a delicacy. Fire is readily kindled by friction of the

dry flower-stems, and the withered leaves furnish a torch. It may be added that cattle are fond of the leaves; sheep pull up the centre leaves when they can reach them, and eat the blanched end of the leaf; and even many settlers have dressed the crown of it as food, which tastes like an artichoke; and used the young stem, when boiled and carefully scraped, which is said to have a taste like sea-kale: but this last-mentioned part should be used with caution, as some are said to have suffered from it.

BALGANG, *verb*—Pres. part., Balgangwin; past tense, Balgangăga; to track; to pursue on a track.

BALGOR, *subst.*—Young fresh-grown trees. In the north dialect, this word is used for Dilbi, leaves of trees in general.

BALGUN, *pers. pron.*—They.

BALGUP, *pers. pron.*—Them.

BALINGUR, *verb*—(K.G.S.) To climb.

BALJARRA, *adj.*—Exposed; naked; uncovered. As Baljarra ngwundow, to sleep exposed, without a hut in the open air.

BALLĀGAR, *subst.*—(A north word); the small squirrel-like opossum, called at Perth, Ballawara, and at K. G. S. Ballard.

BALLAJAN, *verb*—Pres. part., Ballajanin; past tense, Ballajanăn. Sometimes it is pronounced short; to assault; to attack; to slay.

BALLAK, *subst.*—A species of Xanthorrhœa.

BALLAL (Vasse)—He himself; she herself.

BALLAR, *adverb*—Secretly.

BALLARD, *subst.*—(K.G.S.) A small species of opossum.

BALLARIJOW, *verb*—Compounded of Ballar, secretly; and Ijow, to put, place. Pres. part., Ballarijowin; Past tense, Ballarijaga. To secrete; to hide.

BALLĀROK, *proper name*—The cognomen of one of the great families into which the aborigines of Western Australia appear to be divided. The general laws relating to marriage have reference to these families. No man can marry a woman of his own family name; and the children all take that of the mother. As the hunting ground or landed property descends in the male line, it follows that the land is

never for two generations in the hands of men of the same family name ; and in the event of a man having several wives of different family names, his lands are at his death divided between so many new families. His male children owe certain duties to men of their own family, at the same time as to their half brothers, which often clash with each other, and give rise to endless dissensions. There are said to be four of these principal families :—1. Ballarok ; 2. Dtondarăp ; 3. Ngotak ; 4. Naganok, which are resolved again into many local or sub-denominations. The Ballaroks are said to have peculiarly long thighs ; the Ngotaks are short and stout. The Ballarok, Dtondarap, and Waddarak, are said to be Matta Gyn, of one leg, probably of one stock, or derived from one common ancestor. The Gnotak and Naganok are of one leg ; the Nogonyak, Didarok, and Djikok are of one leg. The wife is generally taken from the Matta Gyn, or kindred stock.

BALLĂWARA, *subst.*—A small squirrel-like opossum.

BALLUK, *adv.*—Accidentally ; unintentionally.

BALWUNGAR, *subst.*—A name given to the glaucous-leaved Eucalyptus, which grows in the open sandy downs in the interior.

BAL-YAN, *adj.*—Damp ; wet.

BAL-YATA, *adj.*—Firm ; fixed. Applied to man and wife as firmly united together, not likely to be parted. Also, to a rock, as Bu-yi balyata, an embedded rock ; and to the roots and stumps of trees, as Djinnara balyata, a stump firmly fixed in the ground.

BAMBA, *subst.*—The Sting-rayfish ; not eaten by the natives.

BĂMBALA, *subst.*—Film or cataract formed over the eye.

BAMBI, *subst.*—A small sort of flounder fish.

BAMBI, *subst.*—A bat.

BAMBUN, *subst.* Epsaltria ; yellow-bellied fly-catcher.

BANBAR, *adj.*—Round, cylindrical ; as a wine-bottle.

BĂNDĂK, *adv.*—Purposely ; openly ; knowingly ; wittingly ; outside ; in the open air.

BĂNDĂNG, *adj.*—All.

BANDI, *subst.*—The leg ; the shank.

BANDIN, *subst.*—Mellíphaga ; Nov. Holl. ; yellow-winged honey-sucker.

BANDYN, *adj.*—(A northern word) ; hungry.

BĀNG-AL, *adj.*—Separated by distance ; stopped or left behind.

BĀNG-AL, *subst.*—Retaliation ; exchange of one thing for another. As if a man is asked, "Where is your cloak, or spear ?" He might answer, "Oh ! I have given it away." The remark that followed would be :—Bang-al nyt nginni yong-äga ? What did they give you in exchange ?

BĀNG-AL BUMA, *verb.*—To retaliate ; to revenge ; to avenge ; to strike in return.

BANG-AL YONG-A, *verb.*—To exchange ; to barter one thing for another.

BAN-GĀP, *subst.*—The Walloby, a small species of kangaroo. It is worthy of remark, that, on Rottneſt, Garden Iſland, and one only of the Abrolhos group, there exists a ſmall animal of this ſort, which is now rarely if ever found on the adjacent mainland. This ſeems to favour the tradition that thoſe iſlands once formed part of the mainland, but were diſſe- vered by a great fiſſure of the earth from volcanic action.

BANG-AR, *subst.*—(North word) ; very large ſpecies of lizard, four to ſix feet long.

BANG-GA, *subst.*—Part of ; half of anything.

BANG-GA NGINNAGA, *adj.*—Broken ; divided. From Bangga, half ; and Nginnow, to remain.

BANGGIN, *subst.*—Hæmatops ; black-headed honey-sucker.

BANJAR, *adj.*—Patient.

BANNAGUL, *verb.*—(Mountain dialect) to flee.

BAN-YA, *verb.*—Pres. part., Banya ; paſt tenſe, Banya ; to perſpire ; to ſweat.

BAN-YA, *subst.*—Sweat ; perſpiration.

BAN-YADAK—Weighty or heavy to carry ; as cauſing perſpi- ration.

BAPPIGĀR, *verb.*—(K.G.S.) To mend ; to ſtop up.

BARRĀNG-YURAR-ĀNGWIN, *subst.*—The act of rubbing between the hands ; as in the caſe of cleaning the By-yu or Zamia nuts ; or twirling a ſtick rapidly round within a hole in a piece of wood, to procure fire.

BARDĂ-ĂR, *adj.*—Bald ; bare, clean. Instances of baldness are very rare.

BĂRDAL-YA, *subst.*—A fulness between the upper eyelid and the eyebrow.

BĂR-DANG, *verb*—Pres. part., Bardangwin ; past tense, Bardang-ăga ; to fly, flee ; to run away.

BARDANGBARDO, *verb*—To flee.

BARDANGGINNOW, *verb*—To jump ; from Bărdang, to fly ; and Nginnow, to sit or stoop, because in jumping you stoop to gather strength, to spring, or fly forward. This word is evidently derived from the motion of the kangaroo.

BĂRDĂNITCH, *subst.*—Botaurus. The bittern.

BARDI, *subst.*—The edible grub found in trees. Those taken from the Xanthorea or grass-tree, and the wattle-tree, have a fragrant, aromatic flavour, and form a favourite food among the natives, either raw or roasted. The presence of these grubs in a Xanthorea is thus ascertained : if the top of one of these trees is observed to be dead, and it contain any Bardi, a few sharp kicks given to it with the foot will cause it to crack and shake, when it is pushed over and the grub extracted, by breaking the tree to pieces with a hammer. The Bardi of the Xanthorea are small, and found together in great numbers ; those of the Wattle are cream-coloured, as long and thick as a man's finger, and are found singly.

BARDO, *verb*—Pres. part., Bardin ; past tense, Bardăgă. To go.

BARĐUK, *adv.*—Near ; not far ; close.

BARĐUNGUBA—Large-nosed, blue-winged duck.

BARĐ-YA, *subst.*—Quartz ; quartzose rock. Besides the veins and fragments of this rock which are found in the granite districts, very large isolated masses of compact quartz have been seen in several parts of the colony. See *Borryl*.

BARGĂR, *adj.*—Light ; thin ; as a covering.

BARH-RAN, *subst.*—A scar ; any mark of a wound.

BĂRJADDA, *subst.* Dasyurus Maugei. Native cat.

BĂRNĂ, *subst.*—A stray animal ; anything which may be found wanting an owner.

- BÄRNÄK, *adv.*—Openly ; publicly ; as Nadgul bärnäk burda wärrang—I will openly tell, or inform, by-and-by.
- BÄRNÄK, *adj.*—Outside ; exposed ; bleak ; open.
- BÄRNÄK WARRANG—To inform.
- BÄRNAN, *verb.*—Pres. part., Barnanwin ; past tense, Bärnanäga. To sweep ; to clean ; to clear away. To pluck out hair or feathers.
- BÄRNÄP, *subst.*—An orphan. Compounded of Bärna, a thing without an owner, and äbbin, to become.
- BARRA, *adv.*—Wrongly ; erroneously.
- BARRAB, *subst.*—The sky (Vasse).
- BARRÄB ÄRÄ, *adj.*—Well, recovered from wounds or sickness.
- BARRABART, *verb.*—To go astray ; to wander out of the road.
- BARRÄJIT, *subst.*—Dasyurus Maugei. A weasel ; colonially, a native cat.
- BARRAKATTIDJ, *verb.*—To misunderstand.
- BÄRRANG, *verb.*—Pres. part., Barrangwin, or Barrangan ; past tense, Barrang, ägga. To bring ; to carry ; to abduct— as Kardo Barrang, to carry off a wife : that being a very general mode of obtaining one.
- BARRANGBALLAR—To close up ; to secrete.
- BARRANGDEDIN—To shut up ; to cover up.
- BARRANG-DJINNÄN, *verb.*—To handle ; to examine.
- BARRANGDORDAKÄNÄN, *verb.*—To save the life of a person.
- BARRANGKATTIDJ—To recollect ; to bring to mind.
- BARRANGMAULKOLO, *verb.*—To drag along ; literally, catching ; pull, move.
- BÄRRANGTÄKKAN, *verb.*—To break.
- BARRAWANGOW, *verb.*—To speak so as not to be understood ; to make mistakes in speaking a language ; to talk childishly.
- BARRIT, *subst.*—Lying ; deceit.
- BARRO, *subst.*—The tough-topped Xanthorea or grass-tree, from which the strongest resin, the Kadjo, exudes ; that which the natives use for fastening on the heads of their hammers. The Barro grows generally in high and dry situations ; whereas the Balga prefers low and rather damp soils.

BÄRT, or **BÄRTU**, *adv.*—No; not; none. Always used as an affix, as, Nadgo Kattidj bårt—I do not understand. This is the most general sound of the negative affix; though at Perth it is called Bru, which is probably a shortened sound of Bärtu. This word has been corrupted into “Port” at K. G. S.

BARU, *subst.*—(Vasse and K. G. S.) Blood.

BARUKUR, *subst.*—(K. G. S.) The bowels.

BARUP, *subst.*—(K. G. S.) Dew; water resting in drops.

BATDOIN, *adj.*—(Northern dialect.) Small; thin; wasted.

BATTA, *subst.*—The sun’s rays. Nganga batta: the sun’s beams.

BATTA, *subst.*—*Thysanotus fimbriatus*. A rush, with which the natives sew the kangaroo skins together to form their cloaks. This word is used in the northern dialects equally with Jilba to express that there is grass in a place. It means also rushes in general.

BATTARDAL, *subst.*—A waste, barren tract of land, destitute of edible roots, or of any means of subsistence.

BATTIRI, *adj.*—Rough; hard; like an unprepared kangaroo skin.

BEBAL, *subst.*—Knee-cap; knee-pan.

BEDOAN, *subst.*—A mother-of-pearl-like oyster-shell.

BEGAN, *verb.*—(Vasse) To unfasten; to untie; to open.

BELLAK, *adv.*—Enough; sufficient.

BELLI, *adj.*—Superior; excellent.

BELLIBELLI, *adv.*—On this or that side.

BELLOGAR, *subst.*—*Petaurus Mairarus*. Grey squirrel.

BEMA, *subst.*—Semen.

BEPER, or **BEPIL**, *subst.*—(K. G. S.) A species of fish.

BEPUMER—(K. G. S.) A large species of hawk.

BETAN, *subst.*—A knot.

BETTICH, *subst.*—(K. G. S.) An old man.

BETTIK BETTIK, *adv.*—Gently; noiselessly; quietly.

BETTINUN, *verb.*—(Northern word.) Pres. part., Bettinun; past tense, Bettinun. To pinch.

BEWEL, *subst.*—(Vasse and K. G. S.) The paper-bark tree.

BI, *subst.*—A fish.

BIAN, *verb.*—Pres. part., Bianwin; past tense, Biana, or

Bianăga. To dig ; to scrape ; to scratch ; to bury. The natives dig roots, dig animals out of the earth, and dig graves ; but they do not cultivate the ground. They neither plant nor sow, but rely wholly upon the spontaneous products of the soil for vegetable food ; as they do also on the wild animals for animal food.

BIARA, *subst.*—*Banksia nivifolia*. The *Banksia* tree, with long, narrow leaves ; colonially, honeysuckle, from the hairy, long, cone-shaped flowers, producing abundance of honey, which the natives are fond of regaling upon, either by sucking, or soaking the flowers in water. This tree furnishes the best and favourite firewood. Biara Kalla, the dead wood of the *Banksia* fit for firing.

BIARGÄR, *adj.*—(Upper Swan word.) Light ; not heavy.

BIBI, *subst.*—Female breast.

BIBILYER, *subst.*—A bustard ; colonially, the wild turkey.

A fine large bird, frequently weighing twelve to fifteen pounds, and extending full six feet from tip to tip of the wing. It is excellent for eating.

BIBI MUL-YA, *subst.*—Nipple of the breast.

BIBINÄK, *subst.*—The white-throated creeper bird.

BIB-BYL—A mother mourning for her child. See *Medäräng*.

BIDDURONG, *subst.*—About two o'clock in the day.

BIDI, *subst.*—A vein ; the main path, or track, pursued by the natives in passing from one part of the country to the other, and which leads by the best watering-places ; also a sinew.

BIDI BABBA, *adj.*—Weak ; unwell ; tired ; from Bidi, a vein or sinew, and Babba, weak.

BIDI-DUR-GUL, *subst.*—A straight line.

BIDI MURDOIN, *adj.*—Strong ; powerful ; from Bidi, a vein, and Murdoin, strong.

BIDIER, *subst.*—A man of a certain importance or influence ; from Bidi, a path : and meaning, therefore, a guide, director, adviser ; or from Bidi, a sinew, as being a strong man.

BIDIL, *subst.*—Charcoal.

BIDJAK, *adj.*—Stinking, offensive.

BIDJAR, *subst.*—Sleep. In summer they have merely a screen of bushes, to keep the wind from their back. In winter they build huts, with the door from the wind, and a small fire lighted before the door. See *Mya*.

BIDJAR NGWUNDOW, *verb*—To sleep; to go to sleep; to lie down to sleep.

BIDJIGURDU, *subst.*—An island. The natives have a tradition that Rottnest, Carnac, and Garden Island, once formed part of the mainland, and that the intervening ground was thickly covered with trees; which took fire in some unaccountable way, and burned with such intensity that the ground split asunder with a great noise, and the sea rushed in between, cutting off those islands from the mainland. This is a savage's description of an eruption of subterranean fire; and although there are not many indications of volcanic action in the neighbourhood, yet some recent observations of the officers of *H. M. S. Beagle*, during an examination of that part of the coast, and of the group of the Abrolhos Islands, would rather tend to confirm than to overthrow this opinion.

BIDJIRUNGO, *subst.*—A species of snake.

BIDJUBA, *subst.*—A snake of a white colour, with red bands.

BIGO, *subst.*—Prepared resin of the grass-tree. See *Tudteba*.

BIGYTCH, *subst.*—The forehead.

BILDJART, *subst.*—Ptilotis. Yellow honey-sucker.

BILGA, *subst.*—The ancle.

BILGITTI, *adj.*—Unintelligible.

BILLANG, or **BILLANGUR** (K. G. S.), *verb.*—Pres. part., *Billangwin*; past tense, *Billangäga*. To push; to roll.

BILLANGDJINNÄNG, *verb*—To lift; to turn anything over, for the purpose of examining under it.

BILLARA, *subst.*—A dead leaf; dried leaves.

BILLE—(Vasse). The other.

BILO, *subst.*—A stream; a river. No names are given to rivers as proper names, but the localities and resting-places on their banks are designated with great minuteness. Few rivers in the colony run continuously throughout the summer, when they present the appearance of a series of

ponds, standing at irregular intervals, and only connected by the rains of winter. It is probable that each pond is the actual source of, or is fed by, springs of more or less strength. Some very large rivers have been discovered lately on the north-west coast, but have not been thoroughly examined.

BILOBÄNG-GA, *adj.*—Wounded severely, but not mortally.

BILORBÄNG, *subst.*—A person living on the banks of a river.

BIL-YAGORONG, *subst.*—*Myzantha garrula*. The noisy honey-sucker.

BIL-YAN, *verb*—Pres. part., *Bilyanwin*; past tense, *Bilyanägä*. To throw off; to take off; to unloose—as *Buka bilyan*, to throw off the cloak.

BIL-YÄP, *subst.*—The tailless guana.

BILYÄR—(K. G. S.) A small species of bird.

BIL-YI, *subst.*—The navel. The aborigines suppose a person with a large navel is necessarily a good swimmer; and therefore *Bil-yi-gadäk*, or *Bil-yi-gwabba*, means a good swimmer. They also think that, whether they can swim well or not, depends upon whether their mother has thrown their navel-string into the water or not, at the time of their birth.

BIM—(K. G. S.) A footstep.

BIMBAN, *verb*—Pres. part., *Bimbanwin*, or *Bimbanän*; past tense, *Bimban-ägga*. To kiss.

BINA, *subst.*—(Northern word.) Daylight; daydawn.

BINAR, *subst.*—*Strix Cyclops*. The white owl.

BINÄNG, *subst.*—To-morrow.

BINBART BINBART—Rolling from side to side; rocking, unsteady; like a drunken man or a ship—*Ngarräk ngarräk*.

BINDA, *subst.*—*Dryandria*, species nova. A species of *Dryandria* tree.

BINDAK, *subst.*—*Calthamnus sanguineus*. A plant so named from the colour of the flower.

BINDANG, *verb*—Pres. part., *Bindangwin*, or *Bindangan*; past tense, *Bindang-ägga*. To smell.

BINDART, *subst.*—Personal effects; that which can be bequeathed by a man at his decease—as *Durda*, *Kadjo*,

Buka : his dog, his hammer, and his cloak. The spear of a deceased person, being first broken, the knives, and the throwing-board, are usually stuck into the earth of the grave mound.

BINDI, *subst.*—The stick, or skewer, with which the cloak is fastened.

BINITCH—(K. G. S.) Sparks.

BINNAR, *subst.*—A meteor, described by the natives as a star of fire ; seldom visible, but when seen considered by them as an omen of death. A remarkably large and bright meteor was observed a few years ago traversing a large space in the heavens from east to west. Its progress was accompanied by a loud crackling sound, like the continued discharge of musketry. The unusual number of meteors seen in Europe and America in the months of August and November, have not been observable at Western Australia.

BINNARÄNGÄR—(K. G. S.) To bury.

BINUN, *verb*—Pres. part., Binwin, or Binunun ; past tense, Binägă. To pinch ; to squeeze.

BIROK, *subst.*—The summer season, December and January. This season follows Kămbarăng, and is followed by Burnoru. This is the very height of summer, when guanas and lizards abound. The aborigines seem to distinguish six particular seasons. They are :—

1. Măggoro—June and July—*Winter*.
2. Jilba—August and September—*Spring*.
3. Kămbarăng—October and November.
4. Birok—December and January—*Summer*.
5. Burnoru—February and March—*Autumn*.
6. Wan-yărăng, or Geran—April and May.

It would be curious, should a more perfect knowledge of their language and ideas give us to understand that to each of these seasons some definite portion of time was appointed, as sixty or sixty-one days ; in which case their year would be made to consist of 360 or 366 days ; and it might prove, on further research, that this, and some others of their customs, were fragments splintered off from

some ancient fabric of knowledge and civilization with which they were formerly connected. See *Mon-yo*.

BIRRGGA, *adj.*—Badly wounded ; bruised ; sore. Birrgga Bogal : a heap, a mass of sores. Their only treatment of a wound is to bind a ligature tightly above the wound where the part is capable of such application.

BIRRGYN, *subst.*—A sore. See *Badjang*. They sometimes shake dust, or sand, upon a sore, to absorb moisture, but they do not wash or clean it.

BIRRI, *subst.*—The nails. Marh-ra-birri : the nails of the hand.

BIRRIGON, *adj.*—Bright ; glittering ; shining ; the name given to silver money.

BIRRIGUR, *subst.*—The nails.

BIRUNBIRUN—Merops melanura. Bee-eater. It burrows and makes its nest in the ground.

BIRUNNA, *subst.*—The wind from the north inclining to the west.

BIRYTCH, or **BIYTCH**, *subst.*—The cone of the Biara or narrow-leaved Banksia. It burns like touchwood. One is generally carried ignited by the women in summer, as pieces of burning bark are in winter, to make a fire.

BIRYT, *subst.*—Daylight. The day as contradistinguished from night. But the natives have no idea of the word day, as used by us for a portion of time. Biryte gudjal ; two days ; two daylight.

BIWOEN, *subst.*—Ocypterus albo-vittatus. The wood-swallow.

BLURA, *subst.*—A species of bee. A species of the leaf-cutter bee is indigenous ; but the honey-storing bee has not yet been found, and, I think, does not exist. Several attempts have been made to introduce the bee from England ; but, whether from the length of the voyage, or from want of proper management on their arrival, they have been hitherto unsuccessful. This is much to be regretted, as, from the numerous honey-bearing flowers in the colony, there is no doubt of their succeeding well. Governor Hutt has offered a premium to the first successful introducer of them.

BOBO, *subst.*—Grass ; vegetation.

BOBBAN, *verb*—Pres. part. Bobbanwin ; past tense, Bobban-
agga. To blow with the mouth.

BOBTO, *subst.*—The back of the neck.

BOGAL, *subst.*—The back ; a hillock marking a grave—hence it is sometimes used for the grave itself—as Yongar Bogal, a man's hillock or grave. Within twenty-four hours after the death of a native, preparations are made for burying him. An immediate shrieking and howling are set up by his wives and female connexions, who scratch their faces until the blood flows down, and the skin is partially peeled from them. Some of his very near male relatives proceed to dig the grave, and by the time that this is nearly finished the body is conveyed to the spot, wrapped in the kangaroo-skin cloak of the deceased. There the shrieking and wailing are continued. The beard is usually cut off and burned, and the ashes rubbed on the foreheads of the near relatives. The nail is stripped from the thumb, and sometimes from the little finger also, by the application of fire ; and the thumb and one of the fingers of the right hand are firmly bound together, and the body is now ready for burial. The grave is dug about four and a half feet long, and four feet deep. When it is completely prepared, a quantity of freshly-gathered boughs of the Eucalypti or gum trees are burned within it ; after which a bed of fresh boughs is laid at the bottom, and the body is lowered down, still wrapped in the cloak. The grave extends either east and west, or north and south, according to the manner of the tribe to which the deceased belonged. The mountain tribes bury the body north and south ; the head to the south, the body on the right side, with the face looking to the rising sun, and the earth from the grave formed into one crescentic mound, on the west side of the grave. This mode of burial is called Gotyt. The lowland tribes lay the body east and west on its back, the face turned to one side towards the mid-day sun ; the clay thrown out in two heaps, one at the head and one at the foot. This mode of burial is called D-yuar. More

fresh boughs are then heaped upon the body; then stout stakes are laid lengthways; then cross pieces pressed firmly into the sides; and then boughs again, and so on, until the surface reaches to a level with the upper ground; and finally sand or earth is strewed over the top. Whilst all that is above described is going on, the magician, or Bolyagadak, of the tribe, sits wrapped in his cloak at the head of the grave, bending his ear from time to time to the ground, attentively listening for the flight of the spirit, and the communication it may have to make as to the evil originator or cause of his death; and having feigned to obtain this intelligence, he raises his miro in silence, and points in the direction where the enemy is to be found who has robbed the tribe of a warrior,—of course taking care to stimulate the vengeance of those who are eagerly waiting round, against some hated family or individual; and as soon as revenge has been obtained by the death of the member of a rival tribe, the trees near the place of burial which have been previously scored are now marked afresh, and more deeply, to record that an atonement has been effected. The grave is regularly visited during a certain period, to see that it is not disturbed or profaned; and for a long time afterwards a small hut of reeds or boughs may be observed erected over the grave, before which a fire is frequently lighted, that the spirit of the deceased may, if it pleases, continue still to solace itself as before, in the quiet of the night.

BOGALNGUDI, *adj.*—Humpbacked.

BOHN, or **BOHRN**, *subst.*—A small red root of the *Hæmadorum spicatum*. This root in flavour somewhat resembles a very mild onion. It is found at all periods of the year in sandy soils, and forms a principal article of food among the natives. They eat it either raw or roasted.

BOILOIT, (*Vasse*)—Skilful; dexterous.

BOKA, *subst.*—A cloak or covering. See *Buka*.

BOKANBOKAN, *subst.*—Calandra; Bellbird.

BOKOJO, *adverb*—There; in that place; speaking of some distance away.

BOKYT, *adj.*—A term applied to ground clothed with vegetation which has not yet been burned. Perhaps derived from Boka, a covering.

BONDJUN, *subst.*—A native knife, with a polished handle of the raspberry jam-wattle, or some other indigenous wood.

BONNIT, *subst.*—The knee.

BORAK, *adv.*—Down ; below.

BORANG, (K.G.S.)—A male dog.

BORDĀN-YĀK, *adj.*—Hungry.

BORN, *verb*—Pres. part. Bornin ; past tense, Bornāga ; to cut up. To make cuts—as Ngāmbārn-born, to cut scars, or tattoo the body, by scarifying the skin with sharp-edged bits of quartz or glass.

BORRYL, *subst.*—Quartz ; and, from the similarity in the appearance, particularly of the fragments of the two substances, it has come to mean glass—as Borryl Gidjì, a spear the head of which is armed with jagged broken pieces of quartz or glass glued on to the wood. This is a most formidable, and even deadly weapon : the cut inflicted by it is that of a coarse saw, and as it severs the veins and arteries, it is much more dreaded than the barbed spear, which only forces its way without cutting laterally.

BOTOL-YANG, *adj.*—(Upper Swan word.) Heavy ; weighty.

BOTTYN, *adj.*—Thin ; small ; wasted. Mountain dialect ; frequently used at Perth. Batdoin to the north.

BO-YĀNG, *adj.*—Far off ; distant. Urrarbo-yāng, a stranger.

BOY-AR, *subst.*—A blackguard ; a seducer ; a whore.

BO-YE, *subst.*—(Upper Swan dialect.) Stone ; rock. The geological features of the country are not yet ascertained with any precision. The principal rocks are limestone, granite, basalt, and ironstone. The great strata appear to run nearly in a north and south direction. Next, and parallel to the sea-coast, is a limestone district, with light sandy soil. Upon this are found the Tuart, the Mahogany, and the Banksia. To this succeeds a tract of stiffer soil, and reddish sandy loam, having a ferruginous sandstone, which is colonially called ironstone ; and on this the red gum-tree is found intermixed with others. Next is the "Darling

range" of hills, of no great elevation, having a granite base, and boulders of ironstone and breccia, which form a coarse gravelly soil, upon which the best mahogany is found. To this, as you proceed eastward, succeeds the granite country of the York district, the granite of which decomposes into a coarse gritty soil, bearing good grass, and capable of cultivation. The entire granite districts are occasionally intersected or interrupted by whinstone, which yields a rich, red, loamy soil. Forty miles to the east of York commences a broad belt of country, having naked rounded masses or hills of granite standing in a slightly undulating country, as islands do in the sea. About these hills water and grass are always found. This belt is nearly a hundred miles broad to the east of York. On this tract are found Tuart, Wurak, Nardarak trees; but there are no kangaroos, and few traces of natives. To this succeeds a country of a different formation, on which a whitish trapstone was found, but neither water nor grass, as far as it could be penetrated. This, which was about 220 miles in the interior, on the parallel of Perth, is the greatest distance which has yet been reached in that direction.

BOYER, *subst.*—A name given to certain stones of a smooth ovate shape, which are found in several places, and are traditionally said to have fallen from the sky.

BOYL—(K.G.S.) An entrance.

BOYL-YA, *subst.*—A certain supposed power of witchcraft; sorcery.

BOYLYA GĀDĀK, *subst.*—One possessed of Boylya; a wizard; magician. The men only are believed to possess this power. A person thus endowed can transport himself through the air at pleasure, being invisible to every one but his fellow-Boilyāgadāk. If he have a dislike to another native, he is supposed to be able to kill him, by stealing upon him at night, and secretly consuming his flesh; entering into his victim like pieces of quartz, and occasioning much pain. Another Boylyāgadāk can, however, disenchant the person thus afflicted. When this is done

the Boylya is drawn out from the patient in the form of pieces of quartz, which are kept as great curiosities. The aborigines do not appear to comprehend that mortality is natural to man. All diseases, and particularly those of a fatal kind, are ascribed to supernatural influence, and hence the reason why, when one of them dies, another is invariably killed in return, whether the deceased has died by the hand of an enemy, or by accident, or from natural causes. In the first case the death is revenged either on the murderer, or on some one of his near relatives of the same family name. In either of the other cases, vengeance is wreaked on a connexion of the Boylyă-gadăk, the suspected cause of the death.

BOYNGADAK, *adj.*—Fat ; stout. It is sometimes used in the sense of handsome ; a fat person being a rarity among the natives.

BOYN, *subst.*—Fat ; grease ; the fat of meat ; oil of any sort. Grease to anoint or smear themselves with seems necessary to the health of the aborigines ; they otherwise become covered with scurf, and are subject to violent cutaneous disorders.

BOYNEOT-YAK, *subst.*—Marrow ; literally the fat matter of bones.

BRIGO, *subst.*—An edible red root resembling the Bohrn.

BRU, *adv.*—See *Bart.*—No ; not ; without. Always used as an affix—as Wangabru, don't speak ; Bukabru, naked, without a cloak.

BUATU, *subst.*—*Oxura australis*. A bird of the duck kind, with very small wings, migratory, and found only in one season on the fresh-water lakes.

BUDIBUDI, *subst.*—*Hirundo*. White-throated swallow.

BUDJAN, *subst.*—*Dryandria Fraseri* (a shrub). The flower abounds in honey, and is much sought after by the natives. See *But-yak*.

BUDJAN, *verb.*—Pres. part., Budjanin ; past tense, Budjannăga. To pluck feathers from a bird.

BUDJIN, *subst.*—A small species of ant, very troublesome about sugar and meat, which should be covered or hung up.

BUDJOR, *subst.*—Earth; the ground. The predominant colour of the earth is red; the qualities various, and varying rapidly and unaccountably from one quality to another, as from sand to clay, or to loamy soil, and from sterile to fertile, frequently without any apparent cause. In the York district there are several parallel veins or belts of land which extend for a considerable distance, nearly in a north and south direction. These veins are much superior in fertility to the adjacent lands, and composed of rich, dark vegetable mould. Being generally bare of trees, and covered with rich grass alone, they are locally called “clear streaks.” No probable cause has yet been assigned for this appearance.

BUDTALLÄNG, *subst.*—Pelicanus, Nov. Holl.; Pelican. These birds are frequently seen to come from the interior, across the York districts.

BUDTO, *subst.*—The bark of the Djarryl, or mahogany tree, or any other of the gum-tree species.

BUDULU, *subst.*—Calm weather favourable for fishing; applied also to a space of smooth, glassy water.

BUGGALO (Vasse.)—To him.

BUGGALONG (Vasse.)—His.

BUGOR, *subst.*—A Brave; one who does not fear. At Leschenault this is the name of the Mundo or shark.

BUKA, or **BOKA**, *subst.*—A kangaroo-skin cloak; clothes or bodily covering of any sort; as Mattabuka, leg clothes or trousers. It requires three kangaroo skins to make a large full cloak, such as one of those worn by the women; and the skins of the female kangaroo are preferred, those of the males being considered too thick and heavy. The skins are prepared by first stretching them out, and pegging them down on the ground in the shade. The women then, with a Dtabba, or native knife, scrape off all the soft inner parts, and afterwards rub them well, to soften them, with grease and wilgi. To form the cloak, the skins are sewn together with the Gwirak, or sinews of the kangaroo; or when they are not at hand, with the Batta, or rush. The cloak is worn with the hairy side inwards.

- BULA**, *adj.*—Abundant ; many ; much ; plentiful.
- BULA**—Numeral—(Dual.) Two brothers, sisters, or friends.
- BULALA**—Numeral—(Dual.) Parent and child ; uncle and nephew, or niece.
- BULANGAT**—(K.G.S.) A species of bird.
- BULEN**—Numeral—(Dual.) They two ; husband and wife.
- BULGALLA**, *subst.*—The large-leaved Banksia, which bears the Metjo, or large cone used for fires.
- BULGANGAR** (K.G.S.) Uneven ; in lumps.
- BULGUT**, *subst.*—A star ; the wife of Tdadäm.
- BULJIT**, *subst.*—Acanthorhynchus superciliosus, least honey-sucker.
- BULLALEL** (Vasse)—They. (Not in frequent use.)
- BULLALLELÄNG** (Vasse)—Their.
- BULLOR**, *subst.*—A species of large greenish-coloured beetle.
- BULOLO**, *subst.*—Small species of ant.
- BULORDU**, *subst.*—Calamanthus, the scrub-lark.
- BUL-YAR**, *adv.*—Indiscriminately.
- BUMA**, *verb*—Pres. part., Bumawin ; past tense, Bumagă ; to beat ; to strike.
- BUMAKANIN**, *part. adj.*—Lying or pressing, one thing upon another. From Buma, to strike ; and Kannow, or Gannow, to tread ; step. Also, stamping ; tramping.
- BUMBURMAN**, *verb*—Pres. part., Bumburmanin ; past tense, Bumburmanägga ; to shout as the natives do to frighten the kangaroo after they have speared it ; or when assembled together at a Kabo.
- BUNAN**, *subst.*—Aperture ; opening ; entrance ; means of access.
- BUNARĀK**, *subst.*—Personal property of any kind ; as Kadjo, Dtabba, Buka, the hammer, the knife, the spear.
- BUNDO**, *adj.*—True ; truly.
- BUNDOJIL**, *adv.*—Certainly ; very true.
- BUN-GAL**, *subst.*—The side.
- BUN-GALLA**, *subst.*—The part of the body immediately above the hip ; the short ribs.
- BUN-GALLOR**, *subst.*—Early state of pregnancy.
- BUN-GARN**, *subst.*—A maid. Girls are betrothed in their

infancy, and given to their husbands at a very early age.

BUNGO—(K.G.S.) There.

BUNGURT—(K.G.S.) A species of grass.

BUN,GYTE, *subst.*—A girl who is not betrothed.

BUNJAT, *adj.*—Shining ; glittering ; adorned ; clean. Burnu Yyi bunjat, the trees are now glittering.

BURA, *prepos.*—Within ; in safety—as Maryne bura ngwundow, the food is within, or is in safety.

BURABUR—(K.G.S.) The wild turkey.

BURARAP, *subst.*—The underground Xanthorea or grass-tree. Sheep feed on the centre leaves.

BURBUR, *subst.*—Exact resemblance ; counterpart one thing of another.

BURDA, *adv.*—By-and-by ; presently.

BURDAK, *adv.*—(Murray River dialect.) By-and-by ; presently.

BURDI, *subst.*—Macropus ; a species of small kangaroo, having the habits of a rabbit.

BURDI, *subst.*—Musk obtained from the musk-duck.

BURDILYUP—(K.G.S.) A baby.

BUR-DUN, *subst.*—A light straight spear procured from the south, and highly prized by the natives on account of the elasticity of the wood.

BURNU, *subst.*—A tree. Wood. The most abundant tree is the Eucalyptus, of which there is a very great variety of species. The other trees are principally of the Banksia, Casuarina, Melaleuca, Hakea, and Acacia sorts.

BURNUNGUR—(K.G.S.) A species of paroquet.

BURNUR, or BURNURO, *subst.*—The autumn of Western Australia, including the months of February and March. It follows the season Birok, and is followed by Wanyäräng. This is the By-yu or Zamia-fruit season ; and mullet, salmon, and tailor-fish abound.

BURR—(K.G.S.) Rough ; hard.

BURTÄP, or BARTÄP—(K.G.S.) To lie ; to deceive. Probably from Bärt, not. To say what is not.

BU-RURO, *subst.*—A neckband of opossum's hair.

- BU-TĀKBU-TĀK, *verb*—To wink; to open and shut, or move the eyes at all quickly.
- BUTĀNGĀR—(K.G.S.) To cure.
- BUTOGO, *subst.*—A species of edible fungus. They will not eat the common mushroom, which grows abundantly.
- BUT-YAK, *subst.*—Dryandria Fraseri. The flowers are thistle-shaped, and abound with honey; they are sucked by the natives like the Man-gyt or Banksia flowers.
- BU-YAL, *subst.*—The south. They always direct you by the points of the compass, and not by the right or the left.
- BU-YENAK, *subst.*—Hovea pungens.
- BU-YI, *subst.*—Turtle; tortoise. A small snake-necked turtle is found in rivers and swamps; and the large turtle, valued for its shell and for food, is to be found in great abundance at Shark's Bay, and other more northern parts of the coast, weighing above 300lbs.
- BU-YI, *subst.*—A stone. For geological description, see *Boye*.
- BU-YIBILLANĀK, *subst.*—Rocky ground; land covered with stones. From Bu-yi, a stone, and Billang, to roll; meaning ground rolled over with stones. It is in sandy soil of this nature that the Djubāk, or native potato, is mostly found.
- BU-YIT, *subst.*—A species of coleopterous insect.
- BU-YU, *subst.*—Smoke.
- BWOLLUK, *proper name*—(K.G.S.) The name of a star.
- BWONEGUR—(K.G.S.) To pluck. See *Barnan*.
- BWOT—(K.G.S.) Cloudy.
- BWYE—(K.G.S.) An egg.
- BWYEGO, *subst.*—A species of fungus eaten by the natives.
- BWYRE-ANG (K.G.S.) The second brother.
- BYĀNGBYĀNG, *adj.*—Light; not heavy.
- BYI, *subst.*—Posteriors.
- BYL-YI, *subst.*—A small species of leech. There are many in the swamps, lakes, and stagnant pools of rivers, which fasten readily on those who go into such waters.
- BYL-YUR, *adj.*—Hungry; empty.
- BY-YU, *subst.*—The fruit of the Zamia tree. This in its na-

tural state is poisonous ; but the natives, who are very fond of it, deprive it of its injurious qualities by soaking it in water for a few days, and then burying it in sand, where it is left until nearly dry, and is then fit to eat. They usually roast it, when it possesses a flavour not unlike a mealy chesnut ; it is in full season in the month of May. It is almost the only thing at all approaching to a fruit which the country produces. Wild grape, nutmeg, and peach trees are said to exist on the N. W. coast.

BY-YU GUL-YIDI, *subst.*—Little magpie.

D.

N.B.—The sounds of D and T are in so many instances used indiscriminately, or interchangeably, that it is frequently difficult to distinguish which sound predominates. The predominant sound varies in different districts. See *Preface*.

DA, *subst.*—The mouth. See *Dta*.

DABBA, *subst.*—A knife. See *Tabba*.

DABARDAK—(K.G.S.) A species of fish.

DADIM, *adj.*—South word for bad, Djul ; applied to anything hard, dry, unpalatable.

DADJA, *subst.*—Any animal fit to eat ; or the flesh of any such animal ; animal food, as contradistinguished from Maryn, vegetable food.

DADJAMARYN, *subst.*—Food of all sorts, animal and vegetable.

DA-GANGOON, *verb*—(Northern dialect.) To kill.

DAHT, *adj.*—Sly ; cunning ; noiseless.

DAKARUNG—(Vasse.) To break.

DALBA, *subst.*—Ashes ; dust.

DALBĂDĂ, *adj.*—Whitened with flour or ashes.

DALBITCH—(K.G.S.) Dry.

DALGĂĜĂDĂK, *subst.*—A sorcerer ; perhaps as exercising a pretended power over the wind.

DALLAR, *subst.*—Flame ; as Kalla dallar, flame of the fire.

DALLĂĜĂ, *subst.*—A strong wind, good for hunting the kangaroo. The wind prevents this very timid creature exercising its acute sense of hearing. The hunter makes his ap-

proach against the wind, and screens his movements by a leafy bough, which he carries before him, and so creeps within spear-throw of the unsuspecting animal.

DAL-YAR, *subst.*—Raw, uncooked meat ; green wood.

DAMBARIJOW, *verb*—Pres. part., Dambarijowin ; past tense, Dambarijaga. To bury ; to hide.

DÄMMÄLÄK, *subst.*—A parrot.

DANDA, *adj.*—Angular ; having corners like a square bottle.

DÄNG-YL, *subst.*—A sweetish substance, white ; found on certain trees and plants ; supposed to be some insect secretion, much prized by the natives. Colonially termed Manna. Birds feed upon it, and are in excellent condition during the season when it abounds. See *Waumilyar*.

DANJAL, *adj.* Shallow ; not deep.

DANJO, *adv.*—Together ; in company ; Ngannildanjo, we two together.

DAPPA, *subst.*—The native knife, formed of sharp-edged pieces of quartz fastened on a short stick. See *Tabba*.

DARAN, *subst.*—North word for Dämmäläk, a parrot.

DARAN—A name given to those people who live to the eastward.

DARÄNG-ÄN, *verb*—Pres. part., Darang-anwin ; past tense, Daräng-änäga. To spill ; to let water fall.

DÄRBAL, *subst.*—An estuary. They speak of some great estuary in the interior, at a long distance, which they know only from the report of those who come from that direction. In the neighbourhood of Shark's Bay Capt. Grey discovered a large tract of country which looked like a dried-up lake or estuary, having raised lands like islands standing above the surface, and with rolled stones, coral, and shells on the bottom. He walked upon it twelve miles in an easterly course, and could not discern, even with his telescope, any termination to it in that direction. This tract had no visible communication with the sea to the westward, there being a range of high hills interposed between it and the coast.

DÄRBÄLÄNG, *subst.*—A person living on the banks of an estuary.

DÄRBOW, *verb*—Pres. part., Därbowin ; past tense, Darbäga ;

to drive ; to stoop ; to pass through or under, as in creeping through bushes or jungle.

DARDĀK, *subst.*—White clay ; lime ; fuller's earth.

DARDĀKNĀBBOW, *verb.*—To put on white clay as mourning.

DĀRDĀR, *subst.*—Mourning for the death of any one. A term applicable to females only, who assume the marks of sorrow, by drawing a streak of white across the forehead, down the sides of the cheeks, round the chin, and round each eye. White clay or lime is used on these occasions. When a man puts on mourning, he is said to Murh-ro nābbow ; which see.

DARDI, *subst.*—Pudenda. A disease was lately introduced, which the men attributed to the witchcraft of the northern Boyl-yagadaks.

DARDUN, *adj.*—Uneven ; as Budjor dardun, uneven ground.

DARDYN, *subst.*—Whiting.

DĀRGANGĀN, *verb.*—Pres. part., Dārgangānnin ; past tense, Darganānāga ; to strike so as to stun or kill, as Nadjul nginni gori dārgangan, I'll settle you, put an end to you presently.

DARIN, *subst.*—Ægotheles ; Little goat-sucker.

DĀRNAVĀN, *subst.*—Fear ; fright ; alarm ; terror.

DARNAVANIJOW, *verb.*—To alarm ; frighten ; to startle ; to terrify.

DĀRNAVĀNMIDI, *subst.*—Anything which frightens or startles a person.

DARRAJĀN, *adv.*—Superfluously ; beyond what is required or expected ; as Darrajānwānga, to speak or talk beyond measure ; Darrajān yong-ow, to give over and above measure.

DATTA, *adj.*—Dried up ; in a place where water has been, as Ngura datta, a dried-up lake.

DEDAM, *subst.*—A name given to two stars, one male, the other female, of which the following story is told :—Dedam the man speared Dedam the woman, because she let his brother's two children stray away. The children are represented by two small stars at some distance higher in the heavens. The spear is represented by two stars standing one on each side of the woman's body.

DEIDUNG, *verb*—(Vasse.) To cut.

DENDANG, *verb*—Pres. part., Dendang-win ; past tense, Dendang-ägga ; to climb ; to mount ; to ascend. They climb the tallest trees, by cutting small notches, in which they insert the great toe, helping themselves up by leaning with the hand on the handle of the hammer, which they strike into the soft bark like a spike.

DENI, *subst.*—Brothers-in-law, or sisters-in-law. The brothers of the wife are to the husband Deni ; but his brothers are to her Kardomän, marriageable relatives ; because when a man dies his next brother takes his widow to wife, as a matter of course.

DERER, *adj.*—Dry ; withered ; applied to leaves in autumn.

DIDARÄL, *adj.*—Deep ; deep water in the middle of a river.

DIDAROK—Proper name of one of the principal families among the aborigines ; they are Matta Gyn, with the Djikok and Nogonyak. See *Ballarok*.

DIDI, *subst.*—Small sort of fish ; colonially termed silver fish, or silver herring.

DIDIN, *verb*—Pres. part., Didinin or Didinwin ; past tense, Didinägga ; to close ; to shut.

DIDIN WANJOW, *verb*—To close a door or gate after one.

DIL, *subst.*—(Vasse.) The cray-fish found in swamps.

DILBI, *subst.*—A leaf.

DIL-YURDU, *subst.*—Circus ; the marsh harrier bird.

DINANG, *verb*—Pres. part., Dinangwin ; past tense, Dinangägga ; to carry on the shoulders. This is the way they carry wounded or sick persons, sitting with the legs pressing against their sides in front.

DINGAR—(K.G.S.) The seed of a common shrub at King George's Sound, which bears a blue flower.

DINYT, *subst.*—The loins.

DJAAT, *subst.*—(K.G.S.) The sun.

DJABBUN, *verb*—(North word.) Pres. part., Djabbunin ; past tense, Djabbunaga ; to pick up ; to take up.

DJAKAT, *subst.*—A small root eaten by the natives ; in season in the months of September and October.

DJALLÄM, *adj.*—Acrid ; bitter ; salt. Much of the soil of the

colony is strongly impregnated with salt, so that many of the lakes and stagnant waters, and pools in river beds, are intensely salt in summer. In many places the salt is dug up from the bottom of shallow waters, or scraped from the earth where the water has been evaporated, and is found excellent for all purposes of culinary or domestic use. Salt can be procured in great abundance also from the lakes in the interior of Rottnest Island; but it should be boiled before use, as it is said to have a bitter flavour without that preparation, probably from the commixture of some extraneous ingredient.

DJALYUP—(K.G.S.) A species of paroquet.

DJAM, *subst.*—Water.

DJÄNBAR, *subst.*—The same as the Madja; an edible root; a coarse kind of Bohn.

DJÄNGA, *subst.*—The dead. The re-appearance of deceased persons. A term applied to Europeans, who are supposed to be aborigines, under another colour, restored to the land of their nativity. This idea prevails equally on the eastern as on the western coast of Australia, in places 2000 miles apart from each other. It has taken its rise most likely from the supposition that none but those who were already acquainted with the country would or could find their way to it. Europeans are frequently claimed as relatives by old people, who think, or pretend, that they are sure of their identity, and who treat them according to the love they formerly bore to the individual supposed to be recognised.

DJÄNG-GÄNG, *subst.*—*Anthochaera Lewinii*; the wattle bird.

DJÄNJA, *subst.*—A species of *Hakea* tree.

DJANJARAK, *subst.*—*Himantopus*; long-tailed plover.

DJANNI, *subst.*—The bark of the *Banksia* and *Hakea* trees.

This bark is used by the aborigines for two purposes:—
1st, For pointing wood or sticks, as the Wanna, or digging staff of the women, and the Dowak, or throwing-sticks; these implements having been charred in the fire, are then rasped to a point with the Djanni. 2dly, It serves them as a means of warming themselves when moving about.

In cold weather, every native, male or female, may be seen carrying a piece of lighted bark, which burns like touch-wood, under their cloaks, and with which, and a few withered leaves and dry sticks, a fire, if required, is soon kindled. A great part of the fires that take place in the country arise from this practice of carrying about lighted Djanni. In the valleys, even in summer, the air is chill before sunrise. The half-clad native starts with the lighted bark ; as the day advances, the warmth of the sun renders artificial heat unnecessary ; the bark is discarded without regard to where it may fall, perhaps into a thick bush, or among high grass. A breeze comes, the smouldering embers are blown into a flame, and the whole country is shortly in a blaze.

DJÄRDAL-YA, *subst.*—The wiry-feathered creeper.

DJÄRDÄM, *subst.*—Blade-bone of the shoulder.

DJARJILYA, *subst.*—*Malurus pectoralis* ; blue-bird.

DJARRYL, *subst.*—*Eucalyptus robusta* ; mahogany-tree. This tree has its bark disposed in longitudinal slips, running with the grain of the wood, straight, waved, or spiral as the grain runs. It is an excellent timber for building, as the white ants do not attack it, and it works well for leaves of tables and other articles of furniture. It grows in sandy districts, and on poor soil in the hills.

DJÄRRYLBÄRDANG, *subst.*—*Platycercus* ; blue-bellied parrot.

DJERRAL, *subst.*—The north.

DJERRUNG—(K.G.S.) Fat ; handsome ; greasy.

DJIBBAL, *subst.*—The young of the Gurh-ra, brush kangaroo.

DJIDAL, *adj.*—White ; grey. Kattadjidal, grey-headed.

DJIDAR, *subst.*—Dawn of morning ; daylight.

DJIDARRA, *adj.*—Browned ; spoken of meat roasting as being sufficiently cooked.

DJIDIK, *subst.*—Cooked meat ; the opposite to Dal-yar, raw meat. The aborigines always roast their food ; they have no means of boiling, except when they procure the service of an old European saucepan or tin pot.

DJIDJI, *subst.*—Semen.

DJIDONG, *subst.*—(Upper Swan dialect.) Limestone. It is not

yet ascertained whether any limestone belonging to the coal formation exists in the colony. Recent limestone is abundant near the sea-coast, but has rarely been found to the eastward of the hills. Much of the limestone contains no trace of organic matter, but that which is found at Koombana Bay and the Vasse river has many small shells, and is of a compact nature.

DJIJALLA, subst.—Clay. Strong red and white clays good for pottery and brick-making are abundant in some districts.

DJIJINAK, subst.—Xama, little gull.

DJIKOK, subst.—Name of one of the principal native families. See *Ballarok*.

DJILLAK, subst.—*Coronaria Strepera*; the white-vented crow.

DJIL-YUR, subst.—A small field-mouse, eaten by the natives.

DJINBENONGERRA—A species of duck. The Ngotaks formerly belonged to this class of birds, before they were changed into men, according to fabulous tradition.

DJINDALO, subst.—A flat-headed fish of the cobbler species.

DJIN-GAN, verb—Pres. part., Djinganin; past tense, Djinganaga; to sharpen or point wood, by first charring, and then rubbing or rasping it with bark. It is the only means the natives have among themselves of pointing large sticks; the small ones they scrape with quartz or glass.

DJINGUN—A star; one of the wives of Wurdytch.

DJINGJING—The spears carried by lads before using the Miro; a coarse sort of spindle in the shape of a small cross, used by the native men in spinning the human and the opossum hair for their girdles.

DJINNÄNG, verb—Pres. part., Djinnäng; past tense, Djinnäng; to see, to look.

DJIRANG, verb—Pres. part., Djirang; past tense, Djirang; to scratch.

DJIRDOWIN, subst.—A small kind of mouse, supposed to be marsupial.

DJIRI, subst.—Scabs; as *Matta djiri*, scabby legs—a term of reproach.

DJIRIJI, subst.—*Encephalartos spiralis*; the *Zamia* tree. The

body of this tree contains a farinaceous matter, which, when prepared, has been used as sago, but is dangerous without preparation.

DJIRIN, *verb*—Used only in composition, meaning to charge with or accuse; as Wulgar djirin, to accuse of murder; Ngagyndjirin, to accuse of theft.

DJIRITMAT, *subst.*—A small frog.

DJITTING, *adj.*—Fair; light-coloured; Katta-djitting, light-haired.

DJITTO, *adj.*—Fair; light-coloured.

DJOW, *subst.*—Water.

DJOWEN, *subst.*—(North word.) Fur.

DJU, *subst.*—Down; short hair on the body.

DJUBĀK, *subst.*—An orchis, the root of which is the size and shape of a new potato, and is eaten by the natives. It is in season in the month of October. The flower is a pretty white blossom, scented like the heliotrope.

DJUBĀRDA, *subst.*—A species of tea tree.

DJUBO, *subst.*—The kidney.

DJUBOBARRANG, *verb*—To amuse; literally, to take or handle the kidney.

DJUBODTAN, *verb*—To tickle; literally to pierce the kidney.

DJUDARRAN, *subst.*—Cuculus; the cuckoo.

DJUKO, *subst.*—A sister.

DJUL, *adj.*—Bad.

DJULGO, *adj.*—Bad.

DJULBIDJULBANG, *subst.*—Acanthiza Tiemeuensis; brown-tailed wren.

DJUL-YYN, *subst.*—The hip-joint.

DJUNBAR, *subst.*—A sort of gum eaten by the natives.

DJUNDAL, *adj.*—White.

DJU-NONG—Called Djung-o to the north, and Djung at King George's Sound—A skewer made of the small bone of the kangaroo's leg, and used to drill holes with; in the butt end of the spear, to fit the hook of the Miro; in the boys' noses, to admit the Mul-yat when they arrive at years of puberty; in the kangaroo skins when sewing them together,

in order to pass the stitches through ; and sometimes it serves to extract teeth.

DJU-NONGDTAN, *verb*.—To drill holes.

DJUO, *subst.*.—Short hair on the body ; down either of birds or animals ; fur.

DJURITCH, *subst.*.—Cuculus metallicus ; bronze cuckoo.

DJUTO, *subst.*.—The knee.

DOK, *subst.*.—(K.G.S.) The eyelid.

DOLGAR, *subst.*.—An edible gum of the Hakea.

DOL-GYT, *subst.*.—A marsupial animal allied to the kangaroo, except that it has no incisores or cutting teeth, and that the opening of the pouch is from below instead of from above. This seems to be a provision of nature suited to the habits of the animal, for the creature burrows in the ground, and it would be difficult for the young ones to seek shelter suddenly in the parent's pouch if it were otherwise formed, and which they can readily do now, though she should have entered her burrow ; and, also, when she burrows, the earth would be thrown into the pouch, if the opening were in the usual position.

DOMBART, *adj.*.—Alone ; one ; single.

DORDĀK, *adj.*.—Alive ; convalescent.

DORDAN-GAL, *adj.*.—(Mount dialect.) Round ; spherical ; with a raised surface.

DOWAK, *subst.*.—A short heavy stick, chiefly used by the natives for knocking down Walloby and birds. It is worn in the girdle as the Kyli also is worn, and is often flung with great dexterity and precision of aim.

DOWALMĀN, *adj.*.—Pendent ; hanging down.

DOWARN, *subst.*.—Platycercus zonarius, a parrot ; colonially termed Twenty-eight, from the note it utters. It can be taught to whistle tunes and utter several words.

DOWIR, *adv.*.—Always ; continually.

DOWIRE, *adj.*.—Loose ; hanging loose ; as Katta Mangara dowire, the hair of the head all hanging about the ears.

DTA, *subst.*.—The mouth ; the lips ; an opening. Used at K.G.S. figuratively, or perhaps corruptly, for To eat.

DTĀBĀK, *adj.*.—Slow ; lazy ; inactive ; sluggish.

- DTABBAT**, *verb.*—Pres. part., Dtabbatin; past tense, Dtabbatăgă, to fall as rain; to set as the sun; to fall down.
- DTAGĂT**, *subst.*—The windpipe.
- DTĂLLĂJAR**, *subst.*—The north-west wind.
- DTALLĂNG**, *subst.*—The tongue.
- DTALLĂNGIRITCH**, *verb.*—Pres. part., Dtallăngiritchiu; past tense, Dtallăngiritchăgă, to order any one away out of your presence.
- DTALLĂNGYĂK**, *adj.*—Jesting; joking; teasing (the act of).
- DTĂLLĂP**, *subst.*—Flame—as Kalla dtallap, the flame of fire.
- DTALLAR**, *subst.*—Flame—as Kalladtallar, the flame of fire.
- DTAL-YI**, *subst.*—Spittle; froth; foam.
- DTAL-YIL**, *subst.*—(K.G.S.) A small species of fungus eaten by the natives.
- DTALYILI-YUGOW**, *verb.*—To lie; to tell lies. Fortunately for the ends of justice, when a native is accused of any crime, he often acknowledges his share in the transaction with perfect candour, generally inculcating others by way of exculpating himself. Were it not for this habit, there would be a total failure of justice in the great majority of cases of aggression committed by them against the white people.
- DTAMEL**, *subst.*—The countenance; literally, the mouth and eyes.
- DTAN**, *verb.*—Pres. part., Dtanin; past tense, Dtanaga. To pierce; to penetrate; to make an opening.
- DTANBARRANG-IJOW**, *verb.*—To dig up; to dig out. A compound word, signifying literally, pierce (the ground) take (it, whatever is dug up, in your hand), put (it on one side), this being an exact description of the native style of digging.
- DTANDIDIN**, *verb.*—Pres. part., Dtandidinwin; past tense, Dtandidinaga. To close; stop up a gap; to mend a hole.
- DTARDYTCH**, *subst.*—The lowest of the vertebræ of the neck.
- DTARH-RA**, *subst.*—Small sort of knife; the barb of a spear.
- DTA-WANG**, *verb.*—Pres. part., Dtawang-goăn; past tense, Dtawangăgga. To yawn.
- DTONDARĂP**—Proper name of one of the great families into

which the aborigines are divided.—Matta Gyn, with the Ballarok and Waddarok. See *Ballarok*.

DTOWAL, *subst.*—The thigh.

DTOWALGUORRYN—The name of a dance among the Eastern natives, during which the muscles of the thigh are made to quiver in a very singular manner. A dance of this sort is common among the Malay girls.

DTUL-YA, *subst.*—*Exocarpus cupressiformis*. This, with the By-yu and the Kolbogo, and a few other things deserving no better name than berries, of no particularly good flavour, are all that have been yet found in the country in the way of fruit.

DUBARDA, *subst.*—The flower of a species of *Banksia* which grows on the low grounds, and comes into flower the latest of all these trees.

DUBYT, *subst.*—A very venomous yellow-bellied snake, from five to six feet long, much dreaded, but eaten by the natives.

DUDTA, *subst.*—The seed-vessel of the white gum-tree.

DUKUN, *verb.*—Pres. part., Dukunin ; past tense, Dukunägga. To light the fire for the purpose of cooking ; to put on the fire to be cooked.

DULBAR, *subst.*—Season of bad or wet weather—as Ngannil dulbar mya wyerowin, we build, or are building, huts in Dulbar.

DULBO, *subst.*—A fine farinaceous substance eaten by the natives, and this is the name sometimes given by them to our flour.

DULGAR, *subst.*—The gum of the *Hakea*. Eaten by the natives.

DULURDONG, *adj.*—Round ; spherical ; egg-shaped.

DUL-YA, *subst.*—A fog ; mist.

DUL-YANG, *verb.*—To visit distant tribes in search of articles required.

DUMBIN, *verb.*—Pres. part., Dumbinin ; past tense, Dumbinägga. To avert or turn aside the course of a spear, or other missile weapon, by shouting to it. Some individuals are supposed to be peculiarly qualified in this way.

Also, to procure injury to any one by Boylya, or enchantment.

DUMBU, *subst.*—The womb.

DUMBUN, *subst.*—A cave. The only vestige of antiquity or art which has yet been discovered, consists of a circular figure rudely cut or carved into the face of a rock, in a cavern near York, with several impressions of open hands formed on the stone around it. The natives can give no rational account of this. They tell some fables of the moon having visited the cave and executed the work. They have little curiosity regarding it, and pay it no respect in any way. In short, it appears as if it did not concern them, or belong to their people. Caves with well executed figures, done in different colours, are said to have been found on the north-west coast, when visited by Messrs. Grey and Lushington in 1838. This rude carving at York may possibly be the last trace of a greater degree of civilisation proceeding from the north, and becoming gradually more faint as it spreads to the south, till it is almost entirely obliterated ; or, again, it may be the only monument now left to speak of a former race, which has altogether passed away, and become superseded by another people.

DUMBUNG, *subst.*—*Xylomela occidentalis* ; the native pear-tree. It bears a hard solid woody substance, which has a most tantalising outward resemblance to a good fruit.

DUNDĀK, *subst.*—The outskirts of a place.

DUNGANIN, *subst.*—Adam's apple of the throat.

DUN-NGOL, *subst.*—A very short person ; a dwarf.

DURANDURAN, *subst.*—*Ptilotis* ; white-eared honey-sucker.

D-YILLAK, *subst.*—A sort of coarse grey granite.

DURDA, *subst.*—A dog. The native dog is a sneaking, cowardly animal, having the stealthy habits of a fox, and committing great depredations among the sheep and poultry. Some are partially domesticated by the natives ; but as they do not bark, European dogs are much more valued, when persons are unwise enough to give them to the aborigines.

DURDIP, subst.—The seed-vessel of the Eucalypti, or gum-trees.

DURDONG, adj.—(K.G.S.) Green.

DURGA, subst.—The north-west wind accompanied by rain. It blows chiefly during the winter season of Western Australia, from May to September.

DURGUL, adj.—Straight ; in a straight line.

DURRUNGUR—(K.G.S.) To put in a bag.

DWOY-A, subst.—Dried leaves.

DY-ER, subst.—The skin of a wild dog's tail with the fur on, worn by the aborigines usually across the upper part of the forehead as an ornament.

D-YINDA, subst.—A species of opossum. Portions of the fur of this animal are worn by the aborigines among the hair as an ornament.

D-YUAR, subst.—The name applied to the mode of burial of the lowland tribes. They dig the grave east and west ; the body is placed on its back, the head to the east, the face turned on one side, so as to look to the mid-day sun ; the earth being thrown out in two heaps, the one at the head, the other at the foot.—(For the mountain manner of burial, see *Gotyt*.)—These two different modes of burial rigidly adhered to by a people who are now so rude, would point to either a descent from two different stocks originally, or the existence at some remote period of a very different state of society from that in which they are now found.

D-YULAR, subst.—Cuculus ; little cuckoo.

D-YULGYT—The name of the native dance among the eastern men.

D-YUNA, subst.—A short club used by the aborigines in their wars and contests.

D-YUNDO, subst.—Kernel of the *Zamia* nut.

D-YUNONG, adj.—Rounded in shape ; convex ; opposite to *Yampel*.

D-YURANGITCH, subst.—(K.G.S.) Left arm.

D-YURO, subst.—Left arm.

D-YUWO—An exclamation of dissent ; oh no ; not so.

E.

E, as in *there*, whether at the beginning, middle, or end of a word.—See Preface.

ECH·ENNA, *verb*—Pres. part., Echennin ; past tense, Echennäga. To happen ; to befall—as Dtonga gori yan echennägä, what can have befallen, or happened, to my ears lately ; when a man wishes to express that he does not take in or comprehend at all what you are telling him.

EDABUNGUR—(K.G.S.) To make a noise like thunder.

EN·GÄLLÄNG, *verb*—Pres. part., Engällängwin ; past tense, Engällängägä. To surround.

ENNOW, *verb*—Pres. part., Ennowin ; past tense, Ennaga. To walk ; to move.

ENUNG—(Vasse.) Whose, or of whom.

EPAL—(K.G.S.) A little while ago.

ERRUDU—*Nyroca australis*, Eyton ; white-winged duck.

G.

Observe—The sounds of G and K are in so many instances used indiscriminately, or interchangeably, that it is frequently difficult to ascertain which sound predominates. The predominant sound varies in different districts. G is always sounded hard.

GABBAR, *adj.*—Wide.

GABBÄRN, *subst.*—Part of the body immediately below the navel ; the abdomen.

GABBI, *subst.*—Water.

GABBIDJIKUP, *subst.*—Fresh water.

GABBI KALLANGORONG, *subst.*—Hirundo ; the martin. The Australian name of this bird appears to be derived from Gabbi, water ; Kallan, to collect ; and Gorang, to turn or twist ; birds of this order being remarkable for their sudden and active turnings in pursuit of their insect prey over the water.

GABBIKÄRNING, *subst.*—Salt water, such as is found in lakes and rivers.

GABBIKOLO, *subst.*—Running water.

- GABBILÄNG, *adj.*—Of or belonging to water. Spoken of fish and amphibious animals. From Gabbi, water; and ang, of, l being interposed for sound's sake.
- GABBIODERN, *subst.*—Sea-water.
- GABBIWARRI, *subst.*—Water standing in a pool.
- GABBYN, *adv.*—Perhaps; likely; it may be so.
- GABBYTCH, *subst.*—(Vasse.) Running water.
- GA-DÄK, *adj.*—Never used except in composition; having; possessing—as Warda gadak, having fame; a man of renown or authority.
- GADDARA, *subst.*—Biziura lobata; the musk-duck. Colonially, steamer, from its paddling motion, and the noise it makes as it shuffles along the water, with its diminutive wings or flappers. This bird cannot fly.
- GÄDJINNÄK, *subst.*—Rhipidura albiscapa; fan-tailed fly-catcher.
- GAGALYANG, *subst.*—A sort of whinstone or basalt.
- GALGOYL, *subst.*—Species of Xanthorea, or grass-tree.
- GAL-YÄNG, *subst.*—Species of Acacia. Colonially, the wattle-tree, from its partial resemblance to the wattle or osier-tree of England.
- GAL-YANG, *subst.*—The gum of the Galyäng, or wattle-tree, eaten by the natives. It is soluble in water, and is one of the best gums in the country for all common purposes.
- GAL-YARN, *subst.*—(Eastern word.) Salt. It is abundant in many places. See *Djallum*.
- GÄMBARÄNG, *subst.*—Beginning of summer—October and November. The natives leave off building huts about this time. Young birds begin to be plentiful.
- GAMBARN, *verb.* } Pres. part., Gämbarnin; past tense, Gäm-
 GÄMBÄRNBARDO } bärnäggä. To associate with; to accompany.
- GÄMBART, *subst.*—A niece.
- GAMBIGORN, *subst.*—Podargus Cuvieri; large or hawk goat-sucker. The moss-hawk of V. D. Land.
- GAMO, *subst.*—A large flag-leaved plant, something like the New Zealand flag. Phormium tenax sp.
- GANDE, *subst.*—A sort of slate-stone.
- GANG-A-NGINNOW, *verb.*—To take a person as a friend or servant to live with you.

- GANGOW, *verb*—Pres. part., Gangowin ; past tense, Gangäga.
To bring ; to carry ; to fetch ; to take.
- GANNO, *subst.*—A root found at York, eaten by the natives, and resembling a potatoe in shape. Sp. Nov. nondescript, growing in poor, dry, gravelly soil.
- GANNOW, *verb*—Pres. part., Gannowin ; past tense, Gannäga.
To step ; to kick.
- GARBA, *subst.*—A piece of wood ; branch of a tree broken off.
Matta garba ; stick or wooden legs, is a term of reproach.
- GARBALA—The afternoon ; the evening ; towards sunset.
- GARBÄNG, *verb*—Pres. part., Garbängwin ; past tense, Garbängäga. To scrape a spear ; to point by scraping.
- GARBANG-A, *subst.*—Large black cormorant.
- GARBEL, *adj.*—Scraped ; pointed, but not barbed ; applied to spears—as *Gidji garbel*, a fishing spear. The point of the spear is hardened by fire, and scraped off to a degree of sharpness which is scarcely credible.
- GARBYNE, *subst.*—A large flag-like grass growing in the low grounds, very stiff, and apt to cut the natives' legs, and, therefore, much avoided by them when out hunting.
- GÄRDAN, *subst.*—Eucalyptus resinifera ; red gum-tree, so called from the quantity of gum-resin of a deep coagulated blood colour, which exudes, during particular months in the year, through the bark. It is a valuable timber on a farm, as it splits well for posts and rails, and is useful for all agricultural implements. It grows generally on good red loamy soil. In the hot summer months a sweet saccharine juice exudes plentifully from some trees of this sort, which the natives call by the same name which they apply to our sugar. See *Ngon-yang*.
- GÄRDANG, *subst.*—Younger brother.
- GARGAN, *verb*—Pres. part., Garganwin ; past tense, Garganäga. To light down ; to pitch ; to alight as a bird on the ground.
- GARGOIN, *subst.*—The stone of the *Zamia* fruit. The outer rind is edible after being steeped in water or buried in moist earth for a time ; but the kernel is considered unwholesome by some persons.

- GÄR-JYT, *subst.*—A flowing spring—as Gabbi gärjyt, running water.
- GARLGYTE, *subst.*—Hypsiprymnus Gilbertii. A species of kangaroo.
- GARRAB, *subst.*—A hole ; a hollow ; a cane.
- GARRABARA, *adj.*—Full of holes ; pierced with holes.
- GARRAGÄR, *adj.*—(Upper Swan word.) Slippery.
- GÄRRANG, *subst.*—Anger ; passion ; rage.
- GÄRRÄNGGÄDÄK, *verb*—To be angry.
- GARRANING, *verb*—(Upper Swan.) Restraining a man in a passion. See *Wungan*.
- GARRÄP, *subst.*—Marrow.
- GARRIMBI, *subst.*—About sunset.
- GARRO, *adv.*—Again ; then.
- GARRO-DJIN, *imp. verb*—Look out ; mind ; take care. Compounded of Garro, again ; and Djinnäng, to see ; look.
- GARRO-YUL, *verb*—To return. Compound of Garro, again ; and Yul, to come.
- GEDALA, *subst.*—(Vasse.) A day.
- GELANGIN, *subst.*—Lightning. (Northern word.)
- GERIK, *subst.*—Smoke.
- GERIPGERIP, *adj.*—Green.
- GETGET, *adv.*—Quickly ; speedily.
- GI-ATERBÄT, *subst.*—Gerygone brevirostris. Short-billed wren.
- GIDJI, *subst.*—A spear. The common native spear is furnished with a wooden barb, and pointed like a needle. The shaft is very slender and tapering, about eight feet in length. This has been found, by experience, to be a much more formidable and deadly weapon than its first appearance would lead one to suppose. It is projected by means of the Miro ; which see.
- GIDGIBORYL, *subst.*—A spear, barbed with broken bits of quartz, or glass, which cuts like a rough saw, and is much dreaded on account of the ragged wound which it inflicts.
- GIDGIGARBEL, *subst.*—Fishing spear. In the use of this the natives are extremely active and expert. They have no other mode of taking fish in the sea ; but in rivers they construct rude wears.

GIRGAL, *subst.*—*Sericornis frontalis*. Spotted winged warbler.

GIRIJIT, *subst.*—Sparks ; Kallagirijit, sparks of fire.

GOA, *verb*—Pres. part., Goawin ; past tense, Go-ägă. To laugh

GOBUL, *subst.*—A young frog whilst in a tadpole state.

GODOITCH, *subst.*—One of the constellations.

GOGOGO, *subst.*—*Phalacrocorax flavirhyncus*. Little cormorant.

GONGAN, *subst.*—A sandy district. The easiest road, or usual path, or mountain pass to a place.

GONG-GO, *subst.*—The back.

GORAD, *adj.*—Short ; stunted.

GORADA, *adj.*—Little ; short.

GORADAN, *verb*—Make short ; shorten.

GORAH, *adv.*—A long time ago. The opposite to "Mila." Some future time.

GORAN, *verb*—To scold ; to abuse.

GORANG, *verb*—Pres. part., Gorangwin ; past tense, Gorang-äga ; to spin ; to turn round ;—as Kumalgorang, to spin opossum's hair ; which is done by twirling a sort of cross-shaped spindle on the thigh, the fur or thread being attached to the head, while the shaft is turned by the hand.

GORI, *adv.*—Just now ; lately.

GORIJAT, *adv.*—First ; before.

* GOTANG, *verb*—Pres. part., Gotang ; past tense, Gotang ; to bag ; to carry in a bag.

GOTITKAR—(K.G.S.) A nephew.

GOTO, *subst.*—A bag. Every woman is provided with two bags of kangaroo skin. The Goto and the Gundir, each about two feet deep, and a foot and a half broad. The Goto is the general receptacle for every small article which the wife or husband may require, or take a fancy to, whatever its nature or condition may be. Fish just caught, or dry bread ; frogs, roots, and wilgi, are all there mingled together. (For Gundir, the child's bag, see that word.)

GOTYN, *subst.*—A hollow or swamp with a little water.

GOTYT, *subst.*—The name applied to the mode of burial among the mountain tribes. The grave is dug north and south ; the body placed on the right side, with the head to the

south ; the face looking to the rising sun ; the earth formed into one crescent-like mound on the west side of the grave.
See *D-yuar*.

GOYARRA, *subst.*—Sand. A great extent of country is covered either with silicious or calcareous sand, which possesses greater fertility than was at first supposed, and is becoming more valued as its qualities are better known.

GUBA, *subst.*—Petroica multicolor. Colonial robin. Something like the English robin in appearance, but wholly without its song or familiar habits.

GUDAP, *subst.*—Aquila. Short-tailed brown eagle.

GUDDANGUDDAN, *subst.*—Platycercus Icterotis. Red-breasted parrot.

GUDILÄNG, *subst.*—Colluricincla. Grey thrush.

GUDJA, *subst.*—An infant.

GUDJA-IJOW, *verb.*—To bear children.

GUDJAL—Numeral ; two.

GUDJALINGUDJALIN—Numeral ; four.

GUDJARRA, *subst.*—A species of frog.

GUDJELÄN, *subst.*—A species of hawk.

GUDJIR, *conj.*—Also ; and.

GUDJUNANGUR—(K.G.S.) To dread.

GUDJYT, *subst.*—The sky ; the firmament.

GUGUMIT, *subst.*—A small brown owl, the note of which resembles the cuckoo when heard at a distance.

GULAMBIDDI, *subst.*—A young man. About the age of puberty the cartilage of the nose is pierced with a spear, and a bone skewer is worn in the hole as an ornament. The cartilage is sometimes ruptured in the operation.

GULAMWIN, *subst.*—The sea-breeze. This commences about ten every morning in summer, with few exceptions, and tempers the heat of the day.

GULANG, *subst.*—A child of either sex. Plural. Gulang-ära. The sex is indicated by adding Yago, or Mammaraap, a man or woman child.

GULANG-IN, *part.*—Chewing ; mumbling.

GULANG-GARA, *subst.*—The small toes, as distinguished from the large one ; the children ; the little ones.

- GULBANG, *verb*—(North word.) Pres. part., Gulbangwin ; past tense, Gulbangägga ; to move ; to go ; to proceed.
- GULBAR, *adj.*—Dry ; parched up ; as ground unfit for hunting, and not carrying scent.
- GULBAT, *verb*—(North word.) Pres. part., Gulbattin ; past tense, Gŭlbat ; to go ; to depart.
- GULDÄNGULDÄN, *subst.*—Platycercus Icterotis ; red-breasted parrot.
- GULIN, *verb*—Pres. part., Gullinin ; past tense, Gullinägga ; to lie ; to tell lies.
- GUIJAK, *subst.*—Black swan. This bird may be readily taken when moulting, and soon becomes tame.
- GULLI, *subst.*—A species of Casuarina ; colonially, the she-oak. It splits well for shingles.
- GULLIMA, *subst.*—Porphyrio. Swamp hen ; or swamp pheasant.
- GULOYN, *subst.*—Youngest brother or sister, or son ; also the little finger.
- GULUMBURIN, *adj.*—Being shy, or timid. This word is, perhaps, derived from Gulang, a child, and Bur, or Burbur, similar to, resembling.
- GULURTO, *subst.*—Colonially, flooded gum-tree ; so called from being found usually in ground liable to be covered with water. It is very attractive to the white ants ; and, consequently, unfit for posts, or anything resting on the ground.
- GULUT, *verb*—(East-country word.) Pres. part., Gulutin ; past tense, Gulut ; to go ; to depart.
- GUL-YÄM, *verb*—Pres. part., Gulyamän ; past tense, Gulyamägga ; to lie ; to tell lies. This is a term of frequent use in objurgation among one another.
- GUL-YÄMBAR, *subst.*—A complete fraud, a mere pretence ; used on receiving, for instance, a very small quantity of food, when much has been expected.
- GUL-YÄNG-ÄRRÄ, *subst.*—Crumbs of bread ; bits of anything ; roots when pounded ; sugar when melted ; the fry of fish.
- GUL-YARRI, *subst.*—A sorcerer. Boyl-yä Gadäk.
- GUL-YIDÄRÄNG, *subst.*—Nanodes venustus. Ground parrot.

- GUMAL, *subst.*—Phalangista vulpina. Large grey opossum.
- GUMALBIDYT, *subst.*—Sittella Melanocephala. Nut-hatch.
- GUMBAR, *adj.*—Big ; heavy.
- GAMBU, *subst.*—The bladder.
- GUMBU, *verb*—To make water. The females strew rushes or grass-tree leaves on the ground, as it is considered unlucky, or rather likely to produce sickness, to tread on the bare earth where they have been.
- GUMBURGUMBUR, *subst.*—The itch. A complaint which is sometimes very prevalent among them.
- GUNABĀL, *adj.*—Deprived of ; having lost a brother by death. An expression used in reply to the question, why is such a one in mourning ?
- GUNAL-YĀTA, *adj.*—Successful in killing game.
- GUNAM, *subst.*—An expert marksman.
- GUNDĀK, *adj.*—A husband who has lost his wife's brother by death, is said to be Gundāk.
- GUNDIP, *adj.*—Heavy.
- GUNDIR, *subst.*—A bag of kangaroo skin, about two feet long, by a foot and a half wide, suspended by a piece of leather over the mother's shoulders, and in which the children are carried when not at the breast, from their earliest birth until they are four or even six years old, up to which period the women sometimes suckle their children. The little things are placed standing upright in these bags ; and this may partially account for the thin knock-kneed legs of most of the aborigines when grown up. The infants cling with their hands, as well as they are able, to the mother's neck and shoulders ; and when sleeping, they rest with their noses pressing against the mother's back, from which, perhaps, that feature takes its broad flat shape ; or else with their heads leaning back, and dangling to the parent's motions, in a way that would break any white child's neck.
- GUNIDI, *subst.*—The swallow, or passage of the throat.
- GUNING, *adj.*—Stingy ; unwilling to give.
- GUN-YAK, *adj.*—Soft ; smooth ; as Yurytch gunyak, soft-cheeked.
- GUN-YAN, *subst.*—The palate. A native will not eat tainted

meat, although he cannot be said to be very nice in his food, according to our ideas. Their meat is cooked almost as soon as killed, and eaten immediately.

GUP—An affix to the name of any place or district, implying a person to be an inhabitant of the same; as Kargatta Gup, an inhabitant of Kargatta, or Perth.

GURAGA, *subst.*—Tadorma, the mountain-duck.

GURAGO, *subst.*—A root eaten by the natives.

GURAGOR, *adj.*—Old; aged. The word is formed by a repetition of Gorah. Some time ago; as though it were written Gorahgorah; and is applied equally to persons and things. It is difficult to ascertain the age of a native; but old age is not frequent.

GURANG, *subst.*—The excrement of the wattle-tree Bardi, or grub; which oozes from under the bark of the appearance and consistence of clear gum.

GURBAL, *subst.*—Cracticus tibicen? Break-of-day-bird; the watchman of Van Diemen's Land. From the topmost bough of a tree it heralds the dawn with a note by no means unmusical.

GURBITGURBIT, *subst.*—Falcunculus leucogaster. Thick-billed butcher-bird.

GURDĀK, *adj.*—Of or belonging to the heart; anxious for; desirous of; as Gabbi gurdāk. Thirsty; desirous of water.

GURDIN, *adj.*—Crooked; curled; as Katta gurdin nginnowin; the head being curled; or the hair curling about the head.

GURDAR, *subst.*—A pair; a couple.

GURDOR, *subst.*—Sound; noise.

GURDU, *subst.*—The heart. The combinations of this word express many of the feelings. (See some of them below.)

GURDUBAKKAN-YUGOW, *verb*—To want; as Ngadjo marynāk gurdu bakkanyugowin, I want flour or food.

GURDUBUDJOR, *subst.*—Compound of Gurdu, the heart, and Budjor, land; an island.

GURDUDJUL, *adj.*—Compound of Gurdu, the heart, and Djul, bad; angry; displeased; disappointed.

- GURDUGWABBA, *adj.*—Compound of Gurdu, the heart, and Gwabba, good ; pleased.
- GURDUGYN-YUL, *adj.*—Compound of Gurdu, the heart ; Gyn, one ; and Yul, to come ; agreeing with ; of one heart or mind ; unanimous.
- GURDUMIT, *subst.*—Compound of Gurdu, the heart, and middi, the agent ; the soul.
- GURGOGO, *subst.*—A species of rush. Rushes in general growing in or near water.
- GURGURDA, *subst.*—Strix. Little brown or cuckoo owl.
- GURI, *subst.*—Milk from a woman's breast.
- GURJIGURJI, *subst.*—Salicaria. The reed-warbler.
- GURNU, *verb*—Pres. part., Gurnu ; past tense, Gurnu. To push ; to shove away.
- GUROYL, *subst.*—(Used to the north of Perth.) A swan.
- GURH-RA, *subst.*—Macropus cœruleus. The brush kangaroo. A very fleet, active animal, of about twenty pounds' weight, having fur of a silver grey colour, with a white stripe on each side of its face.
- GURH-JAL, *adj.*—Cool.
- GURT, *subst.*—An abbreviation of Gurdu ; the heart. In other dialects called Gort. See Preface.
- GURTANGUR—(K.G.S.) To howl with fear.
- GURTDUN—(K.G.S.) The heel.
- GURTGÄDÄK, *adj.*—Compound of Gurt, the heart ; and Gadak, having or possessing ; a lover.
- GURUK—(K.G.S.) A species of mimosa.
- GUT—(K.G.S.) To beg.
- GUTIGUTI, *adj.*—Slyly ; noiselessly ; as Gutigannow, to steal on anything.
- GUTUBÄN, *subst.*—Chalcites. The bronze-cuckoo.
- GU-YA, or GOYA, *subst.*—A species of frog that burrows in the sand, and is eaten by the natives. It is in season in the months of April and May.
- GU-YALLA, *subst.*—A species of gadfly.
- GU-YÄMGU-YÄM, *subst.*—A species of fly.
- GU-YI, *subst.*—The abdomen ; the part directly above the groin.

GWA—Yes.

GWABBA, *adj.*—Good ; pretty ; right ; proper ; well in health.

GWABBALITCH, *adj.*—Beautiful ; excellent ; very good ; as, minyte gwabbalitch, a beautiful countenance.

GWABBANIJOW, *verb*—Compound of Gwabba, right, good, and ijow, to put ; to put in order.

GWADJAT, *adj.*—Previous ; first in order ; before.

GWARDYN, *subst.*—A root eaten by the natives ; it somewhat resembles the Bohn, but is tougher and more stringy.

GWARDO, *verb*—Pres. part., Gwardin ; past tense, Gwardägga ; to throw ; to cast ; to fall ; to die.

GWART, *verb*—Abbreviation of Gwardo. To throw ; to cast.

GWELGANNOW, *verb*—Compounded of Gwel, and Gannow ; to step ; to shift the position ; to avoid a spear by stepping on one side.

GWENDE, *subst.*—(Mountain dialect.) The Bandicoot Kundi.

GWETALBAR, *subst.*—Falco Melanogenys. Peregrine falcon.

GWINEEN—(K.G.S.) The common stock of food.

GWIRAK, *subst.*—Sinews. The dried sinews of the kangaroo, particularly those of the tail, used by the natives in the operation of sewing the kangaroo skins together to form their cloaks.

GWOYRAT, *subst.*—A daughter.

GWYTCH, *adv.*—Just now ; at once ; immediately.

GWYTCH-ÄNG-ÄT, *adj.*—First ; before.

GYN, *adj.*—One.

GYN-YÄK, *adv.*—Enough ; sufficient.

GYN-YÄNG, *adv.*—Once.

I. (Sounded as in Fatigue. See Preface.)

IDAL-YA, feathers.

IDI-YAL, *pron.*—(Vasse dialect.) I myself. See *Ngadjul*.

IGAN, *verb*—Pres. part., Igan ; past tense, Igan. To alarm ; to disturb ; to drive.

I-I, *adv.*—Yes ; sign of assent ; pronounced gutturally with the lips nearly closed, and the chin projected forwards.

IJÄN, *verb*—To mock ; to make game of.

- IJARĀP, *subst.*—The snapper-fish, caught in great abundance on banks or shoals near the coast.
- IJOW, *verb*—Pres. part., Ijowin; past tense, Ijaga. To place; to put; to produce, as animals their young, a tree its fruit, a hen her eggs.
- ILAKILAK, *adv.*—At once; immediately.
- ILAR, *adj.*—Dry; not wet.
- ILYN, *subst.*—Flesh; muscle.
- ILYN-GĀDĀK, *adj.*—Stout; fleshy.
- IL-YAN, *part.*—Obscured, as a track, or steps, which one is desirous of following up; also as a person's voice may be drowned or obscured, by others talking purposely loud, and hindering what is said from being heard.
- IL-YANOK—Local name of one of the family denominations.
- INBI, *subst.*—A species of *Unio*; the fresh-water muscle.
- INDAT, *adv.*—Together; in company.
- INDI, *pron.*—(Vasse dialect.) Who; the same as Ngando.
- INITCH—(K.G.S.) A brilliant fire.
- INJAL, *adv.*—A form of Winjal; where.
- INJAR, *adj.*—Dry; parched up.
- INJARĀN, *verb*—Pres. part., Injarānnin; past tense, Injara-naga. To make dry.
- INJARĀNĀN, *verb*—To dry up.
- INJI, *adv.*—A form of Wingi; where.
- INJI, *subst.*—The peeled ornamental sticks worn by the natives at the Yallor, or native dance.
- INYENE, *adv.*—(Vasse.) Here.
- IRA, *adj.*—Upright; upwards.
- IRA, *adv.*—Up. Applied to going to a place, “up the country.”
- IRAB, *verb*—Pres. part., Irabin; past tense, Irabin. To arise; to get up. Compounded of Ira, upright, and Abbin, to become.
- IRAP, *verb*—Arise; get up.
- IRA-YUGOW, *verb*—Stand up.
- IRA-YUGOWIN, *subst.*—The lower teeth; so called from their standing upright. Compounded of Ira, upright, and Yugowin, standing.

IRILBARRA, *subst.*—Ice. Glass is now so called.

IRING-WIN, *part.*—Frowning.

IRODU, *subst.*—*Nyroca australis*. White-winged duck.

IRRGO, *subst.*—A small white bivalve shell ; used by the natives for sharpening their spears when they cannot procure glass.

J.

JADAM, *adj.*—(Vasse.) Hard ; dry.

JAKKÄL-YAKKÄL, *subst.*—*Plectolophus Leadbeteri*. Pink-crested cockatoo. There is generally abundance of salt in the districts frequented by these birds.

JANDU, *subst.*—*Haliaeetus canorus*. Little eagle.

JANJIN, *subst.*—*Xylomela occidentalis*. The native pear-tree. It bears a thing which looks provokingly like a good fruit ; but is merely a hard solid woody substance, which when ripe splits open, and lets drop out a small thin winged seed.

JERAN, *verb.*—Pres. part., Jeranin ; past tense, Jeranägga. To tear ; to separate violently ; to sunder.

JERUNG—(K.G.S.) Grease ; fat ; handsome.

JETTA, *subst.*—The root of a species of rush, eaten by the natives, in season in June. It somewhat resembles a grain of Indian corn, both in appearance and taste.

JETTYL, *subst.*—A grasshopper. This insect is very numerous, and multiplies rapidly. It has been observed that in districts where the vegetation has not been burned for some years, they increase so much, as to threaten serious mischief to the pastures.

JIDA, *subst.*—*Acanthiza chrysorrhœa*. Brown-tailed wren. General name for a small bird.

JID-AMY-A, *subst.*—Bird's nest.

JIDI, *subst.*—A shower.

JIDYT, *adj.*—Innocent. Not implicated in the quarrel between two parties, though related to both. Neutral.

JIJA, *subst.*—(Vasse dialect.) The ear.

JIL—The adjective superlative termination ; as Gwabbajil ; very good.

JILBA, subst.—The spring; August and September. Djubäk is now in season. It precedes Kämbaräng, and is followed by Mägguru. See *Burnuro*.

JILBA, subst.—Vegetation. Any vegetables not eaten by the aborigines.

JILI, subst.—Outer pinion of a wing.

JILLAP, adj.—Sharp; having a fine point; as *Gidji Jillap*, a spear sharp pointed.

JILLIJILLI, subst.—*Accipiter torquatus*, sparrow-hawk.

JILLI-MIL-YAN, subst.—*Ardea*, green-backed crane.

JIL-YING—(K.G.S.) Emu feathers worn as an ornament.

JIN, conj.—As; like.

JINARÄRRA, subst.—A lizard.

JINATONG, subst.—Young grass.

JINDAM, subst.—The eldest sister.

JINDÄNG, subst.—The name of a star.

JINDI, subst.—A fog; mist; dew.

JINDO, adj.—*Mel Jindo*, sharp-eyed.

JINGALA, subst.—Long ornamented sticks worn in the hair of the performers at the Yallor, or native dance. Hence this word has come to mean Horns.

JINGÄLAGÄDÄK, subst.—A cow; literally, the horn-possessor.

JINGAN, verb—To scrape in order to sharpen a spear, &c.

JININ, subst.—(K.G.S.) A species of sword-fish.

JINNA, subst.—The foot.

JINNAGUR, subst.—The toes.

JINNAGABBARN, subst.—Sole of the foot.

JINNAMAMMAN, subst.—The great toe; literally, the father of the foot.

JINNANG-AK, subst.—A traveller.

JINNANG-ANJO, subst.—English boots or shoes.

JINNARA, subst.—Feet; roots of trees; *Burnojinnara*, stump of a tree including the roots.

JINNARDO, subst.—The ankle; sometimes the heel.

JINNI, subst.—The brown tree-creeper.

JIPJIP, subst.—The itch. See *Gumburgumbur*.

JIRI, subst.—*Estrilda*. Spotted finch.

JIRJIL-YA, subst.—*Stipiturus Malachurus*. The Emu wren,

a very small bird, having a long tail with feathers like those of the Emu.

JIT—(K.G.S.) A hole.

JITALBARRA, *subst.*—A chap in the skin ; a crack in the bark of a tree.

JITETGORAN, *subst.*—A root eaten by the natives.

JITIP, *subst.*—Sparks ; as Kalla Jitip, sparks of fire.

JITTA, *subst.*—The bulbous root of an orchis, eaten by the natives, about the size of a hazel-nut.

JITTI-NGĀT, *subst.*—*Seisura volitans*. Glossy fly-catcher.

JORANG, *subst.*—A small sort of lizard.

JOW-YN, *subst.*—Short hair on the body ; fur of animals.

JULĀGOLING, *subst.*—Name of the planet Venus. She is described as a very pretty young woman, powerful in witchcraft. A singular, if fortuitous, coincidence with her classical character.

JULWIDLĀNG, *subst.*—*Zosterops dorsalis*? Grape-eater, or white eye.

JUWUL, *subst.*—(K.G.S.) The short stick which they throw at animals.

K.

Observe—The sounds of K and G are in so many instances used indiscriminately or interchangeably, that it is difficult to distinguish frequently which sound predominates. The predominant sound varies in different districts ; as Katta, Gatta, &c. See the Preface.

KA, *adv.*—Or.

KAA, *adv.*—(K.G.S.) Enough.

KAABO, *subst.*—A battue of kangaroo. A word denoting that a number of people are going together to hunt kangaroo ; as Ngalata watto Kaabo, we three go away to hunt kangaroo. A number of persons form a wide circle, which they gradually contract, till they completely enclose and hem in their game, when they attack it with their spears. But a single hunter creeps upon his game, concealing himself with a branch which he carries for the purpose, till he comes within a short spear-throw.

KABARDA, *subst.*—A species of snake, cream-coloured with dark spots. It is considered deadly, and is much dreaded by the natives ; but although several dogs have died suddenly from the bite of a snake, no white person has hitherto suffered more than a slight inconvenience from temporary pain and swelling of the limb affected.

KÄBBAR, *adj.*—Bleak ; exposed.

KADDAR, *subst.*—Large black lizard.

KADJIN, *subst.*—Soul ; spirit. The form which rises after death, and goes over the sea to the island of souls.

KADJO, *subst.*—A native hammer, broad and blunt at one end, and sharp-edged at the other ; formed of two pieces of whinstone, cemented on to a short thick stick, by means of the Tudibi, or prepared Xanthorea gum.

KADJO, *subst.*—The strong gum or resin used for fixing on the heads of the hammers ; it is obtained from the Barro, or tough-topped Xanthorea.

KÄDJOR, *subst.*—Basalt ; whinstone ; probably from being used for the head of the Kadjo. The decomposition of this stone forms a fine rich dark-red loam. Veins of whinstone are found intersecting the granite from east to west. There is a formation of Columnar Basalt, just to the south of Point Casuarina, at Koombana Bay, not far from the new town of Australind ; and it is mentioned in M. Peron's work, as existing somewhere in the southern bight of Geographe Bay, but has not been seen there by any of the colonists. For geological description, see *Boye*.

KADDANG—Ignorant ; not understanding.

KÄGGAL, *subst.*—The east. (Northern dialect.) See *Kangal*.

KÄGGARÄK, *subst.*—The name of the native dance among the southern men.

KAINBIL—(K.G.S) The dead.

KAKÄM, *subst.*—The rump ; as Kakam Kotye, bone-rumped.
A term of reproach.

KAKUR, *subst.*—(K.G.S.) The east.

KALBYN, *verb.*—Pres. part., Kalbynän ; past tense, Kalbyn-ägga ; to exercise some charm or enchantment, so as to

still the wind if necessary : or to raise wind ; to procure rain in order to annoy an enemy. To a people living so shelterless and unprotected as the aborigines of Australia, nothing is more annoying than bad weather.

KALDAR, subst.—The green Iguana.

KALGA, subst.—A crook. A stick with a crook at one end, used for pulling down the Mängyt, or Banksia flowers. Mängyt Bärangmidi, the instrument or agent for procuring the Mängyt.

KALGA, subst.—Eurostopodus. The goat-sucker.

KALGONAK, subst.—(K.G.S.) A species of frog.

KALGONG—Satin-bird.

KALGYT, subst.—The Xanthorea flower-stem ; or any other stick fitted for building huts with.

KALI, subst.—Podiceps cristatus. Grebe. Crested Grebe.

KALING, verb—Pres. part., Kalingwin ; past tense, Kalingäga. To sweep the earth with boughs.

KALJIRGANG, subst.—Tan. A sea-swallow.

KALKÄDÄ, subst.—(Mugil.) The mullet-fish. Great heaps of this and the herring-fish were thrown up dead in the summer of 1841, in one day, in the river at Guildford. The cause was not known, but it was attributed to some volcanic action along the bed of the river, or eruption of mephitic gas.

KALLA, subst.—Fire ; a fire ; (figuratively) an individual's district ; a property in land ; temporary resting-place.

Wingi Kalla, meaning, where are you staying just now ?

KALLABIDYL, subst.—Charcoal embers ; dead coals.

KALLABUDJOR, subst.—Property in land.

KALLA-INAK, subst.—Embers ; cinders.

KALLÄK, adj.—Hot ; burning ; fiery.

KALLAMA, adj.—(Derivative evidently from Kalla, fire.)

Bright yellow.

KALLAMATTA, subst.—(Compound of Kalla, fire ; and Matta, a leg.) Firestick ; firebrand.

KALLÄNG, adj.—Warm, applied to water ; Gabby Kalläng, water standing in the hole of a rock, and therefore warm at any season under an Australian sun ; water at the

edges of lakes in the summer season. It is a very remarkable fact in the history of mankind, that a people should be found now to exist, without any means of heating water, or cooking liquid food ; or, in short, without any culinary utensil or device of any sort. Their only mode of cooking was to put the food into the fire, or roast it in the embers or hot ashes ; small fish or frogs being sometimes first wrapped in a piece of paper-tree bark. Such was their state when we came among them. They are now extremely fond of soup and tea.

KALLÄNGKALLÄNG, *adj.*—Burning hot ; from Kalla, fire, and Ang, of.

KALLANG, *verb*—Pres. part., Kallangwin ; past tense, Kallangägga. To collect sticks for a fire.

KALLAR, *adj.*—Deadly ; mortal.

KALLARÄK, *adj.*—Hot ; warm.

KALLARDTAN, *verb*—To wound mortally.

KALLILI, *subst.*—Formica maxima. The lion-ant, nearly an inch and a half long, having very sharp mandibles, and a formidable sting, which produces very acute pain.

KALLIP, *adj.*—Denoting a knowledge of localities ; familiar acquaintance with a range of country, or with individuals. Also used to express property in land ; as Ngan-na Kallip, my land.

KAL-YA, *subst.*—Chorizema cordifolia. A plant.

KAL-YÄGÄL, *adv.*—Always ; ever ; continually.

KÄMÄK, *subst.*—A small kind of Kuruba, found in the York district.

KAMBAR, *subst.*—Incisores, or cutting-teeth of the large kangaroo ; one of these is sometimes inserted into the end of the Miro, or spear-throwing board, for the purpose of scraping anything with, as the points of the spears, &c.

KAMBART—A niece. See *Gambart*.

KÄMMAJÄR, *adj.*—Green.

KANANGUR, *adj.*—(K.G.S.) Adorned ; shining.

KANBA, *subst.*—The wing of a bird ; gill of a fish.

KANBÄRRA, *subst.*—Scolopendra, a centipede. Although nu-

merous they are not dreaded. I have not heard of any person suffering from their bite.

KANBIGUR, *subst.*—(K.G.S.) The eyelash.

KANDI, *verb*—To creep ; to sidle along ; to steal on game.

KANDAL-YÄNG, *adj.*—Heavy.

KÄNDANG, *verb*—Pres. part., Kändangwin ; past tense, Kändang-ägga. To vomit ; to spew.

KANGÄL—The east ; or, more properly, the spot of sun-rising, as it varies with the sun throughout the year.

KANGARONG-A, *subst.*—(Used on the Murray and Serpentine rivers, south of Perth.) Female kangaroo. Probably the proper sound is Yangorgnanga, from Yangor, a Kangaroo, and Ngangan, mother. Mother of kangaroo.

KANGE, *adj.*—(K.G.S.) Straight.

KANG-INNAK, *subst.*—Halcyon sanctus. Species of kingfisher. This bird has been seen in the interior, in districts where neither lakes nor rivers were found.

KANGUN, *subst.*—Uncle ; father-in-law.

KANGUR, *subst.*—(K.G.S.) A species of fly ; also a native dance.

KÄNNAH, *interject.*—Is it so ? Eh ? Verily ? Do you understand ? An interrogative particle, used at the end of a sentence requiring assent or reply to a remark. The only mode of asking a question is to affirm or assume a fact, then add Kannah ? Is it so, or not ? from Ka, or.

KÄNNAHJIL, *interjec.*—A more intensitive form of expression than the preceding, indicating, Is it true ? Do you really speak the truth ?

KÄNNAMIT, *subst.*—Hirundo. The swallow. Very like the English house-swallow. It builds in hollow trees, or sometimes now under the eaves of houses.

KÄNNING—The south.

KAPBUR, *subst.*—Jacksonia Sternbergiana. One of the dullest and most melancholy foliaged trees in Australia. It has an unpleasant smell in burning, from which it is frequently called stinkwood, as in Africa also. Horses, sheep, and goats eat the leaves with avidity.

KARA, *subst.*—A spider. Some kinds spin a very strong silk-

like thread, which offers a sensible resistance as you pass through the bush.

KARAK, *subst.*—*Calyptorhyncus fulgidus*. The red-tailed black cockatoo. The males have their tails barred, the females spotted, with red.

KARAL-YA, *subst.*—A fish colonially called the cobbler. The natives spear them in the shallow salt water.

KARAMB, *adv.*—Formerly ; any time past.

KARBĀRA, *subst.*—Fern.

KARDA, *subst.*—Part ; portion ; generally half. (South word.)
A very large species of lizard.

KARDABORN, *verb*—To cut right through ; from Karda, and Born, to cut.

KARDAGOR, *prep.*—Between ; amongst.

KARDAGUT, *subst.*—(K.G.S.) A species of ant.

KĀRDANG, *subst.*—Younger brother ; third son ; also third finger.

KARDAR, *subst.*—A large black lizard.

KARDARA, *subst.*—Long-tailed tree Iguana.

KARDATAKKAN, *verb*—Compounded of Karda, part ; and Takkan, to break. To break in two ; to break off ; to break in pieces.

KARDIDI, *adj.*—Thin ; small.

KARDIJIT, *subst.*—A brother ; neither the eldest nor the youngest. Derived, most likely, from Karda, the half, and therefore the middle ; and Ijow, to put. The second son, also the middle finger.

KARDIL, *subst.*—One of the trees from the wood of which the shields are made.

KARDO, *subst.*—A married or betrothed person, whether male or female ; husband or wife.

KARDOBARRANG, *verb*—(Compounded of Kardo, a wife ; and Barrang, to take.) To marry ; to take a wife. The law with regard to marriage is, that a man can never have as his wife a woman of the same family name as himself, as a Ballārok a Ballārok, or a Dtondarāp a Dtondarāp. A man's wives consist either of the females who have been betrothed to him from their birth ; those whom he has

inherited from a deceased brother, or those whom he has run away with ; but the rule as regards the family in each case remains the same.

KARDUK, *subst.*—(K.G.S.) A species of fish.

KARDURA, *subst.*—Two ; a pair.

KARGYL-YA, *adj.*—Clean.

KARGYL-YÄRÄN, *verb*—Pres. part., Kargyl-yäränin ; past tense, Kargyl-yäränaga. To clean.

KARGYN, *subst.*—Ieracidea Berigora. Lizard-eating hawk.

KARING, *subst.*—The south-west wind ; generally bringing fine weather in that locality.

KARJÄT, *verb*—Pres. part., Karjatin ; past tense, Karjatägga. To cut.

KARNAYUL, *aff. part.*—(Upper Swan dialect.) It is true ; it is a fact.

KÄRNARRONGIN, *part.*—Belching ; eructating.

KARNE, *adj.*—(K.G.S.) Weak ; foolish.

KARRA, *subst.*—Conduct ; manner ; behaviour.

KARRAKARRA, or KARRAWA—An exclamation of approbation. That is it ; that will do, &c.

KARRADJUL, *adj.*—Troublesome ; tiresome. (From Karra, behaviour, and Djul, bad.)

KARRAGWABBA, *adj.*—Civil ; well-behaved.

KARH-RH, *subst.*—A tuberosc root, like several small potatoes. It belongs to the Orchis tribe.

KARRI, *subst.*—A crab.

KARRIN, *adj.*—Blunt-edged.

KARYMA, *subst.*—A scorpion. (Northern dialect.)

KATTA, *subst.*—Head ; hill ; top of anything.

KATTA KATTA KÄBBIN, *verb.*—To hesitate.

KATTAMORDO, *subst.*—(Upper Swan dialect.) The mountains ; the high head. The name given to the Darling range of hills, which runs nearly north and south for almost three hundred miles. Their base is granite, having boulders of ironstone and breccia superimposed, and being in some places intersected by basalt. The other principal ranges are the Stirling range, comprising the high hills of Tulbrunup and Kykunerup, the highest yet known in

the colony ; and also Moresby's flat-topped range, which is supposed to be of the red sandstone of the coal formation, and promises to be a valuable district when examined.

KATTANGIRANG, *subst.*—A small species of lizard.

KATTE, *verb.*—(North dialect.) To carry ; to fetch.

KATTIDJ, *verb.*—Pres. part., Kattidjin ; past tense, Kattidjaga ; to know ; to understand ; to hear. This word seems to be compounded of Katta, the head ; and Ijow, to put.

KATTIDJBALLAR, *verb.*—To conceal information. Literally, to know secretly.

KATTIDJMURDOINÄN, *verb.*—To mind ; to fix your attention upon.

KATTIK—(K.G.S.) Night.

KATTIN—(K.G.S.) A few.

KATTYL, *verb.*—To delay.

KIDDAL, *subst.*—A species of cricket insect. Grilla.

KI-ILGUR, *subst.*—(K.G.S.) A small species of hawk.

KI-IN—(K.G.S.) The dead.

KIJJIBRUN, *subst.*—A water-fowl ; a species of Coot.

KILKILLÄNG—As Nalگو Kilkillang ; setting the teeth on edge.

KILLAL, *subst.*—Formica maxima ; lion-ant.

KILLIN, *subst.*—The pudenda.

KILUNG, *subst.*—(K.G.S.) The fresh-water tortoise.

K-NUDE, *subst.*—A species of casuarina.

KOBÄLÄK, *subst.*—Pregnancy.

KOBÄLO, *subst.*—Stomach ; belly.

KOBALOBAKKAN-YUGOW, *verb.*—To want. (See *Gurdu.*) To hunger for a thing.

KOBÄLO-BU-YIRGÄDÄK, *subst.*—A sorcerer. Boylya Gadäk. Compounded of Kobbalo, stomach ; Buyi, a stone ; and Gadak, possessing. Seemingly answering to our stony or hard-hearted person.

KOBART, *subst.*—A species of spear-wood found in the swamps.

KOBAT KOBATÄNÄN, *verb.*—To decoy. Compounded of Kue, the sound they utter when calling at a distance to each other ; and Bado, to go.

KOGANG, *adv.*—In ambush, as watching for game.

KOGÄNG-NGINNOW, *verb*—To lie in ambush.

KOGYN, *subst.*—Any edible bulb.

KOKADÄNG, *subst.*—Or Wal-yu-my. *Jacksonia prostrata*. A shrub much frequented by Bandicoots and Wallobys.

KOKAL-YÄNG, *subst.*—(North-east word.) Feathers ; or a tuft of feathers worn as an ornament.

KOKÄNWIN, *adj.*—Festering.

KOKARDAR, *adj.*—(K.G.S.) High ; lofty.

KOKORO, *subst.*—A small fish with very large eyes.

KOLBANG, *verb*—Pres. part., Kolbangwin ; past tense, Kolbang-äga ; to move ; to proceed ; to go forward.

KOLBARDO, *verb*—To depart ; to go. Compounded of Kolo (which see), and Bardo, to go.

KOLBOGO, *subst.*—*Mesembryanthemum equilateralis* ; the Hottentot fig-plant. The inner part of the fruit is eaten by the natives. It has a salt sweetish taste.

KOLBOGO-MÄNGARA, *subst.*—Compound of Kolbogo, the Hottentot fig, and Mängara, hair. The leaves of the Hottentot fig-plant. In the early days of the settlement, when garden vegetables were scarce, these were split up, and dressed like French beans by some, and used at table.

KOLE, *subst.*—A name. Names are conferred upon the children which have reference to some remarkable incident occurring at the time of the birth, or which are descriptive of some particular locality, or commemorative of some event, or sight, or sound, and are intended to be indicative rather of the feelings or actions of the parent, than prophetic of the future character of the child. These names are readily exchanged with other individuals as a mark of friendship, and frequently become so entirely superseded by the adopted appellation, that the original name is scarcely remembered, and the meaning of it is often entirely forgotten.

KOLIL, *subst.*—*Melaleuca*. Colonially, tea-tree, or paper-bark tree. The first of these names is derived from its resemblance to a tree in the other Australian colonies,

from the leaves of which an infusion something like tea is prepared. It takes its name paper-bark from the extreme thinness of its numberless coatings, similar to the bark of the birch-tree, of a delicate light-brown colour. The natives strip the bark off in large masses, to cover their temporary huts. It is used for the same purpose by travellers in the bush, in default of tents; and by many it is preferred to the leaves of the grass-tree, for a bush-couch, when drained of its moisture, and well dried before the fire. The wood of this tree is hard and elastic. It might make good shafts and fellies for wheels. A piece of the bark placed in a hollow scooped in the ground is used by the natives to hold water. Also a piece folded into the shape of a cup is used for drinking. It is also used for wrapping up frogs or fish, to stew them in the embers.

KOLIN, *verb*—To deceive. See *Gulin*.

KOLO, *verb*—Denoting motion in general. Used by the tribes to the east of Perth instead of Bardo—as Watto bart, or Watto kolo, be off, go away with you; Winji badin, or Winji kolin, where are you going?

KOLO, *subst.*—A flea; a louse. It is doubtful whether fleas are indigenous. The natives say not, and they have no distinct name for them. Lice abound; Kolo is the name for them. The natives pick them out and eat them.

KOL-YURĀNG, *verb*—Pres. part., Kolyurāngwin; past tense, Kolyurāng-āga. To beat anything to powder; to pound; to melt.

KOMBUIL, *subst.*—One of the trees from which the native shields are made. The other is the Kardil. See *Wunda*.

KOMMA, *subst.*—*Patersonia occidentalis* (a plant).

KONA, *subst.*—The excrement.

KONA, *subst.*—The anus. The natives to the east of the hills are said to be much addicted to an unnatural vice, whilst those to the west speak of it in terms of horror and detestation.

KONAK, *subst.*—A species of crawfish.

KONAKMARH-RA, *subst.*—Scorpion.

- KONANG, *verb*.—Pres. part., Konangwin ; past tense, Konang-ägga. To void the excrement.
- KONANG, *subst.*.—Bowels.
- KOPIL, *subst.*.—Sleep.
- KOPIN, *adv.*.—Secretly—as Kopinijow, to hide ; to place secretly.
- KOPOTJÄN, *verb*.—To make the same noise as the Gaddara, or steamer-duck.
- KORAGONG, or WURDO, *subst.*.—A species of fungus growing on the ground, of a sweetish taste, red-coloured, and very juicy.
- KORBUIL, *adj.*.—(Upper Swan dialect.) Fat ; in good condition—as applied to animals ; the opposite of Wiribal.
- KOREL, *subst.*.—Shells in general ; sea-shells.
- KOROYLBARANG, *subst.*.—The tall green-flowered Anigozanthus.
- KORTDA, *adv.*.—Apart ; separately. Walläkwalläk.
- KOTAJUMENO, *subst.*.—The name given in the Murray River district to the Naganok family.
- KOT-YE, *subst.*.—A bone.
- KOT-YEDÄK, *adj.*.—Bony.
- KOT-YELARA, *adj.*.—Thin ; bony.
- KOT-YENIN-GARA, *subst.*.—Chrysorroë nitens, a shrub bearing a large brilliant dark-orange flower.
- KOWÄNYÄNG, *verb*.—Pres. part., Kowänyäng ; past tense, Kowänyäng. To swim. See *Bilyi*.
- KOWAR, *subst.*.—Trichoglossus, screaming-parrot.
- KOWAT, *subst.*.—A young sister.
- KOWEDA, or KOWER, *subst.*.—Viminaria denudata ; the broom-tree.
- KOW-WIN, *subst.*.—Water.
- KUDJIDI, *subst.*.—Leptospermum angustifolia ; the sweet-scented leptospermum. A slender, graceful shrub.
- KUBIT, *subst.*.—(Used to the south of Perth, on the Murray and Serpentine rivers.) The male kangaroo.
- KUBERT, *subst.*.—A species of tea-tree, of which spears are made. Found in swamps.
- KUKUBERT, *subst.*.—Ægotheles albogularis ; the small black

goat-sucker. The natives believe that the kangaroos were at one time blind and without the sense of smell, so that they might be readily approached and killed ; but that they have had the faculties of seeing and of smelling imparted or restored to them by this bird, which is also supposed to have the power of afflicting human beings with sore eyes.

KULBUL KULBULDAN, *verb.*—To cough. The hooping-cough was at one time introduced among them by the arrival of a regiment. They attributed the illness to the blasts of the bugler.

KULGI, *subst.*—The hip.

KULINDA, *subst.*—The young of the Kardara, or long-tailed tree Iguana.

KULJAK, *subst.*—The black swan. The family ancestors of the Ballaroks are reputed to be these birds changed into men.

KUL-YIR, *subst.*—(K.G.S.) Mist ; fog.

KUMAL, *subst.*—Phalangista vulpina ; large grey opossum. This animal forms a great resource for food to the natives, who climb the tallest trees in search of them, and take them from the hollow branches.

KUMBÄRDÄNG, *subst.*—Night.

KUMBUL—(K.G.S.) A species of flat fish.

KUNÄRT, or KWONNÄT, *subst.*—A species of acacia abundant on the banks of estuaries, and in districts having salt lakes. It produces a great quantity of gum in the summer months. From the seeds of this tree the natives to the south obtain, by pounding them, a flour, which they make into dampers, or unleavened bread.

KUNDAGUR, *subst.*—A species of Zamia found near the coast.

KUNDÄM, *subst.*—A dream.

KUNDAM-NGWUNDOW, *verb.*—To dream.

KUNDARNANGUR—(K.G.S.) To thunder ; to rend the clouds.

KUNDART—(K.G.S.) A cloud.

KUNDI, *subst.*—A species of marsupial rat. Colonially, Bandicoot. It is something like a guinea-pig, and is very good for eating.

KUNDU, *subst.*—The chest.

- KUNDU**, *subst.*—The coagulated blood exuded from a wound.
- KUNDYL**, *subst.*—Young grass springing after the country has been burned; anything very young still growing; tender; the soft inside of anything, as the crum of bread; the interior of the zamia plant; the seed of any plant.
- KUNGAR**, *subst.*—(K.G.S.) Perspiration.
- KUN-GO**, *subst.*—A path; a beaten track.
- KUNNG-GUR**, *subst.*—A young woman who has attained the period of puberty, which is at a very early age.
- KUN-YI**, *subst.*—The fillet or band of opossum fur worn round the head.
- KUP**—(K.G.S.) Charcoal.
- KURABUK**—(K.G.S.) A species of fly.
- KURBON**, *subst.*—Frost. Though slight, it is sufficient to injure the young potatoes in the months of May and June, if not attended to before the sun shines upon them.
- KUREDJIGO**, *subst.*—A root eaten by the natives.
- KURG-IN-YUGOW**, *verb*—To shiver with cold or fear.
- KURNI**—(K.G.S.) A species of frog.
- KURRANG**, *subst.*—The grub of the Menna; Acacia Greyana.
- KURREN**—(K.G.S.) A species of shrub to which medical properties are attributed by the natives of King George's Sound. It is a sensitive plant, and when dying assumes an unnatural pale yellow colour, and emits a smell like the most powerful garlic; in this state the natives use it in cases of headache, waving it under the nose of the patient.
- KURROLO**, *subst.*—Kennedia Hardenbergia; purple Kennedia creeper.
- KURRUT**—(K.G.S.) A species of ant.
- KURUBA**, *subst.*—The fruit of a creeper eaten by the natives. It is of a long, slender, ovate shape, and when roasted in the fire is of a pleasant slight lemon-peel flavour. It is one of the very few things which can be considered as approaching to an indigenous fruit.
- KWA**—Yes.
- KWAKAR**—(K.G.S.) A small species of kangaroo.
- KWALAK**—(K.G.S.) A species of ant.
- KWELA**, *subst.*—(K.G.S.) A species of casuarina.

KWININ—(K.G.S.) The nut of a species of zamia.

KWOGGYN, *subst.*—Soul ; spirit.

KWONDA, *subst.*—A very deadly species of snake. See *Kabarda*.

KWONNAT, *subst.*—A species of acacia. See *Kunärt*.

KWOY-ALANG, *subst.*—Soul ; spirit.

KWYT-YAT—*Melaleuca hamata* ; having leaves like those of a pine or fir tree, only hooked at the end ; found always in wet or damp soils.

KY-A, *subst.*—(Northern dialect.) An emu.

KY-A—(Eastern dialect.) Yes. Ky at King George's Sound.

KY-A-KY-A, *interj.*—An exclamation of surprise or delight ; sometimes of gratitude.

KY-ALAMĀK—Look there, in that direction (for a thing).

KY-AN—(North-eastern dialect.) Nothing.

KY-ĀRGUNG, *subst.*—A small species of snake.

KY-BRA, *subst.*—The name given to a ship, reason not known.

KY-LI, *subst.*—A flat curved throwing weapon, made plane on one side, and slightly convex on the other, with one end rather longer from the bend or curve than the other. It is held by the longer handle, and on stiff soils is thrown so as to strike the ground with one end, about ten or twelve yards from the thrower, whence it rebounds into the air with a rapid rotary motion, and after having performed a long circumgyration, frequently in two circles, or like the figure 8, it returns nearly to the spot whence it was thrown. It seems to be as much a weapon for treachery as of direct attack. When the eye is diverted by its motions, the opportunity is taken to strike with the spear. They are much valued by the natives, and not readily parted with. This weapon offers a faint clue by which the origin of the people might possibly be traced. The use of curved or angular weapons, is said to have been known to several nations of remote antiquity. The possession of such an implement by the Australian savage, would go to prove an early communication with some more civilised people, or the enjoyment of a much higher degree of

knowledge among themselves, before they relapsed into their present state of utter barbarism. The same may be said of the Miro, or throwing-board for the spear. It is sometimes used also to throw at birds.

KYN, *adj.*—(Northern dialect.) One.

KYNKAR—(K.G.S.) A father.

KYN-YA, *subst.*—Soul ; spirit.

KYPBI, *subst.*—Water. This is most probably the true word, of which Gabbi is our corrupt pronunciation. At King George's Sound, where the language is for the most part that of Perth reduced to monosyllables, Kyp is water ; as Kat is the head, instead of Katta, and Kal is fire, instead of Kalla.

M.

MA-AP, *subst.*—The spleen.

MABO, *subst.*—The skin of men and animals ; the bark of trees.

MADÄP, *subst.*—Fungus of the white gum tree, used for tinder.

MADJA, *subst.*—Hæmadorum paniculatum, an edible root.

MÄDJI, *subst.*—Rope ; string.

MADJINDA, *subst.*—The carpet-snake ; very venomous.

MADJIT, *subst.*—A species of shark.

MADJIT-TIL, *subst.*—(K.G.S.) The magic stone of the shark. These are pieces of crystal supposed to possess supernatural powers ; some of them are much more celebrated than others. None but the native sorcerers will touch them.

MADTO, *subst.*—The green-backed crane.

MADUN, *subst.*—The small squirrel-like opossum.

MAGGO—(Vasse.) Naked.

MÄGGORO, *subst.*—The winter of Western Australia, including the months of June and July. It follows Burnoru, and is followed by Jilba. At this period of the year cobbler-fish abound, and the mullet become blind, occasioned, it is supposed, by the superabundant mixture of

- the fresh water with the salt water in the estuaries. These fish are then said to be Melbămbalagadak—Mel, an eye; Bămbala, a film or cataract ; and Gadak, possessing.
- MĂGGORONG**, *subst.*—The name given to a pig.
- MAHR-ROK**, *subst.*—Yesterday.
- MAJERĂK**, *subst.*—The small Hottentot fig. (Mountain dialect.) The fruit is eaten by the natives.
- MALA**—A species of mouse.
- MALAJ**, *verb*—Pres. part., Malajin ; past tense, Malajăgă ; to grow.
- MALAGA**, *subst.*—Ironstone. This rock is said to possess a large quantity of magnetic iron ore. The strata of the Darling hills consist very greatly of it, overlying the granite ; and its appearance would lead any one to conclude that little or no nourishment was to be derived from the soil in which it abounded ; yet it bears some of the finest timber in the settlement, colonially called the mahogany tree. Much of this stone is also supposed to contain a large proportion of iron of a very pure quality. Some experimental trials which have been made on a small scale to extract the metal have been attended by the most satisfactory results.
- MALGA**, *subst.*—A species of spear-wood found in the hills.
- MĂLGĂR**, *subst.*—Thunder.
- MĂLGĂRĂK**—(K.G.S.) To cure an enchantment.
- MALIJI**, *subst.*—A shadow.
- MALLALUK**, *adj.*—Unsuccessful in killing game.
- MALLAT**, *subst.*—A species of eucalyptus found only eastward of the hills.
- MALLO**, *subst.*—Shade. To the north the word is applied to Europeans.
- MĂLLOWAUR**, *subst.*—*Acanthosaurus gibbosus* (Preiss). The horned thorny lizard. A very singular animal, found in the York district. It is marked something like a tiger, with dark bands on a tawny ground. The colours are particularly brilliant when the creature is in good health, though it seems to possess a chameleon power of altering

the shade of these colours, according to the light it is in. In appearance it is one of the most formidable, though, in reality, one of the most harmless and innocent of animals. The head, back, and tail are covered with regularly arranged small protuberances, each surmounted with a horn or spike; yet it may be handled with the most perfect impunity, nor does it seem to have any means of attack or defence. Its eyes, though bright, are peculiarly diminutive, its mouth small, and its motions very awkward. It is colonially called the devil, from its peculiar appearance when placed erect on its hind legs.

MĂL-YAR, *subst.*—The ignited portion of a piece of burning wood.

MAL-YA, *subst.*—The brain.

MAL-YANGWIN, *part.*—(Northern dialect.) Singing.

MAL-YARĂK, *subst.*—Mid-day.

MAL-YI, *subst.*—A swan. There is no other sort than the black swan in the colony.

MALYN, *adj.*—In the habit of; accustomed to.

MAMMĂL, *subst.*—A son. The sons soon emancipate themselves from the control of the father, and at a very early age beat their mother if she displeases them; but no mother ever corrects a child by beating.

MAMMILYAR—(K.G.S.) Dew.

MAMMĂN, *subst.*—A father.

MAMMANGO, *subst.*—The white of an egg.

MAMMĂRĂP, *subst.*—A man. The derivation of this word seems to be from Mamman, a father, and Abbin, to become. The men are rather active and sinewy, than strong and muscular. They are well formed, broad in the chest, though generally slender in the limbs. Some very tall men are found among them, but the average height is rather below than above the European standard.

MAMMART—(K.G.S.) The sea.

MANAR—(K.G.S.) A species of iguana.

MANBIBI, *subst.*—The small Hottentot fig.

MĂNDA, *adv.*—Amongst; between; speaking of a division

among individuals—as Manda-yong-owin, giving anything to be shared between several persons.

MANDARDA, *subst.*—A mouse. There are several indigenous species.

MĀNDIG-ĀRA, *subst.*—A girl not arrived at years of maturity ; a woman who has had no children.

MANDJAR, *subst.*—A sort of fair which takes place among the aborigines, where the inhabitants of different districts meet to barter with each other the products of their respective countries. Thus, if the people from the North and the Murray River and Perth were to meet together on one of those occasions, the following articles might be exchanged among them ; but it is rather an interchange of presents, than a sale for an equivalent.

THE NORTH MEN	THE MURRAY MEN	THE PERTH MEN
WOULD OFFER	WOULD OFFER	WOULD OFFER
Kyli.	Nulbārn.	Kadjo.
Wunda.	Burdun.	Boka.
Dowak.	Dtabba	Kun-yi.
Wirba.	Durdadyer.	Wundu.
Miro.	Kokāl-yāng.	Bu-yi.
Gidji.	Wilgi.	Bururo.
Borryl.	Ngower.	Dardak.
D-yuna.	Niggara.	

MANDJALLA, *adj.*—Idle ; inactive ; lazy ; tired.

MANDJU, *subst.*—Decayed roots ; seasoned wood. Applied also to flesh or bodies of animals when dried up by the sun, or burned when roasting at the fire.

MANDO, *subst.*—Pubes.

MANDON, *subst.*—A wooded spot ; a place full of trees ; a thicket.

MANDU, *subst.*—Batta mandu, sunbeams.

MANDUBIN, *adj.*—Browning ; turning brown—as meat roasting.

MAN-GA, *subst.*—A nest. Robbing birds' nests is a favourite occupation in the proper season of the year.

MAN-GAR, *subst.*—Barb of a spear made of a piece of scraped

wood tied on with sinew, and cemented with prepared resin of the grass tree.

MÄN-GÄRA, *subst.*—Hair. *Katta män-gära*, hair of the head. The hair is mostly straight and smooth, but sometimes curling naturally and gracefully around the head and on the neck of the young men. It is generally bound back from the eyes, or tied into a tuft on the top, by a fillet formed of string made of fur. The most frequent colour is black, but different shades are not uncommon, and very light-coloured is sometimes seen. The men only have long hair; the women's is short, and not so much attended to as that of the men.

MANG-ART, *subst.*—Raspberry-jam wattle—so called from the fragrant odour of the wood. It is not found to the west of the hills.

MÄN-GAT, *subst.*—Aunt; mother-in-law.

MAN-GYT, *subst.*—The large yellow cone-shaped flower of the *Banksia*, containing a quantity of honey, which the natives are fond of sucking. Hence the tree has obtained the name of the honeysuckle tree. One flower contains at the proper season more than a table-spoonful of honey. Birds, ants, and flies consume it.

MAN-GYT-DJU, *subst.*—The hairy petals of the *Män-gyt*.

MÄNJANG, *adj.*—Harmless.

MÄNJIRAL, *adj.*—Fat.

MANNANGUR—(K.G.S.) To hang down; to be pendent.

MAN-YANA, *subst.*—To-morrow. This word is used at King George's Sound, and has been heard also in use with one tribe living in the hills; but there is a doubt whether it is not an introduced word.

MAN-YI-NI, *subst.*—The hair-seal.

MANYT, *subst.*—*Plyctolophos*; the white cockatoo with a lemon-coloured crest; the most easily tamed of any of the tribe. Where these birds are found, the traveller in the bush may generally rely upon finding water. This bird when taken young is easily tamed, and may be taught to speak.

- MA-OW, *adj.*—Few ; a small number.
- MAR, *subst.*—A cloud ; wind.
- MAR-ARL, or GEDURNMĀLĀK—Milvus Isurus ; the kite.
- MAR-MYART-MYART, *adj.*—Cloudy sky ; overcast.
- MĀRANG, *subst.*—One of the edible roots.
- MARANGANNA, *subst.*—Anser ; the wood-duck. It roosts on trees.
- MARDA, *subst.*—A nut ; the York nut. It is very oily ; and the natives pound it and smear themselves with it, when animal grease is not to be had.
- MĀRDA, *adj.*—Bald ; as Katta Mārda, bald-headed.
- MARDANGWIN, *adj.*—Hunting by night or moonlight ; literally, moonlighting.
- MARDO, *subst.*—A species of rat or mouse eaten by the natives.
- MĀRDYL, *subst.*—The wrist.
- MĀRDYN, *adj.*—(Northern word.) Three.
- MAREL, *subst.*—A species of unio, or fresh-water muscle. Not eaten by the natives, because supposed by them to be poisonous. It has been eaten by settlers with impunity.
- MARGA, *subst.*—The lower arm ; from the elbow to the wrist ; bough of a tree.
- MARH-JIN-BANG-GA, *adj.*—Five ; literally, half the hands.
- MARH-JIN-BANG-GA-GUDJIR-GYN, *adj.*—Six ; literally, half the hands and one.
- MARH-JIN-BANG-GA-GUDJIR-GUDJAL, *adj.*—Seven.
- MARH-JIN-BELLI-BELLI-GUDJIR-JINA-BĀNGGA, *adj.*—Fifteen ; literally, the hand on either side, and half the feet.
- MARH-RA, *subst.*—The hand. That of the women especially is small and well formed.
- MARH-RAGUR, *subst.*—The fingers.
- MARH-RANG, *subst.*—A meddler ; a meddling person.
- MARH-RA-NGANGAN, *subst.*—The thumb ; literally, the mother of the hand.
- MARRALLAK, *adj.*—Unlucky in the chase.
- MAKRI—(K.G.S.) Flesh ; meat ; also the bark of a species of eucalyptus.
- MARROMARRO, *subst.*—The peeled sticks, like curled orna-

mental candlelighters, worn on the head by the performers at the Yallor, or native dance.

MARYN, *subst.*—Vegetable food. All plants, of which any part is eaten by the aborigines, come under this denomination.

MARYN-DADJA, *subst.*—Food of all sorts, animal and vegetable.

MATTA, *subst.*—Leg ; shank ; a family or species ; the handle of anything. Mattagyn, of one and the same family ; literally, of one leg, that is, of one stock.

MATTABOKA, *subst.*—Trousers. Compounded of Matta, a leg, and Boka, a covering or clothing.

MATTAWIT—(K.G.S.) A species of fish.

MAUL-BARRANG-IJOW, *verb*—To pluck up ; to pull out.

MEDA, *subst.*—Penis. Membrum virile.

MEDARÄNG, *subst.*—Mourning ; but spoken only of a father bereaved of his child.

MEDI, *subst.*—Phalacrocorax ; common shag.

MEKIL—(K.G.S.) A species of iguana.

MEKYTCH—(K.G.S.) The forehead.

MEL, *subst.*—The eye.

MELAK, *subst.*—A fish ; colonially called salmon.

MELE, *subst.*—A swan.

MELOK—Local name of one of the great family denominations. See *Ballarok*.

MELKANBA, *subst.*—Eyelash.

MELNALYÄK, *subst.*—Eyelids.

MENANGAL—(K.G.S.) The local term for the spring season.

MENDALÄNG, *subst.*—Acacia, new species, with small, white, oblique ovate-shaped leaves ; grows always in very barren places. Pigeons are fond of the seeds.

MENDYK, *adj.*—Ill ; in pain ; unwell. The natives suffer much from toothache and rheumatism, both of which ailments they endeavour to relieve by topical bleeding, scari-fying the skin by a piece of quartz, or by a piece of broken glass bottle. They have recourse now to the white people for physic, and to have teeth drawn and blood taken from the arm.

- MENNA**, *subst.*—The gum of one species of acacia, which is sometimes prepared by being first pounded, then mixed with spittle, and made into a ball, and, finally, beaten into a flat cake, when it is kept by the natives as a provision against a time of want. It is considered good, and is found to be very nourishing.
- MERDA**, *subst.*—Penis. *Membrum virile.*
- MERDELANG**—(K.G.S.) A species of fish.
- MERRAK**, *adv.*—Right side up ; in a right position. The opposite of *Müdjardo*.
- MET**, *adv.*—Attentively ; steadfastly.
- METJARĀK**, *subst.*—*Mesembryanthemum equilateralis* ; Hot-tentot fig. (*Toodyay* dialect.)
- METJIL**, *adj.*—Exact ; accurate.
- METJO**, *subst.*—The seed-vessel of the Gardan, red gum ; the seed-cone of the *Banksia*.
- METJO-NUBA**, *subst.*—The seed-vessel in the cone of the *Banksia*.
- METJO-KUN-DYLE**, *subst.*—The inner seed-vessel of the *Banksia* cone. The seed itself.
- METO**, *adj.*—Blunt-headed ; applied to spears.
- METTAGONG**, *subst.*—A species of fungus, emitting a phosphoric light ; the name of an evil spirit, perhaps from the terror inspired by the gleaming of the phosphoric light in dark places.
- MIĀK**, *subst.*—The moon. See *Miga*. The moon is a male, and the sun a female, in the estimation of the Australian savage.
- MIAMIT**, *subst.*—*Ptilotis ornata*, *Gould* ; yellow-eared honey-sucker.
- MIDDI**, *subst.*—Frequently in composition **MID**, or **MIT**.—The agent ; the medium ; the active principle of anything ; always used as an affix to other words—as *Yungar bārrang middi*, a horse, or the people-carrying agent ; *Mun-gyt bārrang middi*, the *Mungyt*-getting agent, or stick for hooking down the *Mungyt*, or *Banksia* cones ; *Yungar ngannow middi*, the people-eating agent, or cannibal. The

word thus applied is of frequent and most extensive use in the language.

MIGA, subst.—The moon. The natives give the following names to the different phases of the moon, but the meaning of several of the terms has not been distinctly ascertained :—

Moon Waxing :

New moon, Werberang warri.

First quarter, Marongorong.

Half-moon, Bangal.

Second quarter, Kabbul.

Full moon, Gerradil Katti.

Moon Waning :

Bina Bardok.

Three quarters, Burno Wandat.

Half-moon, Jidik golang.

Last quarter, Narrat.

MIKÄNG, subst.—Moonlight.

MIKI, subst.—The moon.

MILA, adv.—Hereafter ; at some future period.

MILGAR, adj.—Fresh ; new—as Boka milgar, a new cloak.

MIL-YARM, subst.—The stars.

MIL-YU, subst.—Sapphire. Abundant both on the sea-coast and on the salt plains in the interior.

MIMAK, subst.—The moon.

MI-MANG-A, subst.—A whale. Both sperm and black whales abound on the coast. Sometimes a dead whale is thrown on the shore, and affords luxurious living to the natives.

MIMBAT, subst.—The eyebrows.

MIMI, subst.—The skins or layers of the Bohn root. They resemble the layers of an onion.

MIMIDI, subst.—Xanthorea ; the underground grass-tree. Sheep and cattle eat the centre leaves. This species is not found eastward of the Darling range.

MIMMAL, subst.—A species of shag or diver.

MINDAR, subst.—Grass-tree leaves, of which those that are

dry and withered, and fit for burning, are well suited to make a very good traveller's bed in the bush.

MIN-DYT, *adj.*—Sick ; in pain ; unwell. See *Mendyk*.

MING-AL, *subst.*—A tear.

MING-AL-YA, *subst.*—Tears.

MING-ART, *subst.*—Eyelash.

MING-O, *subst.*—The chest.

MINAM—(K.G.S.) Truly.

MINANG—(K.G.S.) The south.

MINI, *subst.*—An edible root ; a large species of Bohn.

MINIDANG, or MINIJDANG, *subst.*—Petroica Goodenovii ; red-crowned robin.

MINJIN, *subst.*—See *Mallowaur*. Another name for the horned thorny lizard.

MINJINING, *subst.*—The eggs of lice. See *Kolo*.

MINNING, *conj.*—If ; if I might.

MINOB, *verb*—Pres. part., Minobin ; past tense, Minobaga ; to be jealous. It is singular that whilst the natives to the west of the hills are very jealous, those to the east are said to be rather the contrary, offering their women readily for a small consideration. There are but three children of a mixed race yet known to exist in the colony. These children are said to be not only treated with great affection by the mother, but also with particular care and attention by her husband, and to be regarded as objects of pride and satisfaction by the other natives.

MIN-YA, *subst.*—A smell ; Minya-djul, a stink.

MIN-YANG, *subst.*—(Murray River.) A tear.

MIN-YI, *subst.*—Dew. The dews of summer are frequent and very beneficial to vegetation. No injury is sustained by persons sleeping exposed to them.

MINYT, *subst.*—The countenance. It is always expressive, and when not distorted by passion, is rather pleasing. The eyebrows of many project considerably, which makes the eyes appear sunk, and the forehead receding ; but some faces are quite Asiatic.

MINYT-WALLAK-IJOW, *verb*—To alter ; to change ; to put a

new face on a thing. Compound of Minyt, the countenance ; Walläk, in part, divided ; and Ijow, to put.

MIN-YUDO, *adj.*—Stale ; mouldy.

MIRAK, *subst.*—Applied to a married woman when speaking of her to her brother ; a married sister.

MIRALGAR, *subst.*—Poising ; balancing the spear in a quivering state preparatory to discharging it. The attitude of the native at this time is beautiful, the right arm upraised and drawn back, the chest expanded, the head erect, the eye active and gleaming.

MIRAN, *verb.*—Pres. part., Miran ; past tense, Miran. To poise or quiver a spear preparatory to throwing.

MIRANG, *verb.*—Pres. part., Mirangwin ; past tense, Mirangaga. To cry ; to grieve ; to lament.

MIRO, *subst.*—The throwing-board used by the natives to launch the spear. It is about two feet long, about four inches broad in the middle, and tapering off at each end. One end is armed with a piece of glass or quartz, set on with Kadjo, or grass-tree gum, which is used particularly for scraping and tapering the points of the spears. The other end has a small point or hook resting upon the flat side of the Miro, which is intended to enter a hole at the butt end of the spear, and so steady it in the act of throwing, and which forms also the actual fulcrum from which the spear is projected. This is a lever of considerable power, and could never have been invented by the natives in their present state of barbarism. It is a sort of inflexible sling, and is said to resemble the amentum of the ancients. See *Kyli*. Also the outskirts of a wood or hunting ground.

MIROW, *verb.*—Pres. part., Mirowin ; past tense, Miraga. To call ; to cry out.

MO-ÄN, *adj.*—Black ; dark-coloured.

MO-DIAR, *subst.*—The gum of the Mut-yal, or Nuytsia floribunda, colonially, cabbage-tree. Very abundant.

MODONG, *subst.*—A large sort of Melaleuca. Colonially, tea tree, or paper-bark tree. It grows on swampy plains.

MOD-YART, *subst.*—A species of eucalyptus ; colonially called

cedar. It works more kindly than the mahogany, and is preferred for cabinet work, as being lighter. It is not abundant.

MOGANG, subst.—A stranger ; any person or thing unknown in a place ; a foreigner, and regarded by the aborigines, therefore, as an enemy.

MOGIN, adj.—Like ; similar to. (Upper Swan dialect.)

MOGO-IN, adj.—Like ; similar to.

MOHĀM, verb—Pres. part., Mohamín ; past tense, Moham. To bellow.

MOKYN, adj.—(Upper Swan dialect.) Applied particularly to a wild dog. Durda Mokyn, a wild untamed dog.

MOLADA, subst.—White ant. No timber except the mahogany should be suffered to rest for any length of time upon the ground, as they inevitably attack it. All deal timber seems particularly attractive to them. Growing trees, especially blue gum and red gum, are frequently destroyed by them. They never come voluntarily into daylight, and their presence is detected by pipes of clay, with which they form their covered ways. Large limbs and branches of trees frequently fall suddenly from the effect of their ravages.

MOLAR, subst.—Large pebbles ; collection or mass of large gravel.

MOLORN, subst.—The loins.

MOLYTCH, subst.—White ant's nest, made of stiff clay. The natives pull out the young at one season, and eat them.

MONAK, adj.—Clear ; fine ; sunshiny weather.

MONGARN—(K.G.S.) A species of acacia.

MON-GOR, subst.—Fat, grease.

MON-GORĀL, adj.—Fat, stout.

MONNO, subst.—A whirlwind.

MONONG, subst.—A pool of water.

MON-YO, subst.—A ceremonious meeting, arranged for the purpose of conferring upon certain elderly females the character and office of Moyran, or grandmother. Upon these occasions presents are interchanged between the

Moyran and the person conferring the distinction, who is usually some man of influence in the tribe. The parties having embraced, the Moyran offers to the man and his wives implements of war and ornaments. The man, on his part, makes her a suitable return, and the ceremony is concluded. But it is a proceeding which confers upon the woman privileges of importance to all parties. She can henceforth no more be carried off for a wife or female drudge, nor be made a victim of revenge. Her influence is henceforth powerful with her tribe, either in stirring them up to war, or in allaying and reconciling quarrels. She is even permitted, if she think fit, when a dispute is anticipated, to mingle among the threatening combatants, and deprive their spears of their barbs. This is one of those customs which seem to point to a superior system of polity, beyond anything to be expected among a people so immersed as the aborigines now are in ignorance and barbarism.

MORDĀK, *adj.*—Deep ; steep, or high.

MORDAKĀKĀNAN, *active verb*—To drown.

MORDAKĀLAP—To be drowned.

MORDIBĀNG, *adj.*—Unable to do anything ; whether from being tired, or any other cause of inability.

MORDO, *subst.*—A mountain. See *Kattamordo*.

MORH-RAGADĀK, *subst.*—To-morrow.

MORO, *subst.*—Tail ; Os coccygis, the lowest of the spinal vertebrae.

MORH-ROGODO, *subst.*—To-morrow.

MOROYT, *adj.*—Stiff ; hard—as hard clay.

MORYTCH, *adj.*—Absent.

MORRYL, *subst.*—A species of eucalyptus with a rough bark. It splits well for shingles. Found to the eastward.

MOYORT, *subst.*—A fish caught in fresh-water pools, by putting a quantity of brush-wood at one end of the pool, and pushing it out to the other, sweeping everything before it.

MOYRAN, *subst.*—Grandfather ; grandmother ; grandchild. See *Mon-yo* for this word, as applied to women.

- MUDJARDO, *adj.*—Overturned ; topsy-turvy.
- MUDJERO, *adj.*—Looking on the ground carelessly.
- MUDURDA, *subst.*—A species of tea tree, or paper-bark tree.
- MULGAN—(K.G.S.) Cold.
- MULLI, *subst.*—Gum found on the upper part of the Xanthorea flower-stem.
- MULMUL—(K.G.S.) In parts.
- MULTCHIN, *adj.*—Afraid.
- MULTCHONG, *subst.*—A coward ; a rascal.
- MULUR, *subst.*—A large lake. Fresh-water lakes are not numerous in the interior. A chain of them runs parallel to the coast for a long distance, a few miles back.
- MUL-YA, *subst.*—The nose.
- MUL-YABIN, *adj.*—Offended ; sulky.
- MUL-YA BUNAN, or PUNĀN, *subst.*—The nostrils.
- MUL-YA MEL, *subst.*—The countenance ; literally, nose and eyes.
- MUL-YAK, *subst.*—The first of anything ; the commencement of an action ; the head of a lake.
- MUL-YARIJOW, *verb*—To sneeze.
- MUL-YARITCH, *subst.*—A sneeze ; the act of sneezing.
- MUL-YAT, *subst.*—The small bone of the kangaroo's leg, worn by youths through the cartilage of the nose, as a mark of their having attained the years of puberty.
- MUL-YA-WINDU, *subst.*—Fulvia ; the coot.
- MUL-YIN—(K.G.S.) A swampy place.
- MUL-YIT MUL-YIT, *adj.*—Sweet ; palatable.
- MUN—Affix, signifying all together ; as Yagomun winjal ? where are all the women ?
- MUNANG, *verb*—To bear in the arms ; to carry.
- MUNDAK, *subst.*—The bush ; the wild country ; the woods.
- MUNDAKĀL—In the bush ; as Bal mundakāl watto, he is gone into the bush.
- MUNDĀNG, or MUNDĀMĀNG—(Vasse.) All ; the whole.
- MUNDO, *subst.*—Squalus ; the shark. The natives do not eat this fish. The extremity of the backbone.
- MUNGA, *subst.*—The shoulder.

- MUNG-URDUR—(K.G.S.) The windpipe.
- MUN-ING, *subst.*—Mustachios.
- MUNINJINGERÄNG, *subst.*—The name of a star.
- MUNONG, *adv.*—Farther off ; at a greater distance.
- MURADA, *adj.*—Full ; satisfied.
- MURANNA, *subst.*—A very large species of lizard.
- MURANTCH—(K.G.S.) The ancle.
- MURDAR—(K.G.S.) A species of fish.
- MURDO, *adv.*—In vain.
- MURDO, or MORDO, *subst.*—A mountain. See *Kattamordo*. No mountains of any great elevation have yet been discovered. The highest is probably not much more than 3000 feet.
- MURDONG, *subst.*—A mountaineer.
- MURDONGÄL, *subst.*—A mountaineer.
- MURDUBALANGUR (K.G.S.) To be firm or immoveable.
- MURDUIN, *adj.*—Strong ; powerful ; fixed ; immoveable ; hard.
- MURGA, *subst.*—A ring ; a circle of men formed round game intended to be taken ; a heap.
- MURGYL, *adj.*—Abundant ; plentiful.
- MURH-RO, *subst.*—Charcoal.
- MURH-RONABOW, *verb*—To go into mourning. This is done by the men among the aborigines, by rubbing the face over with charcoal. The women streak their faces with pipe-clay on such occasions, and daub their foreheads with it. White rings are frequently made round the eyes also.
- MURRINGMURING—(K.G.S.) Green.
- MURIT, *subst.*—*Coturnix Australis* ; brown quail.
- MURIT-YA, *subst.*—*Hydromus leucogaster* ; a kind of water rat, rare and shy, but very fierce. It is destructive to young ducks, or other water-fowl.
- MURNA, *subst.*—The sound or rustle of any living creature moving through the bush.
- MUROLÄNG, *subst.*—*Hemipodius varius* ; painted quail.
- MURORONG, *subst.*—*Macropus* ; rock kangaroo. Rare and shy.
- MURRIJO, *verb*—Pres. part., *Murrijobin* ; past tense, *Murrijob*. To move ; to go ; to walk.

MURRJO, *subst.*—Upper part of the back of the neck.

MURTDEN—(K.G.S.) Three.

MURUT, *subst.*—A relation.

MURUTBĀRNA, *adj.*—Friendless ; unrecognised. A term of reproach, compounded of Murut, a relative, and Barna, a thing wanting an owner ; as having no friends to protect his life or avenge his death.

MUTURONG, *adj.*—Fat ; stout. A person with a large paunch is said to be Muturong.

MUT-YAL, *subst.*—*Nuytsia floribunda* ; colonially, cabbage-tree. The only loranthus or parasite that grows by itself. Another anomaly in this land of contradictions. It bears a splendid orange flower.

MU-YĀNG, *verb*—Pres. part., Mu-yang-an ; past tense, Mu-yāng-ägga. To copulate. *Positura aboriginum in actu coitus est admodum singularis et valde differt ab ea quæ in usu est inter alias gentes. Auctoritate Preissii rerum naturalium seduli conquisitoris.*

MU-YUBARRA, *adj.*—Blue.

MY-A, *subst.*—A house ; the bark of the tea-tree, or paper-bark tree with which the natives cover their huts, which are in shape like a section of a bee-hive, about three feet high. They are formed of a framework of sticks stuck in the ground, and thatched with paper bark or grass-tree leaves, or small brushwood, or bark, or whatever is most easily found on the spot.

MYA, *subst.*—The voice.

MY-AKOWA, *subst.*—An echo. Literally, voice come.

MY-AR, *subst.*—A house ; a place frequented ; the haunt of an animal.

MY-ARDĀK, *subst.*—Night.

MY-ARI, *subst.*—Foliage ; the Myar, or haunt of birds and insects. The foliage of the trees does not give a thick shade, as the leaves of many stand edgewise to the branch, presenting only the edge, and not the broad face to the sun.

MY-ART, *subst.*—Darkness.

MY-ATYL—(K.G.S.) To deceive ; to flatter ; to charm with the voice.

MYERBÄKKAL, *subst.*—Menses ; monthly courses of women. During this period the native women live in a small hut apart, though near to their husbands and friends. They are obliged to remain in this state of Walläk ngwundowin, lying separate, during six or eight days.

MYERRI, *subst.*—Liver.

MYRA-GYN, *subst.*—The day before yesterday.

MYUR, *subst.*—A nephew.

N.

NÄBBOW, *verb*—Pres. part., Nabbowin ; past tense, Nabbäga. To rub on ; to anoint. Wilgi näbbow, to rub on the red earth which, mixed with grease, serves for ornament, and for protection against sun and flies.

NAGA, *dem. pron.*—This ; that.

NAGABEL, *dem. pron.*—That very (thing).

NAGĀL, *adj.*—Friendly ; peaceable ; quiet ; amicable—as, Nagäl nginnowin, sitting together in a friendly manner.

NAGAL-YÄNG, *subst.*—A thief ; a robber. See *Ngagyl-yang*.

NAGANOK, *proper name*—One of the family divisions among the natives. They are Matta Gyn with the Gnotak. See *Ballarok*.

NÄGGA, *subst.*—Cold. Used frequently adjectively.

NAGGAMÄN, *adj.*—Cold.

NAGKAN, *subst.*—(K.G.S.) A small species of fish, from the use of which, in former times, the Naganok family are said to have obtained their name.

NAGO, *verb*—To know. Principally used to the south of the Swan.

NAGOLUK, *adj.*—Acquainted with a person ; aware of any intelligence.

NÄH, *interj.*—Oh ! Ah !

NA-IT—What—as, Naga nait, what is that ?

NA-ITJÄK, *adj.*—Wherefore ; for what reason ; why ; of, or for what.

- NALGO, *subst.*—Teeth. Improperly used for to eat, Ngannow.
A sharp edge, as the edge of a knife.
- NALJA, *verb*—Pres. part., Nalja ; past tense ——. To peep sideways at any object.
- NALJAK, *subst.*—The outer corner of the eye.
- NALLA, *subst.*—The gum of the red gum-tree.
- NALLÄNG, *subst.*—The gum of the Xanthorea.
- NAL-YIRA ? (K.G.S.) The afternoon.
- NAMBAR—(K.G.S.) A barb.
- NAMMAN, *subst.*—A sort of fruit growing on a low shrub like the Kamak.
- NAMMIDI, *subst.*—A fresh-water fish resembling a small minnow.
- NAM-YANGO, *prop. name*—A name for the Dtondarăp family in the Vasse district.
- NA'NA, *subst.*—Navel-string.
- NANDĀP, *subst.*—Eucalyptus resinifera, red gum-tree Gardan.
A useful timber for general purposes.
- NANDAT, *subst.*—The east wind ; the land wind.
- NANGĀR—(K.G.S.) To bite ; to tear ; to eat.
- NAN-GATTA, *subst.*—Moss.
- NANGERGUN, *subst.*—An edible root.
- NANG-GA, *subst.*—The back or nape of the neck.
- NANI, *subst.*—(Upper Swan word.) The small quail.
- NANNA, *subst.*—Navel-string.
- NANNĀP, *verb*—Stop ; halt.
- NANNING, *subst.*—Strangers unconnected by blood or marriage ; opposite to Noy-yang.
- NANO, *subst.*—Mud ; soft wet earth.
- NAN-YAR, *adj.*—Benumbed ; stiffened.
- NAPPAL, *subst.*—Burned ground ; ground over which fire has passed. Over this ground the natives prefer walking ; it is free from all scrub and grass, their progress is, therefore, not obstructed, and the tracks of animals are readily discerned upon it.
- NAPPANG WANJA, *verb*—To cover up anything ; to leave a thing covered.
- NARDARAK, *subst.*—A species of Eucalyptus, with a stem like clustered pillars. Found only eastward of the hills.

- NARGAL-YA, *subst.*—The gum on the lower part of the stem of the Xanthorea flower.
- NARNA, *subst.*—A caterpillar.
- NARRA, *subst.*—The side.
- NARRAGA, *adj.*—Dry ; ripe—as seeds or corn.
- NARRAGARA, *subst.*—The name of a star.
- NARRANG—Stamping with the foot.
- NARRIUK, *subst.*—(Vasse dialect.) Abundance ; plenty.
- NARRIJA, *subst.*—Foam ; froth ; spittle.
- NARRIJA GWART, *verb*—To spit—Compounded of Narrija, spittle ; and Gwardo, or gwart, to throw or cast.
- NARRIK, *subst.*—(From narrow to burn.) Unburned ground, but ready for burning. Land of which the vegetation is abundant and dry, fit to be set on fire, which is done by the natives sometimes accidentally and sometimes on purpose, in order to drive out the animals that have found refuge, or may nestle there, as kangaroos, bandicoots, wallobys, snakes, &c., which they kill as the creatures attempt to escape, and make a meal of afterwards. In Upper Swan dialect, dry ; ripe.
- NARROW, *verb*—Pres. part., Narrowin ; past tense, Narräga. To burn.
- NATDJING, *subst.*—The yolk of an egg.
- NELARAK, *subst.*—A species of Eucalyptus, of a pale yellow-coloured bark.
- NETINGAR, *subst.*—A term used by the natives to designate their ancestors or forefathers, of whom they do not appear to have any distinct tradition, except that they were very large men. Some suppose that they came over the sea, others suppose that they came from the interior, from the north and north-east. Their general belief is that the spirits of the dead go westward over the sea to the island of souls, which they connect with the home of their fathers. I have a strong belief that they are identical with the natives of Papua or New Guinea, having lately seen a young man from that country, who exactly resembles them in colour, shape, features, hair, and every external appearance. This lad had been carried away at a very early age, and had suffered so much as to have partly lost his recol-

lection, and entirely forgot his native tongue, so that no conclusion could be formed from the identity of language.

N-HURDO, *subst.*—Conduct ; behaviour.

NIDJA, *adv.*—Here ; in this place.

NIDJA, *pron.*—This.

NIDJÄK, *adv.*—Here ; in this place.

NIDJALLA, *adv.*—Here ; in this place. (More emphatic than Nidja.)

NIDO, *subst.*—A mosquito. Very troublesome in summer in moist situations.

NIDUL-YORONG, *subst.*—*Ægialitis nigrifrons*, *Gould* ; black-fronted plover.

NIGGARA, *subst.*—The girdle of human hair worn round the waist.

NILGE, *subst.*—The name of a dance among the natives to the north-east.

NIMYT, *subst.*—The ribs.

NINAT, *subst.*—Worms bred in sores.

NINDI, *subst.*—Tail of an animal.

NINDIAN, *verb*—Pres. part., Nindianin ; past tense, Nindianaga. To kiss.

NINIM, *subst.*—Large species of leech.

NIN-YA NIN-YA, *pron.*—These.

NIRAN, *verb*—Pres. part., Niran ; past tense, Niran. To plant ; to sow ; to put in the ground. They do not plant, but they put the Byyu in the ground to prepare it for eating.

NIRIMBA, *subst.*—*Pelecanus* Nov. Holl. ; pelican. It is singular that these birds are seen frequently to come from the interior, across the York district.

NIRAN, *verb*—To bark ; to growl as a dog.

NIRGO, *subst.*—A mosquito. Numerous in damp situations.

NOBA, or NUBA, *subst.*—Young of any creature. Plural, Nobagärra.

NODYTCH, *subst.*—The dead ; a deceased person. The aborigines have an extreme aversion to mentioning the name of any one after his decease ; and this word, Nodytch, the

departed, is used among them when speaking of a person who is no more.

NOGĀT, or **NOKĀT**, *verb*—(Word used in the York district.)
To sleep.

NOGO, *subst.*—A species of fungus.

NOGOLAN—(K.G.S.) Accidentally ; unintentionally.

NOGON-YĀK, *subst.*—The name of one of the great native families. The Didarok and Djikok are Matta gyn with these people. See *Ballarok*.

NOGORO, *subst.*—Heavy sleep—as, Bidjar nogoro ngan-ya bākkan, heavy sleep bites, or oppresses me.

NOGYT, *subst.*—The elbow.

NOL-YANG, *subst.*—Gallinula, Nol-yang. These birds are not much known in Western Australia, though common in New South Wales. In 1836, they made their appearance here suddenly in great numbers, to the surprise and alarm of the farmers, for they devoured all the green food in fields and gardens with the appetite of locusts ; and then they disappeared almost as unaccountably and suddenly as they had come, nor have they, with some few exceptions, been seen since. They are about the size of well-grown pullets, frequenting the low grounds near rivers, and, though not web-footed, swimming with great facility. Thousands were shot and consumed as food. The meat has something of a fishy flavour.

NONA, *subst.*—A very deadly snake, cream-coloured, with dark spots.

NOPYN, *subst.*—The young of animals.

NORNDUKAUN—(K.G.S.) To fly from any one or anything.

NORNO, *subst.*—A very poisonous snake. See *Kabarda*.

NORŃT, *subst.*—(K.G.S.) The feathers of small birds.

NOTĀN, *subst.*—An oyster (K.G.S. dialect.) Deep and extensive beds of oyster-shells are found on the flats in the Swan River, but no live oysters have been yet discovered in that vicinity. A few very small rock oysters are found in a part of Melville water, and some mud oysters in Gage's roads ; but they are abundant at K. G.'s Sound. Rock oysters are abundant on the Abrolhos group, and on the

NOTO DTAN, *verb*—To shut.

NOYT, *subst.*—The spirit ; the soul—as, Noyt ngardäk, the spirit is below, intimating that an individual is dead. See also *Nodytch*.

NOY-YÄNG, *subst.*—Connections by blood or marriage ; kins-folk.

NUBAL, *pron. dual*—Ye two ; parent and child ; brothers and sisters.

NUBIN, *pron. dual*—Ye two ; man and wife.

NUJAN, *verb*—To void the excrement.

NUJI, *subst.*—A large species of mouse eaten by the natives.

NULA, *subst.*—Sea-weed.

NULARGO, *subst.*—Graucalus ; blue pigeon.

NULBÄRN, *subst.*—A rope-like girdle of opossum's hair worn by the aborigines, partly by way of ornament, passed many times round the waist. But it serves also for other useful purposes. In it are carried the Kadjo, or hammer, the Dowak, or throwing-stick, and the Kyli. It is tightened or loosened like the belt of famine of the Africans, according to the supply of food, and it answers for string occasionally, or for rag in the case of a cut or wound ; and small articles, such as the teeth and barbs of spears, are frequently deposited in the folds of it.

NULU, *adj.*—Narrow.

NUMBAT, *subst.*—An animal found in the York district of a brownish hue, with whitish stripes across the loins. This animal is not marsupial, but the young are found at an early stage adhering to the teat of the mother, in the same unaccountable manner as in the pouch of the kangaroo.

NUMBRID, *subst.*—The flower or blossom of the red gum-tree, from which the natives make a favourite beverage by soaking the flowers in water.

NUND-YÄNG, *adj.*—(Upper Swan word.) Narrow ; strait ; tight.

NUNGURDUL, *adj.*—Stuck in ; that which has penetrated, but not gone through.

NUNIKA, *subst.*—Myriophyllum ; a water-plant.

NURDI—(K.G.S.) The south.

NURDU, *subst.*—A fly. Flies are very abundant and annoying in summer. There is a small fly that bites or stings the eye very sharply, when the eyelid almost instantaneously swells to a frightful size. The natives have a speedy cure for this ailment, which is rather unsightly than painful. As soon as they feel the sting, they scarify the arm, so as to draw some blood, which they drop into the eye as they lie on their backs, and so let it remain for some time till it is thoroughly coagulated, when they draw it out, by which means the smart is assuaged and the swelling averted.

NURDURÄNG, *verb*—Pres. part., Nurduräng; past tense, Nurduräng. To snore.

NURGO, *subst.*—An egg; seeds.

NURGOBINDI, *subst.*—An empty egg-shell.

NURGO-IMBA, *subst.*—The shell of the egg. Compounded of Nurgo, an egg; and Imba, the husk or rind.

NURRUK—(K.G.S.) An Emu.

NOTE.—Y when separated from the preceding letter by a hyphen or a comma, is a consonant. See Preface. So N-yagga is sounded as Yagga, with the nasal sound of N before it.

N-YÄGGA, *pron.*—That.

N-YAL, *adv.*—Here; present.

N-YÄNG-OW, *verb*—To look; to see; to behold.

N-YANNI, *subst.*—Rallus; the water-rail.

N-YARDO, *subst.*—Left arm.

N-YELINGUR, *adj.*—(Vasse.) Stingy.

N-YETTI, *subst.*—Shavings; dust; sawdust; scrapings. They adorn themselves with shavings of white wood in their dances.

N-YIDDIN, *adj.*—Cold.

N-YIDO, *subst.*—A species of fly. See *Nurdu*.

N-YINNI, *pron.*—Thou; you.

N-YINNOW, *verb*—Pres. part., N-yinnowin; past tense, N-yinnaga. To sit; to remain in a place any time.

N-YIN-YA, *adv.*—Here; in this place.

N-YOGULÄNG, *verb*—To steep in water—as, Män-gyt n-yoguläng, to steep the Män-gyt, or *Banksia* flowers, in water,

which the natives do to extract the honey, and then drink the infusion. They are extremely fond of it ; and in the season their places of resort may be recognised by the small holes dug in the ground, and lined with the bark of the tea-tree, and which are surrounded with the drenched remains of the Man-gyt. They sit round this hole, each furnished with a small bunch of fine shavings, which they dip and suck until the beverage is finished.

NYTBI, *subst.*—A nonentity ; a nothing ; a thing not known or understood.

N-YULA, *subst.*—A species of moss.

N-YUMAP, *adj.*—Diminutive ; little ; small.

N-YUMAR, *subst.*—A flesh-coloured fungus, growing chiefly on the Eucalyptus robusta ; the mahogany-tree.

N-YUNALĀK, *pron.*—Thine.

N-YUNDU, or N-YUNDUL, *inter. pron.*—Will you ? Do you ? Did you ? &c.

N-YUNERUK—(K.G.S.) A species of duck.

N-YURANG, *pron.*—Ye.

N-YURANG-ĀK, *pron.*—Yours.

N-YURDANG, *subst.*—A rainbow. (Northern dialect.)

NG

Is introduced as a distinct letter, and sounded as ng in *ring*, *sing*, *wing*. See Preface.

NGAD-JO, *pron.*—I.

NGADJUL, *pron.*—I will.

NGAGĀDJA MURRIJO, *verb*—To proceed as the messenger, or herald of news, whether good or bad.

NGAGĀL, *subst.*—The part of the mouth under the tongue.

NGAGGOW, *verb*—To beg ; to ask.

NGAGYL-YA, *verb*—To steal.

NGAGYL-YANG, *subst.*—A thief.

NGAGYN, *adj.*—Stolen. That which has been obtained by theft ; as Maryn ngagyn, stolen food.

NGAGYN BARRANG, *verb*—To take thievishly ; to steal.

NGALA, *pron. dual*—We two ; parent and child ; uncle and nephew.

- NGALATA, *pron.*—We ; any number more than two.
- NGALBA, *subst.*—The piece of string attached to the mouth of the bags carried by the women, to which the strap that supports them round the neck is fastened.
- NGALBĀRDA, *adj.*—Flat.
- NGALBO, *subst.*—An ornamental tuft of emu feathers, worn on various parts of the body, but chiefly on the upper arm.
- NGALGANNING, *subst.*—Nycticorax. The Ibis.
- NGALLADARA, *subst.*—A hole pierced completely through.
- NGALLARAR DJINNANG, *verb*—To see obscurely, as through a veil, or other like obstruction.
- NGALLANANG, *subst.*—Evening ; twilight.
- NGALLI, *pron. dual*—We two ; brother and sister ; or two friends.
- NGALLIN, *adj.*—Crooked ; awry. *Matta ngallin*, crooked legs.
- NGALUK—(K.G.S.) The cheek?
- NGAL-YA, *subst.*—The arm-pit.
- NGAL-YĀK, *subst.*—The skin of an animal.
- NGAMAN—How many.
- NGAMAR, *subst.*—A hole or pool of water in a rock. See *Amar*.
- NGAMBĀRN, *subst.*—Tattooing ; the marks of tattooing. The mode practised among the aborigines of Western Australia is to raise lumps or weals on the breast, back, arms, and shoulders, by scarifying the skin, and preventing the edges from uniting for a time ; and to raise a larger scar they sometimes even apply fire. Both men and women adopt this mode of ornamenting themselves.
- NGAMBĀRN BORN, *verb*—To tattoo or scar the body by scoring the skin with sharp quartz. This is considered both ornamental to the person, and a proof of the hardy character of the individual.
- NGAMILER—(K.G.S.) A species of mullet fish.
- NGANALĀK, *poss. pron.*—Mine.
- NGAND-YAR, *adj.*—Crooked. (Upper Swan dialect.)
- NGANDO, *pron.*—Who, as the agent.
- NGANDO, *subst.*—The breast-bone.
- NGANDUL—Who will ?
- NGANDYN, *adj.*—Unwell.—Toothache, Rheumatism, Ophthal-

nia, and Consumption are their principal ailments, which all arise from colds. The constant exposure does not appear to make them callous and hardy, as might be supposed.

NGANGA, *subst.*—The sun. The sun is a female, and the moon is a male. They say the Daran, or eastern men, see where the sun rises out of the water ; where the water and the sky meet together.

NGANGA, *subst.*—The beard ; the chin ; roots of trees or plants.

NGANGA BATTA, *subst.*—Sunbeams. Also the beard.

NGANGALAR, *adj.*—Having been a mother ; having had children.

NGANGAN, *subst.*—A mother ; the great toe ; the thumb.

NGANGANBRU, *adj.*—Motherless ; an orphan.

NGANGAR, *subst.*—The stars.

NGANGONAT, *subst.*—*Cenomice retispora*. A species of lichen.

NGANNA, *pron.*—My.

NGANNI, *pron.*—Who. As Nganni Yugowin, who is there ?

Nginni nganni, who are you ; literally, thou, who ?

NGANNIK, *dual pron.*—We two ; husband and wife.

NGANNIL, *pron.*—We ; us.

NGANNILĀK, *poss. pron.*—Ours ; of or belonging to us.

NGANNIP, *subst.*—A young kangaroo ; still resorting to its mother's pouch. The mother sometimes, when pressed by the dogs, throws the young one from its pouch, and continues its flight with increased speed, when thus cruelly compelled to relieve itself of its burden.

NGANNONG, *pron.*—Whose.

NGANNOW, *verb*—Pres. part., Ngannowin ; past tense, Ngannāga, to eat ; to swallow.

NGANNĀMA, *dual pron.*—We two ; brothers-in-law.

NGAN-YA, *pers. pron.*—Me.

NGARDĀGĀN, *adv.*—Below ; within ; beneath ; low grounds.

This word is the exact opposite of Yirāgān.

NGARDĀK, *adv.*—Downwards.

NGARDAK YUGOWIN—Literally, standing downwards. Applied to the upper teeth.

NGARDĀL, *adj.*—Low ; low in position ; lying low ; below.

- NGARDÄNG, *verb*—Pres. part., Ngardängwin ; past tense, Ngardäng-ägga ; to creep, to steal on anything.
- NGARDO, *subst.*—The heel.
- NGARDYTE, *adj.*—Shallow.
- NGARGAL-YA, *subst.*—The gum on the lower part of the stem of the Xanthorea flower.
- NGARRA—(Vasse) The back.
- NGARRAK-NGARRAK, *adv.*—From side to side. As Ngarräk ngarräk-badin, walking unsteadily.
- NGARRÄL, *subst.*—The ribs ; the sides.
- NGARRÄN, *verb*—Pres. part., Ngarränwin ; past tense, Ngar-ränägga, to stick half way, or in the interval ; as in attempting to pass through a narrow space ; a ramrod in a gun ; a bone in the throat.
- NGARRANG, *verb*—Pres. part., Ngarrangwin ; past tense, Ngar-rangägga, to move ; to be in motion.
- NGARRI—(K.G.S.) A species of salmon.
- NGARRILGUL—(K.G.S.) A species of king-fish.
- NGATTANG, *verb*—Pres. part., Ngattangwin ; past tense, Ngattangägga, to wound ; to injure.
- NGATTI, *adv.*—More ; go on ; continue. As Ngatti ngatti, again and again.
- NGA-YANG, *subst.*—The elbow.
- NGERA—(Vasse) To lie.
- NGIKIL, *subst.*—(North-eastern dialect.) The groin.
- NGILARAK, *adj.*—Blue.
- NGILAT, *adj.*—Dark-yellow colour.
- NGILGI, *subst.*—The groin.
- NGILLEL—(Vasse) We.
- NGILLE-LUNG—(Vasse) Of us ; our.
- NGINDE, *pron.*—Corruption of Ngando, who.
- NGINNI, *pron.*—Thou.
- NGINNOW, *verb.*—Pres. part., Ngninnowin ; past tense, Ngin-näga, to sit ; to remain in a place any time.
- NGIRGO, *subst.*—(Northern dialect.) A small spring of water.
- NGIRJYN, *subst.*—Cap or pan of the kangaroo's knee.
- NGOBAR, *subst.*—Open downs near the sea ; sand-hills of the coast.

NGOBERN, *subst.*—The eldest or first son ; also the first or fore finger.

NGOGĀT, *subst.*—Contents of a bird's craw.

NGOGOLĀK, *subst.*—A bird's craw.

NGOLAK, *subst.*—Calyptorhyncus. The white-tailed black cockatoo.

NGO-LANG-A, *adv.*—After ; behind.

NGOMON, *adj.*—(Southern dialect.) Large ; big.

NGONDO—(Vasse) An elder brother.

NGON-YANG, *subst.*—The honey or nectar of flowers ; sugar.

The flower of the Budjān (which see). It abounds in honey. Also a saccharine juice, which exudes plentifully from the red gum-tree in the warm season.

NGO-RA, *subst.*—Phalangista Cookii, ring-tailed opossum.

NGORIUK ? (Vasse) Much ; very.

NGO-RO, *subst.*—The mucus of the nose.

NGOTA—(K.G.S.) A species of crow.

NGO-TAK, *prop. name*—One of the great families into which the natives are divided. The Naganok are Mattagyn. See *Ballarok*.

NGOW-DIK, *subst.*—Pearsonia, a plant.

NGOW-ER, *subst.*—A tuft, formed of the tail or wing feathers of a bird, worn in the hair. The feathery part is stripped from the stiff stem or quill, and tied upon a small stick like a skewer.

NGOWERIT—(K.G.S.) The navel.

NGOW-O, *subst.*—Colonial pheasant, nondescript ? It scrapes together a large heap of earth or sand, perhaps two to three feet high, and five to six feet in diameter, in which it deposits its eggs about a foot deep, which are left to be hatched by the sun. It is the only bird of this habit in the colony. The eggs are very large in proportion to the size of the bird, and of a delicate flavour. It would be very valuable if domesticated. The mother is said to come and uncover the eggs at the time of maturity.

NGOY-ANG, *adj.*—Sharp.

NGOY-YUR—(K.G.S.) The elbow.

NGU-BU, *subst.*—Blood.

- NGUBUL-YA, *adj.*—Red ; blood-coloured.
- NGUDANG, *subst.*—The heel.
- NGUDI, *subst.*—A knot in wood ; an excrescence on a tree.
- NGULBUN-GUR—(K.G.S.) A species of mouse.
- NGULOR, *subst.*—*Halæëtus leucogaster* ? sea-eagle.
- NGUL-YA, *subst.*—An edible root of a reddish colour, somewhat like Bohn in flavour, but tougher and more stringy.
- NGUL-YAP, *adj.*—Empty. (Vasse dialect.) Probably the same as *Yulap*.
- NGUMBIT, *subst.*—The flower of the red gum-tree, which, steeped in water, affords a honey-sweet beverage, much relished by the natives.
- NGUNÄLLÄNG, *poss. pron.*—Yours ; thine.
- NGUNMAN, *subst.*—The right arm, or side.
- NGUNTBURBUNG—(K.G.S.) To startle.
- NGURA, *subst.*—A small lake or basin of water ; a native well.
- NGURJU, *subst.*—*Hydromus leucogaster*. A kind of marsupial water-rat, rare and shy, but fierce if attacked.
- NGUTEK, *subst.*—A species of *Grevillea* flower.
- NGUTO, *subst.*—An edible root.
- NGU-YÄNG, *subst.*—The distant misty appearance of approaching rain.
- NGU-YUBÄRRA, *adj.*—Blue.
- NGU-YUP—Blue.
- NGWIDAM, *adj.*—Serious ; in earnest ; not joking ; honest.
- NGWOL-YI NAGGIRANG, *subst.*—*Anas* ; teal.
- NGWONANA, *subst.*—*Anas Novæ Hollandiæ* ; the grey duck.
- NGWONNA, *subst.*—The pieces of kangaroo skin used for stringing the women's bags.
- NGWORRYN-NGWORRYN, } *adj.*—Handsome ; beautiful.
- NGWORRYN-YANG, }
- NGWUNDKOL—(K.G.S.) The place last slept at ("lain and left").
- NGWUNDOW, *verb*—Pres. part., *Ngwundowin* ; past tense, *Ngwundaga*. To lie down.
- NGWUNTUNGUR—(K.G.S.) To dream.
- NG-YAKYN, *subst.*—(Northern dialect). A turtle. See *Yagyn*.
- NG-YAL, *adv.*—Here.

NG-YAME-NG-YAMING, *subst.*—Rhodanthe Manglesii. A pretty pink flower, growing in great abundance on red sandy loam soils.

NGY-ANGA, *subst.*—A wave of the sea.

O.

(Sounded as in Old, Cold. Ow as in Cow, Now. O and U are also used interchangeably in different dialects. See Preface.)

ODERN, *subst.*—The sea.

ORDAK—A particle affixed to verbs, signifying to intend; to purpose; as, Ordak dtan, to intend to pierce; Ordak-barrang, to intend to take.

ORLGO, *subst.*—Corrupted from Nalgo, a tooth.

ORPIN, *adj.*—(K.G.S.) Plenty.

P.

Observe—The sounds of P and B are in so many instances used indiscriminately or interchangeably, that it is frequently difficult to distinguish which sound predominates. The predominant sound varies in different districts. See Preface.

PANDOPEN, *verb*—(Northern dialect.) To faint; to swoon.

PÄRTÄP—(K.G.S.) To lie; to deceive; from Bärt, not.

PIDILMIDÄNG, *subst.*—Pachycephala gutturalis. Yellow-bellied thrush.

PIRA—(K.G.S.) A species of Banksia.

PIRING, *subst.*—The gum or resin of the Balga, the Xanthorea, or common grass tree. It is not of so strong a quality as the Kadjo, or resin of the Barro, and is used for fastening on the barbs, and the jagged quartz or glass fragments to the spear-heads, which are not fixed on so firmly but that they may come off in the wound. Though the Piring is a resin, and not soluble in water, wet loosens and destroys it.

PO-NYTE, *subst.*—The knee.

PULBARN, *subst.*—Kennedia. A creeper, with scarlet flowers.

PUNAN, *subst.*—A hole; an aperture.

Q.

QUARRA, *subst.*—Macropus coerules. Blue kangaroo.

QUART—(Mountain dialect.) To throw.

QUELĀP, *subst.*—The first appearance of pubescence in youth of either sex.

QUELE, *subst.*—A name. See *Kole*, (Perth dialect.) It may be useful to bear in mind, with reference to this word Quele for Kole, and Quet-ye for Kot-ye, and words of similar sound, that in the dialects of the interior E and O are interchangeable.

QUELKEN, *verb*—(Upper Swan dialect.) To step on one side in order to avoid a spear, or other missile weapon. Gwelgannow.

QUET-YE, *subst.*—(Upper Swan.) A bone. Kot-ye.

QUIBBĀNG, *verb*—Pres. part., Quibbāngwin ; past tense, Quibbangāga. To do anything very secretly.

QUIPPĀL, *verb*—To steal. Supposed to be an imported word.

QUOGGA, *subst.*—A bandicoot, found in the southern districts.

QUONNERT, or KWONNĀT—A species of acacia. See also *Kunart*.

T.

N.B.—The sounds of T and D are in so many instances used indiscriminately or interchangeably, that it is difficult to distinguish frequently which sound is most predominant. The predominant sound varies in different districts. See Preface.

TAB-A-DĀK ? (K.G.S.) A species of fish.

TABBA, *subst.*—The native knife ; a rude implement formed of sharp-edged chips of quartz, set in a row, about four inches long, and fixed by means of Kadjo, or Xanthorea gum, to a short wooden stick about as thick as a man's finger.

TABITCH ? (K.G.S.) Dry.

TADDAR, *subst.*—(Upper Swan dialect.) Fuller's earth.

TADIBI, *subst.*—Prepared Xanthorea gum resin. See *Tudteba*.

TAKIL—(K.G.S.) A feather.

TAKKAN, *verb*—Pres. part., Takkanin ; past tense, Takkanāga. To break.

TAKKAND-YUNG—Broken.

TAMMIN, *subst.*—A grandmother ; a grandfather.

- TANDABAN—(K.G.S.) To spring ; to jump.
- TAPINGUR—(K.G.S.) To steal.
- TDO-DĀK (K.G.S.) Raw ; uncooked. See *Djidik*.
- TDON-GAN—(K.G.S.) A species of By-yu.
- TDU-DAR—(K.G.S.) A girl.
- TDUD-TIN—(K.G.S.) A species of Xanthorea.
- TDUN-DAL, *adj.*—(Northern dialect.) Fair ; white ; light-coloured.
- TDUN-JAR—(K.G.S.) A species of frog eaten by the natives.
- TDUR-DĀNG—(K.G.S.) Green.
- TDUR-TIN—(K.G.S.) Trackless ; untraversed ; without a path.
- TDUR-TYL—(K.G.S.) A species of fly.
- TENI, *subst.*—Brother-in-law. See *Deni*.
- TERGUR—(K.G.S.) To enclose.
- TI-IL—(K.G.S.) Any crystals. These are supposed to possess magic power. The same name is also applied to anything transparent.
- TI-ENDI—(K.G.S.) Stars.
- TJIL-KI—(K.G.S.) A species of cray-fish.
- TJOI-UNG—(K.G.S.) A species of iguana.
- TOLOL, *adj.*—(Upper Swan dialect.) Straight forward ; direct.
- TOLYL, *subst.*—A crow. See *Wardang*.
- TO-NAIT ? (K.G.S.) Here.
- TONGA, or TWONGA, *subst.*—The ear.
- TONGA BIRGI-BIRGI-UN, *verb*—To confuse.
- TORN-A-MĀG-AR—(K.G.S.) To fight ; to contend.
- TOY—(K.G.S.) The calf of the leg.
- TOYNTCH-WĀNG—(K.G.S.) To collect.
- TUART, *subst.*—The white Eucalyptus which grows in the limestone districts. It is a most valuable timber for millwrights, shipwrights, and wheelwrights, as it is almost impossible to split the wood, although it may be very closely morticed. As this wood is not liable to splinter, it would be particularly suitable for ship-building in the time of war.
- TUDTEBA, *subst.*—The resin of the Xanthorea or grass-tree, prepared for use by being mixed with charcoal. This mixture, having been first heated, is applied by the natives

to fasten on the heads of the hammers, and the quartz edges of their knives. It is more brittle than the cement on the hammers, on which account it is preferred for the spears, that the barbs or teeth may come off more easily in the wound.

TUK—(K.G.S.) A species of frog eaten by the natives (thus named from the noise it makes).

TUL-DY-NÄNG—(K.G.S.) A species of Jew-fish.

TULGA, *subst.*—Gum of the Hakea tree.

TUR-NIT—(K.G.S.) A baby.

TU-TA-MIN-DI—(K.G.S.) The knee.

TWOTTA, *subst.*—A Eucalyptus, of which the natives chew the bark of the roots, wrapped about gum, or pounded up with it into a cake. Colonially, the York gum-tree, being the principal timber which characterises that district. The lands whereon it is found are generally good for sheep pasture.

T-YUNDÄL-ÄR—(K.G.S.) A species of flat-fish.

T-YUNG—(K.G.S.) The local name of the fish colonially called the cobbler. Thus named from the spine with which it stings.

U.

U sounded as in rude. U and O are often used interchangeably in different dialects. See Preface.

ULOYT, *subst.*—The calf of the leg.

URDAL, *subst.*—The west.

URDO, *subst.*—(Vasse) A younger brother.

UTAMAT—The local name given at King George's Sound to one of the principal family divisions.

W.

WAB-YE GADAK, *adj.*—Awed ; terrified ; having awe or fear.

WADDARÄK—Proper name of the Canning mountain people.

WADDARAK, *subst.*—A species of chicory or sow-thistle.

WADDO-WADONG, *subst.*—Vanga destructor ; butcher-bird.

WADJU—A term applied to the hair of the head. Katta mängära wadju, meaning that it is properly dressed, ac-

ording to native fashion and ideas, when rolled up, well greased, and wilgied, and fastened round the head, so as to form a matted mass impenetrable to the intense heat of an Australian sun.

WAI-YU—(K.G.S.) A species of Kingia.

WA-KUR-IN—(K.G.S.) A species of waterfowl.

WALBÄR—(K.G.S.) The sea-shore.

WALBUL, *adv.*—Stretching or reaching over—as Walbulngannowin, eating with the neck outstretched, as a horse reaching over a fence.

WALBYN, *verb*—Pres. part., Walbynang; past tense, Walbynägga. To cure by enchantment; to eject the Boyl-ya, or evil spirit, the supposed cause of all sickness and disease. This is performed, by the person who undertakes the cure, squeezing the afflicted part with his hands, and then drawing them down, thereby to attract the Boyl-ya to the extremities. He is, however, very careful after each squeeze to shake his hands and blow well upon them, in order to preserve himself from any evil influence, or ill effects of the Boyl-ya, who generally makes his escape, invisible to uninitiated eyes; but sometimes assumes the likeness of a piece of quartz, in which case he is eagerly captured, and preserved as a great curiosity. Any person having the reputation for effecting this cure is sought after by the natives for many miles round, in behalf of a sick relative. The mode of cure sometimes adopted resembles the process of animal magnetism.

WALDJA, *subst.*—Very large dark brown mountain-eagle. It sometimes attacks lambs and young pigs.

WALGA, *subst.*—A kind of Dowak.

WALGAH—(K.G.S.) A species of fish.

WALGEN, *subst.*—The rainbow.

WAL-GUR—(K.G.S.) To laugh.

WALGYT, *subst.*—The calf of the leg.

WALJÄP, *subst.*—Stem of the Xanthorea, or Grass-tree flower.

It is this stem, or rather stick, which serves the natives to produce fire by friction. This is done by rapidly twirling between the hands one piece of the stick within a hole

cut in another piece placed upon the ground, and retained in its position by the feet ; the operation being assisted by the dry furry material of the withered seed-head laid in the hole, and which very soon smokes and ignites. The length of the stem varies from 3 feet up to 10 feet, and the thickness from that of a man's finger up to that of a man's wrist ; the flowering part is often 4 or 5 feet long. The flower contains much honey in the proper season.

WALLÄK-WALLÄK, *adv.*—Separately ; in part ; divided ; individually—as walläk-walläk yonga, to divide among several persons ; to give to each separately or individually.

WALLAK-IJOW, *verb*—To change.

WALLAK-YONGA, *verb*—To give in portions ; to share ; to divide.

WALLÄNG—(K.G.S.) The seed of a parasite which bears a red flower.

WALLARRA, *adv.*—Carelessly ; without looking—as wallara murrijobin, walking along without looking.

WALLE, *verb*—To cry ; to shed tears ; to wail.

WALLU, *subst.*—An interval or open space between two points or objects ; the division of the hair when parted on the top of the head ; partial baldness ; morning twilight ; the interval between night and day.

WALY-ADI, *adj.*—Tall ; long ; ungainly.

WAL-YAL, *subst.*—The lungs. Instances of death from diseased lungs have been seen among them, but are not of very frequent occurrence. They generally recover from the effect of a spear-wound in the lungs.

WAL-YO, *subst.*—The Kangaroo-rat. An animal nearly as large as a wild rabbit, tolerably abundant, and very good for eating. The natives take them by driving a spear into the nest, sometimes transfixing two at once, or by jumping upon the nest, which is formed of leaves and grass upon the ground.

WÄNDANG, *verb*—Pres. part., Wändangwin ; past tense, Wandangägga. To wear or carry on the back.

WANDO, *subst.*—Eucalyptus ; the white gum-tree. In hollow

trees of this sort, water is frequently retained, which forms the only resource for natives in summer, in many districts. It is discovered by a discoloration of the bark. A hole is opened with a hammer and carefully closed again.

WAN-DO-NA, *subst.*—A species of insect.

WANGADAN, *verb*—Pres. part., Wangadanin; past tense, Wangadanägga. To scream out; to cry loudly for help. Compounded of wangow to speak, and dan or dtan (so as) to pierce (the ear).

WANG-EN, *adj.*—Alive; well; in health.

WANGGI-MA, *subst.*—The satin-bird.

WAN-GO, *subst.*—The upper part of the arm from the elbow to the shoulder; a species of snake particularly liked as food by the aborigines.

WAN-GOW, *verb*—Pres. part., Wangowin; past tense, Wangyāga. To speak; to talk.

WAN-GOW-DJINNÄNG, *verb*—To ask; to inquire.

WÄNJA, *verb*—Pres. part., Wänjawin; past tense, Wänjäga. To leave; to quit.

WANNA, *subst.*—The long heavy staff pointed and hardened at one end by fire, carried about by the women, each of whom has one for the purpose of digging roots. The digging or pointed end is flattened on one side and rounded on the other, so as to act, when used, like the claw end of a crow-bar.

WANNI, *verb*—To die.

WANNIGA, *part.*—Dead.

WANNYL, *subst.*—Roots of trees.

WAN-YUR-DU, *adj.*—Indisposed.

WAOW, *interj.*—An exclamation of surprise and warning.

WAPPI, *subst.*—A small species of fish, found in the pools of rivers in summer, and taken by pushing boughs through the water from one end of the pool to the other.

WARBA, *adv.*—Otherwise.

WAR-BUM—(K.G.S.) To kill; to slay. Probably from wardo the throat, and buma to strike.

WARDA, *subst.*—Fame; renown; news; the recent track of any animal, such as the fresh particles of sand left by the

opossum's claws on the bark when climbing up trees, which immediately show the natives that the animal is to be found there.

WARDAGADĀK, *subst.*—A hero ; a great warrior ; a man of renown, or authority.

WARDAN, *subst.*—A large species of long-winged buzzing fly.

WARDANG, *subst.*—*Corvus coronoides*? a crow. In appearance it is like the English crow, but its voice is very melancholy. It does not appear to be gregarious.

WARDO, *subst.*—The neck or throat.

WARDO-NARROWIN, *part.*—Being thirsty. Compounded of wardo the throat, and narrowin huring. The native is careful not to drink directly from stagnant water, but scrapes a hole in the sand at a little distance and drinks the filtered water. And even in springs he frequently inserts a quantity of grass-tree leaves, so as to act as a strainer ; this is to guard against swallowing insects, a precaution which might be prudently imitated by the settlers.

WARDYL, *verb*—Pres. part., Wardyl-yin ; past tense, Wardyläga. To whistle.

WARGAT, *verb*—Pres. part., Wargattin ; past tense, Wargatägga. To search for ; to look for.

WARH-RÄNG—Numeral three.

WARH-RAL, *subst.*—Whirlwind.

WARH-RO, *subst.*—A knoll ; a hillock ; an acclivity.

WARRA, *adj.*—(Mountain dialect.) Bad.

WARRAJA, *subst.*—*Zapornia*? Little swamp-hen.

WARRAJUDONG, *subst.*—*Anthus Australis* ; the lark. It has not the splendid song of the English lark, yet it twitters very cheerfully when on the wing.

WARRAN, *subst.*—One of the *Dioscoreæ*. A species of yam, the root of which grows generally to about the thickness of a man's thumb ; and to the depth sometimes of four to six feet in loamy soils. It is sought chiefly at the commencement of the rains, when it is ripe, and when the earth is most easily dug ; and it forms the principal article of food for the natives at that season. It is found in this

part of Australia, from a short distance south of the Murray, nearly as far to the north as Gantheaume Bay. It grows in light rich soil on the low lands, and also among the fragments of basaltic and granitic rocks in the hills. The country in which it abounds is very difficult and unsafe to pass over on horseback, on account of the frequency and depth of the holes. The digging of the root is a very laborious operation. It is said to grow to a very large size, to the north; but this may be a traveller's exaggeration. This root is known by the same name in New South Wales.

WARRAN-ĀNG, *subst.*—A porpoise.

WARRANG-ĀN, *verb.*—Pres. part., Warrang-ānin; past tense, Warrang-ānāga, to tell; to relate; to bid; to desire.

WARRĀP, *subst.*—Any parasitical plant. Almost every tree has a parasite peculiar to itself, affecting it like a vermin, to such an extent, as frequently to destroy the tree. The flower is in general beautiful. The splendid flowering tree, *Nuytsia floribunda*, is said to be an independent parasite. The only known *Loranthus* of that character.

WAR-ROITCH—(K.G.S.) A species of fish.

WARRU, *subst.*—A female kangaroo. Cloaks are made of the skin of the female, that of the male being considered too hard and unsuited for the purpose.

WARRYL-BĀRDANG, *subst.*—*Gerygone culicivorus*? ash-coloured wren.

WARRYN, *subst.*—A word. The grammatical structure of the language appears simple and rudimentary, and not very copious, as many compound words are used; and there are few or no terms to express abstract ideas.

WATTI—(K.G.S.) A species of *Mimosa*.

WATTO, *adv.*—Away; off. Ngan-ya watto, I am off.

WATTOBARDO, *verb.*—To go away; depart.

WATTOBĀRRANG, *verb.*—To carry off.

WATTO-DJIN, *imp. verb.*—Look out; keep out of the way.

Literally, away! see!

WAUBĀTIN, *adj.*—Full; overflowing.

WAUBBANIRANWIN, *part.*—Joking; jesting.

WAUBBOW, *verb*—Pres. part., Waubbowin ; past tense, Waubbow, to play ; to tease.

WAUDARĀK, *subst.*—The sow-thistle. This was very generally used as a vegetable by the early settlers, before the gardens were made productive.

WAUDUNU, *subst.*—A species of hymenopterous insect.

WAUG, *subst.*—(K.G. Sound dialect.) Soul ; spirit ; breath.

WAUGĀL, *subst.*—An imaginary aquatic monster, residing in deep dark waters, and endowed with supernatural powers, which enable it to overpower and consume the natives. It generally attacks females, and the person whom it selects for its victim pines and dies away almost imperceptibly. To this creature's influence the aborigines attribute all sores and wounds for which they cannot otherwise account. Its supposed shape is that of a huge winged serpent. It may be a lingering remnant of the tradition of the old Serpent or evil spirit.

WAUGALĀN, *adj.*—Ill ; very sick ; a woman who miscarries, or has any complaint subsequent to child-birth, is said to be Waugalān, or under the influence of the Waugāl.

WAUGAR, *subst.*—Breath ; breathing.

WAUGART DTAN, *verb*—To pierce through.

WAUGAR-BUMA, *verb*—To breathe ; to pant.

WAUGAT, *adj.*—A few.

WAUKĀNGA, *subst.*—Polytelis Melanura, mountain-parrot.

WAUKYN—(K.G.S.) Bad, useless.

WAULLU, *subst.*—Light ; dawn ; daylight ; the morning twilight ; the interval between light and darkness ; a clear, open space without trees ; an interval or open space between two objects ; the division of the hair, when parted on the top of the head ; partial baldness.

WAUMIL-YĀR, *subst.*—Colonially called Manna. A white, sweetish substance, found on and under certain trees and plants, supposed to be some insect secretion. It is much prized by the natives. Birds feed upon it, and are in excellent condition during the season when it abounds. When the native women find a quantity of it collected about an ant-hill, they fling the furry side of their cloak

upon it, to which it adheres. They then carry off the cloak and secure their prize, the ants having dropped off the fur in the meantime. At Perth it is called Dangyl, which see.

WAUMMA, *adj.*—Another.

WAUMMARĀP, *adj.*—Giddy, confused.

WAUMMARAPBIN—Straying; bewildered.

WAURALING, *subst.*—*Nymphicus Novæ Hollandiæ*. Crested-parrot.

WAYL-MAT—(K.G.S.) The bone through the nose.

WAY-RE—(K.G.S.) To ford; to walk in the water.

WEDIN, *subst.*—A valley.

WEKO, *subst.*—The nest or brooding-place on the ground of a large bird, as Ngowo-weko.

WELLANG, or WELA-WELLANG—(Vasse.) Quickly.

WELLE, *subst.*—A dream.

WELO—A name given to all people living to the north of them, by every tribe, be the latter situated where they may, in the same way as Daran is applied to all people to the eastward.

WELOJABBIN, *subst.*—The name of a bird which is so called from the noise it makes at night. It is colonially called the Curlew, from its resemblance to that bird, but its bill is short and blunt and the colour is lighter.

WENDANG, *adj.*—Bad.

WER, *conj.*—And; also.

WERBAL, *adj.*—(Upper Swan.) Lean; in poor condition.

WETDANG, *verb*—Pres. part., Wetdangän; past tense, Wetdangägga; to collect.

WE-TO, *subst.*—The young white ants, which are eaten by the natives at a particular stage of their growth.

WE-YANG—(Vasse.) To mix.

WI-AK—(K.G.S.) Enough.

WI-DĀ, *subst.*—Kernel of the *Zamia* nut.

WIDA-WIDA, *subst.*—The name of two sorts of *Pardalotus punctatus* and *striatus*, the Diamond-bird. Its native name is taken from the sound it utters. In some places it is called Widji winji, where is the Emu?

WIDANG, *verb*.—Pres. part., Widangwin; past tense, Widangaga; to mix.

WIDANG-WINAN, *subst.*.—The act of mixing or pounding anything.

WIDAP WIDAP—Another name for the Diamond-bird. See *Wida wida*.

WI-DING, *adj.*.—Thin; bony.

WIDJI, *subst.*.—An Emu; a Dragon-fly. The emu is easily domesticated when taken young, and becomes very familiar with and attached to the dogs, which generally leads to the death of a tame one. A full-grown one, when erect, stands seven feet high. The natives creep on them and spear them. The flesh is very good for eating in the proper season, tasting something like veal. The eggs are of a tea-green colour, with a watered appearance on the surface. There is a singularity in the growth of the feathers—two of them spring from one quill.

WIDJI BANDI, *subst.*.—A gun; literally an emu shank or leg, perhaps from the thin handle part of a gun-stock resembling in its carving the rough grain of the skin of an emu's leg. A double-barrelled gun is described as having two mouths. A gun with a bayonet, as the gun with the spear at its nose.

WILBAN, *adj.*.—White.

WILGI, *subst.*.—An ochrish clay, which, when burned in the fire, turns to a bright brick-dust colour; with this, either in a dry powdery state, or saturated with grease, the aborigines, both men and women, are fond of rubbing themselves over. The females are contented with smearing their heads and faces, but the men apply it indiscriminately to all parts of the body. Occasionally they paint the legs and thighs with it in a dry state, either uniformly or in transverse bands and stripes, giving the appearance of red or parti-coloured pantaloons. This custom has had its origin in the desire to protect the skin from the attacks of insects, and as a defence against the heat of the sun in summer, and the cold in the winter season. But no aboriginal Australian considers himself properly attired unless well clothed with grease and wilgi.

WILGILĀM, *adj.*—Red.

WILLAR—(K.G.S.) An estuary.

WILLARĀK, *subst.*—*Santalum latifolium*, Sandalwood tree.

This tree is tolerably abundant in the interior, but the transport is expensive. It is said to be the true sandalwood. The smoke of it when burning produces nausea in most persons. It bears a nut, having a white kernel of the size of a musket-bullet, from which oil of a pure quality, without taste or smell, may be expressed. This nut, though not disagreeable, is not eaten by the natives.

WILLARING, *subst.*—*Muscicapa*. Wagtail ; fly-catcher.

WIL-YAN, *verb*—Pres. part., Wil-yanwin ; past tense, Wil-yanaga ; to miss ; not to hit. The native does not throw with precision more than twenty or thirty yards. When not flurried, his aim is very accurate, and his spears delivered with surprising rapidity.

WIL-YU, *subst.*—*Edicnemus longipennis* ? Wil-yu.

WIMBIN, *subst.*—*Rhynchaspis*. Shoveller or Pink-eyed Duck.

WINATDING, *part.*—(N. E. dialect.) Dead ; derived from or connected in some way with Wynaga, dead.

WINDANG, *adj.*—Worn out ; useless ; applied particularly to an old man or woman.

WINDO, *adj.*—Old ; useless.

WI-NIN—(K.G.S.) A species of waterfowl.

WINING, *adj.*—(N. E. dialect.) Alive ; the opposite of Winatding, dead.

WINJALLA, *adv.*—Where.

WINGI, *adv.*—Where ; whither ; as Wingi watto, Where or whither are you going ?

WINNAGAL—(Mountain dialect.) The west.

WINNIJINBAR, *adv.*—Now, at this very moment. (Upper Swan.)
Wynnikānbar.

WINNIR—So many ; this number.

WINNIRĀK—Similar to ; at this time ; now.

WIRBA, *subst.*—(Northern dialect.) A large heavy club.

WIRBE, *subst.*—The name of a dance amongst the natives living to the south-east.

WIRGO, *subst.*—A species of rock-crystal found to the north.

- WIRGOJÄNG—(K.G.S.) Blowing away; curing by disenchantment.
- WIRIL, *adj.*—Slender; wasted; slight; thin.
- WIRING, *adj.*—Straight; in a right line; used also to denote that two persons are in the right line of marriage.
- WIRRI, *subst.*—South-east wind.
- WI-YUL, *adj.*—Thin; slight; wasted.
- WODTA, *subst.*—Columba. The Bronze-winged Pigeon. Most delicate eating. It abounds in summer, when the acacia seeds are ripe.
- WO-DO, *subst.*—Green-fleshed edible fungus; more juicy and tender, and less to be dreaded than our mushroom.
- WOI-LE? (K.G.S.) A small species of kangaroo.
- WOINDJA, *verb.*—Corruption of Wänja, to leave; to quit; to desist.
- WOLANG, *verb.*—To put on one's covering or clothes.
- WOL-JARBÄNG—(Vasse.) A species of parrot.
- WON-GIN, *adj.*—Living; also green, when applied to leaves or wood.
- WONNAR, *subst.*—A species of spear-wattle found in the hills.
- WONNANG—(Vasse.) To throw; to cast.
- WOPPÄT—As Woppät murrijo.
- WORDAN—(Vasse.) Supposed to signify north—probably the direction in which the rivers of a country flow.
- WORRI, *subst.*—A species of snake not eaten by the natives.
- WOT-YAN, *adv.*—On the other side; as Bilo wot-yan, on the other side of the river. Also remote; distant.
- WOYN-BÄR—(K.G.S.) To cure by disenchantment.
- WU-LANG-ITCH—(K.G.S.) To fasten.
- WULBUGLI, *subst.*—Athenæ? The Barking Owl.
- WULGANG, *subst.*—A grub found in the Xanthorea or Grass tree, distinguished from the Bardi by being much larger, and found only one or two in a tree, whereas the Bardi are found by hundreds.
- WULGAR, *subst.*—Guilt. Being implicated, from relationship or other causes, with persons who have committed murder, which renders a person Wulgargadäk, and liable to

be killed in revenge. Those who are not in the state of *Wulgar* are said to be "*Jidy*t."

WU-LING, *adv.*—Thus ; in this manner.

WUL-LAJERANG—The Pleiades.

WULWUL, *subst.*—*Diomedea Chlororhynca*. The Albatross.

WUMBUBIN, *adj.*—Strutting ; being proud or vain.

WUNDA, *subst.*—A shield. The native shield is about two feet long, and very narrow, being barely sufficient to protect the hand when holding it. It is convex on the exterior face, and thinned off and rounded at each end, having a slit cut in the thickest part at the middle of the back, to serve as a handle. There are two sorts of wood, the *Kumbuil*, and the *Kardil*, of which they are made. The use of them is not at all common among the natives in the located parts of Western Australia, who bring them as great curiosities from the north to the settlers. They are sometimes ornamented with wavy lines or grooves, traced upon them with an opossum's tooth in the grain of the wood ; the grooves being painted alternately red and white.

WUNDAB-BURI, *subst.*—The name given to an English boat, from its shape like a shield. The natives have no canoes, nor any mode of passing over water ; but on the north-west coast, one man was seen by Captain King crossing an arm of the sea, on a piece of a mangrove-tree. They describe with great vividness their impressions when they saw the first ship approach the land. They imagined it some huge winged monster of the deep, and there was a universal consternation. One man fled inland for fourteen miles without stopping, and spread the terrifying news amongst his own friends.

WUNDI—(K.G.S.) A species of *Iguana*.

WUN-DU, *subst.*—Human hair, made into a coarse string, and worn as an ornament round the head and arms.

WUNDUN, *verb*—Pres. part., *Wunduning* ; past tense, *Wundunāga* ; to stare ; to wonder ; to look at a person in order to recognise him.

WUN-GAN, *verb*—Pres. part., *Wunganin* ; past tense, *Wun-*

ganägga ; to embrace, or fold the arms round a person to restrain him. When a native is in a passion, his friends (Wungan) hold him back from attacking or harming others till the fit goes off.

WUNNARA, *subst.*—A species of Tea-tree, of which spears are made.

WUNNO, *adv.*—This way ; in this direction ; round about.

WUNNOITCH, *adv.*—Thus.

WURAK, *subst.*—*Macropus elegans* ; a species of kangaroo.

WURAK, *subst.*—A glossy brown-barked Eucalyptus, abounding to the eastward of the hills, but not found to the west.

WURALING, *subst.*—*Nymphicus* Nov. Holl. ; crested parrot.

WURDOITCH, *subst.*—The name of a star, supposed to have been a native.

WURDUKUMENO—Name of the Ballarok family in the Murray district.

WURDYTCH—The name of a star, supposed to have been a native.

WURGYL, *subst.*—A frog. When this species of frog has the embryo within it in the state of the young roe of a fish, it forms a favourite food of the natives, and marks a particular season. They are found in great abundance in the swamps and shallow lakes.

WURJALLÄK—The name of a star.

WURRIJI, *subst.*—Small species of lizard, not eaten by the natives.

WURTAMAR—(K.G.S.) To beat ; to strike.

WU-YUN, *subst.*—The soul.

WYAMÄK, *adj.*—Straight ; slender.

WYAN, *subst.*—*Ardea* Novæ Hollandiæ ; the Blue Crane.

WY-E, *subst.*—A species of snake.

WYEN, *verb.*—Pres. part., Wyenin ; past tense, Wyenägga ; to fear ; to dread ; to be afraid.

WYEN WYEN, *subst.*—A coward. A term of great insult, as among more civilised people.

WYEROW, *verb.*—Pres. part., Wyerowin ; past tense, Wyerow ; to raise ; to construct. As Mya wyerowin ; raising a hut ; Gabbi wyerowin ; *the water is rising.

WYNI KANBAR, *adv.*—Now at this immediate moment.

WYRODJUDONG, *subst.*—Glyciphila Ocularis? Gould; the white-breasted honey-sucker.

WY-UDA, *subst.*—Podiceps nestor? the little Grebe.

Y.

Y, when a consonant as in your, yoke.

Y, when a vowel, as in my, thy; and this sound is to be given to it in the middle of a word after a consonant, if not separated from the preceding letter by a hyphen, when it becomes a consonant itself; as in Gyn-yǎng, once—the first Y is a long vowel, the second a consonant. See Preface.

YABA, *subst.*—The temples.

YABA-WILBAN—Ephthianura albifrons, Gould; Sanfoin-bird.

YABBAL-GADĀK—Having an intention to give. As, Bal nginni boka Yabbalgādāk; he intends to give you a cloak.

YABBAL, *subst.*—The bark either of the Banksia, or Hakea. See *Djanni*.

YABBRA, *adv.*—Quickly; rapidly.

YADANG, *verb.*—Pres. part., Yadangwin; past tense, Yadang-ägga. To pound; roots, for instance.

YADJARRĀP, *subst.*—The Snapper-fish. Ijarräp, a deep-sided salt-water fish, caught in abundance on banks near the coast.

YADJO, *subst.*—The testicles.

YA-ET—(K.G.S.) A species of waterfowl.

YAGA, *adv.*—Merely; only; not at all; no such thing.

YAGO, *subst.*—Plural Yagoman. A woman. Women are the mere slaves of the men, obliged to watch and attend their movements, and to carry all their property, as well as the young children, in bags at their back. They must construct the hut, make the fire, provide roots for themselves, and give a share to their husband; whilst he does not always share his game with them. Little affection can exist in this state, and the woman is naturally favourably disposed to any one who will pay his court to her. This occasions frequent dissension, which often ends in the woman eloping with her lover. In early life their form is

symmetrical, their movements graceful, their voices musical, and the countenances of many lively and rather pleasing. But most of these qualities are lost at a very early age.

YAJINGURONG, *subst.*—Recurvirostra rubricollis. The Avoxet.

YAGYN, *subst.*—Snake-necked, fresh-water Turtle. It appears to bury itself in mud in the winter, as it has been sometimes dug up in a torpid state in the swamps. It is exceedingly tenacious of life, moving about even when its head is cut off. The largest weighs only four or five pounds.

YALGA, *adv.*—Yet ; still ; first ; previously.

YALGARĀNĀN, *verb*—To open ; to liberate from confinement.

YALGOR, *subst.*—A swamp.

YALLA, *demon. pron.*—That.

YALLABEL—That particular, or very thing, or place.

YALLALA, *adv.*—There.

YALLE, *subst.*—Mushroom. The natives will not eat what we call mushroom, although they eat several other sorts of fungus.

YALLINGBARDO, *verb*—To go on one side. Compounded of Yalla and Bardo, meaning to go there, or to that place.

YALLOR, *subst.*—The name of the native dance among the northern men ; as also the chaunt, or tune, if it may be so called, to which the dance is performed. The dance is generally performed by the young men. Women seldom take any part in it. Their dances frequently represent the chase, and motions of the kangaroo and emu, the pursuit of a wounded cockatoo, the course of a snake, the transformations or feats of a magician with a wand, as well as the measured step and concerted movement of a dance of ten or twelve persons ; and, although the figures are somewhat uncouth, the gestures are not ungraceful ; and as seen in the forest on a clear night, by the bright blaze of a fire, surrounded by groups of admiring spectators, the whole scene presents a pleasing and animated picture of the recreations of a savage life.

YALLOR-WĀNGOW, *verb*—To chaunt. From Yallor, the native dance, and Wangow, to speak.

- YALLOR-GANNOU, *verb*.—To dance. Compounded of Yallor, the native dance, and Gannow, to step.
- YAL-YA, *subst.*.—A grave; the hollow itself. See *Bokal*.
- YAL-YET, or YAL-YU-RET—(K.G.S.) Wet.
- YAMBO, *adv.*.—Abreast; all in one line.
- YAMBONG, *adv.*.—(A strong affirmative). Yes; actually; certainly.
- YAMPEL, *adj.*.—(Upper Swan word). Flat; flattened on the surface.
- YANBART, *adj.*.—A descriptive term applied to ground where the vegetation has been burnt.
- YANBI, *adj.*.—Awkward; improper; incorrect; wrong. It is used also as an expression of surprise, meaning, what are you doing? what are you about?
- YAN, *interrog. pron.*.—What?
- YANG—The strongest expression of thanks, or gratitude.
- YANGANAN, *verb*.—To thank; to praise; to bless.
- YÄNGO, *subst.*.—A species of Xanthorea.
- YÄNGOR, *subst.*.—The kangaroo species in general. In the mountain dialect, the male kangaroo. It is believed that this is the only word in any of the Australian dialects which approaches at all in sound to our word kangaroo.
- YANGORI—Proper name. Evidently from Yangor, name of the Ballarok family at the Vasse river.
- YANJI, *subst.*.—A tuft of emu feathers.
- YANJIDI, *subst.*.—An edible root of a species of flag (*Typha angustifolia*), growing along fresh-water streams and the banks of pools. It consists of many tender filaments with layers of a farinaceous substance between. The natives dig the roots up, clean them, roast them, and then pound them into a mass, which, when kneaded and made into a cake, tastes like flour not separated from the bran. This root is in season in April and May, when the broad leaves will have been burned by the summer fires, by which the taste, according to native ideas, is improved.
- YANNOU, *verb*.—To saunter; to walk; to move slowly along.
- YARBELLI, *subst.*.—Incest; union with a female not within the marriageable line, or proper degree of kindred, as with

one of the same name, though no identity of blood may be traceable ; as Ballarok with Ballarok, though the relationship might be almost as doubtful as that of one Smith with another.

YARGYL—(K.G.S.) Charcoal.

YARRALĀK, *subst.*—A species of fish.

YARRIL—(K.G.S.) A species of cray-fish.

YATTO, *subst.*—An opossum's tail, worn as an ornament on the head, or hanging from the hair.

YEDDI, or YETTI, *subst.*—A song. See *Yetti*.

YEDDI-GĀROW, *verb*—To sing.

YEMĀT, *subst.*—Water.

YEKAN, *verb*—To drive ; to chase ; to tend cattle.

YEKYN, *subst.*—The wild, or native Australian dog. It frequents swamps and thickets, and creeps upon its game by stealth. Sometimes it fastens upon the hind leg of a kangaroo, and clings till its victim is exhausted and easily overpowered.

YELLIN, *subst.*—The Guard-fish.

YENDUN—(K.G.S.) Underneath.

YENMA, *subst.*—The name of a dance among the natives to the N.E. and East.

YET—(K.G.S.) The chin.

YETIT-YETIT, *adj.*—Peevish ; cross-grained.

YETIT-YETITAN, *verb*—To tease ; to annoy.

YETTI, or YEDDI, *subst.*—A song. They have no regular song ; but they chaunt in a tone of recitative any striking events of the day, or give vent to their feelings when excited, beginning in a high tone, and gradually descending to a low deep tone by regular intervals.

YIJATGUR—(K.G.S.) To sharpen ; to make ready.

YILBIN, *verb*—Pres. part., Yilbinin ; past tense, Yilbinägga.
To glance off ; to graze.

YIMĀNG, *subst.*—The forehead.

YIMBA, *subst.*—The husk, or shell, or rind of anything ; the bark of the paper bark-tree.

YINĀNG, *subst.*—A widow ; widower.

YINBI, *subst.*—A species of Unio, or fresh-water muscle. The

natives will not eat it, though the settlers have used it with impunity.

YIR—(K.G.S.) A species of Djunong.

YIRĀK, *adj.*—Elevated ; high up ; up.

YIRAKAL—(K.G.S.) Quickly.

YIRĀGAN, *adj.*—Elevated ; on high.

YIRRBIN, *verb*—Pres. part., Yirrbin ; past tense, Yirrbin.
To sprinkle.

YIRRILA, *subst.*—The fin of a fish.

YIRRIWA, *subst.*—An English knife.

YIR-YIR, *subst.*—A flag-like grass, much disliked by the natives, as it cuts their legs in walking.

Y-JO, *pers. pron.*—I. (Vasse river.) See *Gnadjo*.

Y-JUL—I will. See *Gnadjul*.

YOI-YU—(K.G.S.) A small species of fish.

YONG-A, or YUNG-A, *verb*—Pres. part., Yongawin ; past tense, Yongaga. To give.

YONJA, *subst.*—*Strix delicatulus* ; lesser White Owl.

YOWART, *subst.*—The male kangaroo.

YOWIR, *adj.*—Giddy ; confused as a drunken man.

YOWIRGWART, *verb*—To fall down in a faint ; to swoon.

YOWIRIN, *adj.*—Being giddy, as Katta Yowirin, my head is turning round.

YOYT, *subst.*—Muscle of the thigh.

YOYCH, *subst.*—Mountain dialect ; the testicles. *Yadjo*.

YUADA, *adv.*—No.

YUAL, *adv.*—Here ; hither ; come here.

YUANGUR—(K.G.S.) A species of frog eaten by the natives.

YUDANG-WINNAN, *subst.*—The act of pounding anything.

YUGOW, *verb*—Pres. part., Yugowin ; past tense, Yugaga.
To be ; to stand ; to exist.

YUGOW-MURRIJO, *verb*—To run ; literally, be, go.

YUGOW-MURRIJOBIN—Go quickly ; literally, be moving.

YUKEL, *subst.*—The large volute, or conch shell. It is worthy of remark that many natives, towards the interior, invariably persist in asserting, that both these shells and the mother of pearl shell, Bedoan, are to be found in quantities a long way to the north-east of York. See *Derbal*.

YUKUNGADAK—(K.G.S.) A sorcerer ; a doctor.

YULANG, *adv.*—Nearer ; closer.

YULANGERA, *subst.*—A woman who is old and has had children. This word is evidently derived from Gulang, a child ; and Collins tells us that the name of the rite by which youths are initiated into manhood at Sidney is, Yulang ira bardang, which means “youth or child going up,” almost to a letter in this language.

YULANG-IDI, *adj.*—Fruitful ; having had children ; as Yago ; Yulang-idi, a woman who has had children.

YULĀP, *adj.*—Hungry ; empty. Probably an introduced word, though now very common ; but see *Ngul-yap* (Vasse dialect).

YULMĀN, *adv.*—In turn ; in return.

YULMĀN WANGOW, *verb*—To answer.

YULMĀN YONGA, *verb*—To exchange.

YULY—(K.G.S.) lazy ; idle.

YUL-YĀNG, *verb*—Pres. part., Yul-yāngwin ; past tense, Yul-yangāga. To smear ; to varnish ; to rub with gum the green shafts of the spears.

YUNDO, *adj.*—Yellow.

YUNDĀK, *subst.*—A species of Iguana.

YUNDUNG, *subst.*—A species of Iguana.

YUNG-AR, *subst.*—People. The name by which they designate themselves. There may be about 3000 aborigines frequenting the located parts of the colony. See the Statistical Report for 1840.

YUNG-AR YULMAN GIAR—the name of a star.

YUNGILBAR—(K.G.S.) Foolish ; wasteful.

YUN-GITCH—(K.G.S.) Straight.

YUNGOLĀNG—as “Gurdu Yungolang,” said in hot weather.

YURAKYN, *subst.*—A species of snake.

YURANG, *verb*—Pres. part., Yurangawin ; past tense, Yurang. To shake together ; to rub roots, to clean and prepare them for eating.

YURDA, *subst.*—A place where a fire is or has been ; the ashes of a fire-place ; the household hearth ; the spot

where a person has been accustomed to make his fire.
Mahrrok bidjar.

YURDO, *subst.*—The forehead.

YURIR-ĀNGWIN, *part.*—Stirring up.

YURJANG, *verb*—Pres. part., Yurjangwin ; past tense, Yur-
jangaga. To take by force.

YURNA, *subst.*—An Iguana. There are many varieties of the
Saurian tribe to be found, and of all sizes, from a few
inches up to five or six feet long. The largest sorts are
supposed to be destructive to young poultry.

YURRIL—(K.G.S.) Quickly.

YURRO, *subst.*—Gabbi yurro ; the discoloured stream of
fresh water, which descends after rain from the uplands
mingling with the salt water in the estuaries.

YU-RYTCH, *subst.*—The cheek.

YUTTO BARRANG, *verb*—To rase ; to pull down.

YUTTOK, *adv.*—The last time ; the last of anything.

YUTTARLGAR, *subst.*—A bundle ; a sheaf of corn ; or other
tied heap of anything.

YUTTARN, *verb*—Pres. part., Yuttarn ; past tense, Yuttarn.
To fasten ; to tie.

YUYLTUNMITCH—(K.G.S.) A native dance.

YY-I, *adv.*—Now ; to-day.

YY-INĀNG, *adj.*—New ; fresh ; young ; strange.

DESCRIPTIVE VOCABULARY.

PART II.

ENGLISH AND AUSTRALIAN.

DESCRIPTIVE VOCABULARY.

For more full and particular information respecting each Australian word, consult the first part of the Vocabulary ; and for the Pronunciation see the Preface also.

ABD

AFT

A.

- ABDUCT, to—Kardo bärrang.
ABREAST—Yambo.
ABSENT—Morytch.
ABUNDANCE—Bula. Narriik (Vasse dialect).
ABUNDANT—Bula.
ABUSE, to—Goran.
ACACIA, Acacia Saligna—Biytch.
ACACIA (species of)—Mongarn ; Kurren ; Watti ; Gal-yang.
ACCIDENTALLY—Balluk ; Nogolan.
ACCLIVITY, an ; a Knoll—Warh-ro.
ACCOMPANY, to—Gämbärbardo ; Gämbärn.
ACCURATE—Metjil.
ACCUSE, to—Djirin ; as Vulgar djirin, to accuse of murder.
This word must be used with the substantive expressive of the crime charged against a person.
ACCUSTOMED TO—Malyn.
ACHE, to—Mindyt-bakkän ; Bakkan.
ACQUAINTED WITH—Nagoluk ; Kallip.
ACRID—Djalläm.
ACROSS—Yambo.
ACTUALLY—Yambong.
ADAM'S APPLE, of the neck—Dun-ganin.
ADORNED—Bunjat ; Kanungur.
AFRAID, to be—Multchin ; Wyen.
AFTER—Ngolang-a.
AFTERNOON, about two—Biddorong ; Nalyira ?

- AFTERNOON, late in the—Ĝarbälă.
- AGAIN—Garro ; as Garro Yuăl, to return, to come back again.
- AGED—Guragor.
- AGENT (means of doing anything), always used as an affix—
Middi.
- AGO, any time—Karamb.
- AGO, long time—Gorah.
- AGO, little time—Gori ; Epal.
- AGREEING WITH—Gurdu-gyn-yul.
- Ah !—Năh.
- AIM, to miss the—Wilyăn.
- ALARM—Dărnăvăn.
- ALBATROSS—Diomedea Chlororhyncha—Wulwul.
- ALIGHT, to, as a bird.—Gargan.
- ALIVE—Dordăk ; Wining (N.E. dialect.)
- ALIVE, green as applied to trees—Won-gin.
- ALL—Băndăng ; Mundang.
- ALLIED to, by marriage—Noy-yăng.
- ALONE—Dombart.
- ALSO—Gudjir ; Wer.
- ALTER, to—Wallăk-ijow ; Minytwallăkijow.
- ALWAYS—Dowir ; Kalyagăl.
- AMBUSH, to lie in—Kogăng-nginnow.
- AMICABLE—Nagăl.
- AMONG—Kardagor.
- AMONGST—Mănda.
- AMUSE, to—Djubu-barrang.
- AND—Gudjir ; Wer.
- ANGER—Gărrăng.
- ANGRY, to be—Gurdu-djul ; Gărrăng-gădăk.
- ANGULAR—Danda (Upper Swan word).
- ANKLE—Bilga ; Jinnardo ; Murantch.
- ANOINT, to—Năbbow.
- ANOTHER—Waumma.
- ANT (small species)—Budjin.
- ANT (small species)—Bulolo ; Kardagut ; Kurrut ; Kwalak.
- ANT, white—Molada.
- ANT, white, nest of—Molytch.

- ANT, LION—Formica maxima—Killal ; Kallili.
 ANXIOUS, for any thing—Gurdäk.
 APART—Walläkwalläk ; Kortda.
 APERTURE—Bunän.
 ARISE—Irap.
 ARISE, to—Irabin.
 ARM, right—Ngunman.
 ARM, left—D-yuro ; N-yardo ; D-yurangitch.
 ARM, upper, from shoulder to elbow—Wango.
 ARM, lower, from elbow to wrist—Marga.
 ARM-PIT—Ngal-ya.
 ARMS, to carry in the.—Munang.
 ARRANGE, to—Gwabbanijow.
 ARRANGE THE FIRE, to—Dukun.
 AS, like as—Jin ; Winnirak.
 ASCEND, to—Dendang.
 ASHES—Dalba.
 ASK, to—Wan-ga djinnäng.
 ASSAULT, to—Ballajän.
 ASSOCIATE WITH, to—Gämbärn bardo.
 ASTRAY (to go astray)—Barrabardo.
 AT ONCE—Gwytch ; Iläk iläk.
 ATTACK, to—Ballajän.
 ATTENTIVE—Met.
 AUNT—Mängat.
 AVOID, to, by shifting on one side—Gwelgannow.
 AVOXET—Recurvirostris rubricollis—Yajingurong.
 AUTUMN—Burnur ; Burnuro.
 AWAY (Begone)—Watto.
 AWAY, to send—Dtallängiritch.
 AWKWARD—Yanbi.
 AWRY—Ngallin.

B.

- BABY—Burdilyap ; Turnit.
 BACK, the—Bogal ; Gong-go ; Ngarra.
 BACK OF THE NECK—Nang-ga.
 BACKBONE—Bogal ; Kot-ye.
 BACKBONE, extremity of—Os coccygis ; Mundo ; Moro.

BACKSIDE—Byi.

BAD—Djul ; Windo ; Dadim (Southward) ; Djulgo ; Wendang ; Waukyn ; Warra (Mountain dialect).

BAG, for general purposes—Goto.

BAG, in which the child is carried—Gundir.

BAG, to carry in a—Gotang ; Durrungur.

BALD—Märdä ; Barda-är.

BALDNESS, partial—Wallu.

BANDICOOT—Gwende ; Kundi.

BANDYLEGGED—Matta ngallin.

BANKSIA, narrow-leaved—Banksia nivifolia—Biara ; Pira.

BANKSIA, narrow-leaved, cone of—Birytech ; Biytch.

BANKSIA, large-leaved—Bulgalla.

BANKSIA, large-leaved, cone of—Metjo.

BANKSIA, flower—Mangyt.

BANKSIA, of low grounds, flower of—Dubarda.

BARB, of a spear—Mängar ; Dtarh-ra ; Nambar.

BARE, clear, open—Bärnak ; Barda-är.

BARK, of trees—Mabo.

BARK, of Banksia, or Hakea—Yabbäl ; Djanni.

BARK, of Mahogany, or other gum-trees—Budto.

BARK, to, as a dog—Niran.

BARTER, to, Bang-al yong-a.

BAT (the animal)—Bambi ; Babilgun.

BASALT, sp. of—Gagalyang ; Kadjor.

BATTUE, of Kangaroo—Kaabo.

BE OFF (Go away)—Watto.

BEAMS, of the sun—Mandu ; Battamandu ; Ngangabatta.

BEAR, to, children—Gudja ijow.

BEAR, in the arms—Munang.

BEARD, the—Nganga ; Nganga batta.

BEAT, to—Buma ; Wurtamar.

BEAUTIFUL—Gwabbalitch ; Ngworryn-ngworryn.

BECOMING, getting—Abbin.

BEE, a species of—Blura.

BEE-EATER—Merops melanura—Birunbirun.

BEEBLE, light-green species—Bullor.

BEFALL, to—Echenna.

- BEFORE—Gorijät ; Gwytch-ängät ; Gwadjäť.
 BEG, to—Gut.
 BEGONE (Be off)—Watto.
 BEHAVIOUR—Nhurdo ; Karra.
 BEHIND—Ngolang-a.
 BEHOLD, to—Djinnäng ; N-yäng-ow.
 BELCHING—Karnbarrong-in.
 BELL-BIRD—Calandra—Bokanbokan.
 BELLOW, to—Mohäm.
 BELLY, the—Kobolo.
 BELOW (low down)—Ngardäk ; Ngardäl ; Borak.
 BENEATH—Ngardägän.
 BENUMBED—Nan-yar.
 BETRAY, to—Kobat kobatän.
 BETWEEN—Kardägor ; Mända.
 BID, to (tell)—Warrangän.
 BIG—Gumbar ; Ngomon.
 BIRD, a small—Jida.
 BIRD, species of—Bilyar ; Bulangat.
 BIRD'S-NEST—Jidamya ; Män-ga.
 BITE, to—Bakkan.
 BITTER—Djalläm.
 BITTERN (the bird)—Botaurus ; Bärdänitch.
 BLACK—Mo-än.
 BLADDER—Gumbu.
 BLADE (Shoulder-bone)—Djärdäm.
 BLEAK (open)—Käbbar ; Bärnäť.
 BLESS, to (to thank)—Yang-anan.
 BLOOD—Ngubu ; Baru.
 BLOOD, coagulated, exuded from a wound—Kundu.
 BLOOD-COLOURED—Ngubul-ya.
 BLOW, to (to blossom)—Buma ?
 BLOW, to, with the mouth—Bobban.
 BLUE—Mu-yubärri ; Ngilaräk ; Ngyup.
 BLUEBIRD—Malurus pectoralis—Djäřjil-ya.
 BLUNT (as a knife)—Kärrin.
 BLUNT-HEADED (as a spear)—Meto.
 BOARD, for throwing the spear—Miro.

- BONE, a—Kot-ye ; Quet-ye (Upper Swan) ; Quetje ; Quej (K.G.S).
- BONY—Kot-yedäk ; Kot-yelara ; Widing.
- BOOTS, European—Jinna nganjo.
- BOUGH, of a tree—Marga.
- BOWELS—Konäng ; Barukur.
- BRAIN—Mal-ya.
- BRAND (fire-brand)—Kallamatta.
- BRAVE, a brave fellow, a brave of a tribe or party—Bugor.
- BREAK, to—Takkan ; Barrang takkän.
- BREAK, to, off, or in pieces—Kardätakkan ; Dakarung.
- BREAK-OF-DAY-BIRD, or Magpie—Cracticus tibicen ?—Gurbar.
- BREAST, woman's—Bibi.
- BREAST, man's—Kundu ? Min-go.
- BREASTBONE—Ngando.
- BREATH (Breathing)—Wau-gar ; Waug (K.G.S. dialect).
- BREATHE, to—Wau-gar buma.
- BRIGHT (glittering)—Bunjat.
- BRING, to—Gang-ow ; Barrang.
- BRING FORTH, to (as animals their young)—Ijow.
- BROKEN—Takkand-yung.
- BROOM-TREE—Viminaria denudata—Koweda ; Kower.
- BROTHER—Ngundu.
- BROTHER, elder—Ngobern ; Borran ; Ngondo.
- BROTHER, second—Bwyreang.
- BROTHER, middle—Kardijit.
- BROTHER, younger—Kärdang ; Gärdang ; Urdo.
- BROTHER, youngest—Guloyn.
- BROTHER-IN-LAW—Deni ; Teni.
- BROWNE (applied to meat properly cooked)—Djidara ; Mandubin.
- BRUISED—Birrga.
- BUNDLE, a—Yuttarlgar.
- BURN, to—Narrow.
- BURNING (hot)—Kalläng kalläng.
- BURY, to—Bian ; Dambarijow ; Binnarangar.
- BUSH (the Bush ; the wild country)—Mundak.
- BUSTARD (colonially, Turkey)—Bibilyer.

- BUTCHER-BIRD—*Vanga destructor* ; Waddowaddong.
 BUTCHER-BIRD, thick-billed—*Falcunculus Leucogaster*—Gurbit gurbit.
 BY-AND-BYE—Burda ; Burdäk (Murray R.)

C.

- CABBAGE-TREE—*Nuytsia floribunda*—Mut-yal.
 CALF, of the leg—Walgyt ; Uloyt ; Toy.
 CALL, to—Mirow.
 CARELESSLY—Wallarra.
 CARRY, to—Gang-ow ; Katte (Upper Swan).
 CARRY, to, in the arms—Munang.
 CARRY, to, on the back—Wändang.
 CARRY, to, in a bag—Gotang.
 CARRY, to, on the shoulder—Dinang.
 CARRY, to, off—Watto ; Bärang.
 CAST, to—Gwardo ; Gwart.
 CASUARINA, species of—Kwela ; Knude.
 CAT, native (a species of weasel)—*Dasyurus Maugei*—Barräjit ; Bärjadda.
 CATARACT (or film over the eye)—Bämbala.
 CATERPILLAR—Narna.
 CAVE, a—Gärrab ; Dumbun.
 CEDAR (colonially)—Mod-yart.
 CENTIPEDE—Kanbärrä.
 CERTAINLY—Yambong ; Bundojil.
 CHAMPION (one of the braves of a tribe)—Bugor.
 CHANGE, to—Minyt walläk ijow ; Wallak ijow.
 CHAP, in the skin—Jitalbärra.
 CHARCOAL—Bidil ; Kallabidyl ; Murh-ro ; Kup ; Yargyl.
 CHARM, to (by a spell)—Kalbyn ; Walbyn : as Mar-Kalbyn, to allay the wind.
 CHAUNT, to (as is done at the Yallor, or native dance)—Yallor wangow.
 CHEEK—Yurytch ; Ngaluk ?
 CHEST, the—Kundu ? Mingo.
 CHEWING—Gulang-in.
 CHILD—Gulang. Pl. CHILDREN—Gulang-gära.

- CHIN—Ngan-ga ; Yet.
- CINDERS—Kalla inäk.
- CIRCLE (for the purpose of inclosing game, &c.)—Murga.
- CIRCULAR—Dordong-äl.
- CIVIL—Karra gwabba.
- CLAY—Djijalla.
- CLAY, white lime—Dardäk ; Taddar.
- CLEAN—Kargyl-ya ; Bärdä-är ; Bunjat.
- CLEAN, to—Kargyl-yärän ; Bärnan.
- CLEAR (as water)—Karryl.
- CLEAR (from wood)—Bärda-ar.
- CLEAR AWAY, to—Bärnan.
- CLIMB, to—Dendang ; Balingur.
- CLOAK—Boka ; Buka.
- CLOSE, to (to stop up a hole)—Dtandidin ; Didin.
- CLOSE (near)—Barduk.
- CLOSER (hither)—Yualäng.
- CLOTHES (to put on)—Wolang ; Wandang.
- CLOUD—Mar ; Kundart.
- CLOUDY (very dark)—Mar ; Myart myart ; Bwot.
- CLUB, a heavy—Dowak ; Wirba (Northern dialect).
- COBBLER-FISH—Karal-ya ; Moyort.
- COBBLER-FISH (species of) Djindalo ; T-yung.
- COCKATOO, black, with red tail — *Calyptorhyncus fulgidus*—Karak.
- COCKATOO, black, with white tail—*Calyptorhyncus*—Ngolak.
- COCKATOO, white—*Plyctolophus*—Manyt.
- COCKATOO, pink—*Plyctolophus Leadbeteri*—Jakkal-yakkal.
- COHABIT, to—Muyäng.
- COLD—Nägga ; Naggamän ; N-yiddin ; Mulgan.
- COLLECT, to—Wetdang ; Toyntchwang.
- COMET—Binnar.
- COMPANY (in company)—Danjo ; Indat.
- CONCEAL, to—Ballarijow.
- CONCEALED—Ballar.
- CONDUCT—Nhurdo ; Karra.
- CONE, of the *Banksia*, dried—Birytech ; Metjo ; Biytech.
- CONFUSE, to—Ton-ga birgi bir-gi-un.

- CONFUSED—Waummar-äp ; Yowir.
 CONNECTED (related)—Noy-yäng.
 CONSTRUCT, to—Wyerow.
 CONTEST—Bäkadjin.
 CONTINUALLY—Kal-yägäl ; Dowir.
 CONTINUE (go ; move on)—Ngatti.
 CONVALESCENT—Dordäk.
 COOK, to—Dukun.
 COOKED (sufficiently for eating)—Djidik.
 COOL—Garh-jal.
 COOT, a—Fulica—Mulya windu.
 COOT, species of—Kijjibrun.
 COPULATE, to—Mu-yäng.
 CORMORANT, large black—Garbang-a.
 CORMORANT, little black—Phalacrocorax flaviryhyncus—Gogogo.
 CORNER, outer, of the eye—Naljäk.
 COUGH, to—Kulbu ; Kulbul-kulbul-dtan.
 COUNTENANCE—Dtamel ; Minyt ; Mul-yamel.
 COUNTERPART, one thing of another—Burbur.
 COUPLE, a—Gurdar.
 COVERED UP, to leave—Nappang wanja.
 COW, a—Jingäla gadäk.
 COWARD—Wyi-wyi ; Multchong ; Wy-en-wyen.
 CRAB, a—Karri.
 CRACK, in the skin, or bark of a tree—Jitalbärri.
 CRANE, green-backed—Ardea—Jillimil-yän ; Matdo.
 CRANE, blue—Ardea Novæ Hollandiæ—Wyan.
 CRAW, of a bird—Ngogoläk.
 CRAW, contents of—Ngogät.
 CRAWFISH—Konak ; Dil ; Tjilki.
 CRAWFISH, species of—Yarril.
 CREEP, to, on game—Ngardang ; Kändi.
 CREEPER, white-throated (a bird)—Bibinäk.
 CREEPER, wiry feathered, or brown reed—Djärdal-ya.
 CREEPER, brown tree—Jinni.
 CRICKET, a—Kiddal.
 CROOK, used to pull down the Banksia flowers—Kalga.

- CROOKED—Ngallin ; Gurdin.
 CROSSGRAINED ; ill-tempered—Yetit yetit.
 CROW—*Corvus coronoides* ? Wardang ; Toly.
 CROW, white-vented—*Coronaria strepera*—Djillak.
 CROW, species of—Gnota.
 CRUMBS, bits—Gulyang-ärra.
 CRUMB, soft inside of anything—Kundyl.
 CRY, to—Mirang.
 CRY OUT, to—Mirow.
 CRY OUT, to, loudly—Wangä dtan.
 CRY OUT, to, with fear—Gurtangur.
 CRYSTAL, rock crystal, species of, found to the North—Wirgo ;
 Tiil.
 CUCKOO, cuculus—Djudärrän.
 CUCKOO, lesser—D-yular.
 CUCKOO, bronze—Chalcites ; Gutuban ; Djuritch.
 CUNNING—Daht.
 CURE, to, by a spell—Walbyn ; Butangur ; Malgarak ; Wir-
 gojang ; Woynbar.
 CURLED—Gurdin.
 CUT, to, with a knife—Bohrn.
 CUT, to, with a native hammer or axe—Kadjät or Karjat ;
 Deidung.
 CYLINDRICAL, as a wine bottle—Banbar.

D.

- DAMP—Bal-yan.
 DANCE, native—Yallor ; Kaggaräk ; D-yoolgyt ; Wirbe ; Yen-
 ma ; Nilge ; Yuyltunmitch.
 DANCE, to—Yallorgannow.
 DARK coloured—Mo-än.
 DARKNESS—Myart.
 DAUGHTER—Gwoy-rat.
 DAWN, of morning—Djidar ; Waulu ; Bina.
 DAY, a—Gedala.
 DAYLIGHT—Biry ; Djidar ; Waulu.
 DAY, to-day—Yy-i.
 DAY before yesterday—Myargyn ; Myragyn.

DEAD, the—Djänga.—The name applied by the natives to Europeans. Mallo, same term used by Aborigines to the North.

DEAD—Wanniga ; Nodytch ; Gwardin (Northern word).
Winatding (N.E. dialect) ; Kainbil ; Ki-in.

DECAYED, withered—Mandju.

DECEIT—Barrit.

DECEIVE, to—Gulin.

DECEPTION—Barrit.

DECOY, to—Kobat kobatänän ; Myatyl.

DEEP—Mordak.

DEEP, deep water—Didaräl.

DEPART, to—Gulbang ; Watto kolo ; Gulbat ; Gulut.

DEPARTING—Kolbattin.

DESIRE, to ; to direct—Warrang-än.

DESIROUS of—Gurdäk.

DEVIL ; evil spirit—Mittagong ; Waugal.

DEW—Min-yi ; Jindi ; Barup ; Mammilyar.

DIAMOND-BIRD ; Pardolotus—there are two kinds, Punctatus,
and Striatus—Widäpwidäp.

DIE, to—Gwardo ; Wanni.

DIG, to—Bian.

DIG UP, to—Dtanbarrang ijow.

DIMINUTIVE—N-yumap ; Bottyn.

DIRECT, in a straight line—Durgul ; Tolol.

DISAPPOINTED—Gurdu djul.

DISPLEASED—Gurdudjul ; Mulyabin.

DISTANT—Bo-yäng ; Urrar.

DISTURB, to—Igan.

DIVE, to—Därbow.

DIVER ; blue-bill, *Oxyura Australis*—Buatu.

DIVIDED, separate—Walläkwalläk.

DIVIDE to, amongst several persons—Wallak-yong-a.

DOG—Durda.

DOG, male—Borang.

DOG, wild—Durda mokyn ; Yekyn.

DOG, wild, tail of, worn by the natives in the head—Dyer.

DOWN, short-hair or feathers—Dju ; Djuo ; Jow-yn.

- DOWN, low—Borak ; Ngardäk ; Ardak ; Ardakat.
 DOWNS, of the sea-coast—Ngobar.
 DOWNWARDS—Ngardäk ; Ardak ; Ardakat.
 DRAG ALONG, to—Barrang maul kolo.
 DREAD, to—Multchin ; Wyen ; Gudjunangur.
 DREAM—Welle ; Kundäm.
 DREAM, to—Kundäm ; Kundäm-ngwundow ; Ngwuntungur.
 DRESS, to—Wolang ; Wandang.
 DRIED, dried up—Datta ; Injarinjar ; Mandju (applied to trees, or wood, or animals of any sort when dead ; a mummy would be Mandju).
 DRIED, parched ground—Gulbar.
 DRILL holes, to—Dyunong dtan.
 DRIP, to—Gabbi-gannow.
 DRIVE, to—Igan ; Yekan.
 DROWN, to, *active verb*—Mordakäuän.
 DROWNED, to be drowned—Mordakal-äp.
 DRUNK—Yowir.
 DRY, not wet—Ilar ; Injar ; Dalbitch ; Tabitch ?
 DRY, thirsty—Gabbigurdäk.
 DRY up, to ; make dry—Injarän ; Injaränän.
 DRY, withered, applied to leaves—Derer.
 DUCK, grey ; *Anas Novæ Hollandiæ*—Ngwonäna ; N-yuneruk ?
 DÜCK, mountain—Tadorma ; Guräga.
 DUCK, steamer or musk ; *Biziura lobata*—Gaddärä.
 DUCK-DIVER, a, with very small flappers or wings—Buatu.
 DUCK, wood ; *Anser*—Märäng-änna.
 DUCK, white-winged ; *Nyroca Australis*—Erradu.
 DUCK, shoveller ; *Rhynchaspis*—Wimbin.
 DUCK, large-nosed, blue-winged—Bardunguba.
 DUNG—Konang.
 DUST—Dalba ; N-yetti.

E.

- EAGLE, mountain—Waldja.
 EAGLE, little ; *Haliaeetus Canorus*—Jandu.
 EAGLE, short-tailed ; brown ; *Aquila*—Gudäp.
 EAGLE, sea ; *Haliaeetus leucogaster*—Ngulor.

EAR—Tonga ; Jija (Vasse).

EARNEST, in earnest—Ngwidäm.

EARTH—Budjor.

EAST, the—Kangäl ; Kakur.

EAT, to—Ngannow ; Nalgo ; Nangar?

ECHO—Myakowa.

EDGE, sharp, as of a knife—Nalgo.

EFFACED, as steps or tracks which are attempted to be followed out—Il-yan.

EFFECTS, personal—Bindart ; Bunaräk.

EGG—Nurgo ; Bwee.

EGG, white of—Nurgo mammango.

EGG, yolk of—Nurgo natdjing.

EGG, shell, when full—Nurgo imba.

EGG, shell, broken, empty—Nurgo bindi.

EGG, an, to lay—Ijow ; Nurgo ijow.

EGG of lice, or of vermin—Minjin-ing.

EH ?—Kännäh.

ELBOW—Ngayang ; Nogyt ; Ngoy-yur.

ELEVATED—Yira-gan.

EMBERS—Kalla inäk.

EMBRACE, to—Wun-gän.

EMPTY—Byl-yur.

EMU—Widji ; Wadji ; Kya (North dialect) ; Nurruk.

EMU feathers, ornamental tuft of—Ngalbo ; Yänji.

EMU wren ; Stipiturus Malachurus—Jirjil ; Jirjil-ya.

ENCLOSE—Engallang ; Tergur.

ENOUGH—Beläk ; Gyngäk ; Kaa ; Wiak.

ENTRANCE—Bunän ; Boyl.

ERECT, to—Wyerow.

ERRONEOUSLY—Barra.

ESTUARY—Därbal ; Willar.

EVENING—Gärrimbi.

EVER—Kal-yägäl ; Wattul.

EXACT—Metjil.

EXACTLY alike, the same—Burbur.

EXAMINE, to, in order to recognise—Wundun.

EXCELLENT—Belli ; Gwabbalitch.

EXCHANGE, in exchange—Bängal.

EXCHANGE, to—Bäng-al yong-a ; Yulmän yong-a.

EXCREMENT—Konäng.

EXCRESCENCE on a tree—Ngudi.

EXPOSED—Bärnak ; Baljarra ; Käbbar.

EYE—Mel.

EYEBROW—Mimbat.

EYELASH—Mel-känbar ; Ming-art ; Kanbigur.

EYELID—Mel nal-yäk ; Dok.

EYE, outer corner of—Mel naljäk.

F.

FACE—Minyt ; Dtamel ; Mulyamel.

FAINT, to—Yowir gwart ; Pandopen (Northern dialect).

FAIR, annual—Mänjar.

FAIR, light-coloured—Djitting ; Djitto.

FALCON, peregrine ; Falco Melanogenys—Gwetälbar.

FALL, to—Dtabbatkolo ; Gwardo.

FALL, to, down in a faint—Yowir-gwart.

FAME—Warda.

FAMILY or tribe—Matta.

FAR off—Bu-yäng ; Urar.

FARTHER off—Munong.

FASTEN, to—Yuttarn ; Wulangitch.

FASTENED up, applied to the hair—Wadju.

FAT (grease)—Boyn ; Mon-gor.

FAT, stout—Boyngädäk ; Ilyn-ngomon ; Mongoräl ; Korbuil.

FATHER—Mamman ; Kynkar.

FATHER-IN-LAW—Kan-gun.

FATIGUED—Mordibäng ; Bidibaba.

FEAR—Därnavän.

FEAR, to—Mult-chin ; Wyen.

FEATHERS—Idal-ya ; Nornt ; Takil.

FEATHERS, tuft of—Kokul-yäng ; Ngower ; Ngalbo ; Jilying.

FERN—Karbärra.

FESTERING—Kokänwin.

FETCH, to—Gang-ow ; Katte.

FEW, a—Waugät ; Maow ; Kattin.

FIERY, hot—Kalläk.

FIG, Hottentot, large ; *Mesembryanthemum Equilateralis*—
Kolbogo.

FIG, Hottentot, small—Mänbibi ; Mäjeräk (Mountain dialect).

FIG, leaves of—Kolbogo Mängära.

FIGHT, to—Bäkadju ; Tornamagar.

FIGHT, a—Ballajinin ; Bäkadjin.

FILLET for the head, made of human hair—Wundu.

FILM, formed over the eye—Bämbala.

FIN, of a fish—Yirila.

FINCH, spotted—Estrilda ; Jiri.

FINGERS—Marh-ra ; Marh-ragur.

FINGERS, joint—Marh-ra bottyn.

FIRE—Kalla.

FIRE, stick, or brand—Kallamatta.

FIRE, bright, a—Initch.

FIRM—Murdoin ; Bal-yata ; Murdubalangur.

FIRMAMENT—Gudjyt.

FIRST—Gorijät ; Gwadjät ; Gwythängät.

FIRST, part, or commencement of anything—Mul-yäk.

FISH, a—Bi.

FISH, species of—Beper ; Bepil ; Dabardak ; Jinin ; Karduk ;
Kumbul ; Mattawit ; Merdelang ; Murdar ; — Nagkan ;
Tabadak ? Tuldynang ; T-yundalar ; Walgah ; Warroitch ;
Yoiyu.

FIVE—Marh-jinbanga.

FIXED—Murduin ; Bal-yata.

FLAME—Dtallar ; Dtalläp.

FLAT—Ngalbärda ; Yampel.

FLEA, a—Kolo.

FLEE, to—Bärdanbardo ; Ban-nagul (Mountain word) ; Norn-
dukaun.

FLESH, muscle—Ilyn.

FLESH, of animals fit to be eaten—Dadja ; Marri.

FLOUNDER, small fish—Bambi.

FLOWERS :—

Anigozanthus, tall, green-flowered—Koroylbardang.

Calthamnus sanguineus—Bindak.

Cenomice retisporum—Ngangonat.

Banksia, large—Mangyt.

Banksia, small—Dubarda.

Chorizema cordifolia—Kal-ya.

Chrysorhoë nitens—Kotyeningara.

Dryandria Fraseri—Budjan ; Butjak.

Dryandria species nova—Binda.

Grevillea—Ngutek.

Kennedia—Pulbarn.

Kennedia Hardenbergii—Kurrolo.

Myriophyllum—Nunika.

Pattersonia Occidentalis—Komma.

Pearsonia—Ngowdik.

Nuytsia floribunda—Mutyal.

Rhodanthe Manglesii—Ng-yame Ng-yaming.

Hovea pungens—Buyenak.

FLY, a—Nurdu.

FLY, species of—Tdurtyl ; Kangur ; Kurabuk.

FLY, species of horse-fly—Gu-yam gu-yam ; Gu-yalla.

FLY, very large species—Wardan.

FLY catcher, fan-tailed ; Rhipidura Lathamii—Gädjinnäk.

FLY catcher, yellow-bellied ; Eopsaltria—Bambun.

FLY catcher, glossy ; Seisura Volitans—Jitting-at.

FLY catcher, wag-tail ; Muscicapa—Willaring.

FLY, to—Bärdang.

FOAM—Dtal-yi ; Narrija.

FOG—Dul-ya ; Jindi ; Kulyir.

FOLIAGE—Myari.

FOOD, animal—Dadja.

FOOD, vegetable—Maryn.

FOOD, in general—Dadjamaryn.

FOOD, common stock of—Gwineen.

FOOLISH—Balbyt ; Karne ; Yungilbar.

FOOT—Jinna.

FORCIBLY—Gwidjar.

FORDING—Bärdangin ; Wayre.

FOREHEAD—Yurdo ; Bigytch ; Yimäng ; Mekytch.

FOREIGNER—Mogang.

FORENOON—Biddurong.

FORMERLY, any time previous—Karamb.

FOUR—Gudjalingudjalin.

FRESH—Milgar ; Yy-inäng.

FRIEND—Babbın.

FRIENDLESS—Murutbärna.

FRIENDLY—Nagäl.

FRIGHT, fear—Darnavän.

FRIGHTEN, to—Därnavän ijow.

FROG—Wurgyl.

FROG, species of—Gudjarra.

FROG, species of—Gu-ya.

FROG, species of—Djiritmat.

FROG, species of—Kalgonak ; Kurni ; Tdunjar ; Tuk ; Yuangur.

FROST—Kurbon.

FROTH—Dtal-yi ; Narrija.

FROWNING—Iringwin.

FRUIT. The only things like fruit which have been as yet discovered, scarcely deserve the name ; they are By-yu ; Dtulya ; Kolbogo ; Kuruba ; Kamak ; Kwonnart ; Naman ; which see.

FRUITFUL, having had children—Yulang-idi ; Yulang-ara.

FRY, the, of fish—Gulyäng-ärra.

FULL, overflowing—Waubätin.

FULL, satisfied—Murada.

FUNGUS of the white gum, used for tinder—Madäp.

FUNGUS, edible—Butogo.

FUNGUS, edible—Dtalyil.

FUNGUS, edible—Bwy-ego.

FUNGUS, edible—Metagong.

FUNGUS, edible—Nogo.

FUNGUS, edible—Numar.

FUNGUS, edible, growing on the ground, of a sweetish taste, red-coloured, and very juicy—Whodo, or Koragong, or Wurdo.

FUR—Jow-yn ; Djuo.

FUTURE, in future—Mila.

G.

- GADFLY, a species of—Gu-yalla.
- GALLINULE, *subst.*; Porphyrio—Gullima.
- GENTLY—Bettikbettik.
- GET along with you!—Watto.
- GET up, to—Irabin.
- GET up, arise—Irap.
- GETTING, becoming—Abbin.
- GIDDY, confused—Waummaräp; Yowir.
- GIDDY, foolish—Balbyt.
- GILL, of a fish—Kanba.
- GIRDLE of opossum's hair worn by the natives round the waist—Nulbärn.
- GIRDLE of human hair worn round the waist—Niggära.
- GIRL—Mändigära; Bungarn; Tdudar.
- GIRL not betrothed—Bungyt.
- GIVE, to—Yong-a.
- GLANCE off, to—Yilbin.
- GLASS—Boryl; Irilbarra.
- GLITTERING—Bunjat.
- GLITTERING as silver—Birrigon.
- Go, to astray—Barrabart.
- Go to—Bardo; Gulbang; Gulbat; Gulut; Murrijo Kolo; Kolbardo.
- Go to, on or forward—Kolbäng.
- Go to, on one side—Yallingbardo.
- GOATSUCKER—Eurostopodus; Kalga.
- GOATSUCKER, large, or hawk; Podargus Cuvieri—Gambigorn.
- GOATSUCKER, little; Ægotheles—Darin.
- GOATSUCKER, small black; Ægotheles Albogularis—Kukubert.
- GOOD—Gwabba.
- GOOD, very—Gwabbalitch.
- GRANDCHILD—Moy-ran.
- GRANDFATHER—Moy-ran; Tammin.
- GRANDMOTHER—Moy-ran.
- GRANITE, grey—D-yillak.
- GRASS—Bobo; Jilba.

- GRASS, species of—Bungurt.
- GRASS, young, just springing after burning—Jinatong ; Kundyl.
- GRASSHOPPER—Jettyl.
- GRASS-TREE, Blackboy ; Xanthorea—Balga.
- GRASS-TREE, underground—Buraräp ; Mimidi.
- GRASS-TREE—tough-topped—Barro.
- GRAVE, a—Yungar-bogal ; Yal-ya.
- GRAZE, to (to glance off)—Yilbin.
- GREBE, Crested ; Podiceps Cristatus—Kali.
- GREBE, Little ; Podiceps Nestor (Gould)—Wy-uda.
- GREEN (colour)—Girip-girip ; Kammadjär ; Tdur-däng ; Dur-dong ; Murringmuring.
- GREEN (alive), applied to trees—Won-gin. •
- GREEN WOOD—Dal-yar.
- GREY—Djidal.
- GREYHEADED—Katta-djidal.
- GRINDING, or pounding—Barrang-yurrar-ängwin.
- GROIN, the—Ngilgi ; Ngikil (N.E. dialect).
- GROUND, the—Budjor.
- GROUND, unburned, or ready for burning—Narrik ; Bokyt. †
- GROUND, burned—Nappal ; Yanbart.
- GROW, to—Malaj.
- GROWL, to, as a dog—Nirran.
- GRUB, edible, found in trees—Bardi ; Wulgang.
- GUARD-FISH—Yellin.
- GUILT—Wulgar.
- GUILTY—Wulgargadäk.
- GULL, little ; Xema—Djijinäk.
- GUM-TREE, flooded ; Eucalyptus—Gulurto.
- GUM-TREE, Red ; Eucalyptus resinifera—Gärdan ; Nandäp.
- GUM-TREE, Red, flowers of—Numbrid.
- GUM-TREE, White ; Eucalyptus—Wando ; Tuart.
- GUM-TREE, species found near York—Twotta ; Wuräk ; Nel-arak ; Nardarak ; Morryl ; Mallat.
- GUM, edible, of the Hakea—Dulgar ; Tulga.
- GUM, edible, of the Wattle-tree—Galyäng.
- GUM, edible, of the Mäng-art, or Raspberry Jam (Acacia)—Menna.

GUM, of the Mut-yal (*Nuytsia Floribunda*, or Cabbage-tree—Modyar.

GUM-RESIN, of the Xanthorea, prepared for use by mixing it with charcoal—Tadibi; Tutdeba; Bigo.

GUM-RESIN, of the Xanthorea Arborea—Nalläng; Piring.

GUM-RESIN, of the Tough-topped Xanthorea—Kadjo.

GUM, of the Xanthorea flower-stem—Nargal-ya.

GUM, of the Red Gum-tree—Nalla.

GUN—Widji-bandi.

H.

HABIT (in the habit of)—Malyn.

HAIR, of the head—Katta mängära.

HAIR, down of the body—Dju.

HALF, of anything—Bäng-ga; Karda.

HALT—Nannäp.

HAMMER, native—Kadjo.

HAND—Marh-ra.

HANDLE, of anything—Matta.

HANDLE, to—Marh-rabarrang; Barrang-jinnäng.

HANDSOME—Gwabbalitch; Ngworryn-ngworryn; Ngworryn-yäng; Djerrung.

HANGING (loose)—Dowalmän; Dowiri.

HAPPEN, to—Eche-na.

HARD—Murduin; Moroyt; Jadam.

HARD (rough)—Battiri; Burr.

HARK! (listen)—Näh-näh-or; Allah.

HARMLESS—Mänjang.

HARSH (rough to the feel, like an unprepared kangaroo-skin)
—Battiri.

HATCHET—Kadjo.

HAUNCHES—Byi.

HAVING (possessing)—Gä-däk.

HAUNT, of an animal—Myar.

HAWK, Lizard-eating; *Ieracidia Berigora*—Kargyn.

HAWK, species of—Gudjilän; Bepumer; Kiilgur.

HAWK, Eagle; *Aquila fucosa* Cuvieri—Wald-ja.

HAWK, Little; *Accipiter torquatus*—Jilljilli.

- HE—Bal.
- HE (himself)—Balläl.
- HEAD—Katta.
- HEALTH—in health—Wan-gin.
- HEAP—Murga.
- HEAR, to—Kattidj.
- HEART—Gurdu ; Gurt.
- HEARTH, where the ashes of a fire are still remaining—
Yurda.
- HEAVY—Gumbar ; Gundip ; Botol-yäng (Upper Swan dia-
lect) ; Kandalyang ; Ban-yadak.
- HEEL—Ngudang Jinnardo ; Ngardo ; Gurtdun.
- HEN, Swamp ; Porphyrio—Gullima.
- HEN, Little ; Zapornia—Warräjä.
- HER (Poss. Pronoun)—Baläk.
- HERE—Belli belli ; N-yinya ; Nidjä ; Nidjäk ; Nidjälla ;
N-yal ; Inyene ; Tonait ?
- HERE (Come here)—Yuäl.
- HEREAFTER (at some future period)—Mila.
- HERO—Wardagädäk.
- HESITATE, to—Kattäkattäk-abbin.
- HIDDEN—Kopin.
- HIDE, to—Ballarijow—Dambarijow ; Kopinijow.
- HIGH—Kokardar ?
- HIGH UP—Yiräk ; Yiragan.
- HILL—Katta ; Warh-ro.
- HILLOCK—Bogal ; Warh-ro.
- HIM, to—Buggalo.
- HIP—Kulgi.
- HIP-JOINT—Djul-yyn.
- HIS—Buggalong.
- HOLD, to (back any one from fighting)—Wungan ; Garraning.
- HOLE—Gärrab ; Jit.
- HOLEY (full of holes)—Gärrabara.
- HOLLOW—Gärrab.
- HONEST—Ngwidäm.
- HONEY—Ngon-yang ; Boyn.
- HONEYSUCKLE-TREE (See Banksia)—Biara.

- HONEYSUCKER, yellow-winged ; *Melliphaga Novæ Hollandiæ*—
Bandin.
- HONEYSUCKER, black-headed ; *Hæmatops lunulatus*—Banggin.
- HONEYSUCKER, yellow ; *Ptilotis*—Bildjart.
- HONEYSUCKER, noisy ; *Myzantha garrula*—Bil-yagorong.
- HONEYSUCKER, least ; *Acanthorhyncus Superciliosus*—Buljit.
- HONEYSUCKER, white-eared ; *Ptilotis*—Duranduran.
- HONEYSUCKER, yellow-eared ; *Ptilotis ornata*—Miami.
- HONEYSUCKER, white-breasted ; *Glyciphila ocularis*—Wyrod-
judong.
- HORN, a (or anything resembling it)—Jingäla.
- HOT—Kalläng ; Kalläräk.
- HOTTENTOT FIG ; *Mesembryanthemum Equilateralis* — Kol-
bogo.
- HOTTENTOT FIG, small—Manbibi ; Majeräk.
- HOUSE—Mya.
- HVEA PUNGENS (a plant)—Bu-yenak.
- HUMPBAC—Bogal-ngudi.
- HUNGRY—Byl-yur ; Bordan-yäk Yulöp ; Bandyn.
- HUNT, to (Kangaroo in a party)—Kaabo.
- HUNTING, by moonlight—Mard-ängwin.
- HURT, to (pain)—Bakkan.
- HUSBAND—Kardo.
- HUSK—Yimba.

I.

- I—Ngadjo ; Nganya ; Adjo ; Y-jo. (Vasse river.)
- I WILL—Ngadjul ; Adjul ; Y-jul. (Vasse river.)
- IBIS ; *Nycticorax*—Ngalganning.
- IDLE—Mändjalla.
- If, if I might—Minning.
- IGUANA, the—Yurna.
- IGUANA, long-tailed—Kardara.
- IGUANA, a species of—Yundak ; Manar ; Mekil ; Tjouing ;
Wundi.
- IGUANA—Yundung.
- IGUANA, tailless—Bilyöp.
- IGUANA, green—Kaldar.
- ILL—Mindyt ; Ngandyn ; Mendyk ; Waugalän.

- IMMEDIATELY—Ilak ; Gwytech ; Burda.
 IMMOVEABLE—Murduin murduin.
 IMPLICATED as a blood-relative in an offence or quarrel—
 Vulgar.
 IMPROPER—Yanbi.
 IN, within—Bura.
 IN VAIN—Mordo.
 INACTIVE—Mandjalla ; Dtäbbäk ; Bidi babba.
 INCEST—Yarbelli.
 INCORRECT—Yanbi.
 INCREASE, to—Malaj.
 INDEED, in very truth—Bundojil ; Kannajil ; Karnayul.
 INDISCRIMINATELY—Bul-yar.
 INDISPOSED—Wan-yurdu.
 INDIVIDUALLY—Walläkwalläk.
 INFANT—Gudja ; Burdilyap.
 INFORM, to—Bärnakwarrang.
 INJURE, to (wound)—Ngattäng.
 INNOCENT, not implicated in a quarrel—Jidyf.
 INSECT, species of—Wandona.
 INTERVAL, or open space between two objects—Wallu.
 IRON-STONE—Malaga.
 ISLAND—Gur̄dubudjor ; Bidjigurdu.
 IT—Bal ; Allija.
 IT, that is it—Ällija ; Karrakarra ; Karrawa.
 ITCH—Gumburgumbur ; Jipjip.

J.

- JACKSONIA-TREE ; Jacksonia Sternborgiana—Kapbur.
 JACKSONIA PROSTRATA—Kokadang ; Walyumy.
 JEALOUS—Minobin.
 JEALOUS, to be—Minob.
 JESTING—Dtallangyäk.
 JOINTS, of the fingers—Marh-rabottyn.
 JOKING — Waubbäniranwin ; Dtallangyäk ; Waubbowin ;
 Waubbawangowin.
 JUMP, to—Bärdäng nginnow ; Tandaban.
 JUST NOW—Gori ; Gwytech.

K.

- KANGAROO, in general—Yan-gor.
 KANGAROO, the male—Yowart.
 KANGAROO, the female—Warru ; Kang-gäräng-a.
 KANGAROO, rock—Murorong.
 KANGAROO, blue ; brush, or silver-grey ; *Macropus cæruleus*—Gurh-ra.
 KANGAROO (small species)—Burdi ; Kwakar ; Woile ?
 KANGAROO, *Macropus elegans*—Wurak.
 KANGAROO, young, which still resorts to its mother's pouch—Ngannip.
 KANGAROO, sinews used for thread—Gwirak.
 KANGAROO, *Hypsiprymnus Gilbertü*—Gilgyte.
 KENNEDIA, purple creeper ; *Kennedia Hardenbergia*—Kur-rolo.
 KERNEL of the *Zamia* nut—Gargoin.
 KICK, to—Gannow.
 KIDNEY—Djubo.
 KILL, to—Dargang-än ; Warbum ; Dagangoon.
 KINGIA, species of—Waiyu.
 KINGFISHER—Halcyon Sanctus ; Kan-yinnäk ; Kandimak.
 KISS, to—Bimban ; Nind-yan.
 KNEE—Bonnit ; Djuto ; Tutamindi.
 KNEE-CAP, or knee-pan—Bebal.
 KNEE, kneepan of the Kangaroo—Ngirjyn.
 KNIFE, native—Tabba ; Bondjun ; Dappa.
 KNIFE, small—Dtarh-ra.
 KNIFE, English—Yirriwa.
 KNOLL, a hillock—Warh-ro.
 KNOT—Betan.
 KNOT, a, in wood—Ngudi.
 KNOW, to (to understand)—Kattidj.
 KNOW, not—Kattidjbru or Kattidjburt.
 KNOWLEDGE of, having—Nagoläk.

L.

LAKE—Mulur.

LAKE, small, or basin—Ngura.

LAND—Budjor.

LAND, property in—Kallip ; Kallabudjor.

LAND-BREEZE—Nandat.

LANGUID—Bidibaba.

LARGE—Ngomon.

LARK, anthus—Warrajudong.

LARK, scrub ; Calamanthus—Bulordu.

LAST, the last of anything—Yuttok.

LATELY—Gori.

LAUGH, to—Goa ; Walgur.

LAY, to, anything down ; to lay eggs—Ijow.

LAYERS, of a root ; as of an onion—Mimi.

LAZY—Mändjalla ; Dtäbbäkan ; Yuly.

LEAF—Dilbi.

LEAF, a dead—Billara ; Derer ; Dwoy-a.

LEAF ; dead leaves of the Xanthorea or grass-tree—Min-dar.

LEAN, thin—Kardidi ; Kotyedak ; Kotyelara.

LEAN, in poor condition ; speaking of game or animals—
Werbal (Upper Swan).

LEAVE, to—Wänja.

LEAVE it ; let it alone—Bal.

LEAVE, left behind—Bäng-al.

LEECH, small kind—Bylyi.

LEECH, large—Ninim.

LEG—Bandi ; Matta.

LEPTOSPERMUM, sweet-scented ; *Leptospermum angustifolia*
—Kuber.

LET (let it alone)—Bal.

LIBERATE, to—Yalgaränän.

LIE, to ; deceive—Dtal-yili ; Gulin ; Gul-yäm ; Bartap, or
Burtap ; Partap.

LIE down, to—Ngwundow ; Ngera ?

LIE (to sleep)—Bidjar ngwundow.

LIFT UP, to—Bärrang djinnäng.

- LIFT UP, to, in order to examine underneath—Billan djinnäng.
- LIGHT (not heavy) *adj.*—Byäng byäng ; Biargar ; (Upper Swan).
- LIGHT, thin (as a covering)—Bargär.
- LIGHT (sunlight and heat)—Monak.
- LIGHT (moonlight)—Mikäng.
- LIGHT, of the morning—Waullu ; Bina.
- LIGHT (daylight)—Biryт.
- LIGHT (in colour, not dark)—Djitting ; Djitto.
- LIGHT, to prepare a fire—Dukun.
- LIGHT, to, as a bird—Gargan ; Gargät.
- LIGHTNING—Bäbbangwin ; Gelangin (Upper Swan).
- LIKE (similar to)—Mogoin ; Mogin ; Jin.
- LIKELY (perhaps)—Gabbyn.
- LIMESTONE—Dardäk ; Djidong (Upper Swan).
- LINE, a straight mark—Bidi durgul.
- LINE, in a right or straight—Wiring.
- LIPS—Dta.
- LITTLE, short—Gorad ; Bottyn.
- LITTLE, in quantity—N-yumap.
- LITTLE WHILE AGO—Gori.
- LIVER—Myerri.
- LIVING, applied to man or animals—Wining.
- LIVING, applied to trees—Won-gin.
- LIZARD—Jinadärра.
- LIZARD, a species not eaten—Wurriji.
- LIZARD, large black—Kardar.
- LIZARD, small species—Kattäng-irang ; Jorang.
- LOINS—Dinyт ; Molorn.
- LOITERING—Mändjalla.
- LONELY—Dombart.
- LÓNG, tall—Wal-yadi.
- LONG TIME AGO—Gorah.
- LONGING for—Gurdäk.
- LOOK, to, see—Djinnäng ; N-yängow.
- LOOK, to, for—Wargät.
- LOOK sideways, from the corner of the eye—Nalja.
- LOOK carelessly on the ground ; sauntering along—Mudjero.

LOOK ! Look out ; mind—Garro-djin ; Wola.

LOUSE—Kolo.

LOVER—Gurtgadäk.

LOW, low down—Ngardäk ; Ngardäl ; Borak ; Ardak ; Ardakat.

LUNGS—Wal-yäl.

LYING—Barrit ; Gulyamän.

M.

MAGPIE, break-of-day bird ; Cracticus Tibicen—Gurbat ;
Korbat (Upper Swan).

MAGPIE, Little—By-yu gul-yidi.

MAHOGANY tree ; Eucalyptus robusta—Djarryl.

MAID—Bun-garn ; Bun-gyt.

MAN—Mammäräp.

MAN, married—Kardo.

MAN, young—Gulambiddi.

MAN of renown—Wardagadäk.

MAN, old—Bettich.

MANNA, so called—Däng-yl.

MANNER, behaviour—Karra · N-hurdo.

MANY—Bula.

MANY, so—Winnir.

MANY, how—Gnaman.

MARRIAGE, in the right line of—Wiring.

MARROW—Garräp ; Boyn kot-ye-äk.

MARRY, to—Kardobärrang.

MARSH harrier-bird ; Circus—Dil-yurdu.

MARTEN, hirundo—Gabbikallan-gorong.

MATTER, from a sore—Badjang ; Kundu.

ME—Ngan-ya ; Anna.

MEDDLER, one who meddles—Marh-räng.

MELT, to, as sugar in water ; Kol-yuräng.

MEMBRUM Virile—Meda ; Merda.

MEND, to a hole—Dtandidin ; Bappigar.

MENSES—Myerbäkkäl.

MERELY—Arda ; Yaga.

METEOR—Binnar.

MID-DAY—Mal-yaräk.

- MILK—Gu-ri ; Gu-yi.
- MIND ! take care—Garrodjin ; Kattidj murdoinän.
- MINE—Ngan-yaläk.
- MISCARRY, to—Waugälän.
- MISS, to, the aim—Wil-yan.
- MIST—Dul-ya ; Jindi ; Kulyir.
- MISTY, appearance of approaching rain ; Ngu-yäng.
- MISUNDERSTAND, to—Barra-kattidj.
- MIX, to—Widang ; Weyang.
- MOCK, to ; imitate—Ijan.
- MOON—Miga ; Miki ; Mimak ; Miäk.
- MOONLIGHT—Mikäng.
- MOON, waxing :—New moon—Werbäräng-warri.
 First quarter—Marangorong.
 Half-moon—Bäng-al.
 Second quarter—Kabbul.
 Full moon—Gerrädil katti.
- MOON, waning :—Binabardok.
 Three quarters—Burno wandat.
 Half moon—Jidik golang.
 Quarter moon—Narrat.
- MONSTER, fabulous, of the water—Waugäl. Its supposed shape is that of a huge winged serpent.
- MORE—Ngatti.
- MORROW ; to-morrow — Binäng ; Morh-ragadäk ; Morhrogodo ; Man-yana.
- MOSQUITO—Nido ; Nirrgo.
- MOSS—Nangatta ; N-yula.
- MOTHER—Ngangan.
- MOTHER-IN-LAW—Män-gat.
- MOTHERLESS—Nganganbru.
- MOULDY—Min-yudo.
- MOUNT, to—Dendang.
- MOUNTAIN—Katta Murdo or Mordo.
- MOUNTAIN duck—Tadorma ; Guraga.
- MOUNTAINEER, a—Murdong ; Murdongäl.
- MOURNING, to go into—Murh-ro nabbow ; Därdäk näbbow.
- MOUSE, small burrowing kind, eaten by the natives—Djil-yur.

- MOUSE, species of—Mardo ; Ngulbungur.
 MOUSE, small species—Mändarda.
 MOUSE, large, eaten by the natives—Nuji ; N-yuti (Upper Swan).
 MOUSE, small species, supposed to be marsupial—Djirdowin.
 MOUSTACHES—Mun-ing.
 MOUTH—Dta.
 MOVE, to—Murrijo ; Ennow ; Gulbang ; Kolo.
 MOVE, to, slowly along—Yannow.
 MUCH, *adj.*—Bula ; Gnoriuk ?
 MUCUS of the nose—Ngoro.
 MUD—Nano.
 MULLET fish—Kalkäda ; Ngamiler.
 MUMBLING food—Gulang-in.
 MUSCLE of the body—Ilyn.
 MUSCLE of the thigh—Yoyt.
 MUSCLE, fresh-water—Inbi ; Marel.
 MUSHROOM—Yalle.
 MUSK duck, or steamer—Gatdarra.
 MUSK, obtained from the male musk duck, being the oil gland of this bird—Burdi.
 MY—Nganna.

N.

- NAILS of the hand—Birri ; Birrigur.
 NAKED—Baljarra ; Bokabärt ; Maggo.
 NAME—Kole ; Quele.
 NAPE of the neck—Nan-gar.
 NARROW—Nulu ; Nund-yäng (Upper Swan word).
 NAVEL—Bil-yi ; Ngowerit.
 NAVEL-STRING—Nanna.
 NEAR—Barduk.
 NEARER—Yulang.
 NECK—Wardo.
 NECK, back of—Bodto.
 NECTAR of flowers—Ngon-yang.
 NEEDLESSLY—Darrajän ; as Darrajän wängow, to talk on needlessly or incessantly.

- NEPHEW—My-ur ; Gotitkar.
 NEST, birds'—Jidamya ; Jidakalla ; Mänga.
 NEST, white ants'—Molytch.
 NEUTRAL ; connected by blood with two hostile parties, but
 not implicated in the quarrels of either—Jidyť.
 NEW—Milgar ; Yy-inäng.
 NEWS—Warda.
 NIECE—Gämbart.
 NIGHT—Kumbardang ; Myärdäk ; Kattik.
 NIPPLE of the breast—Bibi mulya.
 NO—Yuada.
 NOISE—Gurdor.
 NOISELESS—Daht ; Gutiguti.
 NOISELESSLY—Bettikbettik.
 NOL-YÄNG—Gallinula ; Nolyäng.
 NONDESCRIPT, a ; any indescribable object—Nytbi.
 NONSENSE, no such thing—Yaga.
 NOON—Mal-yäräk.
 NORTH—Djerral.
 NORTHERN people—Welo.
 NOSE—Mulya.
 NOSE bone—Mulyat ; Waylmat.
 NOSTRILS—Mul-ya bunan.
 NOT—Bärt ; Bru ; Yuada.
 NOTHING—Kyan ; Yuat.
 NOTHING particular—Arda.
 NOW—Yy-i ; Winniräk ; Yy-inäng.
 NOW, just now—Gori.
 NOW, at this very time—Winnijinbar (Upper Swan word) ;
 Wynikanbar (K.G.S. word).
 NUT, York nut—Marda.
 NUTHATCH ; *Sitella Melanocephalus*—Gumalbidyt.

O.

- OFF, be off—Watto.
 OFFENDED—Mul-yabin.
 OFFENSIVE, in smell—Bidjak.
 OH !—Näh.

- OLD, aged—Guragor.
 OLD, useless—Windo ; windang.
 ONCE—Gyn-yäng.
 ONCE, at once—Gwytych ; Ilak.
 ONE—Gyn ; Dombart.
 ONLY, merely, simply—Arda ; Yaga.
 OPEN, to—Yalgaränan.
 OPEN, a clear open space without trees—Waullu.
 OPENING, an—Bunän ; Dta.
 OPENLY—Bärnäkö ; Bändäkö.
 OPOSSUM, large grey ; Phalangista Vulpina—Kumal.
 OPOSSUM, small, squirrel-like—Ballägar ; Ballawarra ; Madun ; Ballard.
 OPOSSUM, ring-tailed ; Phalangista Cookii—Ngora.
 OPOSSUM hair-girdle—Nulbärn.
 OPOSSUM band for the neck—Bururo.
 OPOSSUM band worn round the head—Kun-yi.
 OR—Ka.
 ORPHAN—Barnäp ; Ngangan-bru.
 OTHER, the—Waumma ; Bille.
 OTHERWISE—Warba.
 OUR—Nganniläk ; Ngillelung.
 OUTSIDE (out of doors)—Bändäkö ; Bärnäkö.
 OVERFLOWING—Waubatin.
 OVERTURNED—Mudjerdo.
 OWL, White ; Strix Cyclops—Binar.
 OWL, Barking ; Athenæ—Wulbugli.
 OWL, Lesser White ; Strix Delicatulus—Yonja.
 OWL, Small Brown, or Cuckoo ; Strix—Gurgurda ; Gugumit.
 OWNERLESS—Barna.
 OYSTER—Notan (K.G.S. dialect).

P.

- PAIN, to—Bakkan.
 PAINED (in pain)—Mendyk ; Mindyt.
 PAIR, a—Gurdar.
 PALATABLE—Mul-yit mul-yit.
 PALATE of the mouth—Gun-yän.

- PAPER-BARK, or Tea-tree, which grows on the banks of rivers, a small species—Kolil ; Mudurda ; Bewel.
- PAPER BARK, or Tea-tree, larger kind, growing on swampy plains—Modong.
- PAPER-BARK tree, bark of—Mya.
- PARASITE (a plant)—Warräp.
- PARASITE, seed of a species of—Wallang.
- PARCHED up—Injar-injar.
- PARCHED UP ground—Gulbar.
- PARROTS, in general—Dämmaläk.
- PARROTS, a species of—Burnungur ; Djalyup ; Woljarbang.
- PARROT, Blue-bellied ; Platycercus—Djarrylbärdang.
- PARROT, Twenty-eight ; Platycercus Zonarius—Dowarn.
- PARROT, Red-breasted ; Platycercus Icterotis — Guddän-guddän.
- PARROT, Screaming ; Trichoglossus—Kowar.
- PARROT, Little Ground ; Nanodes Venustus—Gulyidäräng.
- PARROT, Crested ; Nymphicus Novæ Hollandiæ—Wuraling
- PARROT, Mountain ; Polytelis Melanura—Waukän-ga.
- PARROT, Variegated Ground ; Pezoporus Formosus—Djullatta ; Djardong-gärri.
- PART, a, of anything—Bang-ga ; Karda.
- PARTS, in—Mul-mul.
- PASS, to, on one side—Yallingbart.
- PASS, to, through or under—Därbow.
- PASSION—Garrang.
- PATH—Bidi ; Kungo.
- PATIENT (adjective)—Banjar.
- PEACEABLE—Nagäl.
- PEAR, Native ; Xylomela Occidentalis—Jänjin ; Dumbung.
- PEBBLES—Molar.
- PEEP SIDEWAYS, to—Nalja.
- PEEVISH—Yetit yetit.
- PELICAN ; Pelecanus Novæ Hollandiæ—Budtallang ; Nirimba.
- PENDANT—Dowiri-Dowalmän ; Mannangur.
- PENETRATE, to—Dtan.
- PENIS ; Membrum virile—Meda ; Merda.
- PEOPLE—Yung-ar.

- PERCEIVE, to—Djinnäng.
 PERHAPS—Gabbyn.
 PERSPIRATION—Ban-ya ; Kungar.
 PERSPIRE, to—Ban-ya.
 PHEASANT, Colonial—Ngowo.
 PICK UP, to—Djabbun.
 PIDDLE, to—Gumbu.
 PIERCE, to—Dtan.
 PIERCE THROUGH, to—Waugartdtan.
 FIG—Maggörong.
 PIGEON, Bronze-winged ; Columba—Wodta.
 PIGEON, Blue ; Graucalus—Nulargo.
 PINCH, to—Binun ; Bettinun.
 PINION, outer, of wing—Jili.
 PIT-PATTING, agitation, fluttering of the heart—Badbadin.
 PITCHING DOWN, lighting as a bird—Gargän-win.
 PLACE, to—Ijow.
 PLANET VENUS—Julagoling.
 PLANT, to—Niran.
 PLAY, to—Waubbow.
 PLEASED, to be—Gurdugwabba.
 PLENTY—Bula ; Murgyl ; Orpin.
 PLOVER, Long-legged ; Himantopus—Djanjarak.
 PLOVER, Black-fronted ; *Ægialitis nigrifrons*—Nidul-yorong.
 PLUCK UP, to—Maulbarrang ijow.
 PLUCK OUT FEATHERS, to—Budjan ; Bar-nan ; Bwonegur.
 POINTED FINELY—Jilláp.
 POISE, to, a spear, preparatory to throwing—Miran.
 POOL, of water, in a river—Monong.
 POOL, of water, in a rock—Ngamar.
 PORPOISE—Warranäng.
 PORTION, or part of a thing—Karda.
 POSSESSING (having)—Gädäk.
 POSTERIOBS—Byi.
 POUND, to (beat to powder)—Kol-yuräng.
 POUNDING ROOTS, the act of—Yudangwinnän.
 POWERFUL—Murduin ; Bidimurduin.

- PRAISE, to—Yang-ānan.
 PREGNANCY—Kobbolāk.
 PREGNANCY, early state of—Bun-gallor.
 PRESENT, *adj.*—N-yal.
 PRESENT, to—Yong-a.
 PRESENTLY—Burda ; Burdāk. (Murray R.)
 PRETTY—Gwabba ; Ngworryn ngworryn.
 PREVIOUSLY—Gwadjat.
 PROBABLY—Gabbyn.
 PROCEED, to—Gulbang.
 PRODUCE, to, as animals having young, or trees, fruit, &c.—
 Ijow.
 PROPER—Gwabba.
 PROPERTY, personal—Bunarāk.
 PROPERTY, personal, of an individual deceased—Bin-dart.
 PROPERTY, landed—Myar ; Kallip ; Kalla budjor.
 PROUD—Wumbubin.
 PUBES, the—Maudo.
 PUBES, first appearance of, in youth—Quelāp.
 PUBLICLY—Bārñāk.
 PUDENDA—Babbalya ; Dardi.
 PULL, to—Maulbarrang.
 PURLOIN, to—Ngagynbarrang.
 PURPOSELY—Bändāk.
 PURSUE, to, on a track—Balgang.
 PUSH, to—Gurnu ; Billang ; Billangur.
 PUT, to—Ijow.
 PUT, in order—Gwabbanijow.
 PUT, on a covering—Wolang ; Wandang.

Q.

- QUAIL, brown ; *Coturnix Australis*, *Gould*—Murit.
 QUAIL, painted ; *Hemipodius Varius*—Muroläng ; Nani
 (Upper Swan).
 QUARTZ—Borryl ; Bard-ya.
 QUICK, quickly—Yabbra ; Getget ; Wellang ; Welawellang ;
 Yirakal ; Yuril.

QUIET, peaceable—Nagäl.

QUIETLY—Bettikbettik.

QUIT, to—Wanja.

R.

RAGE—Gärrang.

RAIL, water rail ; Rallus—N-yänni.

RAINBOW—Walgen ; N-yurdang.

RAISE UP, to—Wyerow.

RAPID—Yabbra ; Getget.

RASCAL—Multchong.

RASE, to (to pull down)—Yuttobärrang.

RAT, Marsupial species ; Bandicoot—Kundi ; Gwende.

RAT, water, species of ; Hydromus Leucogaster—Murit-ya ;
Ngurju.

RAT, kangaroo rat—Wal-yo.

RAW—Dal-yar ; Tdodak ?

RAYs of the sun—Nganga Batta.

REALLY, truly—Bundo ; Karnajil ; Karnayul.

RED, blood-coloured—Ngubulyär ; Wilgiläm.

REED creeper (brown)—Djardalya.

REFLECT, to—Kattidj.

REGARDLESS, careless—Wallarra.

RELATE, to, to tell—Warrang-än.

RELATED by marriage—Noy-yäng.

RELATION—Murut.

REMAIN, to ; long in a place—Nginnow.

REOWN—Warda.

REOWN, a man of renown—Wardägadäk.

RESIDENCE, place of—Myar.

RESIN of the Xanthorhea, prepared for use by mixing it with
charcoal—Tadibi ; Tutdeba ; Bigo.

RESIN of Xanthorhea Arborea—Nallang ; Piring.

RESIN of the tough-topped Xanthorhea—Kadjo.

RESTRAIN, to—Wungan.

RETALIATION, in retaliation—Bäng-al.

RETALIATE, to—Bäng-al buma.

RETURN, to—Garroyuäl.

REVENGE, to—Bang-al buma.

RIBS, the—Ngarral ; Nimyt.

RIBS, short, the—Bun-galla.

RIGHT, proper—Gwabba.

RIGHT arm—Ngunmän.

RING, a circle for enclosing game—Murga.

RISE, to—Irabin.

RIVER—Bilo.

ROBBER—Nagalyäng.

ROBIN ; Petroica Multicolor—Guba.

ROBIN, red-crowned ; Petroica Goodenovii—Minijidang.

ROCK—Bu-yi.

ROCK, crystal, species of—Wirgo.

ROCKING—Binbart binbart.

ROCKY—Buyi billanäk.

ROGUE—Multchong.

ROLL over, to (*active verb*)—Billang ; Billangur.

ROLLING from side to side—Binbart binbart.

ROOTS of plants or trees—Nganga ; Djinnara, or Jinnara ; Wannyl.

ROOTS, decayed—Mandju.

ROOTS, edible—

1. *Hæmadorum Spicatum*—Bohn.
2. An orchis, like a small potato—Djubäk.
3. *Hæmadorum*—Djakät.
4. Ganno.
5. Gwardyn.
6. a species of rush—Jitta.
7. Jitetgorun.
8. Kogyn.
9. Kuredjigo.
10. a large kind of Bohn—Mini.
11. *Hæmadorum Paniculatum*—Mädja.
12. Märang.
13. Nangergun.
14. Ngulya.
15. Resembling Bohn—Nguto.

ROOTS, edible—

16. One of the Dioscoreæ ; a species of yam—Warran.

17. *Typha angustifolia* ; broad-leaf marsh flag—Yanjidi.

ROPE—Madji.

ROUGH—Batiri ; Burr.

ROUND about ; on the other side—Wunno.

RUB, to, on, or over—Näbbow.

RUB together—Yurang yurang.

RUBBING, pounding—Barrang yurrarangin.

RUMP—Byi ; Kakäm.

RUN, to—Yugow murrijo.

RUN away, to—Bärdäng.

RUSHES in general—Gurgogo ; Batta.

RUSH—*Thysanotus Fimbriatus* ; used by the natives in sewing the kangaroo skins together to form their cloaks—Batta.

S.

SALMON—Melak ; Ngarri ; Ngarrilgul.

SALT (*subst.*)—Gal-yarn (Eastern word).

SALT (*adj.*)—Djallam.

SAMPHIRE—Mil-yu.

SAND, or Sandy land—Go-yarra.

SANDHILLS near the coast—Ngobar.

SANDAL wood tree ; *Santalum Latifolium*—Willaräk.

SANDY district—Gongan.

SANFOIN bird ; *Ophthiamura Albifrons*—Yaba wilban.

SATIN bird—Kalgong ; Wanggima.

SATISFIED—Murada.

SAVE, to—To save the life of any one—Barrang dordak-änän.

SAW-DUST—N-yetti.

SCAB—Djiri.

SCAR—Barh-ran.

SCOLD, to—Gorang.

SCORPION—Karryma ; Konak-marh-ra.

SCRAPE to, the earth—Bian.

SCRAPE a spear, to point it—Garbǎng ; Jingan.

SCRAPED, pointed—Garbel.

SCRAPINGS—N-yetti.

SCRATCH, to—Djirang.

SCRATCH, to, up earth—BIAN.

SCREAM, to—Wangǎ-dan.

SEA—Odern ; Mammart.

SEA-BREEZE—Gulǎmwin.

SEA-SHORE—Walbar.

SEAWEED—Nula.

SEAL, the hair ; Phoca—Man-yini.

SEARCH, to, for—Wargatta.

SEASONS—The aborigines reckon six in number.

1. Mǎggoro ; June and July—Winter.

2. Jilba ; August and September—Spring.

3. Gǎmbarǎng ; October and November.

4. Birok ; December and January—Summer.

5. Burnuro ; February and March—Autumn.

6. Wun-yarǎng, or Geran ; April and May.

SECRET—Ballar ; Kopin.

SECRETE, to—Ballar ijow ; Kopin ijow.

SEE, to—Djinnǎng ; N-yǎng-o w.

SEE, to, obscurely—Ngallarar djinnang.

SEED—Nurgo ; Kundryl.

SEED vessel of the Banksia—Bi-ytch ; Metjo.

SEED vessel of the Eucalyptus, or gum-tree of any sort—
Durdip.

SEEDLING-TREES—Balgor.

SEMEN—Djidji ; Bema.

SEPARATE, to, violently—Jeran.

SEPARATED by distance—Bǎng-al.

SEPARATELY—Wallǎkwallǎk ; Kortda.

SERIOUS—Ngwidǎm.

SET, to, as the sun—Dtabbat.

SET in order—Gwabbǎnijow ; Gwabgwabbanijow.

SEVEN—Marh-jin bangga-gudjir gudjal.

SHADE—Mallo.

SHADOW—Malliji.

SHAG, a bird ; Phalacrocorax—Medi.

SHAKE, to—Yurang yurang.

SHALLOW—Danjal ; Ngardyt.

SHANK—Bandi ; Matta.

SHARE, to, or divide amongst several persons—Wallak-yong-a.

SHARK—Mundo ; Bugor (Leschenault dialect).

SHARK, species of—Madjit.

SHARP, sharp-edged—Ngo-yǎng.

SHARP, pointed—Jillǎp.

SHARPEN, to ; to point—Djinganǎn ; Yijatgur.

SHAVINGS—N-yetti.

SHE—Bal.

SHE OAK, the—A species of Casuarina—Gulli.

SHELLS, sea-shells—KOREL ; YUKEL.

SHELLS, fresh-water shells—Marel ; Yinbi.

SHELLS, egg-shells—Nurgo imba.

SHELLS, pearl oyster—Bedoan.

SHIELD—Wunda.

SHINING—Bunjat ; Birrikon.

SHIVER, to, in pieces—Kardatakkǎn.

SHIVER, to, with cold or fear—Kurgin yugow.

SHOE, an English—Jinna nganjo.

SHORT—Gorad ; Gorada.

SHORTEN—Goradan.

SHOULDER—Munga.

SHOULDER or blade-bone—Djǎrdǎm.

SHOUT, to, in order to frighten and alarm—Bumburman.

SHOVE, to—Gurnu.

SHOWER, a—Jidi.

SHUT, to—Didinwǎnjow ; Notodtan.

SHY—Gulumburrin.

SICK—Mendyk ; Ngandyn ; Waugǎlǎn ; Mindyt ; Arndin ; Arndinyang (v.).

SIDE, the—Bun-gal ; Narra.

SIDE, on this or that—Belli belli.

SIDE, from side to side—Ngarrǎk ngarrǎk.

SIDLE along, to—Kandi.

SILENTLY—Gutiguti.

SILLY—Balbyt.

SILVER fish ; silver herring—Colonial name, Didi.

SIMILAR to—Mogoin ; Winnaräk ; Burbur ; Mogin.

SINEW—Gwirak.

SING, to—Yeddigärow.

SINGING—Malyängwin (North dialect).

SINGLE—Dombart.

SINK, to, as the sun—Dtabbat.

SISTER—Djuko.

SISTER, eldest—Jindam.

SISTER, middle, younger—Kowat.

SISTER, youngest—Guloyn.

SISTER, married sister—Miräk.

SISTER-IN-LAW—Deni.

SIT, to—Nginnow.

SKEWER—Djunong ; Balbiri ; Djung-o ; Yir.

SKILFUL—Boiloit.

SKIN, outer covering of anything—Mabo.

SKIN of an animal—Ngal-yäk.

SKIN of a dog's tail with the fur on—Dy-er.

SKY—Gudjyt ; Barrab.

SLATE stone, species of—Gande.

SLAY, to—Ballajän.

SLEEP—Bidjar ; Kopil.

SLEEP, heavy—Nogoro.

SLEEP, to—Bidjar ngwundow.

SLENDER—Wyamäk ; Wiril.

SLIGHT—Wi-yul ; Wiril.

SLIPPERY—Garragär.

SLOW—Dtabbäk.

SLOWLY—Bettikbettik.

SLY—Daht.

SLYLY, noiselessly—Gutiguti.

SMALL—Batdoin ; Bottyn ; N-yumap ; Kardidi.

SMEAR, to—Näbbow ; Yul-yäng.

SMELL—Min-ya.

SMELL, to (*active*)—Bindäng.

SMOKE—Bu-yu ; Gerik.

SMOOTH—Gun-yak.

SNAKE—Waugäl.

SNAKE, species of—Bidjirun-go ; Yurakyn.

SNAKE, species of, small—Ky-argung.

SNAKE, Carpet—Madjinda.

SNAKE, small, white with red bands—Bidjuba.

SNAKE, very venomous—Dubyt ; Kabarda ; Nona ; Norna ; Kwonda.

SNAKE, a kind much liked by the natives—Wan-go.

SNAKE, a species not eaten by the natives—Worri ; Wye.

SNAPPER fish—Ijarap.

SNEEZE, a sneezing—Mul-yaritch.

SNEEZE, to—Mulyar-ijow.

SNORE, to—Nurduräng.

SO MANY—Winnir.

SOFT, smooth—Gunyak.

SOFTLY—Bettik.

• SOLE of the foot—Jinnagäbbärn.

SON—Mammäl.

SONG—Yeddi ; Yetti.

SORCERER—Boyl-yagadäk ; Dalgägädäk ; Gul-yarri ; Kobbä-lo bu-yirgadäk ; Yukungadak.

SORCERY—Boylia.

SORE—Birrga.

SORE, a—Birrgyn.

SORES, covered with—Birrga bogäl.

SOUL, the—Gurdumit ; Noyt ; Wu-yun ; Kadjin ; Kwoyaläng ; Kwoggyn ; Kyn-ya ; Waug.

SOUND, a—Gurdor.

SOUTH—Bu-yal ; Kanning ; Minang ; Nurdi.

SOUTH-WEST wind—Karing.

SOWTHISTLE—Waudäräk.

SPARKS of fire—Jitip ; Girijit ; Binitch.

SPEAK, to—Wängow.

SPEAK to, so as to be misunderstood—Barra wän-gow.

SPEAR—Gidji.

SPEAR, glass or quartz-headed—Boryl ; Gidjiboryl.

SPEAR, fishing—Garbel ; Gidjigarbel.

SPEAR, boys'—Djinjing.

- SPEAR-WOOD from the hills—Malga ; Wonnar.
 SPEAR-WOOD from the south—Burdun.
 SPEAR-WOOD found in swamps—Kubert.
 SPEAR, to—Gidjal ; Dtan.
 SPEEDILY—Getget ; Yabbra.
 SPEW, to—Kändang.
 SPIDER—Kara.
 SPILL, to—Daräng-än.
 SPIN, to twirl round—Gorang.
 SPINDLE, a coarse kind used by the natives—Djinjing.
 SPIRIT, evil—Jilgi ? Mettagong ; Waugal.
 SPIRIT, the ; the soul—Noyt.
 SPIT, to—Narrija gwart.
 SPITTLE—Dtalyi ; Narrija.
 SPLEEN, the—Maap.
 SPRING, the—Jilba ; Menangal.
 SPRING, flowing, of water—Gärjyt ; Gabbi gärjyt.
 SPRING, small—Ngirgo (Northern dialect).
 SPRINKLE, to—Yirrbin.
 SQUEEZE, to—Binun.
 SQUIRREL, grey ; Petaurus Mairarus—Bellogar.
 STAFF, woman's—Wanna.
 STALE—Min-yudo.
 STAMPING—Narrang.
 STAND, to—Yugow.
 STARE, at, to—Wundun.
 STARS—Mil-yarm ; Ngangar ; Tiendi.
 STARTLE, to—Därnäväñ-ijow ; Nguntburbung.
 STEADFASTLY—Met.
 STEAL, to—Quippal ; Ngagynbarrang ; Yurjang ; Ngagyl-ya ;
 Tapingur.
 STEAL, to, creep on game—Ganna-nginnow ; Ngardäng ;
 Kändi.
 STEALTHILY—Gutiguti.
 STEAMER, musk duck ; Biziura lobata—Gatdarra.
 STEEP—Mordäk.
 STEEP, to, in water—N-yoguläng.
 STEP, to tread—Gannow.

STEP, to, on one side to avoid a spear or a blow—Gwelgan-now ; Quelkan (Upper Swan).

STICK, a, any piece of wood—Garba.

STICKS—1. The throwing stick—D-yuna ; Dòwak ; Walga ; Juwul.

2. Woman's stick or staff—Wanna.

3. Crook for pulling down the Banksia flowers—Kalga.

4. Stick or skewer for fastening the cloak—Balbir Bindi.

5. Peeled, ornamental stick, worn in the head at a Corrobory, by the dancers—Inji ; Märrömärrö ; Jingäla.

STICK, to, to stick half way ; to get jammed—Ngarrän.

STIFFENED, benumbed—Nan-yar.

STILL, yet—Yalga.

STILL, to, the wind by enchantment—Kalbyn.

STINGRAY fish—Bamba.

STINGY—Guning ; N-yelingur.

STINKING—Bidjak.

STIRRING UP—Yurirängwin.

STOLEN, Ngagyn.

STOMACH, Kobbälo.

STONE—Bu-yi.

STONY—Bu-yi billanäk.

STOOP, to—Därbow.

STOP !—Nannäp.

STOP up, to—Didin ; Dtandidin.

STOPPED, or staid behind—Bäng-al.

TOUT—Boyn-gadäk ; Ilyn ngomon.

STRAIGHT, in a direct line—Wiring ; Durgul ; Tolol ; Kange ; Yungitch.

STRAIGHT, upright—Wyämäk.

STRANGE—Mogäng.

STRANGER—Wurrar bo-yäng ; Yy-inäng ; Mogang.

STRANGER, not related—Nanning.

STRAY, anything found without an owner—Bärna.

STRAYING, having lost one's road—Waummäräbbin.

- STREAM, a—Bilo ; Gärjyt.
 STRIKE, to—Buma.
 STRIKE, to, so as to stun or kill—Där-gang.
 STRING—Madji.
 STRING of a bag—Ngwonna ; Nalba.
 STRONG—Murduin ; Bidi murduin.
 STRONGLY—Gwidjar.
 STRUTTING—Wumbubin.
 STUCK in—Nungurdul.
 STUN, to—Dargangän.
 STUNTED—Gorad ; Gorada.
 SUFFICIENT—Gyn-yäk ; Bel-läk.
 SUGAR—Ngon-yäng ; this, which is the name of a saccharine juice, exuding from the red gum-tree, is applied to sugar, on account of its sweetness.
 SULKY—Mul-yabin.
 SUMMER—Birok.
 SUN—Nganga ; Batta ; Djaat.
 SUNBEAMS—Batta mandu ; Nganga batta.
 SUN-SET, time of—Garrimbi.
 SUN, shine and heat—Monak.
 SUPERFLUOUSLY—Darrajän ; as Darrajän Yong-a ; to give more than is expected.
 SUPERIOR (*adj.*)—Belli.
 SURROUND, to—Engallang ; Tergur.
 SWALLOW, of the throat—Gunidi.
 SWALLOW, to—Ngannow.
 SWALLOW ; Hirundo—Kännamit ; Budibring. (Upper Swan.)
 SWALLOW, wood ; Ocypterus Albovittatus—Biwoen.
 SWALLOW, white-throated ; Hirundo—Budibudi.
 SWALLOW, sea ; Tern—Kaljirgang.
 SWAMP—Bura ; Mulyin ; Yalgor ; Gotyn.
 SWAMP, hen—Porphyrio ; Gullima.
 SWAMP, little—Zapornia ; Warrajä.
 SWAN, black—Kuljak ; Guroyl ; Mal-yi ; Mele.
 SWEAT—Ban-ya.
 SWEAT, to—Ban-ya.
 SWEEP, to—Barnang ; Kaling.

SWEET—Mul-yit mul-yit.

SWIM, to—Kowangow? Kowanyäng.

SWOON, to—Yowirgwart; Pandopen. (Northern dialect.)

T.

TADPOLE—Gobul.

TAIL—Moro; Nindi.

TAIL, skin of wild dog's—Dyer.

TAKE, to—Gang-ow.

TAKE off, to—Bil-yan.

TAKE by force, to—Yurjang.

TAKE up, to—Djabbun.

TAKE in the hand—Barrang.

TAKE care, look out—Garrodjin.

TALK, to—Wängow.

TALL—Wal-yadi; Urri.

TATTOO, to, with scars—Born; Ngambärn born.

TATTOOING, marks of—Ngambärn.

TEA-TREE, small sort growing in low grounds—Kolil.

TEA-TREE, of which the spears are made—Kubert; Wunnära.

TEA-TREE, large sort growing on the open grounds—Modong.

TEA-TREE, species of—Mudurdu; Djubärda.

TEAL; Anas—Ngwol-yinäggiräng.

TEAR, to—Jeran.

TEAR—Mingal-ya; Mingal; Min-yang. (Murray River.)

TEASE, to—Yetit yetitän.

TEASING, the act of teasing—Dtalläng-yäk.

TEETH—Nalgo.

TEETH, of the upper jaw—Ngardäk-yugowin.

TEETH, of the lower jaw—Ira-yugowin.

TELL, to—Warrang-än.

TEMPLES, the—Yaba.

TERRIFY, to—Därnäväń ijow.

TERROR—Därnäväń.

TESTICLES—Yadjo; Yoytch. (Mountain dialect.)

THAT—Alla; N-yägga; Yalla.

THAT very thing—Yallabel.

THEIR—Balgunäk; Bullallelang.

- THEM—Balgup.
- THEN—Garro.
- THERE—Bokojo ; Yalläla ; Bungo.
- THESE—Nin-ya nin-ya.
- THEY—Balgun ; Bullalel.
- THEY, two (*dual*)—Brothers and sisters, or friends—Bula.
- THEY, two (*dual*)—Parent and child ; uncle and nephew, or niece—Buläla.
- THEY, two (*dual*)—Husband and wife—Bulen.
- THIEF—Nagal-yäng ; Ngagyl-yang.
- THIEVE, to—Ngagylya.
- THIGH—Dtowal.
- THIN—Kardidi ; Kot-yelara ; Widing ; Wi-yul ; Kotyedak ; Batdoin.
- THINE—N-gunalläng ; N-yunaläk.
- THIRSTY—Gabbigurdäk.
- THIS—Nidja.
- THIS way, this side—Bellibelli ; Wunno. :
- THISTLE, sow-thistle—Waudaräk.
- THOU—Nginni.
- THOU (*interrogatively*)—N-yndu ; N-yundul.
- THREE—Warh-rang ; Märdyn. (North dialect.)—Murtden.
- THROAT, neck—Wardo.
- THROUGH, pierced through—Waugart.
- THROW, to—Gwardo ; Gwart ; Wonnang.
- THROW, to, the spear—Gidjigwart.
- THROW, to, off—Bil-yan.
- THROWING-board for the spear—Miro.
- THRUSH, grey ; *Colluricincla*—Gudiläng.
- THRUSH, yellow-bellied ; *Pachycephala gutturalis*—Pidilmi-däng.
- THUNDER—Malgär.
- THUNDER, to—Kundarnangur.
- THUNDER, to sound like—Edabungur.
- THUS—Wunnoitch ; Wuling.
- TICKLE, to—Djubodtan.

- TIRED—Bidibaba.
- TIRESOME—Karradjul ; Yetit yetit.
- TO-DAY—Yyi.
- TOES, large toe—Ngangan ; Jinamamman.
- TOES, small—Gulang gara.
- TOGETHER—Danjo ; Indat.
- TO-MORROW—Binäng ; Morh-rogado ; Morh-ragadak ; Man-
yana.
- TONGUE—Dtalläng ; Dtakundyl.
- TOP of anything—Katta.
- TOPSY-TURVY—Mudjärdo.
- TORTOISE—Bu-yi ; Ng-yakyn ; Yagyn ; Kilung.
- TRACK—Balgang ; Kungo.
- TRACK, recent, of an animal—Warda.
- TRACKLESS—Tdurtin.
- TRAVELLER—A person constantly on the move—Jinnäng-äk.
- TREAD, to—Gannow.
- TREE—Burnu.
- TROUBLESOME—Karradjul.
- TROUSERS—Matta boka.
- TRULY, or true—Bundo ; Karnajil ; Karnayul ; Minam.
- TUFT, ornamental, of emu feathers—Ngalbo ; Yänji.
- TUFT, ornamental, of cockatoo feathers—Ngower.
- TURKEY, see *Bustard*—Bibil-yer ; Burabur.
- TURN to, or spin anything round—Gorang ; Gorang-änän.
- TURN over, to, for the purpose of examining underneath—
Billang djinnäng.
- TURTLE, sea, long-necked ; *Chelodinia longicollis*—Bu-yi.
- TURTLE, snake-necked freshwater—Yagyn.
- TWILIGHT, evening—Ngallanang.
- TWILIGHT, morning—Waullu.
- TWIRL, to, round—Gorang-änän.
- TWO—Gudjal ; Gurdar.
- TWO, we (*dual*)—Parent and child—Ngala.
- TWO, we (*dual*)—Brother and sister, or two friends—Ngalli.
- TWO, we (*dual*)—Husband and wife—Ngannik.
- TWO, we (*dual*)—Brothers-in-law—Ngannama.

Two, ye (*dual*)—Man and wife—Nubin.

Two, they (*dual*)—Brothers and sisters, or friends—Bula.

Two, they (*dual*)—Parent and child ; uncle and nephew, or niece—Bulala.

Two, they (*dual*)—Husband and wife—Bulen.

U.

UNABLE, from any cause to do what may be required—Mor-dibäng.

UNANIMOUS—Gurdu gyn-yul.

UNCLE—Kangun.

UNCONNECTED, unrelated—Nanning.

UNCOOKED meat—Dal-yar.

UNCOVERED—Baljarra.

UNDERNEATH—Yendun.

UNDERSTAND, to—Kattidj.

UNDERSTAND, not to—Kattidjburt ; Kaddung.

UNEVEN—Dardun ; Bulgangar.

UNFASTEN, to—Began.

UNGAINLY—Wal-yadi.

UNINTELLIGIBLE—Bilgitti.

UNINTENTIONALLY—Balluk.

UNKNOWN, strange—Mogäng ; Bo-yäng.

UNLOOSE, to—Bil-yan ; Began.

UNLUCKY in the chase—Marralak ; Mallaluk.

UNSTEADY—Binbart binbart ; Ngarräk ngarräk.

UNWELL—Mendyk ; Ngandyn ; Bidibabba ; Mindyt.

UP, upwards—Irak.

UP, get up—Irap.

UPRIGHT—Ira.

UPSIDE down—Mudjardo.

US—Ngannil.

USED to—Malyn.

USELESS—Djul ; Windo ; Windang.

V.

VAIN, proud—Wumbubin.

VAIN, in vain—Murdo.

- VALLEY, a—Wedin ; Burdäk.
 VARNISH, to, with gum—Yul-yäng.
 VEGETABLE food—Maryn.
 VEGETATION—Jilba ; Bobo.
 VEIN—Bidi.
 VENUS, the planet—Julagoling.
 VERMIN—Kolo.
 VERY, *superlative affix*—Jil ; as Gwabba, good ; Gwabbajil, very good.
 VOICE—Kowa ? Mya.
 VOID, to, the excrement—Konang ; Kona ; Nujan.
 VOMIT, to—Kändang.

W.

- WALK, to—Ennow ; Yannow ; Murrijo.
 WALLOBY—Bän-gäp.
 WANDER, to, from the right road—Barrabart.
 WARBLER reed ; Salicaria—Gurjigurji.
 WARBLER, spotted, winged ; Sericornis frontalis—Girgal.
 WARM—Kalläk ; Kallaräk.
 WARM, applied to water—Kalläng ; Gabbikalläng, warm water.
 WASTE, a ; barren land utterly destitute of vegetation—Battardal.
 WASTED, thin—Wiyul ; Batdoin ; Bottyn.
 WATER—Gabbi ; Kypbi ; Kowin ; Yemat ; Djam ; Djow ; Badto.
 WATER, fresh—Gabbidjikäp ; Gabbigärjyt.
 WATER, salt, in lakes and rivers—Gabbikärning.
 WATER, salt, of the sea—Gabbiodern.
 WATER, running—Gabbikolo ; Gabbytch.
 WATER, standing in a pool—Gabbi wärri.
 WATER, standing in a well—Gnura.
 WATER, standing in a rock—Gnamar.
 WATER, to make—Gumbu.
 WATERFOWL, species of—Wakurin ; Winin ; Yaet.
 WATTLE bird ; Anthochæra Lewinii—Djäng-gäng.
 WATTLE tree—Galyäng.

- WANDUNU**, a species of insect—Wandunu.
WAVE of the sea—Ngy-änga.
WAY, a path—Bidi; Kungo.
WAY, this way—Wunno.
WE—Ngannil; Ngalata; Ngillel.
WE two (*dual*) between husband and wife—Ngannik.
WE two (*dual*) between parent and child—Ngalla.
WE two (*dual*) brother and sister, or two friends—Ngalli.
WE two (*dual*) brothers-in-law—Ngannäma.
WEAK—Babba; Bidibabba.
WEAR, to, or carry on the back—Wandäng.
WEASEL; colonially, native cat—Dasyurus Maugei; Barrajit.
WEATHER, fine, sunny—Monak.
WEATHER, clear, calm—Budulu.
WEIGHTY—Gumbar; Gundipgundip; Botol-yäng; Kandal-yang; Banyadak.
WELL, good—Gwabba.
WELL in health—Wan-gen.
WELL, recovered from sickness—Barr-ab-ara; Dordak.
WELL of water, native—Gnura.
WELL-BEHAVED—Karra gwabba.
WEST—Urdal; Winnagäl (Mountain dialect).
WET—Bal-yan; Yalyet; Yalyuret.
WHALE, a—Mimang-a.
WHAT—Nait; Yan.
WHERE—Winjalla; Winji.
WHEREFORE—Naitjäk.
WHINSTONE, species of—Gagalyang; Kadjor.
WHIRL, to, round—Gorangänan.
WHIRLWIND—Wärh-räl; Monno.
WHISTLE, to—Wardyl.
WHITE—Wilban; Dalbäda; Djidal; Djundal.
WHITE of an egg—Mammängo.
WHITHER—Winji.
WHO—Ngan; Nganni; Ngando; Indi.
WHO will?—Ngandul.
WHOLE—Mundäng; Bändäng.
WHOSE—Ngannong; Enung.

- WHY—Naitjäk.
 WIDE—Gäbbar.
 WIDOW—Yinäng.
 WIDOWER—Yinäng.
 WIFE—Kardo.
 WILD, desolate—Battardal.
 WILL you ?—N.yundu ; N-yundul.
 WILYU—Ædicnemus longipennis ; Wilyu.
 WIND—Mar.
 WIND, north—Birunna.
 WIND, north-west—Durga ; Dtaläjar.
 WIND, south—Wiriti.
 WIND, south-east—Wirrit ; D-yedik. †
 WIND, south-west—Karring.
 WIND, east—Nandat ; Nangalar.
 WIND, west—Durga.
 WIND, sea-breeze—Gulamwin.
 WIND, land-wind—Nandat.
 WINDPIPE—Dtagät ; Mungurdur.
 WING—Känba.
 WING, outer pinion of—Jili.
 WINK, to—Butäk-butäk.
 WINTER—Mäggoro.
 WITCHCRAFT—Boyl-ya.
 WITHERED, dried up ; applied to wood or animals when dead
 —Mandju.
 WITHERED ; applied to leaves—Derer.
 WITHIN—Bura.
 WITHOUT, wanting anything—Bru ; as Boka bru, without a
 cloak.
 WITTINGLY—Bändäk.
 WIVE, to ; steal a wife—Kardo barrang.
 WIZARD—Boyl-ya-gadäk.
 WOMAN—Yago.
 WOMAN, unmarried, or one who has attained the age of
 puberty—Kung-gur.
 WOMAN who has not had children—Mändigära.
 WOMAN who has had children—Yulang-idi ; Yulang-ära.

- WOMB—Dumbu.
 WONDER, to—Wundun.
 WOOD—Burnu.
 WOOD, well seasoned—Mandju.
 WOODED, covered with trees—Mandon.
 WORD—Warryn.
 WORMS bred in sores—Ninat.
 WORMS, intestinal—Ninat.
 WORN out—Windo ; Windang.
 WOUND, to—Ngattäng.
 WOUNDED badly—Birrga ; Bilo bängga.
 WOUNDED mortally—Kalla dtannaga.
 WREN, emu ; *Stipiturus Malachurus*—Jirjil-ya.
 WREN, ash-coloured ; *Georygone culicivorus* ?—Warrylbärdang.
 WREN, short-billed ; *Gerygone brevirostris*—Giaterbät.
 WREN, brown-tailed ; *Acanthiza Tiemenensis*—Djulbidjul-
 bäng.
 WREN, yellow-tailed ; *Acanthiza Chrysorrhœa*—Jida.
 WRIST—Mardyl.
 WRONG, wrongly—Barra.

X.

- XANTHORRHÆA ; colonially, grass-tree or black boy.
 XANTHORRHÆA arborea—Balga.
 XANTHORRHÆA arborea, species of—Balläk ; Galgoyl ; Yängo ;
 Tdudtin.
 XANTHORRHÆA arborea, tough-topped—Barro.
 XANTHORRHÆA arborea, underground—Buräräp ; Mimidi.
 XANTHORRHÆA, leaves of—Mindar.
 XANTHORRHÆA, stem of the flower—Waljöp.

Y.

- YAWN, to—Dtawäng.
 YE—N-yurang.
 YE two, brother and sister, parent and child—Nyubal.
 YE two, man and wife—Nyubin.
 YELLOW—Yundo.
 YELLOW, bright yellow—Kalläma.
 YELLOW, dark yellow—Ngilat.

YES—I-i ; projecting the chin forward, and keeping the mouth nearly shut, when uttering this guttural sound—Kwa; Ky; Koa; Kya.

YESTERDAY—Marh-rok.

YET—Yalga.

YOLK of an egg—Natdjing.

YOU—N-yurang.

YOU will—N-yundu ; N-yundul.

YOUNG—Yyinäng.

YOUNG of anything—Nuba ; Nopyn (Mountain word).

YOUNGER (middle) sister—Kowat.

YOUNGER (middle) brother—Kardijit ; Kardang.

YOURS—Ngunalläng ; N-yurangäk ; N-yunaläk.

YOUTH, young man—Gulambiddi.

Z.

ZAMIA tree ; *Encephalartos Spiralis*—Djiriji.

ZAMIA tree, species of, growing near the coast—Kundägor.

ZAMIA tree, fruit of—By-yu ; Tdongan.

ZAMIA tree, stone of—Gargoin.

ZAMIA tree, kernel of—D-yundo ; Wida.

ZAMIA tree, nut of, a species of—Kwinin.

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