

[From Gunson REMINISCENCES, 204]

L.M.S. REPORT 21 June 1826  
[L.M.S. Australia Letters.]

**Second Half Yearly Report of the Aboriginal  
Mission  
Supported by the London Missionary Society  
L.E. Threlkeld  
Missionary to the Aborigines New South Wales  
Newcastle June 21st 1826**

Being Accustomed for several past years, to address a congregation of from eight to twelve hundred native Christians, at Rai[a]tea, in their own tongue, three or four times a week, has made the present dry study of letters, words and phrases, more irksome than it would otherwise have appeared to a person unacquainted with the general diversified employment of a Missionary among natives eager for instruction. — But the hope of futurity manifesting that the same Cause will produce the same effects in the minds of the Aborigines as has operated on the minds of ten thousands in the Southern Sea, encourages one to persevere, knowing, personally knowing, that such labour is not in vain. —

It is, in a measure, to be regretted, that so long a period has elapsed before we are able to take up our residence among the Blacks at **Būr-te-bah** [The native name of this station — L.E.T.]. — But uncontrollable events have occurred and numerous disappointments, which individually considered are trifling, yet in the aggregate have occasioned much annoyance and delay. — Another year must roll its course before our cultivation will meet the demands of a large family. This delay has been occasioned through the improper delivery of letters which occasioned the loss of three persons' services in agriculture until the season for sowing was past, and but for the favours of a gentleman in authority kindly forwarding other letters in a special manner the mission would have been deprived of a steady man and his two sons who are now employed in preparing the land for agricultural purpose. —

The person engaged to put up our residence by contract, for it could not be done in any other way, Mechanicks not being available from government at that period, has exceeded his time several months. However, a few weeks more

will complete the cottage and a fortnight after it is finished we shall remove —

The blacks, who have hitherto been living around us, and whose fires cheered the dull winter's gloomy night, have anticipated our removal and departed [204] a few days since — Their presence is much missed as they were our guard by night. — The Blacks have been often enquiring how long before we move and now they are gone to our new residence knowing we also shall soon follow —

We have had to cut down trees and clear a way for ten miles or more through the wilderness of a range of mountains to allow for a team of bullocks and dray to carry out provision &c. twice have they been and after once upsetting and destroying much of the load, have accomplished the task. Hitherto the place was considered inaccessible even on horse back, and thrice have I been thrown from the horse with other common accidents in finding out the present road.

It will be necessary to remove our things by water, it would be too expensive, it would be too tedious to attempt it by land, although we hitherto intended it, a small craft that can go in four feet water will convey the property through the outlet to the sea, where often the violence of the Surf breaking across the shallow entrance prevents anything from entering — we had no opportunity, of conveniently seeing the place when the deputation were here, but those very difficulties under which we labour for the present, and will be soon overcome, render the situation the more desirable as a nursing place for the Blacks until they increase in knowledge. —

The more we are apart from unprincipled men bearing only the christian name the better for the Aborigines. — But few circumstances, worthy of notice, have occurred among the Aborigines under my own cognition, although numerous acts of aggressions are laid publickly to their charge. But allowing that every particle is true, were the Blacks English instead of Aborigines, I do not hesitate a moment to say that for every single act now committed, or said to be committed by them, many more would take place. — I will illustrate by facts —

A poor woman lying by her fire begged a bit of plaister for a wound in her foot, I enquired how it was done, She replied, in broken english,

that a white fellow asked her to fetch some water for him in Newcastle, she refused and that he threw a large stone at her hit her foot, and crippled her for many weeks! I could not find out who the man was, and several weeks had elapsed. — Now if the untaught husband of this woman, who has been deprived of her assistance as a fisherwoman for many weeks, were to meet the cruel civilised white when he is isolated as a stock — keeper in the woods and take revenge would it be a matter of surprise or would any English man put up with such an injury! —

A man, a well known civil Black was under my care for nearly two months owing to a piece of wood perforating the sole of the foot and coming up slantingly through to the Instep. How was it done — Two prisoners night stockkeepers were in the habit of visiting the native camp at night, and one, an African black, amused himself by sharpening sticks like skewers and sticking them up in the ground round about the native camp. — The Aborigine came in the dark, trod upon one of them and lamed himself for weeks. — Would it have been remarkable had the fellow been levelled to the ground whilst the poor Aborigine was suffering under the torture of his wound! — That very man not long after was seen compelling a woman to accompany him by beating her with a stick and the clergyman of Newcastle [G. A. Middleton] saw the assault appeared against the man and he was turned into the jail gang as a punishment he justly deserved. This very man the Blacks told me they would spear if he did not mind himself better and at the police office I warned him of their threat and urged him to be more guarded in his conduct in future. — But this very aggressor is still among them untouched, unmolested although the Aborigines tell me they think he planted the wood in the ground on purpose to wound them. — Would this be the case among civilised beings, if blows had not ensued would there not have been the perplexities of civil law! —

But it must be allowed in the fullest extent that there are characters among the Aborigines ferocious to an extreme, it must be so. Our forefathers were the same, our mothers in a state of nudity danced before the mystic grove besmeared with pipe clay, and woad, and ochre, they would look into the trembling entrail of the human sacrifice, they could yell the murderous

song to the hundreds expiring in flames. — Had they been swept off from the face of the land by their invaders in consequence of their savageness and brutality, w[h]ere should we have been with all our boasted philanthropy — or had not the principles of the Gospel directly or indirectly changed our ferocious natures, our stern, revengeful hearts, we should now have left these Aborigines to possess quietly their lands, or joined them in their dance with frantic madness. —

If, therefore, the Aborigines are ferocious, are cruel, are artful and cunning, how inconceivably inconsistent it is with those, who professing to be wise, act so foolishly, as to excite these acknowledged barbarians to acts of violence by supplying them with spirits which they know not how to use with propriety and in the use of which they become infuriated? —

It is but a few weeks since, that not a night passed without my being obliged to interfere to restore peace among the Aborigines owing to their drunkenness after they returned from Newcastle. The scene one night was more than alarming, a loud clamour of voices, accompanied with the sound of blows, and the clattering of the spears and shields, roused us. I went out to know the cause, taking with me a lamp, that I might be seen and not speared in the dark, I per[ceived] a man lying prostrate on the ground covered with blood; another one stood over him ready to repeat the blow. Others were crowding with poised spears and whitened shields ready to engage, — the women clamouring and screaming were stirring up their fires to give light. — I paused a moment, rushed forward [205] and took the weapon from the uplifted hand, urged them in broken Aboriginal to desist, succeeded in leading them to their separate fires, and threatening that they should not stop where they did if they persisted in such conduct; quietness was restored — Some begged me to stop or they would be obliged to fight. — Another said you must put a stop to this game in town, we shall be killed if you do not —

I felt my own inability to do this, but enquired from whence was the spirits obtained. It would be invidious to mention one of the places. It is so general. I asked if I might retire to rest, they said, — yes, they would fight no more, the drunkards were asleep. Scarcely had I

recovered myself in the house from the agitation natural to such scenes, when a loud scream called me out again — Someone had thrown a spear at a venture, a drunken Black, it hurt no one, although thrown in the dark, and after waking in vain for the concealed enemy, we retired finally to rest. —

One would be tempted to think that there is an innate deficiency in the reasoning faculties of those who can, in the face of these facts constantly before their eyes, pursue a line of conduct that must encrease the barbarism of savages and who are not likely to make a distinction when drunk betwixt A black head or a white one. —

Another instance occurred of gross outrage upon the Aborigines in the month of December last close to our residence, — I perceived a man beating a black most violently, the women screamed running to me to come to their assistance. I ran and saw a white man half intoxicated striking a poor old man violently, his head was cut and he was endeavouring to defend himself; enquiring the white said he had been assaulted on the road, this I knew to be false for I happened to see him come and return to the black camp, asking the blacks the cause, and turning round I perceived a little girl come up out of the water and found she had run and dived in the stream to elude the brutality of this man. Her father took her part and for thus doing he was so grossly assaulted by a civilized white. This was a case, I felt it my duty although unpleasant to lay before the Magistrate to convince the white that the law protected the blacks equally with the whites. — The man was summoned to appear and after being reprimanded was cautioned to be more careful in his conduct, this was all I requested knowing that gentleness has a greater effect whether among Savages or Civilized persons than the most coercive measures. —

It is not astonishing, therefore, that men are speared in the bush when they become Stockmen or otherwise employed out of the immediate protection of civil and military force, because the same disposition will shew itself whether in the mountains or on the sea coast — and unless there be a strong governing principle existing in the Savage mind of the father of this girl why will he not revenge the injury if ever he should meet the aggressor alone in the bush: —

At one time we had not a single Aboriginal about us for three weeks, and the person who assisted me in the language was also absent. He went to the mountains with upwards of 60 spears to exchange for opossum cord made of the fur, and also to engage in some superstitious ceremony, the exact nature of which I could not ascertain. — It appears that **Be-rah-bahn** [**Birabān** alias M’Gill] the above mentioned person slept with two other Blacks on the grave of the girl mentioned in the former report [see p. 190], from sun setting to sun rising, for the purpose of obtaining ‘*The Bone*’, the mystic bone used in the mystic ring, and supposed to be in the abdomen of certain persons skilled in curing sickness and in knocking out the teeth with the bone without pain to the sufferer. — That in the night the spirit of the girl came to them and gave one of them The Bone. — Asking if he saw the spirit, he said no, it was in a dream, no one could see it but the person, who had the bone. —

After the extraction of the tooth, the Blacks must not eat wild fowl and several sorts of fish until a certain number of times have revolved when after another ceremony they are fully allowed to eat what they please.<sup>30</sup>

A few weeks back **Be-rah-bahn** returned from a ceremony performed in the mountains, which has initiated him into all the rights of an Aborigine.<sup>31</sup> — It appears that they burn a large part of the country, then hunt for kangaroos, feast upon the shank bones only, after which they pipe clay themselves all over and then everyone must rush at once into the water and bathe themselves clean. They then return to the women who are not admitted to see the ceremony, but who are kept at some distance in the charge of an old man. —

The men have a great veneration for the bat, if a man were to kill one purposely, he would also be killed. — They will not look at it but turn their eyes another way, neither would they tell me its name, but said if I asked the women that they would tell me. —

The women have the same regard to a small bird like a woodpecker, and will not look at it or tell its name, but refer to the man — They say that they are Black men and women changed into these creatures, and their presence is considered highly fortunate.<sup>32</sup> —

The Blacks have been up the river to settle a punishment against a murderer of his wife, who put her to death in a cruel manner, — he first beat her on the head, fractured her skull and then bent her backwards until he broke her spine, after which he threw her into the sea. Their usual place of punishment was formerly close to our present residence, but on my expressing dislike to it last October no engagement has since taken place — My own little boy [Joseph Thomas] asking one of the Blacks, who was going out to join his party, why they did not fight here, was it because of Master — *Ah! Who told you that,* was the answer —

I do apprehend that repeated expressions of sorrow at their fights and continued exertions to keep them at peace among themselves have had this effect and if so it is encouraging. [206]

When they returned I was informed that one native Black was wounded in the foot by a casualty, but that so many spears were thrown that no one knew who did it, however in the madness of pain he broke a man's head and would have killed him but for timely interference of other Blacks. — I apprehend that there is a good deal of justice in the strictest sense, in their punishments, arising from their being a body politically caring for each other.<sup>33</sup> A woman neglecting her child, or a relation his sick relative, must suffer punishment, and even the Doctor, if his patient die through his not using all the means they think he ought to have done. —

A man was present sometime since when an outrage was committed on a black of this part by a tribe in the interior, he happened to be there a silent spectator, and because he did not assist the man against a host, two spears were thrown at him as a punishment by the relative of the ill used Black, which spears however he warded off by his shield. — They then sat down together without further dispute. —

A relative not careful of a sick relative or being absent from the person when dying is a crime punishable by the Blacks.

They are careful of their children and fearful lest they should be hurt by the whites. I saw a woman cry for an hour because her little boy of 5 or 6 years old went with our Cart to see the man cut firewood, after which he rambled with a

stockkeeper and did not return speedily. She ran about with the greatest appearance of anxiety.

Another woman covered her face and cried most bitterly because a pig was being killed, and though the other blacks always laugh at her, when she does so, yet her sympathies are so strong that it has this effect upon her mind. Does not this prove, that they are above the beasts that perish, And that God has made of one blood, all the nations of the earth whatever may be the variation of Skin! —

Two blind persons a male & female are out at **Biddebah** supported by their relatives in their helpless state. A poor little boy, remarkably afflicted, incapable of walking, when left by his father is cared for by the tribe until he returns. —

I fear there are many among us, who will stand condemned at the final judgment of the universe, for their want of those charities towards their fellow creatures, which though but barely discoverable, like an expiring ember in a heap of ashes, in the minds of the Aborigines, ought to be seen blazing like resplendent jewels in those who possess the benefits of civilization and Christian instruction. — Would to God that those Christians who profess to give tone to the publick mind would but take half the pains, half the expence, half the trouble, as they do for the animal creation, in advocating the improvement of the Aboriginal Race, instead of creating a feeling of cruel revenge, founded in most instances, upon distorted facts. — How much more would it be to their honor and Philanthropy, independent of Christian principles, than exciting those feelings of revenge in the minds of professing Christian[s] and which feelings they abominate when acted upon by the Aborigine. But cannot more be done, cannot those who view our plans as visionary and enthusiastic, adopt a more rational plan and try to effect what they suppose cannot be done by us? Cannot each party according to their peculiar views, form their own plans[,] use their own instruments, and as a grand army, taking heed in their movements of disordering themselves! — march in various divisions to that same attack on the *Kingdom of Satan*? It would be pusillanimous in me not to state plainly and faithfully those facts, for the truth of

which I pledge myself, at a time when some are urging to destruction a people irritated by continued aggressions, whose children have been dashed upon the rocks, not many years since, and whose wives have been shot at, that the race may be the sooner extinct. And who are now held up as creatures to whom mildness cannot possibly be shewn! Whilst the murderer's blood should be shed whether black or white, even from the very horns of the Altar. But let it be *The Murderer*, not his wife, his children, his friends, his relatives, his race! If these instance[s] of outrage have occurred in the vicinity of a town, not now a penal settlement, in the short space of six months, unsought for, what must be the aggregate throughout the Colony and what must be the feelings of the Aborigine's mind against whites? — We know what we should feel, happy for us that their impressions are only transient, their revenge only sudden.

Some few weeks since, the death howl attracted my attention, it was universal, close at hand, and in the depths of the thicket, the sound denoted that something more than ordinary had occurred —

I enquired and the blacks said it was in consequence of a Black having been chopped to pieces with an axe by a white. They told me his name, and said that the white had hid the body somewhere about the wreck of the *Australia*.<sup>34</sup> I went immediately with the informant and gave information in town. Constables were sent with the black and the man charged with the offence was put in custody — On the Constables return it was ascertained that no murder had taken place, but that the persons who purchased the damaged cargo of the Vessel had been supplying the blacks with Rum to induce them to work whilst others had supplied them with rum to induce them to give a specimen of a fight. — The poor black had not yet recovered from the first effect of liquor when he returned to roll the casks and being [207] farther supplied, it is supposed he fell asleep on the sand and was carried away by the sea. Every means was used to ascertain the fact and the poor English man upon whom their suspicion fell was released. —

It was necessary to make the strictest enquiry, to prevent a fellow countryman falling a victim to their avenger of blood. — The brother of the Drowned black must stand punishment soon, because he did not take care of him and lead him out of the way of the sea. — A few days since the women pipe-clayed themselves again, and cried; they told me it was because at that time the grass would have begun to grow had he been interred. —

Drunkenness here is most prevalent and disgusting. It cannot therefore be expected that the ignorant wild Aborigine should be more circumspect in his conduct, than the well instructed civilised European, enough if those be, as these are. It has been said by an author in England of the Aborigines of New South Wales, "*That we have now lived among the Australians more than thirty years; and yet, like the North American Indians, or the Negroes of the Phillipine Islands, they have adopted none of our arts of life, with the exception of exchanging their stone hatchets and shell fish hooks for our iron ones. They never will become builders, or cultivators, or mechanics, or mariners, like the New Zealanders or South Sea Islanders, nor indeed till they cease to be at all, will they ever be other than they are.*"<sup>35</sup>

On behalf of the Blacks it may be said to Europeans, have you ever attempted to make us so, disinterestedly so, for our own benefit, or have you not rather taught us your vices in addition to our own in administering the deadly potion of Spirits to inflame our passions, to make our brutalism ungovernable; that we might engage in hostility with each other, whilst you our despisers and revilers enjoy the bloody scene! — Or if you have bestowed upon us the washings of a rum cask, has it not been in payment for our labour with that which costs you nothing! — forgetful of your own Religious precepts, which pronounces a "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's services without wages, and giveth him not for his work!"<sup>1</sup> That join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the

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<sup>1</sup> Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; [Jerem. xxii. 13]

Earth!<sup>2</sup> — Happy for every one engaged in Evangelising the world that the Judge of all the Earth has sworn by himself, That the whole Earth shall be filled with the knowledge of the Messiah, as the waters cover the great deep.<sup>3</sup> — Therefore, as God says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion",<sup>4</sup> and as it doth not depend on him, who willeth, nor on him who runneth but on God who sheweth mercy,<sup>5</sup> we may continue ploughing up the fallow ground sowing in righteousness knowing that in due season we shall reap in mercy if we faint not.<sup>6</sup> — Happy for us that the kingdom of Messiah is not left in the hands of men, like other kingdoms. Nations may rise and Empires may fall, but the Stone hewn out of the mountain without hands shall roll majestically from pole to pole, crushing its enemies and levelling every Spiritual wickedness, in high places until every knee shall bend to Christ. — And whether a cruel Nero sways the Royal sceptre and sheds the torrent of Christian blood, or a Courtly Constantine wears the purple and poisons the simplicity of the Gospel with baneful affluence and worldly pageantry, The reign of the Messiah increases gathering in its subjects, from every clime, independent on the kingdoms of this World. —

If it be asked how do I obtain any insight of the **Aboriginal language**, I would just briefly state, that their rambling dispositions perplexed me much; To accompany them in their excursions was therefore my only alternative. I have been with them when hunger urged them to the bush and the first animal that they have speared, I have seen just put on the fire to scorch the hair, ripped open to warm the inside, and with the blood dropping from the mouths and elbows, as they have eaten the half convulsed trembling flesh. — Whilst my stomach sickened at the revolting sight and compelled me to retire until their repast was finished, gratitude to my God has risen in my breast, that we are not compelled to leave our native land without purse

nor scrip nor shoes, to trust to the reception of the Sons of Peace —

A boat, which I have purchased, commands their attendance whenever I wish, and many a sentence has been collected and word explained by some trifling circumstance, whilst they procured their daily food from the deep, often have I seen the living fish writhe betwixt the teeth of the angler biting out a bait for the hook.

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A tent, kindly presented by a gentleman in the colony [Chief Justice Forbes], has remedied the inconvenience of their presence in our small dwelling among our rising generation, indeed the beastlyness and state of nudity render it impossible. Whilst the tent allows that freedom which could not be permitted in a house. Here we collect together the word obtained in various manners, and enquire and examine while the Aborigine contentedly grafts his tobacco for hours together — from 9 in the morning until sunset in the evening have we been tented together for days, revising the sentences presented to the publick —

We clothed several, male and female, last winter, and had them in the evening in the house for the sake of the language, but soon we had the sad mortification to see them return naked, their clothes being sold for rum in town — [208]

To ascertain the Ellipsis is the best means I find to satisfy my mind on the meaning of the **particles**, and without the knowledge of this it appears very often a mere jargon. They abound in the use of it. *Fish me*, is all they say for *Give me some fish*, but no possible mistake can arise as with us using the nouns in a verbal sense. —

Often has a word been put down in the full confidence of correctness, and as often discovered it was erroneous.

A man stood on the North Shore, while we were on a fishing excursion. I noted down what the Black said was the North Shore, using the phrase some time afterwards. I found it was not so; a native came to a fire one evening and the same word was used and on paying particular

<sup>2</sup> Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! [Isiah v.8]

<sup>3</sup> For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. [Habak.ii.14]

<sup>4</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. [Romans .x.15]

<sup>5</sup> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. [Rom. ix.16]

<sup>6</sup> And let us not be weary in well doing: for in due season we shall reap, if we faint not. [Gal.6.9]

attention found that it was the Adverb *over there*.

Two prepositions, *from*, in English, puzzled me exceedingly, until the signal for a vessel being hoisted up at the Signal post proved to me that it was, *on account*, or *about*, or *concerning*, a vessel the ball was hoisted.

The cutting some trees in the bush further illustrated when the same perplexing '*from*' was used and in the question *shall I cut it about here* pointing to the place. Other circumstances arose that proved the other, *from*, to have the meaning, *out of such a place or thing*.

I would also remark here that often we think there is a difference in the language owing to our asking the name of substantives, but we are yet in the dark about those names; a man was asked one day what he had got; **Tahrahkul** was the reply, meaning peaches, but they had no peaches formerly, what was it derived from. Why, *to set the teeth on Edge*. Now at the Hawksbury they may call it rough skin or any other quality, of the peach, and then would arise the idea that the language is different in different tribes. Another instance occurred, **Kob-bah-rah** [**Cobbra**] is the name of *head*<sup>36</sup> so the whites say at the Hawksbury but when I used it, my teacher says, no, no, you say **Awol-long**, so the matter resolved. Shewing him an anatomical drawing of the human frame and putting down the names of the various parts, he came to the skull bone and then **Kob-bah-rah** was discovered to be the Skull bone. —

There is no doubt a great diversity in the language in other parts but I feel fully persuaded as yet, it is radically the same, as much so as the Tahitian, the New Zealand, the Vaihean [Hawaiian] K. in the South Seas. —

My reason for continuing in this opinion was more confirmed, by my visiting a Mountain black now in jail at Newcastle on the charge of murdering a white. My interpreter went with me and his wife; we entered the jail and I addressed him as well as I could in Aborigine; he burst into a fit of laughter, although doubled ironed by himself in one of the rooms of the jail; after a pause he answered me, and though I could not make out every word, I found it was the same language — My Black companion spoke to him, and I could tell that what he spoke to the

man was the substance of what I wished to ask. — He was a stranger black, from an immense distance beyond the mountains, and my interpreter said his language was different to the blacks here. The fettered black asked what was going to be done to him: he was informed by **Berabhahn** to be sent to Sydney. I enquired what he speared the man for, he replied, he had not, that he was at another fire far away when the affair happened, that it was another black who had done the deed. — I questioned him through My Black, whether the white man did anything to them first; he said he did not know, because he was not there. But he said that the blacks there were afraid of a musket, that if a man presented a piece to any Black they would spear them instantly. My impression was from his account that he was not the actual criminal nor at all concerned in it, but the evidence of others may prove clearly to the contrary. —

Happy shall I be to be able by the knowledge of the language to save the innocent, when punishment ought, in justice to our fellow creatures, to fall upon the truly guilty. Indiscriminate punishment, or the cherishing of a hostile feeling against the whole race of blacks is unbecoming the profession of a christian character. —

## PREFACE

In submitting the specimen of a dialect of the Aborigines of New South Wales, no speculative arrangement of grammar is attempted — Out of fifteen hundred sentences and upwards, the most satisfactory ones are selected. The English is in a separate column on the right side of the page, and underneath the Aboriginal sentences, is placed word for word, the English meaning without regard to English arrangement, or grammar, to shew the Idiom of the Aboriginal tongue. The sentences are bracketed and numbered for easy reference, should any friend wish to make any remark tending to simplify the present adopted mode. As one of my objects in applying to the language is to pave the way for the rendering into their tongue the sacred scriptures, every friendly hint will be most thankfully received. The accents are not marked generally, only on the most important words, for want of type, but the last arrangement of the Verb, will it is hoped be a sufficient guide for the whole to those who wish it. A table of the sounds being an epitome of the plan pursued in the Orthography of the language

will also be sufficient, it is presumed to shew the nature of Syllables. It would have increased this report already large to an inconvenient size had it been further explained. [209]

In presenting a copy to those, in this Colony, who are connected with other Societies, I beg to assure them, that whatever knowledge I may obtain of the Aboriginal tongue, shall be always available to them with cheerful readiness. The noble principles of our Religion forbidding the indulgence of any selfish motive or party feeling in those who profess to be the promulgators of its precepts. — An anxiety to satisfy the friends of humanity here and at home, that our employment is not altogether without hope as it respects attaining the language of the Blacks, and that success may ultimately be expected with the Divine aid, together with the solicitations of those in this colony who take an interest in the welfare of the Aborigines, induce the putting of these imperfect specimens to the press. —

One twelve — months only has elapsed, interrupted in various ways, from a steady perseverance in the study of the **language**, but after our removal to our settled residence, so many hindrances will, we hope, not take place. — Secluded more from Society here, than ever I was in the South Sea Islands, I look forward with the hope of making known Salvation to the Aborigines in their own tongue in two years from hence — to attempt to instruct, before I can argue with them as men, would be injurious, and as Christianity does not make its votaries mere machines, but teaches them how to give an answer to every one that asketh a reason of their hope; my whole time must be devoted to that single object, until I am competent, although it incurs a heavy expence on the Society. — But whatever may be the expence, whatever may be the privations of individuals, to reclaim sinners whether black or white, The remembrance of it will be no more, or if it exists it will excite a song of praise, when we shall behold the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb clothed with white robes and palms in their

hands<sup>7</sup> saying, thou hast redeemed us to God by thy blood out of every kindred and tongue and people, and nation,<sup>8</sup> and hast made us unto our God kings and priest for ever.<sup>9</sup> Amen.

L.E. Threlkeld

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<sup>7</sup> After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, [Rev. vii.9]

<sup>8</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; [Rev. v.9]

<sup>9</sup> And hast made us unto our God kings and priests: and we shall reign on the earth. [Rev. v.10]