7 (p. 105) **collection of aboriginal myths and customs?**   Many such collections had been published by 1888, including Curr's *The Australian Race*: see note 51 for p. 26.

Chapter X

1 (p. 106) **Hector,**   In Homer's *Iliad* (800 BC), the most valiant of the Trojan heroes besieged by the Greeks at Troy.

2 (p. 106) **unshrived eternity . . . Time . . . poppy-seeds**   Death without having received absolution for one's sins . . . Echoes Sir Thomas Browne (1605–82): 'The iniquity of oblivion blindly scattereth her poppy': *Hydriotaphia: Urn Burial* (1658; London: George Bell, 1889), p. 44.

3 (p. 107) **We are careful . . . the world.**   Although Evangelical Protestants had argued against the use of chloroform in confinements on the basis that suffering in childbirth was a divinely ordained punishment for sin, it was widely used in Australia by the late 1880s.

4 (p. 108) **keeping a fellow-creature in existence**   Echoes English arguments for euthanasia, most notably by Lionel A. Tollemache (1838–1919) in 'The New Cure for Incurables', *Fortnightly Review*, 19 (1873), 218–30, reprinted in his *Stones of Stumbling* (London: William Rice, 1884). See Introduction, p. xxx.

5 (p. 108) **'"Victor over . . . can inflict."**   From Milton's *Samson Agonistes* (1671), ll. 1290–1 ['tyranny or fortune'].

6 (p. 109) **the pelicans . . . partly black.**   A Narrinyeri (i.e. Ngarrindjeri) story recorded in *The Native Tribes of South Australia*, ed. J. D. Woods (1879; Adelaide: Friends of the State Library of South Australia, 1997), p. 62.

7 (p. 109) **the venomous snake . . . bite harmless.**   Recorded in Curr, *Australian Race*, III. 29–30.

8 (p. 109) **"Faust."**   Goethe's dramatic poem (Part I, 1808; Part II, 1833), based on the German legend of Faustus, the learned doctor who sold his soul to the devil.

9 (p. 109) **barb-horse**   Northern African breed of horses noted for their speed and endurance.

10 (p. 110) **Apostolic raiment,**   Presumably white linen; cf. Revelation 3. 5; 19. 8.

Chapter XI

1 (p. 111) **CHAPTER XI**.   In *E2*, continues as chap. VIII.

2 (p. 111) *crêpe de chine*   Soft thin fabric made of raw silk, with a finely wrinkled, embossed surface.

3 (p. 112) **the majority . . . a sound Christian.**   I.e. a supporter of the Calvinist doctrine of election: only those whom God has elected will be saved from Hell.

4 (p. 112) **"a house divided against itself"?**   Mark 3. 25.

5 (p. 112) **Ligurian bees.**   *Apis mellifera ligustica;* renowned for their lack of aggression and superior nectar gathering, introduced 1880–84 into Kangaroo Island, SA, from Bologna (in Liguria, northern Italy).

6 (p. 113) **"Take the chance . . . death no more."**   Unidentified, but echoes *The Countesse of Pembrokes Arcadia* (1593) by English poet and courtier Sir Philip Sidney (1554–86): 'it becomes our birth to thinke of dying nobly, while we haue done, or suffered nothing, which might make our soule ashamed at the parture from these bodies' (III. 168). Also at 610:3–5.

7 (p. 113) **Fugeian . . . women could not.**   I.e. Fuegian, native of Tierra del Fuego. Darwin describes this supposed practice in *Journal of . . . the Voyage of H.M.S. Beagle*, 2nd edn (London: Murray, 1889), p. 261.

8 (p. 114) **ladybird whose . . . on fire . . . nuntio**   From the nursery rhyme 'Lady bird, Lady bird/ Fly away home' . . . I.e. *nuncio*, messenger.

9 (p. 114) **to wear mourning so long.**   Esther has been a widow for more than the two years (see 35:20) during which she would be expected to wear mourning (a black dress covered or trimmed with crape, worn, for the first year, with a long black veil and widow's cap).

10 (p. 114) **ash-coloured cuckoos**   The very common Pallid Cuckoo (*Cuculus pallidus*).

11 (p. 114) *bon mot* . . . **in petticoats . . . Mr.** *Punch*,   Witticism (French), see 228:34 – 229:5 . . . Boys wore skirts to the age of 4 or 5 . . . Melbourne *Punch* (est. 1855) and Adelaide *Punch* (1868–84) both imitated the British journal, with its imaginary editor, 'Mr Punch'.

Chapter XII

1 (p. 115) **Rosenthal**   Now Rosedale, a small town n. of Adelaide. Like Blumenthal (125:6), renamed Lakkari in 1917, the original name reflects the German settlement of parts of SA, including the Adelaide Hills, the Barossa Valley and Mount Gambier. Many German place names were officially replaced by English, Aboriginal or patriotic names (e.g. Mount Kitchener for Kaiserstuhl) during World War I.

2 (p. 115) **the Primitive Dwelling man . . . the præ-Deutoronomic Pentateuch . . . "Die assyrisch-babylonisch Keilinschriften,"**   See 525:27–9 . . . The first four books of the Old Testament; with Deuteronomy, they constitute the Pentateuch . . . Cf. *Die assyrisch-babylonischen Keilinschriften* (Leipzig, 1872), by German linguist Eberhard Schrader (1836–1908), an account of the recent translation of Assyrian-Babylonian cuneiform.

3 (p. 115) **without form and void**   Genesis 1. 2. Also at 172:32–3.

4 (p. 116) **the sparrow in Australia . . . seared as with a hot iron . . . Attila . . . meal-free and at ease,**   Introduced from England in 1863; widely distributed and complained of by cherry growers by 1868 . . . 1 Timothy 4. 2