

Dedications

This work is dedicated to

*My dear parents whose prayers; and encouragement enabled me to finish and realize;
this work;*

To my brothers and sisters;

*To my nephews Younes, Rayane, Aris, Ilyas; And my two nieces Lina and Aya;
Special thanks to my friends who supported and encouraged me to finish this work.*

Djouher

I dedicate this master dissertation;

To my beloved parents;

To my brothers and sisters;

My sweet nephews Younes, Akram and Wassim;

For their support and encouragement during my academic years;

And to all my friends for their help and support.

Nadia

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Abstract

This dissertation examined Mrs. R. Lee's Adventures in Australia; Or, The Wanderings of Captain Spencer in the Bush and the Wilds (1851). We have analyzed the existence of imperialist rhetoric and ideology in the text, by presenting the colonizer and the colonized through the European perspective. Our work is based on the theory of David Spurr's the Rhetoric of Empire (1993). We have mainly used three concepts: Negation, Affirmation and Appropriation which are all apparent in Lee's work. In fact, in the first chapter we have used the notion of "Negation" to show the falsified images given to the Australian land as a dark space and its people as an inferior race. In the second chapter, we analyzed the positive portrayal of the colonizer as superior in terms of intellectual capacities that claim their superiority and power. As for the third chapter, we examined how the colonizer encroached upon the Australian land to exploit its inhabitants as well as natural resources. In other words, we showed how Lee negates the Australians and affirms the English and Europeans in such a way as to prepare the latter's appropriation of the former's land.

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I. Introduction

Travel writing has a long history. It can be traced back to ancient Greco-Romantimes¹. Travel writers travel for different purposes like commercial, religious as well as for discovering various unexplored lands, and they give details about their journeys. With the emergence and expansion of European colonialism, for Europeans, travel writing became a way of claiming weak countries as part of their empires. However, these accounts are usually prejudiced because they provide negative portrayals of the native inhabitants and celebrate the superiority of the Europeans. In fact, travel writing made use of the existing preconceived ideas to present selective images of the non-Western lands as inferior to legitimize their imperial expansion overseas.²

In the late nineteenth century, the British Empire was the largest empire in the world, and it established colonies in all parts of the world. Its growing military and commercial ambitions led to the establishment of settlements in countries like Australia, which was less attractive for other European settlers. As a matter of fact, Australia became central to the British travel writing of the 18th and 19th centuries, and the negative images of the native inhabitants are extended to Australian natives and their land. They are commonly portrayed as being 'uncivilized' and unfit to govern their land and exploit its natural resources. This negative portrayal of the natives issued to justify and encourage colonization.

Men were not alone in the production of travel writings. In fact, even women participated in writing accounts about exotic lands. One of them is Mrs. R. Lee, whose *Adventures in Australia; or, Wanderings of Captain Spencer in the Bush and the Wilds* (1851) provides a detailed account about Australia and its inhabitants through the adventures of the British Captain Spencer in Australia.

Review of the Literature

Travel writing has been subjected to a variety of critiques carried out under different perspectives, but Lee's work has not been widely criticized. To our best knowledge, there are a few studies most of which are carried by women. To begin with, from a feminist standpoint, Mary Orr puts emphasis on Lee's contribution to natural history as a challenge to the patriarchal mindset of the period. Orr argues that Lee defies all gender constraints which limit women to the position of housewives. Therefore, Lee breaks patriarchal rules by encouraging women to participate in some activities such as scientific explorations as men do. In this concern, Orr in her article "Women Peers in the Scientific Realm: Sarah Bowdich (Lee)'s Expert Collaborations with Georges Cuvier, 1825–33", states:

Sarah Bowdich (Lee)'s many modes and solutions for advancing scientific work, particularly against the odds, demonstrate that women—and also other outsiders by discriminatory bars—should resist secondary roles and find various modes of resilience in primary ones. Her pipeline of multiple productions included children, job moves, long-standing scientific friendships and multimedia publications. Her example of scientific and linguistic mobility, flexibility and non-conformism therefore continues to encourage peers, including men, into the sciences of equals.³

Moreover, colonial discourse mostly aims at giving an image of inferiority and weakness to the natives of colonized lands. Lee's works are also criticized in terms of their negative image that Lee gives to the native population. Critic Karen R. Lawrence highlights savageness and primitiveness of black natives and civilization of the whites in Lee's *African Wanderers* in her book *Penelope Voyages: Women and Travel in the British Literary Tradition*. She claims that "Lee's uses of rather conventional ethnic stereotypes lead to a subtle representation of difference that subverts the opposition of primitive and civilized, black and white."⁴ This implies that Lee reinforces the binary division between the civilized colonizer and the primitive colonized through her representation of the two worlds. However, the author does not deal with Lee's *Adventures in Australia*.

Ken Gelder and Rachael Weaver use Lee's *Adventures in Australia (1851)* in "Killing and Sentiment in the Colonial Australian Kangaroo Hunt Narrative" (1992). In this article, the critics associate hunting with primitiveness. They highlight the fact that hunting and eating the meat of the hunted animals are aspects of native primitiveness. They state: "their cultural differences are highlighted when they eat kangaroo: Spencer cures the meat and saves it while Kinchela hungrily devours his share at once."⁵ Yet, the author shows that Captain Spencer is superior through his developed skills in curing and hunting kangaroos unlike Kinchela who does not know how to hunt in order to feed himself.

Issue and Working Hypotheses

The review of the literature has demonstrated that Lee's literary works have received some critical attention. However, to our modest knowledge, no study has analyzed her contribution to imperial discourse. Therefore, this research will attempt to fill this gap by analyzing the imperial rhetoric in Lee's *Adventures in Australia (1851)* by borrowing concepts from David Spurr's *the Rhetoric of Empire (1993)*.

The aim of this research is to demonstrate the extent to which Lee deploys rhetorical elements of empire in her text. First, the analysis will show how Lee's *Adventures in Australia (1851)* misrepresents Australia as a dark spot that needs to be explored in order to be developed and its people as inferior to the British. Second, we intend to analyze the positive images attributed to the British colonizer who claim the superiority and self-idealization. Third, the analysis will focus on how Lee regards the British appropriation of Australia and its riches as a right because of the pretended inferiority of the Australians and the superiority of the British. Spurr in his *The Rhetoric of Empires* particularly interested in analyzing the rhetorical features of the colonial discourse of the nineteenth and twentieth centuries that misrepresent the reality of the colonized and work to legitimize colonization. For this, his ideas fit the objective of this dissertation.

What may actually be considered as a motivation for this research is the fact that female travel writers have received less critical attention. Although there are many female travel writers, they did not reach the fame that male writers gained. For this, our interest in discovering and analyzing a travel narrative by a female author is what has stimulated us to conduct this study.

Methodological Outline

In addition to the introduction, methods and materials and results, the discussion section of this dissertation is divided into three chapters. The first chapter is devoted to the analysis of the misrepresentation of Australia and its natives. The second chapter centers on discussing the colonizer's affirmation of their superiority. The third chapter deals with the way the British Appropriated Australian land and exploit its natural resources.

Notes and References

¹Jensen Judith A, “Baggage: Unpacking the Travel Writer: Imperial Rhetoric in Travel Literature of Australia 1813-1914,” (PhD Thesis, James Cook University, December, 2006), 20.

²Ibid, 3.

³Mary Orr, “Women Peers in The Scientific Realm: Sarah Bowdich Lee’s Expert Collaborations with Georges Cuvier, ” 1825–33, University of Southampton, Faculty of Humanities (Modern Languages), Avenue Campus, Southampton SO171BJ, UK, November, 26th, 2014, 48. <https://doi.org/10.1098/rsnr.2014.0059>

⁴Karen R. Lawrence, *Penelope Voyages: Women and Travel in the British Literary Tradition* (Sagehouse, 512 East State Street, Ithaca, New York: Cornell University Press, 1994), 119.

⁵Ken Gelder. And Rachael Weaver, “*Killing and Sentiment in the Colonial Australian Kangaroo Hunt Narrative*,” in *Ecocritical Concerns and the Australian Continent*. Beate Neumeier. And Helen Tiffin (Lanham, Boulder, New York, London: Lexington Books, 1992), 196.

II. Method and Material

1. Method

The Theoretical Framework

The analysis of *Adventures in Australia; or, the Wanderings of Captain Spencer in the Bush and the Wilds* by Mrs. R. Lee will be carried out in the light of David Spurr's *The Rhetoric of Empire*. In this book, Spurr identifies the rhetorical features of colonial discourse by studying the way of representing the colonized, the colonizer and the colonial space. Each of the rhetorical tropes is displayed as a different strategy used by Westerners in order to depict the non-Westerners and their land. The colonial discourse analyzed by Spurr is also common in being a justification of the colonizer's purpose of colonizing natives' spaces as to make their colonial motives acceptable. Accordingly, the major concepts developed by Spurr that can be used in this research paper are: *negation, affirmation and appropriation*

a. Negation (Areas of Darkness)

Spurr uses the concept of 'Negation' to refer to the colonizer's negative view and misrepresentation of other lands and their people as "absence, emptiness, nothingness or death."⁶The discourse used by the colonizer tends to present the land as a dark place inhabited by backward and savage people. This discourse serves to negate the space, history and language of the natives. In this context, Spurr writes:

[...] it conforms precisely to the deployment of a discourse in which colonized people are systematically represented in terms of negation and absence- absence of order, of limits, of light of spirit. Their zero-degree of existence provides both a justification for the colonizing enterprise and an imaginary empty space for the projection of modernist angst.⁷

From this quote, the colonizer denies through his speech the land as being a blank space in which it becomes the figure of darkness and nothingness, without habitations. Moreover,

Spurr points out that the colonizer tends to portray the native people as being without history while portraying Europe as the beacon of civilization, arguing: “History would seem to belong only to Europe and Asia, but in case of the latter, history can only be spoken of in negative sense.”⁸ He adds that “The absence of history is in fact a double absence – of history as written text and of history as movement toward a destiny.”⁹ Besides, native language is another aspect of their culture which is negated. Europeans view language as a key distinguisher between primitive and civilized societies, where the natives are depicted as primitive in the way they communicate. Spurr claims:

[...] language as a degeneration from the state of “natural man”, he still assumes a development in skill, in intellect, in imagination from a primitive origin, and he identifies this development with his own European culture. Whether morally better or worse that primitive society, advanced culture is still European and is also paradoxically, the result of natural favor.¹⁰

From the Western perspective, one of the fundamental aspects of culture is the quality of its language; “Language comes to be judged according to its richness and complexity”¹¹ For the Westerner, language is important to society and consider it as an important element of civilization in the way developing generation and producing new cultures.

b. Affirmation

Affirmation is another concept identified by Spurr which refers to the European claim that the natives live in lawlessness and that they lack the ability to establish order in their society. For this, they need the civilized world to enlighten them and bring order to their society. Spurr states that “The primary affirmation of colonial discourse is one which justifies the authority of those in control of the discourse through demonstrations of moral superiority.”¹² Through their colonial discourse, Europeans portray themselves as the beacon of civilization with a moral duty to bring law and order to places deemed dark. In this context, Spurr affirms that: “This rhetoric is deployed on behalf of collective subjectivity which idealizes itself variously in the name of civilization, humanity, science, progress, etc., so that

the repeated affirmation of such values becomes in itself a means of gaining power and mastery.”¹³ Spurr asserts that the discourse used by the colonizer shows an exaggeration by defining the self as being more civilized in different fields in order to establish its authority and to justify its intervention to educate and improve the condition of other races.

c. Appropriation (Inheriting the Earth)

Appropriation consists in using the colonized natural resources by the colonizer. According to them, this wealth which belongs to a savage and backward race has to be appropriated by them because they do not take profit from it. Spurr claims that “The colonizing imagination takes for granted that the land and its resources belong to those who are best able to exploit them according to the values of the Western commercial and industrial system.”¹⁴

The colonizer justifies this act of exploitation by indicating that the indigenous people do not use rightfully their resources, so they need to be used by those who can better exploit them. In this context, Spurr claims that “Colonization is now a gesture of ‘human solidarity’ which unites the intellectual and moral qualities of Europe with the material wealth of the tropics”¹⁵, so the colonizer seeks to unify the colonizer and the colonized through the rational competence available in the colonizer and the material wealth of the colonized. Spurr adds, “[...] the natural resources of colonized lands as belonging rightfully to ‘civilization’ and ‘mankind’ rather than to the indigenous peoples who inhabited those lands”.¹⁶ As a matter of fact, the Westerner proves that all the wealth the land possesses should be in the hand of the European to better use them.

2. Materials

a. The Historical Background

On August 23, 1770, Captain James Cook of the British Royal Navy gained control of the eastern coast of Australia in the name of George III, beginning the period of European discovery and settlement. His group had been exploring eastern Australia for four months, from south to north. Cook and Joseph Banks of the Royal Society, who followed Cook for scientific studies, claimed that the area was more fruitful than Dutch explorers. Though the latter believed land was of dubious worth and preferred to focus on the rich Indies to the north. Cook's celebrity in the United Kingdom aided in focusing the British government's attention on the region, which had some strategic value in the European wars of the late eighteenth and early nineteenth centuries.¹⁷

Botany Bay, named after the abundance of new plants discovered there, was proposed as a penal settlement site in 1779 by Joseph Banks. Following the loss of the thirteen North American colonies, a new outlet for criminals to be shipped outside was required to maintain British punitive policy. The British government agreed to follow Bank's advice in 1786. Lord Sydney, the home minister, may have been swayed by factors other than the immediate need to reduce the convict population. There was, for example, some interest in supplies for the Royal Navy as well as the future potential for trade. In January 1788, the first of several fleets transporting criminals arrived, bringing with them 1,500 persons, approximately half of them were convicts. On January 26th, Captain Arthur Phillip of the Royal Navy raised the British flag at Sydney Cove, which he chose as a colony location above Botany Bay, which was somewhat to the south. On February 7, 1788, the colony of New South Wales was formally established.¹⁸

The colonies' biggest ongoing challenges originated from attempts to follow on British policy intended for a penitentiary at a time when other interests—fishing, sealing, farming,

and trade—were forming. The expansion of agriculture where conditions were good, as in Van Diemen's Land, which began exporting grain to New South Wales in 1815, was part of the economic development begun during the convict era of colonization. Convict labor was used to construct roads, bridges, and other transportation facilities, as well as government buildings. Enterprising colonists successfully introduced merino sheep as a source of quality wool to the developing British textile industry in the early nineteenth century.¹⁹

In the 1820s, the number of individual immigrants to Australia grew. They were mostly people of some means with which to acquire land, which was in general granted to those of substance. This land policy, which favoured the so-called exclusives, or people in positions of power, over the freed prisoners, or emancipists, who desired to advance, aided the pastoral expansion of the 1820s. Most early immigrants went to the existing colonies of New South Wales and Van Diemen's Land, although others moved to the newer colonies of Western Australia and South Australia. Sheepmen from farther north and Van Diemen's Land settled the southern section of New South Wales in the 1830s, which later formed the colony of Victoria (1851).²⁰

b. The Biography of Mrs Robert Lee

Lee was the only daughter of John Eglinton Wallis of Colchester, and she was born on September 10, 1791. She married naturalist Thomas Edward Bowdich in 1813. Her husband's passions for nature, travel, and adventure were shared by her. They travelled to Paris in 1819 to pay a visit to Baron Cuvier; Thomas having already paid him a visit in 1818 with a letter of introduction from Dr. William Elford Leach of the British Museum. Cuvier greeted the two with warmth and generosity, and they spent the next four years researching his collections in Paris. On their final trip to Africa in 1823, they stopped in Madeira, but her husband perished on the Gambia river on January 10, 1824.²¹

Lee struggled to maintain her family as a novelist after being left with three children. Sarah Bowdich frequently visited Baron Cuvier in Paris during the early years of her widowhood, where he treated her almost like a daughter; after his death in 1832, she penned a narrative of his life. She married Robert Lee in 1826 and went by the name "Mrs. Robert Lee" for the rest of her life. In 1864, she was granted a civil list pension of £60. Mrs. Lee died at Erith on 22 September 1866.²²

One of her numerous works are: *Taxidermy*, (1820), an exhaustive treatment that reached its sixth edition in (1843); *Excursions in Madeira and Porto Santo*, (1825), an excellent work of natural history; *The Fresh-Water Fishes of Great Britain*, (1825), illustrated by the author; and *Memoirs of Baron Cuvier*, (1833).²³

c. **Summary of Lee's *Adventures in Australia; or, the Wanderings of Captain Spencer in the Bush and the Wilds***

Adventures in Australia; or, the Wanderings of Captain Spencer in the Bush and the Wilds is a travelogue written by Mrs. R. Lee and published in 1851. The book involves a description of the aboriginal life in the Australian wilderness. The tale narrates the adventures of Captain Spencer who travels to Australia accompanied by his pet animals, a talking parrot, a horse and a dog. He starts his journey from the outskirts of the Indian subcontinent to arrive to the northern coast of Australia.

When Captain Spencer arrives to the land, he describes the indigenous people, the fauna and the flora. He encounters some of the natives whom they describe as savages and backward. He was attacked by them, so he fires at them in order to protect himself. When he travels through the land, he saves a native man called Kinchela who speaks Malay language, but he starts to learn English thanks to him. Spencer continues his journey with Kinchela, and together they hunt a lot of animals, skin and eat them. They encounter some of the native tribes, and Kinchela discuss with them. He tells his story and how Captain Spencer helps him. In return, the natives offer him shelter and food for the winter. Thanks to his stay, he learns about their ceremonies and traditions. Afterwards, he meets a man called St. John who tells him how the Europeans treat the natives and educate them in Sydney and how they settle in Mines of Adelaide from whose natural resources they take profit. With the help of St. John, Captain Spencer carries his path where he met Mr. Onslow, where he describes the life structure the whites establish there and how they take profit from the indigenous land's resources. After that, Mr. Onslow helps Spencer and accompanies him to reach Sydney from which he sails back to India.

Endnotes

⁶ David Spurr, *The Rhetoric of Empire: Colonial Discourse in Journalism, Travel Writing, and Imperial Administration* (Duke University Press Durham: London, 1993), 92.

⁷ *Ibid.*, 96.

⁸ *Ibid.*, 98.

⁹ *Ibid.*

¹⁰ *Ibid.*, 103.

¹¹ *Ibid.*, 102.

¹² *Ibid.*, 110.

¹³ *Ibid.*

¹⁴ *Ibid.*, 31.

¹⁵ *Ibid.*, 29.

¹⁶ *Ibid.*, 28.

¹⁷ <https://www.nationsonline.org/oneworld/History/Australia-history.htm>

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*

²¹ <https://peoplepill.com/people/sarah-bowdich-lee>

²² *Ibid.*

²³ *Ibid.*

III. Results

From our reading and analysis of Mrs. R. Lee's *Adventures in Australia* through the theoretical lens of David Spurr's *The Rhetoric of Empire* (1993), we have deduced that the travelogue deals with the discourse of colonialism by presenting the two sides, the colonizer and the colonized through a Western perspective. In fact, the representation is based on a set of stereotypes related to the land and culture of the colonized along with images of superiority related to the colonizer in order to justify colonization and exploitation.

The results of our analysis concern three points. The first is concerned with the depiction of Australian land and its aboriginal people and their culture through negative images. Mrs. R. Lee represents the Australian land as a dark spot which is inhabited by pretended backward and savage people who live in a primitive way. In other words, Lee attributes this false description so as to justify the intervention of the Westerner in order to bring light and civilization.

The second point is related to the idealization of the white race as being superior. The author attributes to them a positive description by showing their cultural and intellectual superiority. Indeed, the superiority of the colonizer serves them to justify their presence in the colonized land and to benefit from their resources.

The third point is about the appropriation of Australian land. In fact, the colonizer inherits the native land and considers it as one of their own properties. The colonizer exploits the territories, natural resources, the people and animals. In other terms, the colonizer takes over the land by justifying this act as a human solidarity which unites the colonizer's intellectual mind and the colonized natural resources.

IV. Discussion

Chapter One: Negation or, the Misrepresentation of Australia and Its Inhabitants in Lee's Text

In this chapter, we will try to analyze the travelogue in order to discuss the misrepresentation of the colonized land, people and their culture. In fact, this representation tends to present the colonized in negative way. In other words, the colonizer negates all what is related to the colonized. This negative image degrades the colonized and dehumanizes them by distorting their real identity. It is common in colonial writings. For example, *Adventures in Australia (1851)* reflects the negative image through the colonized and their culture represented during the colonial period. Thus, our aim in this chapter is to discuss the negative image attributed to the Australian land, people and their culture as revealed in Lee's text.

Negation is one of the strategies used to misrepresent the natives' land, people as well as their culture. This representation of the colonized and their culture is viewed as a negative and falsified portrayal of the colonial world in order to maintain the West in a high position. In other words, the colonizer deploys this rhetorical aspect of colonial discourse in order to negate the colonized as a strategy to justify colonial domination. In this context, Spurr affirms that the west views the eastern areas as dark and empty. In fact, these places have not marked any trace of civilization and development. For instance, the language of the colonized is barbaric which has not interpretation, the lack of coherent language is used by the colonizer as a justification to achieve their imperial desire in colonized lands. Spurr also claims that the colonizer used the ideology of absence of life in order to settle and expand in the colonized territories.²⁴ From the quote, we notice that the colonizer denies the colonized land and considers it as being a dark spot and a place of void where there is no life. Such a description is understood by Spurr as a strategy used by the colonizer to justify their presence in the land.

He adds “the naming of an absence ultimately reveals itself as the presence of an ideological imperative.”²⁵ This quote suggests that the colonizer uses this ideology of the absence of life in the colonized land to legitimize their settlement in and exploitation of the land and its resources. This Colonial discourse reveals the inferiority of the colonized people through depicting them as unable to develop their land and rule properly. Spurr states: “It conforms precisely to the deployment of a discourse in which colonized people are systematically represented in terms of negation and absence— absence of order, of limits, of light.”²⁶ The quote indicates that the colonized population is considered to be savage, so they are unable to occupy their land as well as to set rules and orders.

Through our reading of *Adventures in Australia*, Lee evokes the sense of this inferiority by depicting native Australians as incapable of inhabiting and exploring blank spaces in Australia. The emphasis on this inability is used as an argument in favor of taking over these blank spaces. This is shown when Captain Spencer and Gip reach a cave where no sign of a native is found. For this, they decide to take it for themselves and live there. Lee writes: “After convincing themselves there were no inhabitants already in it, took possession of the interior.”²⁷ This passage also works to illustrate the backwardness of the natives who leave their land unexplored.

Furthermore, colonial discourse negates the intellectual capacities of the colonized. They are represented as being without any skills that enable them to improve their lives and land. This conception of the natives is clearly shown in *Adventures in Australian* the following quote:

[...] his knowledge of native customs, his acquaintance with their languages, he might not only benefit himself, but save the aborigines from some of the degrading consequences, which the vicinity of the white men seemed to entail upon them. “At Sydney” said Mr. Onslow, “and indeed we need not go so far for such sad examples, you will see the state to which they are reduced, as it were, upon their own soil; [...] resumed Captain Spencer, that “these people should always have been reported lower in the scale of intellect than any other savages.”²⁸

This quote suggests that the Australian natives are seen as more savages and intellectually inferior than any other race. One of the ways in which colonial discourse highlights the intellectual backwardness of the colonized natives is by representing them as lacking sufficient geographical information in order to map their land.²⁹ For this, their land remains blank and unexplored. In this context, Spurr writes, “the map of the world ceases to be a blank; it becomes a picture full of the most varied and animated figures.”³⁰ In *Adventures in Australia*, Lee reflects this idea by showing the natives as living in darkness and blank places. They do not make any effort to improve their land or at least map it. When Captain Spencer searches for water, he is confused by the uncertainty of routes. For this, he uses his compass to find the right path to his destination. The author writes: “they should find water, and be able to return to their proper path; for, in spite of his uncertainties, the traveler tenaciously persisted in following the compass towards the spot in which he imagined Per this situated.”³¹ Lee adds,

Hills of sand, cemented by oxide of iron, with compact quartz and gypsum, occurred more than once, and Captain Spencer began to suspect that the metal in these had attracted his compass, and that he had made too much easting; he did all in his power to counteract this by taking south- west direction, for he exceedingly dreaded greater uncertainty of route, and missing Perth altogether.³²

Both of these passages illustrate the uncertainty of routes that the travelers encounter in Australia. This proves the inferiority of the natives who are unable to create basic tools to map their space.³³

In addition to natives’ inability to map their land, the colonial discourse often seeks to reveal their inferiority of the colonized by stressing their inability to develop their primitive lifestyle as a result of their intellectual weakness and their acceptance to live in poor conditions. In this context, Spurr claims: “[...] so that the physical suffering of the indigenous people can be associated with their moral and intellectual degradation: disease, famine, superstition and custom all have their origin in dark precolonial chaos.”³⁴ This shows that

before the settlement of the colonizer in their colonies, the indigenous people were living in misery and in hard conditions because their limited intellectual capacities prevent them from improving their primitive condition and establish a comfortable life style .Lee misrepresents the Australian natives as inferior; they are unable to make the basic tools to facilitate their daily life. For example, they do not produce any tool to extract water. In Lee's text, Captain Spencer talks about the miserable conditions that he finds in Australia. The travelers suffer from scarcity of water. Therefore, Captain Spencer describes the place where water is found as not dogged by its natives. Captain Spencer finds a lake full of cracks and surrounded by hills. Thus, the natives do not care to produce tools to dig to remove the cracks and rocks in order extract water for their thirst. Lee states: "After some days' journey, with a miserable supply of water, the party reached that once had been a small lake, surrounded by a number of round hills, the banks of which were muddy, and the dry bed of which was full of large and deep cracks. ”³⁵

In addition to the inability of producing tools, the physical appearance of the natives is subject to misrepresentation. In the following description of a group of natives, Lee focuses on their muscular shape in order to negate their intellectual bearing. She also stresses their ugliness. They write:

For there Captain Spencer saw two of his men amicably seated on the shore among a party of the natives. The latter were, although somewhat lanky, very fine, athletic looking men, with all the characteristics of their race; [...]. The head and nose were large, and some had the latter pierced for the insertion of a piece of wood or bone; the brow was very prominent, the eyes sparkling and deeply set: the lips full, the mouth very wide, the hair crisp, and frequently tied behind in a sort of club; the shoulders broad, the muscles of the arms well developed, the hands and feet small, and well-shaped, but the hips also small, and the lower limbs spreads light. Their complexions were brown, approaching to black, the upper parts of their bodies were tattooed, and the scars projected at least half an inch from their bodies, which made a very ugly appearance; they had no clothes whatever; the older men had had one of their front teeth knocked out, and several of them were painted with black and whiteearth.³⁶

From this passage, Lee displays the barbarity and backwardness of the indigenous people through describing their savage look.

Stressing the ugliness and nakedness of the natives also works to negate their intellectual capacities. In addition to lacking the skills and knowledge to make the basic tools that may facilitate their lives, the natives cannot make appropriate clothes for themselves. The pieces of clothing they wear are made of animal skins and leaves of trees to cover parts of their body. In this view, Mouloud Siber and Bouteldja Riche cite Regis Stella who affirms: “nakedness [of non- Europeans] was the other major marker employed by the Europeans to define indigenous people as savages [and it] signified the absence of civilization.”³⁷ To stress the inferiority of the natives’ appearance and clothes, Lee negates the natives’ clothes. She describes the latter negatively in her text when she states:

The legs of some were covered with broad white stripes, and they had a peculiar method of shaking them, which made them appear as if they were constantly turning round; others had boughs tied upon their legs; [...]. The full dress of the females was an Opposum cloak, a band of white swan-down round the head, a bunch of cockatoofeathers in front.³⁸

Nakedness or half-nakedness of the natives shows them as careless to cover their naked bodies. This vividly indicates the natives’ degraded capacities that disable them to produce clothes. Lee’s description portrays the Australians in a state of savageness and primitivism.

Besides, she shows the inferiority of the Australian natives through describing them as living in poor conditions. Unlike the superiority of the colonizer who builds houses and hotels, the natives are incapable of building houses and manufacturing basic pieces of furniture such as beds and chairs. Captain Spencer once finds himself compelled to spend a night on a tree because he does not find any place that can shelter him. The natives do not have any trace of hotels, houses or any other place that can shelter him. Lee describes his night as follows:

[...] for they generally perched on the uppermost boughs of the loftiest trees. He found he was expected to stay all night, and dispatching a message to his schooner to account for his absence, he prepared for rest. The lights were merely some threads of cotton, drawn through wax, and his bed consisted of few mats; he was therefore very glad that he had brought a mackintosh cloak across his saddle, and after seeing Tiger well fed, and housed in a substantial shed, he rolled himself up in the said mackintosh, and passed, what appeared to him a cold night, in tolerable comfort, Gipsy bearing her share in imparting warmth.³⁹

This passage also denotes the misery and the primitive lifestyle that Captain Spencer encounters in Australia; it also indicates the limited and lower capacities of the natives which do not allow them to provide a better way of life. Lee reinforces her negative view about the native's way of life by describing their primitive huts. She describes the huts of some natives that Captain Spencer meets as follows:

The first point to which Captain Spencer rode, was that of some native huts which he had discovered with his telescope; they were built like beehives, and thatched with long grass; the entrance was small and placed opposite to the wind which most frequently blew there; they were entirely deserted, and on dismounting to examine them, all that could be discovered inside, were some fragments of agate for making of spear heads, with the stones used in chipping them into shape; one of them had been left half finished, and was of a pretty green color. Outside the huts were several circles of large stones, paved at the bottom, and heaps of broken shells were scattered around, as if they had been crushed by the lesser stones lying about; rude boughs of bark, and places where grass seeds had been evidently ground, some of the meal still adhering to them, were mixed with these circles, and broken shields, also of bark, were close by.⁴⁰

The passage describes living in the huts constructed in a primitive way with using simple materials illustrates inferiority and backwardness of the natives.

In addition to what has been said above, the intellectual backwardness of Australians also prevents them from preparing decent food. They either eat their food uncooked or rely on the white people to feed them. Most of them die of hunger. For example, Captain Spencer meets Kinchela, who is in a dire situation because he has been without food for a long period. From this time on, Kinchela relies on Captain Spencer to feed him. Lee states:

Captain Spencer asked if they had given him anything to eat or drink when they went away; to which he replied that they themselves had very little, that each was obliged to provide for himself, and that in times of scarcity, old and sick persons were often left behind, and died for want of nourishment.⁴¹

In addition to their reliance on the whites for food, Lee describes how the natives eat uncooked food. She writes: “[...]and reported that a large whale had cast ashore, probably killed by some of its ocean brethren, and that a numerous party of the natives had gathered round it, were busy eating and devouring every morsel through which they could get theirteeth.”⁴²

The word ‘devour’ in this quote implies an animalistic feature because it is mostly jungle animals which devour the flesh of their prey. This suggests that Australians are perceived as savages who devour uncooked meat like animals.

Transportation is another means that the natives lack. The natives do not have any means of transportation. They travel long distances on foot and carry loads on their backs. In this respect, Lee states: “On the completion of the Oppossum clock, Captain Spencer had bestowed his old mackintosh on Kinchela, who then folded up his own, and in imitation of hismastercarrieditonhisback.”⁴³ Leeadds:

Having for a few hours since he left the river traversed a sterile region, he perceived Tiger walking as if he were lame, and he stopped to examine his feet; the removal of as tone restored him to his usual gait, but his master was dismayed to find how much the constant marching had worn his hoofs, now they were no longer protected by shoes, and had often encountered rough ground; he determined to rest therefore for a short time.⁴⁴

This passage suggests the lack of advancement in technological tools and means. This reveals the misery and primitive life style of the Australian. The latter must be civilized by technology and scientific creations of the Western colonizer.

Then, Lee upholds the inferiority of the colonized to the colonizer through depicting primitive tools that the natives carry with them. Indeed, when Captain Spencer and his companions are in the cave, the former observes the numerous of natives who hold their spears. Lee states: “How many dark forms he saw before him, and on the beach, and ledges of

the rock, he never knew, but the moonlight disclosed a formidable number who had spears in their hands. »⁴⁵ This is also at issue when a group of Malays who join Captain Spencer to resume his sport were armed with old primitive tools. Lee affirms:

[...]and a large party of Malay servants and village people added to their number. Each of the former was armed with an old Tower musket, which was loaded with common powder, and stone slugs, the necessary quantity for each charge being put into a piece of bamboo. Besides the musket, all carried a large knife stuck into their belt.⁴⁶

Both citations suggest Lee's negative view towards the natives' weapons which are associated with inferiority and backwardness. This description legitimizes the colonizer to dominate and control the Australians and their land.

Another aspect which is negated by Lee is the natives' laws. Lee depicts the natives' inferiority through describing them as savages who are unable to set and to establish rules in order to govern themselves. Therefore, the natives' laws are considered to be very superstitious. She illustrates this aspect by emphasizing the natives' rules concerning food. This is well shown in Lee's narrative:

Kinchela, however, would not eat the former; and when asked why, he said it was "Kobong;"and he must not. He could not clearly explain this; but his master understood that it was some native law. Kinchela said he never had eaten what was Kobong but once, and that was the first Emu which had been killed, because he was so very hungry; none but old men and gins ought to eat it, and he hoped the boyl-yas would not eat him in consequence; that was one reason why he was so careful to keep his crystals.⁴⁷

This passage shows that the natives' laws are very superstitious. Captain Spencer learns about some natives' restrictions. 'Kobong' is one of natives' law concerning food. Some of the latter is forbidden to the youngest natives and allowed to old men and gins.

Colonial discourse negates the colonized culture as well. Colonial writers try to show the savageness of the natives by seeking to argue that they lack historical origin or a culture of their own. Spurr affirms that negation "Denies any prior claim to people's historical and

cultural existence.”⁴⁸ Lee criticizes one of the cultural elements of Australians which is their dance. She describes their dance as weird and queer. She perceives their dance to be a mixture of abnormal gestures and savage yells. Captain Spencer once sees a group of natives dancing, and this dance is described as consisting of “very extraordinary gestures.”⁴⁹

In another occasion, Lee describes the dance of a group of native women as follow: “On this occasion the women danced at the corners, changed places often, by passing at the back of the large group, and frequently uttering the most abominable yells.”⁵⁰ Here she uses the word ‘yell’ to describe the music of the natives. Therefore, she does not only represent the native dances as strange but also considers their music as “most savage yells”⁵¹ In addition to yells, Lee makes constant reference to drums when describing the native music. Siber affirms that colonial writing is “commonly associated with savage rituals.”⁵² The negative conception of Australians ‘music is shown in the following quote:

The whole of the next day the natives were busy preparing for Corobbery in the evening, by making up tufts of Cockatoo and Emu feathers, and painting themselves with all their colours. The women rolled up some cloaks of Kangaroo skins as tightly as possible, which they thumped with their hands, till they sounded like drums; others beat flat sticks together; in fact, all the music was performed by them, and would have been insupportable had it not been for the admirable time which they kept. They in a very few instances shared the dances of the men, but they had some among themselves, from which the men were excluded.”⁵³

This quotation suggests Lee’s negation of Australian culture through the words ‘Drums’ and ‘Yells’ to denote the savageness of the natives’ music. Besides, she expresses her discontent and displeasure with the natives’ songs through describing them as insupportable so much so that Captain Spencer does not enjoy it.

Another cultural element which is negated is the natives’ language. Colonized people are seen as unable to achieve any development in spoken or written language. Their spoken language is depicted as being without structure and devoid of any meaning. Spurr stresses that people are considered to be “barbarians”⁵⁴ if they “do not speak the language of civilized

humanity.”⁵⁵This citation proves that primitive people do not use a coherent language of the civilized communities. Therefore, their language is seen as babbling. Lee, in *Adventures in Australia*, misrepresents Australian language as incoherent and meaningless. For example, Kinchela is shown to be either uttering long unintelligible speech or incapable of using language at all and resorts to gestures to communicate. The author states that: “[...] he then rapidly uttered a long speech, not one word of which was comprehensible to his benefactor, but among the numerous signs which he made, he pointed to a distance, and then to his arm.”⁵⁶This shows that Kinchela is incapable of forming a correct and meaningful speech in order to be understood by the others. For Captain Spencer, the natives ‘language sometimes sounds “as if it were very melodious, and composed of words of many syllables.”⁵⁷

Another prominent stereotype in Lee’s narrative is describing the natives as superstitious. She describes their beliefs as irrational because they act according to their barbaric rituals and customs⁵⁸. Most of the Australian tribes in Lee’s work observe in superstitious customs. For example, the natives believe that killing pigs and ponies over the grave of their dead relatives will chase away the evil spirit. Lee writes, “he [Kinchela] spoke of the customs of the natives, and described the people as very superstitious; said that they always killed a number of pigs and ponies over the graves of their relations, in order to propitiate the evil spirit.”⁵⁹ Moreover, Lee makes constant reference to the idea that most of the natives believe that when all black fellows die they go up to the clouds where they have plenty to eat and to drink and that they were often let down again by a rope. He also affirms that his mother as gone through similar experience.⁶⁰ This description vividly illustrates the superstitious aspect that dominates Australian culture.

Indeed, the natives’ superstitions are a crucial aspect which Lee uses to negate Australian beliefs and customs. This superstitious aspect of the natives’ life is accompanied with a lack of religious beliefs. Captain Spencer comments on the absence of religion in the

natives' lives, stating: "neither in Kinchela, nor in any part of the country where I have been, has any trace of religion met my eyes, unless the caves were temples."⁶¹

Another aspect of the natives' life which is criticized is their rituals, such as that associated with the burial of the dead. Captain Spencer is surprised when he witnesses a burial ceremony of one of the natives. Lee provides a detailed description of this ceremony to show the contrast between the civilized whites and the backward Australians. She writes:

The grave was already dug, and the body was wrapped in skins, and bound round with cords; the women and relatives uttered loud lamentations, scratched their noses and cheeks, tore their thighs, their breasts, and their backs with shells and pieces of flint, from which the blood flowed freely. The men at first stood outside with their weapons in their hands, then they closed round the grave, and the lamentations of women were more vociferous than ever. A man went to the head of the corpse, another to the feet; they cut the cords; the arms which were crossed, were laid down by the sides; a gash was made by a sorcerer—the intestines pulled out, a piece cut off—the women screamed louder and louder— a handful of green boughs was waved over the fire, and thrust into the body, and severed part of the entrails wrapped in fresh leaves, and put into a bag, the rest put back to their place with more leaves, and the body was again tied up. One relation violently jumped up, and screamed, seeing as if he were going to spear someone; but he was prevented, and the severed piece of intestine shown to him, as a proof that the deceased had died a natural death.⁶²

Besides, superstitious practices also characterize the way they cure people. There are some sorcerers who practice superstitious medicine through using strange practices and queer dancing. Lee states:

Three sorcerers appeared, coming in the figure of triangle, with bunches of fresh reeds in their hands, which they frequently shook as they galopaded up to the boy, with the right foot foremost, singing a low dirge, which was answered by the natives, who thumped upon the ground. When they reached the patient, the foremost fell on his knees and took hold of the bad leg, while his two companions continued to sing and dance; he then retired, and each of the others took his place and touched the leg, then they all three danced together, preserving the triangular figure, the boy in the middle. After this they blew from their mouths, spat, made all sorts of horrid noises, pressed the sore leg for the spirit to give signs of going away, and after, carrying on this farce for some time, they pretended to extract a sharp stone from the deceased part which was driven in to the ground, too deep for anyone to see. The friends of the boy then took him away, and the sorcerers danced in a triangle round the spot, and galopaded all the way to the river, to drive the evil spirit in to the water.⁶³

This excerpt suggests that the natives' way of curing people by using sorcery reflects the native's inferiority and backwardness. Relying on superstitious medicine indicates a lack of scientific development.

Another aspect of the colonizer's life which is denied in colonial discourse is their history. The colonized people have failed to produce any written records or cultural elements that can trace their history. Spurr writes: "the savage, in this view, lives in continual state of self-presence, unable to leave that trace on the world which serves as the beginning of difference, distinction, opposition, hence progress."⁶⁴ This citation shows that primitive and savage societies remain stagnated. They are unable to leave any historical records to mark their historical development and movement. Lee negates Australian history through describing existing artistic works of the natives as meaningless; they cannot be interpreted because they have no narrative. She argues that the natives do not make efforts to produce written records that can interpret this artistic element. This is said when Captain Spencer is describing the cave. He comes across a dark mysterious space consisting in paintings of people and animal figures. Lee says:

[...]and in this cave, he disturbed a number of Vampire bats as he entered, which flew out with a screeching noise, and filled the air with a disagreeable odour, resembling mildew; they settled on a bamboo-looking tree close by, which they almost bent to the ground by the weight of their numbers. He then came to another cave, in which was a rude painting of a man carrying Kangaroo, and also a number of those animals, with a spear-head flying among them. What the pigments were which had been used, Captain Spencer could not tell, but they were evidently mineral, and were not to be defaced either by rubbing or washing. Some little distance from the caves a human head was carved on the surface of the rock, and not at all resembling an Australian in features.⁶⁵

This passage suggests that Lee rejects Australian history through depicting their artistic works as meaningless and mysterious. They are found in horrifying places and only consist of paintings of people and animal figures. This reflects a lack of written history. The denial of the history of the colonized is necessary for Europeans to achieve their colonial projects.

Moreover, Lee represents the natives as being willing to be submissive and inferior. They accept to be obedient servants of the colonizer. They are also depicted as being dependent on the whites. For example, Kinchela once begs Captain Spencer to allow him to be his servant and take him to live among the whites and leave Australia, Lee states:

Captain Spencer made all preparations for starting ; and when he asked Kinchela if he thought he should soon over take his own tribe, the poor man seemed perfectly astonished, and said he was going with the white man ; the white man, however, shook his head , and then Kinchela fell upon his knees, bowed himself to the ground, and clasping his hands together, said “he would find water for him, catch food for him, do anything for him, and never go away from him ; that his father and brother were all dead, he had not any wife, (gin as he called her), and that the white man was like his brother come back to him,[...]. At the same time, he could not bear to drag his poor creature all over the continent, and then leave them among strangers.”⁶⁶

Lee misrepresents Australian natives as an inferior and subordinate race in order to maintain their dominance over the colonized and celebrate the whites’ supremacy.

To conclude, this chapter has discussed the negative and falsified images that are attributed to the Australian land and its people. In fact, Lee negates Australian spaces as an area of darkness and void as well as its natives who are racially depicted as savages and backward. Besides, Lee negates the cultural values and customs of Australians and seeks to show them as intellectually inferior. This discriminatory depiction serves to emphasize the Western superiority.

Endnotes

- ²⁴David Spurr, *The Rhetoric of Empire: Colonial Discourse in Journalism, Travel Writing, and Imperial Administration* (London: Duke University Press, 1993), 92, 93.
- ²⁵Ibid, 92.
- ²⁶Ibid, 96.
- ²⁷Mrs. R. Lee, *Adventures in Australia; or, the Wanderings of Captain Spencer in the Bush and the Wilds* (London: Grant and Griffith, successors to J. Harris, corner of St. Paul's churchyard, 1851), 43.
- ²⁸Ibid, 336, 337.
- ²⁹Julie Mac Arthur, *Cartography and Political Imagination: Mapping Community in Kenya* (Ohio University Press, 2016), 12.
https://books.google.dz/books?hl=fr&lr=&id=P4FEDAAAQBAJ&oi=fnd&pg=PT10&dq=mapping+and+cartography+in+colonial+era&ots=_zjbhql3Ro&sig=xQhVpmIRzuwLntGdMYHaS4E7ePo&redir_esc=y#v=onepage&q=mapping%20and%20cartography%20in%20colonial%20era&f=false
- ³⁰David Spurr, *The Rhetoric of Empire*, 94.
- ³¹Mrs. R. Lee, *Adventures in Australia*, 124.
- ³²Ibid, 110.
- ³³Mac Arthur, *Cartography and Political Imagination: Mapping community in Kenya*, 2.
- ³⁴David Spurr, *The Rhetoric of Empire*, 77.
- ³⁵Mrs. R. Lee, *Adventures in Australia*, 146.
- ³⁶Ibid, 30, 31.
- ³⁷Dalila Boukheddimi, and Samir Ouaked, *The Misrepresentation of the Colonial 'Self' and 'Other' in William. H. G Kingston's Adventures in Australia (1885)*, (Master Thesis, Mouloud Mammeri University of Tiziouzou, 2019), 22.
- ³⁸Mrs. R. Lee, *Adventures in Australia*, 241.
- ³⁹Ibid, 13, 14.
- ⁴⁰Ibid, 86, 87.
- ⁴¹Ibid, 133.
- ⁴²Ibid, 182.
- ⁴³Ibid, 174.
- ⁴⁴Ibid, 105.
- ⁴⁵Ibid, 50.
- ⁴⁶Ibid, 14.
- ⁴⁷Ibid, 187.
- ⁴⁸David Spurr, *The Rhetoric of Empire*, 107.
- ⁴⁹Mrs R Lee, *Adventures in Australia*, 33.
- ⁵⁰bid, 240.

⁵¹Ibid,71.

⁵²Mouloud, Siber. Rudyard Kipling, Edward Morgan Forster, William Sommerest Maugham and Joseph Conrad: *The British Imperial Tradition and The Individual Talent*, (Doctorate Thesis, Mouloud Mammeri University of Tizi-Ouzou,2012),46.

⁵³Mrs. R. Lee, *Adventures in Australia*, 240.

⁵⁴David Spurr, *The Rhetoric of Empire*, 102.

⁵⁵Ibid,102.

⁵⁶Mrs. R. Lee, *Adventures in Australia*,132.

⁵⁷Ibid, 58.

⁵⁸Dalila Boukheddimi, and Samir Ouaked, The Misrepresentation of the Colonial ‘Self’ and ‘Other’ in William. H. G Kingston's *Adventures in Australia* (1885), (Master Thesis, Mouloud Mammeri University of Tizi ouzou,2019.

⁵⁹Mrs. R. Lee, *Adventures in Australia*12, 13.

⁶⁰Ibid, 239, 240.

⁶¹Ibid, 150.

⁶²Ibid, 265, 266.

⁶³Ibid, 253, 254.

⁶⁴David Spurr, *The Rhetoric of Empire*, 99.

⁶⁵Mrs. R. Lee, *Adventures in Australia*, 90, 91.

⁶⁶bid, 138, 139.

Chapter Two: The Affirmation of the Colonizer's Superiority

In the previous chapter, we have focused on the misrepresentation of the Australian natives and their culture in Mrs. Lee's *Adventures in Australia*. This chapter, however, aims to study the representation or the affirmation of the colonizer's superiority. The previous chapter has shown that the colonizer spreads negative images about the colonized in order to emphasize their inferiority. These images lay the ground for affirming the superiority of the colonizer. In fact, the author idealizes the Western superiority and civilization through spreading positive images about them. Thus, our purpose in this chapter is to examine the superiority of the English colonizer in Australian land deployed as another element of the rhetoric of empire in Lee's narrative. In other words, this chapter is devoted to examine the representation of the colonizer and their culture through stressing their intellectual, moral and behavioral supremacy.

The representation of the superiority of the colonizer is one of the strategies used in colonial discourse in order to justify their colonization and to reinforce its position over the so-called inferior and backward natives. The colonizer idealizes his image to justify the intervention to rule over the indigenous people. In this context, Spurr claims: "This essential narcissism in writing necessarily involves the subordination of the world to the subject, which gains in its power and mastery over the other to the extent that its power of repetition idealizes itself."⁶⁷ According to Spurr, the Westerner tries through this rhetorical element to consolidate and repeat their superiority over the other. The colonizers make themselves ideal for gaining power and authority over the Other. Such discourse was understood by Boehmer, cited in Lutfi Hamidi, as follows: "Boehmer even believes that such literary works took Western values for their standards of success, where the colonialists define themselves not only as superior but also as masculine keeping in mind that "masculinity characterized colonialist action."⁶⁸

Through our reading of *Adventures in Australia*, we have come to notice that Lee tries to give an image of superiority to the colonizer by portraying them as an advanced race whose mission is to take civilization and prosperity to Australia. For instance, she views the Westerners from a positive lens by using titles like “Mister”⁶⁹ “Sir”⁷⁰ “officer”⁷¹ “ladies”⁷² “gentleman”⁷³ used mostly to highlight the fact that the white people are superior to the indigenous people.

Moreover, Lee associates the white men with the aspect of being intellectually superior. In other terms, Lee depicts positively the white men as being superior in terms of education. For instance, they are able to master different languages, a capacity that enables them to consolidate their superiority. The author makes constant reference to the colonizers ‘ability to use and understand languages. She states:

The whaling ship now lying in the offing; and although he could not speak English well, he had understood what the officer had said, and begged to assure him that all the assistance which he could afford, was perfectly at his service, Captain Spencer, who speaks French fluently, gave him a rapid outline of his adventures [...]⁷⁴

In this quote, Lee associates Spencer with a privileged skill of speaking another language from his own. Speaking a foreign language also implies that he has a high level of education. Therefore, his ability to communicate fluently with strangers in another language and the high level of education he has suggest that he is superior enough to establish authority over the natives. Lee also shows that the colonizer has the privilege of knowing how to read when she writes that “Mr. Onslow had read the paper.”⁷⁵ Besides, Lee shows that the colonizer has the privilege of writing when she writes: “Mr. St. John took some paper from his pocket-book, and sketched the route which his friend ought to follow. He then wrote an introduction for him to a Mr. Onslow, [...].”⁷⁶ Through these statements, Lee aims at celebrating the whites ‘education, which is shown in their ability to speak, write and read in foreign languages. In this context, Lutfi Hamidi states: “The continuing influence of Eurocentric culture modes

privileged the imported over the indigenous: colonial language over local language, writing over orality and linguistic over inscriptive cultures of other kind.”⁷⁷

In fact, the colonizers claim that their mission in the colonized lands is to civilize the natives and educate them. Thus, emphasizing that the colonizers are educated enough serves to show that they are able to fulfil that mission. In this respect, Spurr claims: “Darwin provides a scientific and philosophical basis for a moral ascendancy which carries with it a sense of mission that must be affirmed repeatedly as a foundation, and not the alibi, for colonizing activity.”⁷⁸ The Europeans insist that their penetration of other lands is but a result of a noble mission to civilize and educate the so-called backward races. In Lee’s narrative, the British colonizers are shown to be educating the native Australians. For example, Captain Spencer teaches the native Kinchela how to behave like the European noblemen. She writes: “The next day, as they sat together after their meal, Kinchela received his first lesson in English, which his master determined to teach him as quickly as possible.”⁷⁹ In addition to teaching him English language, he teaches him how to cook, Kinchela quickly learned how to bake it into cakes, similar to oatmeal from his master⁸⁰ He also teaches him how to hunt, Captain Spencer showed Kinchela how to use a knife to make a throwing stick and a club⁸¹

Through these passages, Spencer is represented as the epitome of the superiority of the Europeans, which is shown in helping the natives to learn some skills. Spencer considers enlightening Kinchela to be his duty. The belief that it is their duty to enlighten these people is shown in the words of Mrs. Onslow: “I have visions of a native school in which not only book instruction shall be given, but other things taught, such as carding and spinning, and who knows but weaving and bleaching may be accomplished.”⁸² In the quote, the Europeans are portrayed as an educated and a skilled race whose mission is to teach and civilize the so-called dark spots. In this context, Edward Said claims: “Europe was always in a position of strength.”⁸³ Because education is seen as the key to the progress and development of a nation,

the colonizers justify their presence in other lands by their aspirations to educate other people and help them prosper.

Besides, the intellectual superiority of the colonizer is manifested in the medical field. They use the medical knowledge they acquired in their homeland and which is totally strange to the Australian natives to cure people. This is clearly shown in the following quote which describes Captain Spencer's medical skills:

[...]and then went to the schooner, where he tore up some linen into bandages, and taking his medicine chest with him, hastened back to the shore. Seeing one of the men with a piece of bark in his hand, he asked for it; it was readily given, and he proceeded to set the limb, not without trepidation, It is true, but he had more than once assisted the regimental surgeon in such operations, and he tried to do all he had seen done on such occasions. After putting the arm into its proper position, he bandaged it with double-headed roller; by the aid of a strong knife, he cut the bark into strips in imitation of splints, and tied these pieces on with some string which he had in his pocket: taking off his silk cravat he converted it into a sling and lodge the arm in it; but how he was to tell the natives it must be kept there for a month, he could not imagine. He administered some medicine, rubbed the patient all over with a lotion, and made up some powders which were to be taken every night.⁸⁴

Clearly, Lee affirms that the colonizer is superior through the use of medical materials. Captain Spencer is depicted as being skilled at curing the sick in order to represent the white colonizer's medical expertise.

In addition to this, education improves the colonizer's mental abilities; their intelligence enables them to succeed in facilitating their lives in the foreign land. Lee states:

He therefore discontinued his search, and remained at the cave to arrange his property. He had secured some needles and balls of coarse thread, and cutting one of the sheets of tarpauling into pieces of sundry dimensions, he manufactured bags for holding gun powder, flour and other eatables, cases for his fire-arms, and a knapsack for himself to carry. He kept the other piece of tarpauling entire, as a water-proof covering for all the rest, and for Tiger in bad weather, to which he fastened strings made of untwisted ropes, thrown ashore, so that it might be tied underneath the horse. From his own clothes he made what he thought a judicious selection of shoes, and woolen articles of dress, lines, and plenty of handkerchiefs and light things, which he thought might conciliate the natives.⁸⁵

Through the passage, Lee portrays another aspect of the white men's intelligence. Therefore, their intelligence is not only limited to education; it also includes their pursuit of innovation and creativity. They transform some resources from the land to obtain other things to facilitate their life. In this context, Spurr claims: "The most advanced nations are always those who navigate the most."⁸⁶ This implies that the Europeans always seek to improve their life due to their intelligence.

Furthermore, Lee shows the superiority of the colonizer in the comfortable and luxurious way of life they have brought to the land. This is best shown in the words of Captain Spencer: "It was not compact enough to be English, but the repose, the cleanliness, the comfort and convenience, showed that English habits were there practiced[...]."⁸⁷ In another context, Lee shows the luxury of soap and towels found by Captain Spencer when he enters the room of the white's house.⁸⁸ These statements illustrate the luxurious life that the Europeans have established in the wilderness.

Therefore, the description of their well-organized lifestyle, the advanced tools they use, and the improvements they have made in the bare Australian land symbolize again the conviction that they are a superior and a civilized race. In other words, through the depiction of the lifestyle the British have brought to Australia, the writer is seeking to confirm the superiority of the colonizer over the indigenous people and to establish them as an example to follow. In this context, Spurr claims:

What I call rhetoric of affirmation in colonial discourse combines this theory of a fundamental narcissism in language with the Ewen's' more specifically ideological theory; the rhetorical strategies of repetition and self-idealization serve to establish a political and ethical order.⁸⁹

Spurr claims that the colonizer idealizes their image as being superior in order to establish their authority and facilitate their task in controlling the weak nations.

Lee also associates the English colonizer's superiority with arts and literature and this is shown when Captain Spencer once moved from the wild into the society of ladies and

gentlemen, he describes the refinements of polished life such as books, artwork and musical instruments⁹⁰ This shows another difference between the English and the native Australians in terms of arts. Captain Spencer is overwhelmed when he finally finds some artistic productions which the native Australians never produce. His reaction reveals that the presence of such items in the land is strange and unexpected. In this context, Spurr states:

This Rhetoric is deployed on behalf of a collective subjectivity which idealizes itself variously in the name of civilization, humanity, science, progress, etc so that the repeated affirmation of such values becomes in itself a means of gaining power and mastery.⁹¹

Moreover, the superiority of the colonizer is shown in the food they cook and eat:

There was stewed kangaroo meat, baked Duck, boiled trefoil, which resembled Spanish; Sorrel salad, Cray-fish and cakes of Grass-seed by way of bread, some powdered dust which resembled Mustard, and salt was supplied by small pieces of the salsolaceous plants.⁹²

From the passage, the food the English cook is in stark difference from that of the natives who eat their food uncooked. The English also use spoons and forks in order to eat, which the natives never do. Giving details about their food habits serves to show the cultural superiority of the colonizer.

The superiority of the colonizer is also seen in the advanced means used in order to improve and facilitate their life. Lee depicts the English colonizer through her narrative as a race who improve their life condition. This is, for instance, seen in their advanced means of transportation like “schooner”⁹³ and “carriage”⁹⁴ used by the whites to travel. These means reveal the superiority of the white colonizer in terms of innovation and creativity that enable them to make comfortable means of transportation that help them to move from one place to another easily. Lee also refers to the advanced materials the colonizers use like “the oven”⁹⁵ and other tools the whites used, Lee states:

The traveller furnished himself with book, drawing and writing materials, took a quantity of fishing tackle, extra horse-shoes, various tools, a double-barrelled gun, a brace of double-barrelled pistols, a short sword, and a plentiful supply of ammunition. He also had a good chart, and a small but powerful pocket telescope.⁹⁶

Through these quotes, Lee shows the advanced tools the colonizers used in their daily life which used as a means to reinforce their superiority.

In addition, to the tools, Lee refers to the use of money as a symbol of superiority. This is seen when Captain Spencer gave a gold coin to the children as a remembrance of him.⁹⁷ Here, Lee reinforces the superiority of the colonizer by using the pieces of money which confirm the colonizer's advancement.

The superiority of the colonizer is also shown in the use of advanced weaponry like "guns"⁹⁸ and "pistols"⁹⁹ These grant them the capacity to govern the so-called savage people and to establish laws in the wild land. Through our reading of the travelogue, we have noticed that Lee reveals how the Europeans have established justice and law in the land. For example, they punish anyone who has committed a crime, as the words of an Anglo-Saxon man show: "Why, sir, he has committed murder, and the police are riding him down in every direction."¹⁰⁰ Because they believe that the natives live like savages, the English stress the imposition of their own system of governance in Australia. For this, to civilize the natives and establish peace in the land, they punish them for any transgression.

In addition to all the positive characteristics and attributes that have been mentioned above, the author describes the physical appearance of the colonizer positively. For example, she describes a European man as follows:

The person thus addressed was tall, respectable looking man, whose broad shoulders, and well-shaped limbs, curling brown hair, and clear blue eye, showed that he was of the Anglo-Saxon race now spreading itself over the whole world, and showing itself superior to all others in energy and perseverance.¹⁰¹

The colonizer's physical appearance is an aspect which is meant to show the biological superiority of the Europeans. Another aspect that shows the superiority of the English colonizer is their way of dressing. Lee describes a white man who wore a clad in boots, leathern legging, fustian jacket, and a white hat stuck ornamented with different coloured ribbons.¹⁰² Through the statement, Lee presents the white men as being fashionable; they dress well. Their covering symbolizes their development and civilization from the primitive state unlike the natives.

Furthermore, Lee associates the colonizer with a quality of being morally superior and this is seen in their behavior. Lee describes the English characters positively by associating them with good manners and hospitality. This is shown in the way an Anglo-Saxon man welcomes Captain Spencer where he was very delighted to see him not for Mr. St John's sake but for Captain Spencer who appears to have been travelling for long time, and then he asks his wife to take care of his guest while he gets something for dinner.¹⁰³ Mr. Onslow is also described in a similar way when he welcomes Captain Spencer in his house and ask his servants to give him a room to take a rest¹⁰⁴ From these quotes, Lee shows the white men's generosity and hospitality towards their guests, which symbolize their cultural superiority and nobility. They form the society of ladies and gentlemen. This generosity is also illustrated by the help they offer to the natives. In this context, Lee states: "[...] he could not or would not understand, but he made signs that he was very hungry; they offered him a bird, and this kindness inspired him with confidence."¹⁰⁵ Captain Spencer also helps Kinchela by taking care of him:

Captain Spencer knelt beside him, found that his pulse still beat strongly, although he appeared to be very helpless, and he imagined that the sufferer had met with some accident which had disabled him from walking. He therefore began to examine the legs: one of them was very hot, and as he approached the foot, he found it was very much swollen; a sudden start and groan from the man as he gently passed his fingers over one part, convinced him that a thorn was in it, and nothing could be done but to wait till the morning, in order to try and extract it.¹⁰⁶

She adds:

He laid the man down again, and formed a pillow for him his cloak, and raising his foot onto the saddle, so that it should not touch anything, he moved all his baggage to the spot, and told Tiger and Charlie to come and lie down there. He then chopped off a piece of the thickest scrub he could find, and fanned his patient with it till he fell asleep.¹⁰⁷

From the above passages, Lee associates Captain Spencer with kindness and care in helping the natives. Displaying noble behavior works again to show that the Europeans are morally superior. In this context, Spurr states: “The primary affirmation of colonial discourse is one which justifies the authority of those in control of the discourse through demonstrations of moral superiority.”¹⁰⁸ From the quote, we notice that Western colonial discourse represents the whites as being morally superior, an act that aims at controlling the indigenous people who are portrayed as morally inferior.

Lee also shows that the English culture is totally different from the native Australians in terms of religion and beliefs. The natives do not have a religion of their own unlike the English who are associated with a strong faith. Lee describes when Captain Spencer loses track of the day of the week and therefore is unable to discern the Sabbath, but in terms of prayer and praise, every day is a Sunday to him, and it seems as though, in that wild land and in his lonely position, he must continually ask the aid of divine guardian¹⁰⁹ Lee adds:

The house was decorated for the festival, and, after breakfast, Mr. Onslow assembled all his men, and read prayers, among which he offered up a thanks-giving for the safety and preservation of his newly-arrived guest, whose heart swelled with gratitude, and who hailed the return of this glorious anniversary with a deep of devotion, which few can conceive who have not been the object of such signal mercies as he had experienced.¹¹⁰

From the above quotes, one can notice that both Spencer and Mr. Onslow have strong faith. The faith of the English characters works as another affirmation of their superiority. This stands in contrast to the natives who are superstitious. Their faith is also shown in the ritual of the burying of the dead. The English men are not like the other so-called savage characters of the narrative. For instance, they tend to bury the corpse of the dead. Lee states:

Fixed upon them, deploring the sudden fate of his good and faithful servants, and thinking what he could do for the burial of the bodies. He tried to scoop a hole in the sand by means of the broken spars, and succeeded with two of them; but he was unable to move the third from under the super incumbent mass; he therefore heaped as much soil upon him as would cover him, and although they were not fellow Christians, they were fellow men, and he obeyed the impulse of his heart, by repeating as much of the burial service of his Church as he could recollect over them, and praying most heartily to his and their God.¹¹¹

Through the passage, burying the corpses and praying on them is one of the duties of a religious man towards the deceased.

To conclude, this chapter has analyzed the ways through which the colonizer's superiority is shown in Lee's *Adventures in Australia*. In fact, Lee portrays the colonizer in a positive way, as being a civilized and educated race, and therefore superior in order to glorify their position and social status. Lee depicts the colonizer as being intellectually and morally superior as seen in their progress in various fields that enables them to impose their authority on the colonized and justify their presence in Australia. Lee portrays the colonizer as a superior race in order to emphasize the Australians' inferiority and so justify the colonizer's exploitation of the land and its resources.

Endnotes

- ⁶⁷David Spurr, *The Rhetoric of Empire: Colonial Discourse in Journalism, Travel Writing, and Imperial Administration* (London: Duke University Press, 1993), 110.
- ⁶⁸Lutfi Hamadi, “*Edward Said: The Postcolonial Theory and the Literature of Decolonization*” (PhD thesis, Lebanese International University, 2004), 43.
- ⁶⁹Mrs. R. Lee, *Adventure in Australia; or, the Wandering of Captain Spencer in the Bush and the Wilds* (London: Grant and Griffith, successors to J. Harris, corner of St. Paul’s churchyard, 1851), 333.
- ⁷⁰*Ibid*, 317.
- ⁷¹*Ibid*, 2.
- ⁷²*Ibid*, 334.
- ⁷³*Ibid*.
- ⁷⁴*Ibid*, 177.
- ⁷⁵*Ibid*, 332.
- ⁷⁶*Ibid*, 290, 291.
- ⁷⁷Bill Ashcroft, Gareth Griffiths and Helen Tiffin, *Post-Colonial Studies: The Key Concepts* (Abingdon: Routledge, 2007), 57.
- ⁷⁸David Spurr, *The Rhetoric of Empire*, 111.
- ⁷⁹Mrs. R. Lee, *Adventures in Australia*, 141.
- ⁸⁰*Ibid*, 146.
- ⁸¹*Ibid*, 140.
- ⁸²Mrs. R. Lee, *Adventures in Australia*, 343.
- ⁸³Edward Said “*Orientalism*” (London: Penguin Book, 1978), 40.
- ⁸⁴Mrs. R. Lee, *Adventures in Australia*, 32.
- ⁸⁵*Ibid*, 49.
- ⁸⁶David Spurr, *The Rhetoric of Empire*, 117.
- ⁸⁷Mrs. R. Lee, *Adventures in Australia*, 332.
- ⁸⁸*Ibid*, 333.
- ⁸⁹David Spurr, *The Rhetoric of Empire*, 110.
- ⁹⁰Mrs. R. Lee, *Adventures in Australia*, 334.
- ⁹¹David Spurr, *The Rhetoric of Empire*, 110.
- ⁹²Mrs. R. Lee, *Adventures in Australia*, 280.
- ⁹³*Ibid*, 3.
- ⁹⁴*Ibid*, 362.
- ⁹⁵*Ibid*, 284.
- ⁹⁶*Ibid*, 4.

⁹⁷Ibid,324.

⁹⁸Ibid,308.

⁹⁹Ibid.

¹⁰⁰Ibid,317.

¹⁰¹Ibid,316.

¹⁰²Ibid, 299, 300.

¹⁰³Ibid,316.

¹⁰⁴Ibid,333.

¹⁰⁵Ibid,220.

¹⁰⁶Ibid,130.

¹⁰⁷Ibid.

¹⁰⁸David Spurr, *The Rhetoric of Empire*, 110.

¹⁰⁹Mrs. R. Lee, *Adventures in Australia*, 51.

¹¹⁰Ibid, 335, 336.

¹¹¹Ibid, 43.

Chapter Three: Appropriation of Australia by the Colonizer

This chapter sets out to study and analyze the way the colonizer appropriates and inherits the Australian land in Lee's *Adventures in Australia*. In addition to the misrepresentation of the natives and their culture as well as the affirmation of the colonizer's superiority that have been analyzed in the preceding chapters, appropriation of the Australian land by the colonizer is another strategy used by the colonizer. This is related to colonialism and serves to exploit the colonized people and their land for the colonizer's benefit in the name of civilization. However, the colonizer claims that such an act is a reflection of their desire to help the natives. Thus, our aim in this chapter is to analyze the presence of the colonizer in Australia and how it takes profit from what the continent was rich with. In other words, this chapter will examine how the colonizer encroached upon the land to exploit its inhabitants, fauna and flora and other natural resources.

In fact, appropriation, in general, refers to the act of taking something that belongs to someone else. In the context of colonial discourse, appropriation was understood and represented as "[...] it effaces its own mark of appropriation by transforming it into the response to a putative appeal on the part of the colonized land and people."¹¹² Ashcroft et.al. also define appropriation as the process which is "sometimes used to describe the strategy by which the dominant imperial power incorporates as its own the territory or culture that it surveys and invades"¹¹³. In other words, they associate appropriation with "acts of usurpation in various cultural domains"¹¹⁴.

After spreading a negative image about the native culture, land and their people, the colonizer tends to emphasize the chaos the natives live in and the urge to help them. The colonizer intervenes and establishes their own colonies there by associating this act with a pretended call for establishing order and putting an end to prevailing chaos. The colonizer also claims that the territories and the resources of the land belong to civilization and

mankind. Spurr states:

Frederik Lugard, the British governor general of Nigeria in 1907-1919, considered the European power to be “custodians of tropics” and “trustees of civilization for the commerce of the world”: “The tropics are the heritage of mankind, and neither ... has the suzerain power a right to deny their bounties to those who need them” (60-61). Lugard uses “heritage” in the sense of “inheritance”, invoking the rhetorical figure which traditionally casts nature in the mythic roles of both bequeather and bequest. The right of inheritance belonging to “mankind”— one established by the history of this construct in European enlightenment thought—naturally supersedes political interests of the other two political entities present here, suzerain power and subject races.¹¹⁵

From the quote, we notice that the colonizers regard themselves as the inheritors and consider the colonized land as a territory that belongs to mankind rather than to the aboriginal people who do not take profit from what they have. Spurr argues that the colonizer sees themselves as the guardians of tropics and that the natural resources of these colonized areas do not belong to the natives of the land; they are rather the heritage of mankind.

Therefore, Europeans entitle themselves to exploit the resources of the colonized land. In this context, Spurr claims: “But the ultimate aim of colonial discourse is not to establish a radical opposition between colonizer and colonized. It seeks to dominate by inclusion and domestication rather than by confrontation which recognizes the independent identity of the Other.”¹¹⁶ He also argues that “Colonial discourse thus transfers the locus of desire onto the colonizer object itself. It appropriates territory, while it also appropriates the means by which such act of appropriation is to be understood.”¹¹⁷ From the citations, Spurr claims that the reason behind conquering the colonized land is just to feed the ambition and desire of the colonizer to benefit himself rather than the Other. In other terms, the colonizer’s desire of appropriating the native’s land is to control their territories.

Through our reading of Lee’s travelogue, we have noticed that the colonizer’s first step into appropriating the land is by establishing their colonies. The colonizer intervenes in Australian land and takes it over by settling there. They build houses where they can live and maintain farms in order to make their settlement easy and profitable. Lee states:

On a rising ground stood a long, low white house, plastered in imitation of stone, thatched with bark, so skillfully put on, that it looked like a smooth, symmetrical covering ; a green verandah shaded the front and sides of the house, and it was raised a few steps from the ground ; a small lake on one side communicated with the river, an extensive kitchen and flower-garden encircled the house, beyond which was paddock for saddle horses, another for milch cows and working bullocks and close by was a vineyard. A line of low buildings, stables, sheds, cattle-yards, and occupied the other side; and the trees in the garden, and the hills at the back, rendered it a perfect picture of a settler's home.¹¹⁸

From the passage, we notice that the white men appropriate the territory that belongs to the indigenous people by establishing colonies, building houses and even hotels. It is stated when Captain Spencer immediately set out for the main hotel.¹¹⁹

In addition to the buildings, the colonizer takes over Australia by creating profitable projects. Lee states:

The magnificent entrance to port Jackson, and the beautiful appearance of Sydney, struck Captain Spencer as the finest scene which he had beheld in Australia. The two dark, lofty rocks, which seem to form the gates of the harbour, were passed; a noble estuary presented itself, decked with the loveliest bays, inlets, islands, villas, cottages, and gardens.¹²⁰

The passage shows the achievements the colonizer has made in the Australian land which indicates that the colonizers are exploiting the land that is believed to be their property. In other words, this act of establishing colonies is understood as an act of exploitation. Spurr claims: "The preservation of colonial rule, as well as the exploitation of colonized territories, thus becomes a moral imperative as well as political and economic one"¹²¹ According to Spurr, this act was understood by the colonizer as being moral, political and economic. They believe it to be their duty to develop the land and make it flourish.

The Australian land is also used as a suitable place to build prisons. They have set up a colony in Australia to relieve Britain's overcrowded prisons. This is indeed shown in Lee's text when Captain Spencer returned to his hotel one day, he noticed a gathering in the distance and went through it, where he learned that the famous bush-ranger, Harry Burton, who had avoided capture for so long, had finally been apprehended and brought in by the police. Harry

was committed to prison.¹²² She adds: “The working in chains was thus commuted for imprisonment, which his friend thought would be almost as irksome to bear, and he obtained a mitigation of its length.”¹²³ From these statements, we have come to understand that the colonizer used the colony as a place where to build prisons and establish their dominance and law so as to control and rule over the land. In this sense, Australia also serves as a penitentiary colony. It is stated that: In 1788, the British established New South Wales as a prison colony in southeast Australia. Over the next 80 years, more than 160,000 convicts from England, Ireland, Scotland, and Wales were transported to Australia instead of facing the death penalty.¹²⁴

Moreover, the Australian land was used as a place for agriculture; the white settler exploits the natives’ soil for plantations of different kinds in order to cultivate fruits and vegetables. Mrs. Onslow states: “[...] For who knows but that cultivation may make many plants valuable acquisition. For instance, here is a fruit called the Loquat; you see it is a handsome tree, with large, long leaves, and bears clusters of white fragrant blossoms, which turn into golden gooseberries.”¹²⁵ She adds:

[...] But I have the Botany Bay Lily, and the splendid Iris, just the colour of ultramarine. Then you see I have Figs, Bananas, Guavas, and Oranges, but my Lemons are rather a failure, for they look like misshapen Seville Oranges. The Pomegranates I have cultivated for the sake of their bright blossoms, but of all things I cherish the English fruits and trees, which give me a feeling of home whenever I look at them.¹²⁶

These passages affirm that the white settlers cultivate the land by planting different kinds of products which are brought from their home land.

In addition to this, Mrs. Onslow used to decorate her house by planting flowers around her to feel as it is in her home land. In other words, the colonizers consider the land as their own home, and they give themselves the freedom to plant in it whatever they want. This act can be understood as a type of exploitation. She states:

I cultivated this Coral-tree because its leaf is just like a human hand, and its two bright scarlet peas are so beautiful in their pods. I smuggled in some of the Jasmines for the sake of their fragrance, as well as those bushes which remind me of Mint and Thyme and the broom-like plant from the bush. Look at my large white Datura; I am obliged to have it far from the house, its odour is so strong. I have a fine Orchis with a bright blue flower, and gold and black inside.¹²⁷

Furthermore, the colonizer appropriates the natural resources that belong to the aboriginal people of the land. The colonizer uses the Australian wealth such as wood for building shelter. Lee states that some of the spare poles were placed near a nearby rock hollow, and these, along with some shrubs, were transformed into an excellent shelter.¹²⁸ In this context, Spurr claims: “The colonizing imagination takes for granted that the land and its resources belong to those who are best to exploit them according to the value of the Western commercial and industrial system.”¹²⁹ The citation suggests that the colonizer’s conviction of their right to exploit the colonized land is based on their belief in the inability of the colonized to use those resources appropriately. This is reflected in Lee’s text. Lee shows the British settlers to be the first to use many of Australia’s natural resources. For example, Mrs. Onslow states: “For I include the vineyards in my occupations, I was the first in this part of the country to make wine, and now it forms an important article of exportation.”¹³⁰ Mrs. Onslow’s words suggest that the colonizer can exploit Australia’s natural resources appropriately so as to obtain new products that have never existed in the land before them. Besides, the main character ‘Captain Spencer’ examined the natural resources of Australia such as plants and used them for subsistence. Lee states:

He cut down two on which this fruit was the least advanced, and extracted the pith like sago from the stems; then gathered some of the cones of the others, and when he took them to the hill, he cut them into slices, and dried them with the pith, so as to be put into bags.¹³¹

In addition, because of the wealth that existed in the land, the colonizer uses these natural resources or what they have produced from them in order to trade with merchants from their homeland. Lee states:

They met five heavily laden drays, just like those of English brewers; two men attached to each, which had conveyed the produce of their owner's farms, such as hides, wool, tallow, and wines, either for home consumption in Sydney, or for exportation, and were returning with the goods which they had received in exchange.¹³²

She adds:

I am sure I have almost everywhere seen plenty of iron in large pure masses, as well as mixed with sand and other things; also, copper, after I left lake Torrens, and I suspect gold."- "Just the very things" replied Mr. St. John; "both Mount Barker and Mount Lofty, which, by -the-bye are fossiliferous, are crossed by igneous rocks, containing rich, metallic veins, and Adelaide stands upon the same sort of soil. In Mount Lofty, on which grow large stringy bark trees, in what is called the Burra Burra stone, which yields an enormous supply of copper and in Mount Barker lead is found [...]"¹³³

These passages show how the colonizers exploit Australia to their own benefit. They took or usurped the natives' wealth by exporting it to their home land while claiming that they are merely helping the natives. In this context, Spurr claims: "Colonization is now a gesture of "human solidarity" which unites the intellectual and moral qualities of Europe with materialwealthoftropics."¹³⁴ According to Spurr, the colonizers have used colonial discourse to make their appropriation of the land look as an act of help which will foster good relations with the natives. In other words, the colonizers justify this act by reinforcing their superiority and emphasizing the inferiority and the inability of the natives to exploit these resources. Indeed, Spurr emphasizes that:

While in a narrow corner of the world nature has concentrated in white European the powers of invention, the means of progress, and the dynamic of scientific advancement, the greatest accumulation of natural wealth is locked up in territories occupied by backward race, who, not knowing how to profit by it themselves, are even less capable of releasing it to the great circular current that nourishes the over growing needs of humanity.¹³⁵

From the citation, the colonizer affirms the backwardness of the colonized by claiming that they are not able to use their wealth. They also emphasize the superiority of the colonizer so as to show that they are able to use the resources of the land properly. This is seen in the narrative when Captain Spencer was in the land. Lee states:

The labour of man had not replaced natural's prolific treasures; untidily hovels, few and far between, composed of slabs stuck up like palings and thatched with bark, sheltered the cultivators of the soil; but even these were frequently in a state which showed that the emigrants there were not of Britain's orderly children, or were of that unruly portion which every race of human being presents.¹³⁶

The passage emphasizes the idea that the natives abandoned their natural treasures because of their backwardness. It corresponds to Spurr's claim that "Nature's 'double abundance' of intellectual and material resources has been unevenly distributed so that one now finds itself cut off from the other."¹³⁷ This citation means that the colonizer considers this distribution of wealth as unfair because they believe it does not belong to the right race.

In addition to what has been mentioned above, the exploitation does not only involve the territories and natural resources but also the Australian natives themselves. Indeed, Edward Said draws attention to the fact that the colonized people are exploited. He claims that "The West remains as a master and the colonized as an instrument of production."¹³⁸ That is, the colonizers impose their authority over the colonized and make them their servants. In *Adventures in Australia*, this is shown when a native servant came in and asked if he might retrieve his objects from the stable.¹³⁹ and Captain Spencer let some of his servants go and gave others a long vacation.¹⁴⁰

The two statements suggest that the colonizer dominates the colonized people by making them their servants and consider themselves as masters over them. In fact, the physical exploitation of the natives is accompanied with harsh treatment. They are only seen as sources of labor. Spurr claims: "To see non-Western peoples as having themselves become the stander-bearers of Western culture is in some ways a more profound form of colonization

than that which treats them merely as a source of labour.”¹⁴¹ According to this statement, the colonizer treats the natives harshly in order to make them do their job effectively. In *Adventures in Australia*, this is shown in the words of Mr. Onslow: “We are obliged to be very strict with our shepherds, or they would grow indolent and careless, and we deduct the value of missing sheep from their wages. They never are fit for anything else, after leading so monotonous a life.”¹⁴² In fact, the colonizers have also given themselves the right to shoot and kill the natives when necessary. This is reflected in the words of Spencer:

I must destroy that fellow, and crouching down, and resting his gun upon the rock, he fired at the tall enemy, and sent a bullet into his heart. The man instantly fell, and most of his companions crowded round him, while two or three again hurled their spears. The second barrel of the gun sent a third bullet into the leg of another man, and then all crowded in confusion round the body of their companion.¹⁴³

This passage shows how the Englishman killed the natives. In fact, the colonizers even consider the natives as their slaves. The bad treatment of the natives is also shown in St. John’s words: we can be assured of only two things: that we have no right to treat them badly and that we cannot blame them once we have taken their grounds and drove kangaroo away¹⁴⁴. He adds:

They have all either been born among white men, or lived with them from their earliest age, seen the worst of our people, and their slight degree of taming has taken from their energy, without planting anything in return. It has often come across me, how unjustly we, generally speaking, behave to these aborigines.¹⁴⁵

These passages illustrate how the natives undergo the most heinous exploitation and how those who have lived with the white man from their birth in the continent are exploited and used as slaves to serve the white people without receiving any fair treatment from the English colonizer.

In addition to the exploitation of the aboriginal people, the livestock of the Australian continent is used and exploited. They kill the animals and use them as a source for trading. This is illustrated in the narrative: “There Gipsy killed and dragged to her master an animal

which was much too large for her to carry, and which proved to be a smaller kind of kangaroo.”¹⁴⁶ This scene suggests how the colonizer exploits the animals of Australia. This act is also illustrated in hanging bulls. Lee states: A bullock was carried to the gallows and lifted to the top by a pulley, where it was to be hacked up.¹⁴⁷

The colonizer also exploits animals by taking profit from what they produce such as milk. Mr. Onslow states: “if we could but get a clean jug or basin into which we could put the milk.”¹⁴⁸ Lee adds: On his return, Frederic greeted him with a washbasin full of milk¹⁴⁹

Besides, the colonizer take profit from the animals’ skin. This is seen through the words of Captain Spencer: “I must kill some more Kangaroos and make a dress of their skins.”¹⁵⁰ She continues her thought by stating: the rest of the day was spent in skinning the kangaroos.¹⁵¹ These two statements suggest that the colonizer exploit and benefit from the kangaroos’ skin in order to make clothes. The colonizer also exploits the animals by using them as a source for surviving in the land. Lee states: “He then chopped off the head of the turtle, and the fins, and these he put into one of the cans with some water; he divided the upper from the lower shell, and to his pleasure found the turtle full of eggs; he put the rest of the flesh into the can, and set it on to boil.”¹⁵²

From what has been mentioned above, we come to realize that the English colonizer exploits the Australian livestock either in land or outside it, taking profit from their meats to survive, its skins to make clothes and for business thanks to exportation of animal-related products to other countries. In other words, they establish profitable businesses related to the exploitation of the fauna of the land. Lee states: “The next morning the traveller found his way through the cattle and sheep folds, to a long, low shed, devoted to the wool, where Mr. Onslow had already stationed himself, to superintend the process which was going forward on a large table.”¹⁵³

The colonizer also uses the animals for their financial gain; they collect animals and sell them. In this context, Frederick Onslow says:

I have farms entirely for sheep, and others for cattle; for unless under your own eye, it is best to have them separate.” “How many have you at these farms?”- “At one I have 20,000; less than 5000 will not answer. As to my cattle, it would be difficult to count them to a nicety, for they always straying to a distance, but all are branded. The branding is a most exciting affair, for the men stand with their hot irons ready, while others drive the animals to them, and you will suppose the difficulty there is in getting them to the proper spot.¹⁵⁴

The passage suggests that the colonizers have established their business related to the exploitation of animals in the land by profiting from the livestock of the natives, collecting animals, using them as a source of subsistence and selling them. This is seen through the words of Mr. Onslow:

We have a hundred things for you to see and do: we are going to into the bush, to try and bring back some stray cattle, and of course, you will go with us. Fortunately, we have just shorn our sheep, and tomorrow, we begin folding and packing, so that our time will be more our own.¹⁵⁵

One of the men who accompany Spencer in his adventure claims: “They added they should like to catch some sharks, for they could cut off their fins and cure and sell them to the same people at the same rate of profit.”¹⁵⁶ Lee also adds: Every morning, the whalers got up and went out in their boats for a long distance in search of whales.¹⁵⁷ From these passages, we notice that the true desire of the whites’ presence in the land consists in benefiting from the natives’ wealth.

To sum up, throughout this chapter, we have discussed how the English colonizer appropriates and takes over the Australian land in different ways. They are not satisfied with only establishing colonies and imposing their lifestyle; they also inherit the land and consider it as their property. They use strategies that emphasize the inferiority and the backwardness of the natives while idealizing the image of the colonizer as a superior race in order to exploit the land’s resources, including its natural wealth, livestock and even the indigenous people themselves.

Endnotes

- ¹¹²David Spurr, *The Rhetoric of Empire: Colonial Discourse in Journalism, Travel Writing, and Imperial Administration* (London: Duke University Press, 1993), 28.
- ¹¹³Bill Ashcroft, Gareth Griffiths and Helen Tiffin, *Post-Colonial Studies: The Key Concepts* (Abingdon: Routledge, 2007), 15.
- ¹¹⁴Ibid.
- ¹¹⁵David Spurr, *The Rhetoric of Empire*, 28.
- ¹¹⁶Ibid, 32.
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- ¹¹⁹Ibid, 360.
- ¹²⁰Ibid.
- ¹²¹David Spurr, *The Rhetoric of Empire*, 29.
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- ¹²³Ibid, 363.
- ¹²⁴bbc.com/travel/story/20120126-travelwise-australias-penal-colony-roots.
- ¹²⁵Mrs. R. Lee, *Adventures in Australia*, 341.
- ¹²⁶Ibid.
- ¹²⁷Ibid, 342.
- ¹²⁸Ibid, 26.
- ¹²⁹David Spurr, *The Rhetoric of Empire*, 31.
- ¹³⁰Mrs. R. Lee, *Adventures in Australia*, 340.
- ¹³¹Ibid, 94.
- ¹³²Ibid, 327.
- ¹³³Ibid, 287.
- ¹³⁴David Spurr, *The Rhetoric of Empire*, 29.
- ¹³⁵Ibid.
- ¹³⁶Mrs. R. Lee, *Adventures in Australia*, 325.
- ¹³⁷David Spurr, *The Rhetoric of Empire*, 29.
- ¹³⁸Edward Said: *Post-Colonial Discourse and Its Impact on Literature* (Dept. of English Language and Translation, Qassim University, January 29, 2019), 6.
- ¹³⁹Mrs. R. Lee, *Adventures in Australia*, 333.
- ¹⁴⁰Ibid, 3.
- ¹⁴¹David Spurr, *The Rhetoric of Empire*, 36.

¹⁴²Mrs. R. Lee, *Adventures in Australia*, 338, 339.

¹⁴³*Ibid*,72.

¹⁴⁴*Ibid*,286.

¹⁴⁵*Ibid*,285.

¹⁴⁶*Ibid*,127.

¹⁴⁷*Ibid*,339.

¹⁴⁸*Ibid*,346.

¹⁴⁹*Ibid*.

¹⁵⁰*Ibid*, 142.

¹⁵¹*Ibid*,79.

¹⁵²*Ibid*,55.

¹⁵³*Ibid*,338.

¹⁵⁴*Ibid*,339.

¹⁵⁵*Ibid*,338.

¹⁵⁶*Ibid*, 27.

¹⁵⁷*Ibid*,182.

V. Conclusion:

The dissertation has discussed the imperial rhetoric that prevails in Lee's *Adventures in Australia* (1851). The travelogue focuses on the issue of colonialism and the representation of both the colonizer and the colonized. In fact, Lee analyses how the Europeans viewed the colonized culture, which according to them is totally different for their own. In our analysis of the travelogue, we have tried to discuss the main aspects related to colonial discourse which are used by the colonizers to justify their presence in the land of Australia's indigenous people.

The first chapter has focused on the misrepresentation of the aboriginal people, culture and their land. We have noticed that the Australian land is described as a dark spot and its inhabitants are portrayed as an inferior and backward race. The second chapter has analyzed the superiority of the English colonizer and how the colonizer tries to idealize their image and depict themselves in a positive way. As for the third chapter, we have discussed how the colonizer appropriates and takes over the colonized land and consider it as one of their own properties.

Lee sheds light on colonialism and uses her work to represent both the colonizer and the colonized. She represents the natives negatively while providing a positive image about the English colonizer. This representation works to legitimize the colonizer's exploitation of the indigenous natural resources. Therefore, our analysis has revealed that Lee uses colonial discourse in *Adventures in Australia* in order to justify and legitimize the English penetration of Australian land.

At the end of this dissertation, we would like to remind that further studies and pieces of research may be carried out on the issue of imperialism in a comparative way by studying Lee's *Adventures in Australia* along with Anne Bowman's *The Kangaroo Hunters; or the Adventures in the Bush* (1858). Besides, because these two texts are written by female writers,

it is possible to study the feminist aspects that can prevail behind these texts and their relation with imperialism. In this context, Antoinette Burton's *Burdens of History: British Feminists, Indian Women, and Imperial Culture, 1865-1915* can be a relevant theoretical approach.

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