The expunction of the Reverend Richard Taylor from Australian Missionary Linguistics

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Abstract
A few years ago I came across a manuscript by the Reverend Richard Taylor in the Alexander Turnbull Library within the National Library of New Zealand. Within this MS are Notes on New Holland which run to about 50 pages. These notes include material from the Wiradjuri language of central NSW as well as cultural material. This provides some background on Taylor:

In 1835 Richard Taylor took his MA. After he was appointed a missionary in New Zealand for the Church Missionary Society, the family sailed on the *Prince Regent*, disembarking at Sydney on 13 June 1836, in company with a fellow missionary, the Reverend William Yate. Because of a shortage of clergy and because Richard Taylor was required to give evidence concerning Yate's alleged homosexual behaviour on board ship, the family remained in New South Wales for three years. [https://teara.govt.nz/en/biographies/1t22/taylor-richard](https://teara.govt.nz/en/biographies/1t22/taylor-richard)

It seems that Taylor collected some of this material while at Wellington within Wiradjuri territory. This would have been some time within 1836-1839. The Church Missionary Society had a significant presence at Wellington from 1832 to 1842 including the Reverend James Günther and the Reverend William Watson (both of whom made efforts in documenting the Wiradjuri language) as outlined by Carey (2009). Neither Carey nor other sources on Wiradjuri language documentation make mention of Taylor. At the time the entire population of Australia at around 125,000 was a little over the current population of Ballarat. We can assume that the population of Wellington in the 1830s must have been tiny so how is it that Taylor’s linguistic efforts seem to have been expunged from the history of Australian Missionary Linguistics?

Reference
Richard Taylor in NSW

Three weeks after thanking God for relief from the cares of office, Marsden was visited by the Rev. Richard Taylor, of the Church/Missionary Society, who became an intimate associate of the family during his two-year sojourn while awaiting orders to proceed to New Zealand. Although annoyed by the rats in his bedroom at the parsonage, he was ‘very much pleased’ by the company of the principal chaplain. On 10 July 1836 he took the communion service at St John’s and heard Marsden preach extempore ‘a very good sermon’.

Shipboard hanky-panky
On 30 June Taylor confided to Marsden that all was not well with his colleague, the Rev. William Yate, who had travelled with him to Sydney on the *Prince Regent* after receiving the applause of Evangelicals in London and Cambridge as a brilliant writer and lecturer on the New Zealand mission. Yate had drawn the opprobrium of Taylor and other passengers by his unguarded intimacy with the third mate, Edwin Denison, by sleeping in the same bed in Denison’s locked cabin and ashore in his apartment in Park Street. Taylor had listened to the complaints of two scandalized ladies and was told by a second young man, Dick Deck, of a ‘spree’ when all three had been in bed together, ‘but there had been so much tickling that [Dick] was obliged to get out of bed and sleep on a sofa in the next room in order to obtain any rest’.

Marsden was hideously embarrassed by Taylor’s allegations and refrained from taking definite action until the middle of August, when the rumours came to the bishop’s attention. Dissatisfied with Yate’s account of himself before two accusers, [Bishop] Broughton interdicted him from the exercise of his ministry as a relieving preacher at St James’s Church and passed on to Marsden as chairman of the Church Missionary Society committee the problem of dealing with the society’s backsliding servant, He added that if Yate continued to reside in his diocese, it would be his duty to proceed against him in a consistorial court for a breach of the seventy-fifth canon and for conduct tending to bring scandal on the ministerial office.

Richard Taylor 1805-1873

In 1835 Richard Taylor took his MA. After he was appointed a missionary in New Zealand for the Church Missionary Society, the family sailed on the \textit{Prince Regent}, disembarking at Sydney on 13 June 1836, in company with a fellow missionary, the Reverend William Yate. Because of a shortage of clergy and because Richard Taylor was required to give evidence concerning Yate's alleged homosexual behaviour on board ship, the family remained in New South Wales for three years.

In September 1839, after a preliminary visit in March, when he had accompanied the Reverend William Williams on a missionary tour of the East Coast, Taylor and his family arrived at the Bay of Islands. He took over the mission school at Waimate North from the Reverend Octavius Hadfield. It was not a task he enjoyed.

https://teara.govt.nz/en/biographies/1t22/taylor-richard
Richard Taylor 1805-1873

http://natlib.govt.nz/records/22607779

A portrait of Reverend Richard Taylor, ca 1860-1873. Taken by unidentified photographer.
Taylor in 1839

Rev. Richard Taylor

Extract from *Diary of a Residence in New South Wales* (1)
13th - 20th January 1839

13th I had a very large congregation for Campbelltown. Afterwards I rode to Appin but being overtaken by a thunder shower I took refuge at a little villa by the wayside.

I reached Appin to a late dinner at Mr Sparling's; afterwards I walked with them to call on Mrs Carne where I saw an interesting lady who was both deaf and dumb, but still being able to read could pronounce several words which appeared very remarkable.

20th. I went to Campbelltown in time to open a secondary school. Afterwards I preached and dined at Mr Redall's whence I reached home late; the same evening I had a Roman Catholic who heard me both in the morning and evening. I trust he was led to hear from the desire of knowing the truth. At Woolongong I heard an instance of the underhand way the papists [Catholics] are working. [my emphasis] The Revd. Mr Wilkinson, Mr Mears' pre-decessor, was the only clergyman who assented to the Irish school system (12). His people were chiefly of the same mind and when the protestant school master left, leaving the place for some time without one, the liberal inhabitants sent their children to the popish school where the master said he would teach them the same as they were accustomed. But one evening a Gentn. named Osborne expressed a wish to hear his child say his prayers when to his surprise he heard him commencing "Hail Mary Mother of God". The father was very angry and bid him say his own prayers. The child said be had forgotten them. It is unnecessary to say the eyes of these foolish protestants were then open to see their folly.
Population of Sydney

European settlement in Sydney began in 1788, and in 1800 Sydney had around 3,000 non-indigenous inhabitants. It took time for the city's population to grow—in 1851 its population was only 39,000, compared with 77,000 in Melbourne.


1840  35,000

### Population of New South Wales

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<tr>
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<th>1833</th>
<th>1836</th>
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<tr>
<td><strong>Males</strong></td>
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<td>Above 12 years of age</td>
<td>17542</td>
<td>23121</td>
</tr>
<tr>
<td>Under 12 years of age</td>
<td>5256</td>
<td>7464</td>
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<tr>
<td>Convict</td>
<td>21845</td>
<td>25251</td>
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<td>Total</td>
<td>44643</td>
<td>55836</td>
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<tr>
<td><strong>Females</strong></td>
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<tr>
<td>Above 12 years of age</td>
<td>8522</td>
<td>11973</td>
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<tr>
<td>Under 12 years of age</td>
<td>4931</td>
<td>7007</td>
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<tr>
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<tr>
<td>Total</td>
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<tr>
<td><strong>Persons</strong></td>
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<tr>
<td>Above 12 years of age</td>
<td>26064</td>
<td>35094</td>
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<tr>
<td>Under 12 years of age</td>
<td>10187</td>
<td>14471</td>
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<tr>
<td>Convict</td>
<td>24543</td>
<td>27828</td>
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<tr>
<td>Total</td>
<td>60794</td>
<td>77393</td>
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Sources: NSW censuses of 1833 and 1836

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<th>Year</th>
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<tr>
<td>1828</td>
<td>36,600</td>
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<tr>
<td>1830</td>
<td>70,000</td>
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<td>1834</td>
<td>127,200</td>
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<td>1840</td>
<td>170,400</td>
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<tr>
<td>1851</td>
<td>648,500</td>
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http://www.populstat.info/Oceania/australc.htm
Taylor’s world 1836-1839
very small population

however population rapidly expanding –
Australian population rising from c. 127,000 in 1834 to c. 170,000 in 1840

we might assume that there was a sectarian divide between Catholics and Protestants

and another divide between those educated professionals and the wider population – more than ½ population are convicts or under 12
Missionary activity in the Wellington Valley

Beginning in 1832, the Church Missionary Society posted three missionaries and their wives, William and Anne Watson, Johann Christian Sebastian and Mary Handt, James and Lydia Günther and the unmarried agriculturalist William Porter to the mission station at Wellington Valley, NSW. All were provided with the now traditional instruction to make what efforts they could to learn the language but only one, Watson, appears to have functioned effectively in the new language. (Carey 2009:169)
Missionary activity in the Wellington Valley

Settled in Wellington at last, Watson worked hard to improve his understanding of the language on the Moravian model - that is ‘not to speak on the subject of religion before they could address the natives in the vernacular tongue’ - but this seemed impossible. Three years later, in 1835, he was reporting a breakthrough at last: ‘Now our way seems opening as we advance in the knowledge of the language we shall have reason to hope for brighter scenes’. By this stage Watson claimed that he had begun preaching in Wiradhurri, sometimes travelling long distances to find native people assembled in a camp for this purpose. With the appearance of Threlkeld’s Australian Grammar in 1834, Watson was pleased to have a model which might serve to create a grammar of Wiradhurri. On 28 January 1835 he wrote in his journal that he had finished copying out nearly ten thousand English words from Johnson’s Pocket Dictionary and was proceeding to record Aboriginal equivalents as they came to hand. In March 1835 he reported that he had been revising his translation of parts of the Church Service and, although he recognised its imperfections, was delighted that ‘some who had attended Divine Service more than the rest immediately understood it’.

(Carey 2009:170-171)
Günther Arrived c. August 1837
“Completes” a grammar in early 1840
lots of squabbles among Günther, Handt and Watson
Language. The tribes of New Holland aborigines are not only very humane, but also totally different in language and this appears the more remarkable when we find how few persons come from a tribe, and what a small district pertains to each tribe. The only way I can account for this difference is by supposing that it arises from the continued state of hostility in which they live, the constant fear and hostility which they entertain toward each other, having no intercourse with each other, and that amongst themselves they know no more of each other than if they were placed at the greatest extremity of the island from one another. I conclude that such is their degraded and degraded state that they only make use of terms which can be known to their nearest neighbors, which is sufficient for itself, or that they are entirely without any language which is understood by different stocks which are descended from the general resemblance existing amongst them. This resemblance cannot be accounted for by the custom, which is the only thing which is in common. It is not specific and becomes also a means of continuing the same customs, and is the only thing which does not affect the language.
Notes on New Holland

Language. The tribes of New Holland are not only very numerous, but also totally different in language and this appears the more remarkable when we find how few persons compose a tribe and what a small district pertains to each the only way I can account for this difference of language is by supposing that it arises from the continued state of hostility in which they live towards each other, having no intercourse amongst themselves they know no more of each other than if they were placed at the furthest extremity of the island from one another’s abodes or else we must conclude that such is their degraded and debased state that they only make use of terms to make known their pressing wants which as it were every family invents for itself, or, that they are descendants from different stocks which from the general resemblance existing amongst them does not appear probable, unless this resemblance can be accounted for by the custom of stealing wives from their enemies, which whilst it renders them in person similar becomes also a means of continuing the same customs & whilst it does not affect the language 149
Wiradjuri language
“the sound of the language is harsh and guttural”
p. 150
PAPERS
Volume 8

NOTEBOOK 1835

Copied March 1967 from originals lent by
Mr Cranleigh Barton
Christchurch
Wiradjuri language
p. 195

A few words of the language.
Wiradjuri

Ballungur, head.
Bajner, kind, part of arm.
Bathin, Father.
Balan, a settle.
Banim, long, tall.
Bakang, a cloak.
Bannar, white.
Bannar, learn, learn, listen, in the ear.
Banna, to melt, to split.
Banna, to end, to split.
Baling, dead, Balling, ran.
Balawon, to die.
Ballon, to make a hole.
Bakam, a woman, a murderess.
Balina, a forest.
Barrukai, cold.
Baladu, to be cold.
Bulpanai, to burn.
Bulrang, a call.
Burt, to make a punch to cut.
Bani, first, cold water.
Banami, all the oven.
Banu, the oven, oven.
B Александр, twelve, oven.
Banu, learn, to learn.
Bannar, to take hold.
Banu, to have.
Banu, to own.
Banu, to come.
Banu, to run.
Banu, to obey.
Banu, toX. 
Banu, toX. 
Banu, to obey.
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Wiradjuri language

p. 196
Some questions

Did Taylor get to the Wellington Valley?

Did Taylor “borrow” material from Günther or someone else?

How did Taylor’s connection with early Australian missionary linguistics apparently become expunged from the record?
Some questions  bonus slide?!

Did Taylor get to the Wellington Valley?

Did Taylor “borrow” material from Günther or someone else?

To what extent was Taylor shanghaied by Marsden?!

How did Taylor’s connection with early Australian missionary linguistics apparently become expunged from the record?