

earth are full of the habitations of cruelty” finds in their case an awful verification. There is no man who appears to exercise any authority over them ; and their obedience to the laws of Britain extends only so far as they see a necessity for submission, from their dread of superior power. It is difficult to say what their own idea either is or was of a Supreme Being, as they have for upwards of fifteen years past been in contact with Europeans ; at all events they have learned to swear by that God of whom they are ignorant, as a God of truth and mercy. Certain it is that they believe in the immortality of the soul, and the existence of evil spirits. Of thunder and lightning they are exceedingly afraid ; they will on no account pronounce the name of one that is dead, and they seem to hold that after death they will be like the whites, and that all white men have been black fellows before. Since they have heard of England they imagine that it is the place of their regeneration or metamorphosis.

The intercourse of the aborigines of Moreton Bay with the population of a penal settlement has, as may be expected, been of no benefit to them. It is only to be wondered at that they are no worse than they are. Yet it must be owned that some advantage has arisen even from this intercourse, although it is one of the negative kind, viz., to make them accustomed to association with white men. The condition of the female part of the native population has, however, become decidedly worse than it was before ; for, in addition to the slavery in which they are held by the men, they are now made prostitutes by them, and have thus been the means of bringing diseases among them which were formerly unknown ; especially that shocking malady which Divine Providence has wisely ordained as the due reward of profligacy. This disease is producing sad effects among them ; and at a certain age their children are all more or less affected by it, and often become the victims of the disease.

The intellectual faculties of the Aborigines are by no means to be despised. Their enterprise and cunning often call for admiration ; but their language, as may be expected, is very meagre, as their ideas go no farther than their wants or employments. The following is a specimen of their dialect.

<i>Biro</i> (term of address)	- - - }	Sir	<i>Darkanbean</i>	- -	Cane
<i>Malar</i>	- - -	Man	<i>Moyum</i>	- - -	Paper, book
<i>Byng</i>	- - -	Father	<i>Dourour</i>	- - -	Net
<i>Butang</i>	- - -	Mother	<i>Dingal</i>	- - -	Fat
<i>Awang</i>	- - -	Brother	<i>Waiaroo</i>	- - -	Hungry
<i>Tading</i>	- - -	Sister	<i>Nangka</i>	- - -	Hot
<i>Dalo</i> , or <i>goyum</i>	-	Fire	<i>Danton</i>	- - -	Cold
			<i>Marumba</i>	- -	Good

<i>Bagooroo</i>	- -	Stick, tree	<i>Warlee</i>	- - -	Bad
<i>Magul</i>	- - -	Head	<i>Koola</i>	- - -	Displeased, angry
<i>Kapui</i>	- - -	Hair	<i>Ban</i>	- - - -	{ Dirty, nasty, very angry
<i>Mulroo</i>	- - -	Nose	<i>Ganar</i>	- - -	
<i>Pitney</i>	- - -	Ear	<i>Burla</i>	- - -	Two
<i>Mill</i>	- - - -	Eye	<i>Burla ganar</i>	-	Three
<i>Durdur</i>	- - -	Neck	<i>Burla burla</i>	- -	Four
<i>Doogai</i>	- - -	Tail	<i>Korumba</i>	- -	{ More than four, much, great
<i>Sidney</i>	- - -	Foot	<i>Atta</i>	- - - -	
<i>Deea</i>	- - - -	Teeth, or edge	<i>Inta</i>	- - - -	Thou
<i>Ammoo</i>	- - -	Breast, milk	<i>Ariba</i>	- - -	Belonging to me
<i>Yamma</i>	- - -	Arm	<i>Enuba</i>	- - -	Belonging to thee
<i>Marra</i>	- - -	Hand	<i>Menüünti</i>	- -	Why?
<i>Dabil</i>	- - -	Water	<i>Menüh</i>	- - -	What?
<i>Dar</i>	- - - -	Earth	<i>Menango</i>	- -	{ What is the mat- ter?
<i>Yarun</i>	- - -	Hunting ground	<i>Yawoi</i>	- - -	
<i>Mogara</i>	- - -	Thunder	<i>Yagar</i>	- - -	No
<i>Turumturum</i>	-	Rain	<i>Virena</i>	- - -	Arrive
<i>Umpie</i>	- - -	House	<i>Balkali</i>	- - -	Come
<i>Gondol</i>	- - -	{ Bark, and boat (because made of bark)	<i>Dalto</i>	- - -	Eat
<i>Gargar</i>	- - -		Gum tree	<i>Barter</i>	- - -
<i>Danduru</i>	- - -	Iron bark	<i>Bogan</i>	- - -	Sleep
<i>Boona</i>	- - -	Blood wood	<i>Woorra</i>	- - -	Put down, lie down
<i>Boruda</i>	- - -	Forest oak	<i>Bogué</i>	- - -	Swim
<i>Dabilbello</i>	- -	Box tree	<i>Bowwaiia</i>	- - -	Dive
<i>Binempta</i>	- -	Blood gum	<i>Mill mill</i>	- -	See, look
<i>Gambarto</i>	- -	Fir tree	<i>Pitney</i>	- - -	Hear, understand
<i>Greeba</i>	- - -	Ebb tide	<i>Yarto</i>	- - -	Go
<i>Younggurba</i>	- -	Flood tide	<i>Kindünné</i>	- -	Laugh
<i>Dunkay</i>	- - -	East wind	<i>Burrima</i>	- - -	Quickly, hasty
<i>Borru</i>	- - -	West wind	<i>Gandanti</i>	- -	Slow
<i>Andeikal</i>	- -	Mullet	<i>Garba</i>	- - -	Another
<i>Boygun</i>	- - -	Whiting	<i>Gurwaliko</i>	- - -	{ Yesterday, or time past
<i>Woulan</i>	- - -	Bream	(q. Goodwhileago)		
<i>Dagan</i>	- - -	Cat-fish	<i>Mullago, or</i>		{ To-morrow
<i>Dabil ban</i>	- -	Salt Water	<i>Unungabo</i>		
<i>Nokum</i>	- - -	Vessel	<i>Wooppa</i>	- - -	White
<i>Dabira</i>	- - -	Shield	<i>Gorun</i>	- - -	Black
<i>Billar</i>	- - -	Spear			

<i>Kibbom</i> - - -	Moon		
<i>Beeké</i> - - -	Sun	<i>Kuttee</i> - - -	{ To black them- selves with grease and charcoal
<i>Boguru</i> - - -	String		
<i>Wolumgan</i> - -	Shell	<i>Wunna</i> - - -	Where?

SENTENCES.—*Intangan?* What is your name? *Wunna yarun malar?* Where are the blacks of the district? *Inta wunna yanmana?* Where do you go to? Answer—*woulanco, darco, dabilco*;—to catch fish, to work the ground, to fetch water.—(The affixed syllable *co* having the effect of changing the noun to which it is joined into something like an active verb, of which that noun expresses the action.) *Andeikal inta manam?* Have you fish? *Andeikal yagar, woulan yagar; dabil waiaroo.*—Answer—there is no mullet nor bream: the water is hungry. *Menüh inta marra?* What will you work?—Answer—*Inta pitney*;—you know. *Biro, atta waiaroo, ariba* “five-island;” I am hungry: give me bread. (The first biscuit they ever saw they received from the crew of a boat belonging to the “Five Islands,” from which it has received this name.

The labours of the missionaries have hitherto, from sheer necessity, been confined in great measure to the preliminary operations of clearing ground, erecting houses, and other buildings, and fencing in, and breaking up ground for cultivation. Their settlement is situated on a hill, from which they have given it the name of Zionshill; it consists of eleven cottages with inclosed yards, kitchens, storehouses, &c.: these cottages are built in a line on the ridge of the hill from east to west. In front of the houses small gardens are laid out down the hill towards a lagoon; at its base and in the rear of the yards larger gardens run down on the opposite descent. The houses are either thatched or covered with bark; the walls are built with slabs and plastered with clay both inside and outside, being whitewashed with a species of white clay found on the spot, and mixed with sand. The ceilings are formed of plaits of grass and clay wound about sticks laid across the tie-beams, and the floors of slabs smoothed with the adze; each cottage having two or three rooms and one fire place.

The ground under cultivation may be from fifteen to twenty acres, in two separate enclosures. A paddock and stock-yard have also been formed beyond the premises. The only means of conveyance from the Settlement to the Mission Station, excepting the occasional loan of a dray granted to the missionaries through the kindness of the Government Officers, has been the shoulders of the Missionaries: and the only means of bringing this land into cultivation, as well as of getting a cover over their heads, was the labour of their own hands. When it is considered therefore that they had never been accustomed to bush-work, that they were destitute of materials suitable for