

April 2021 - Bulletin No 32

Welcome to the NDHS monthly bulletin which will keep you posted on what's happening during the month.

APRIL MEETING GUEST SPEAKER

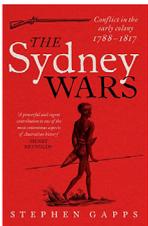
Our guest speaker will be Dr Stephen Gapps, a historian, author, curator at the National Maritime Museum in Sydney, Organiser of Historical Re-enactments, a university lecturer and who also gives talks to various groups.

His talk will be on his book the **Sydney Wars** that was published in 2018, telling the story of the arrival of the First Fleet in 1788 and events to 1817.

When Governor Arthur Phillip arrived to take charge of the new colony, his orders were to establish a good connection with the Indigenous peoples of the area. However, with the outbreak of smallpox and clashes between the newcomers and the original

inhabitants with casualties on both sides - even Governor Phillip being badly wounded by a spear - things became more strained as time progressed.

With the arrival of Governor Lachlan Macquarie, he tried to mediate the situation and bring about a peace and some understanding but things only got worse so he resorted to punitive action in order to protect settlers.



Seniors Day at the Museum of Fire

Wednesday 21st April 2021

Celebrate Seniors Week at the Museum of Fire with a special day dedicated to Seniors!

To celebrate Seniors Week, the Museum is offering \$5 entry to Seniors.

There will also be a FREE mini-expo for our visiting Seniors in the museum grounds with special vehicles on display and other stalls on show.

We will have free-giveaways, guided tours, fire safety demonstrations and a lucky draw prize for you enter!

Event: 9:30am - 2pm

What's on at the Inn

Saturday 27th March

NDHS Meeting

Easter Monday 5th April

(Arms of Australia Inn Closed)

Wednesday 7th April

St George Community Transport Seniors

Tour & Morning Tea

Saturday 10th April

Airing of the Quilts

Sunday 18th April

Plant Sale

Saturday 24th April

NDHS Meeting

John Wilson - 'The White Wild Man'

by

Alexander and John Staats

In the period of the early colony, boundaries between European and Aboriginal culture were porous and permeable. We hear of indigenous Australians who crossed over to English society - famously, figures like Bennelong, Arabanoo and Bungaree - but the traffic was far from being 'one way'. A number of Europeans crossed over to Aboriginal society and, in doing so, acquired Aboriginal knowledge which they brought to the attention (and the enormous benefit) of the English invaders. One such individual was John Wilson - dubbed (rather pejoratively at the time) as the 'White Wild Man.' His significance as an acquisitioner and transmitter of Aboriginal knowledge should not be underestimated.

First Fleet Convict Goes 'Native'

John Wilson, a cloth thief from Wigan, Manchester, England arrived in the colony with the First Fleet on The Alexander, having been sentenced to seven years transportation. By 1792, with sentence served, he made the surprise decision to live with the Dharug people on the Hawkesbury. Wilson quickly acquired a form of pidgin



Judge Advocate David Collins, our main source for John Wilson]

language that allowed him to communicate with the Dharug and to some degree he was accepted into their way of life, taking the name 'Bun-bo-e' and at some point underwent tribal initiation with scarification to his chest and shoulders.

In February 1795, he made contact with the deputy surveyor of lands, Charles Grimes and a party of officers who arrived to inspect the settlement on the Hawkesbury. On this occasion he made submission to the colonial administration concerning the 'injuries' done to the Dharug by white settlers who had seized their land in order to farm the rich soils of the Hawkesbury River. Perhaps to win over the support for his plea, he also warned the officers of planned Dharug revenge attacks for wrongs hitherto committed. His appeal fell on dead, unsympathetic ears. Judge Advocate David Collins, whose chronicles remain our major historical source for Wilson, is a hostile witness; he regarded Wilson as a 'wilde, idle young man' whose choice of Aboriginal life and company over 'the wages of honest industry ... working for settlers', made him a deeply deplorable character.

Nonetheless, Wilson was persuaded to join Grimes on his journey north to survey the Port Stephens area where the former proved his worth both as a go-between with the Aboriginal peoples of that region, and as the saviour of Grimes' life when the latter was almost speared by a native.

War on the Hawkesbury - Pemulwuy's White Ally

On return to Sydney in March of 1795, Wilson rejoined the Dharug, this time taking with him another ex-convict by the name of Knight. By May 1795, a 'situation of open war' had erupted between the Dharug and the settlers on the Hawkesbury led by the 'rainbow warrior', Pemulwuy. In August of that year Wilson and Knight, accompanied by a party of Dharug warriors entered Sydney and attempted to abduct two European girls. Wilson and Knight were captured and incarcerated, but the incident was accompanied by two days of 'severe' and 'bloody' skirmishes during which Wilson and Knight escaped custody. The abduction attempt has been interpreted as an extension of the 'open war' and a 'revenge' attack for the many abductions of Aboriginal children by white settlers on the Hawkesbury.

Notwithstanding how this event is interpreted, the involvement of Wilson on the side of Aboriginal people was, by February 1796, confirmation to the authorities that Wilson and Co were allies of Pemulwuy. Collins blamed Wilson for revealing 'to the natives of how little use a musket was when once discharged, and this

effectually removed that terror of our fire-arms with which it had been our constant endeavour to inspire them'. For the colonial administration, the idea that two dispossessed and despised groups - white working class/convicts and native Australians - might join together in common cause against their oppressors, was a source of fear and consternation that demanded a response. In May 1797, Wilson, Knight and other white men who had joined the natives were declared 'outlaws' in the belief that they were actively assisting and directing Aboriginal attacks on the colony. By the end of 1797 Wilson 'surrendered himself to the governor's clemency' and returned to the fold of white society.

Wilson the 'Explorer' 1798

On examination, it became clear to colonial authorities that Wilson, hitherto regarded as a danger, had acquired invaluable knowledge of New South Wales that would be imprudent to waste. In his time with the Dharug, Wilson had travelled upwards of 160 kilometres in every direction from Sydney. Governor Hunter put Wilson to good use. His first job was to prove to Irish convicts, alarming numbers of whom were escaping the colony and heading inland in the belief that freedom in the form of either China, or a utopian white settlement, was just over the horizon, was a folly. In January 1798 Wilson, accompanied by four convicts, four soldiers of the NSW Corps, a second guide called Roe and 19 year old scribe Robert Price, left Parramatta to fulfil this mission. Whereas the convicts soon tired of the journey and returned to Sydney under guard, the rest of the party pushed on and mapped a path to the Southern Highlands through Bargo, Catherine Hill, Almyerton and Mittagong down to the junction of the Wollondilly and Wingecarribee rivers.

The success of the expedition and the discovery of a salt cave at the junction of the Nepean and Bargo rivers - salt was an important staple for preserving food - prompted Governor Hunter to quickly authorise a second expedition to the area, again ably guided by Wilson and Price. Within a week of its departure in March of 1798, the valuable salt cave had been relocated. The expedition continued on and reached as far south as the summit of Mount Towrang, past Marulan, from which they spied the plains of Goulburn. At this point the explorers were forced to return due to a lack of supplies.



Map of the 1798 Expeditions from Cambage, R.H. Exploration Beyond the Upper Nepean in 1798. (1919)]

Return to 'The Wild' and Legacies

In 1799 Wilson had once more departed white society and joined the Dharug people. Yet by 1800 a satisfied Collins reported that Wilson was dead after he had been summarily executed by the natives for attempting to take 'against her inclinations, a female ...'. Wilson had previously successfully played upon Aboriginal belief that 'white-men' were the returned ancestor spirits in order to win acceptance into the Dharug. Collins relates that on the occasion of his final return to the Dharug, Wilson declared himself the reincarnation of a dead chief! It would appear that this claim, in itself, was not enough to protect Wilson from the consequences of transgressing Aboriginal law.

The legacies of Wilson's acquired Aboriginal knowledge and 'explorations' were far reaching. From a natural history perspective he added to European knowledge. Across his two expeditions he introduced Europeans to the lyre-bird (which he dubbed a 'pheasant' with a peacock's tail), the wombat (which he called 'wombatt' to Price) and the 'cullawine' (the koala)! Incidentally, the place name 'Pheasant's Nest' (recognisable to motorists as a fuel stop on the Hume Highway south of Sydney) was the place where, on January 26, 1798 the first lyrebird was taken.

Wilson's lasting significance was as a transmitter of Aboriginal knowledge; his use of bush-tucker saved the expeditions he led and these lessons were forgotten, to their peril, by subsequent European explorers

of the inland. Using geographical Aboriginal knowledge, he was the first European to successfully cross (or rather bypass) the supposedly 'impenetrable' western barrier of the Blue Mountains. He did this some 15 years before 'respectable' Europeans - Blaxland, Lawson and Wentworth - laid claim to this feat. Again, this achievement was one of appropriation of Aboriginal knowledge. Whereas it suited the government to maintain the myth of the impassibility of the western mountains in a penal colony context, Wilson's 'discoveries' were to lay the foundations for the next phase of the colony's expansion into the interior.

A lasting irony is that the Aboriginal knowledge entrusted to Wilson, came to be used against them.



At this time of year we are generally focused on the deeds of the ANZACs fighting at Gallipoli. This time around the theme will be on the conflict in our own backyard.

The Spirit of ANZAC is an intangible thing. It is unseen, unpredictable, an unquenchable thirst for justice, freedom and peace.

This phrase is synonymous with '*The Spirit of the ANZACs*' which is frequently used to describe particular actions by, and qualities of people.

However, despite being intangible, the *Spirit of ANZAC* is a cornerstone which underpins our Australian image, way of life and indeed is an integral part of our heritage.

The Soul of Australia

In the light of dawn, the break of day,
Through the waters chill they fought their way;
Like their sires of old, to the Motherland
They came o'er the sea, and they sprang
to the strand;
And the blood of the Angles, the Scot, and the Celt
Grew hot in their veins as the war fire they felt.

In the light of noon, in the bright sunlight,
They fought up the cliffs from height to height;
And the sun shone down on that scene of strife
Where the 'Soul of Australia' came to life,
As the blood of Australians was shed on the sod,
For Australia, for Britain, Humanity, God.

Shall Australia mourn for the sons she has lost-
Should Australians weep? Nay!
Great though the cost,
Joy mingles with grief, and pride mingles with pain,
For our boys died like heroes, and died not in vain.
And the 'Soul of Australia', new-born on that day
When her sons died at ANZAC, shall never decay.

J.H.M.

The Brisbane Courier, 25 April 1916

*Printed with kind permission from the ANZAC Day
Commemoration Committee*



Possum painting

Our extremely talented Volunteer, Lynne Cheshire, has painted a picture in pastels of our resident Possum.

The likeness and detail is amazing. You would think that it is actually a framed photograph.

1879 Rules for teachers

The 1879 List of Expectations of the Society of the Time.

1. Teachers each day will fill lamps and clean the chimneys before beginning work. (The lamps had glass chimneys or globes).
2. Each teacher will bring a bucket of water and a scuttle of coal for the day's session.
3. Make your pens carefully. You may whittle nibs to the individual taste of the children.
4. Men teachers may take one evening a week for courting purposes or two evenings a week to attend church regularly.
5. After ten hours in school, you may spend the remaining time reading the Bible or other good books.
6. Women teachers who marry or engage in unseemly conduct will be dismissed.
7. Every teacher should lay aside, from each day, a goodly sum for his benefit during his declining years so that he will not become a burden on society.
8. Any teacher who smokes, uses liquor in any form, frequents pool and public halls, or gets shaved in a barber shop, will give good reason to suspect his worth, intention, integrity and honesty.

The 19th Century saw the beginning of widespread education.

When the 1879 set of rules was drawn up times were hard, work was hard and the hours were long.

Teaching was better than manual work but at the same time it was not an escape; a teacher was expected to conform to much the same rules as the ordinary working people.

Much was expected of teachers because they were responsible for their charges and parents expected much of them. Their conduct had to be beyond reproach.

Just who made up these rules?

It was a time when governments were very concerned with moral conduct but these rules extend into much more than working time.

Slowly conditions improved with the advent of Unions and better training methods.

By 1915 the Teacher's List suggests that women are becoming more important.

These rules seem to be for female teachers

1. You will not marry during the term of your contract.
2. You are not to keep company with men.
3. You must be home between the hours of 8pm and

6am unless attending school functions.

4. You may not loiter down town in any of the ice cream bars.
5. You may not travel beyond the city limits unless you have the permission of the Chairman of the Board of Education.
6. You may not ride in a carriage or automobile with any man unless he is your father or brother.
7. You may not smoke cigarettes.
8. You may not dress in bright colours.
9. You must wear at least two petticoats.
10. Your dress must not be any shorter than two inches above the ankle.
11. To keep the school neat and clean you must:
 - * Sweep the floor at least once daily.
 - * Scrub the floor at least once a week with hot soapy water.
 - * Clean the chalk boards at least once daily.
 - * Start the fire at 7am so the school room will be warm by 8am.

Time Changes Rules, Slowly.

The 1915 rules reflect the attitude of society towards women.

It was a time when women were beginning to form a significant part of the teaching service. However the '*Working Woman*' was a relatively new phenomenon in Australia and society did not know how to deal with them.

They had to be protected as they were usually away from the family home.

And that was not as silly as it seemed; at that time, it was not uncommon for men to beat their wives and nothing was done about it.

Society 'turned a blind eye' and the same went for child abuse.

They had to be watched in case they got themselves into trouble.

The idea that women were not as intelligent as men was prevalent in many places.

Their pay was considerably less than a male teacher although they did the same work.

The Bush Teacher of the 1880s

Beneath that sweet exterior the bush school teacher of the 1880s was more than just a pretty face she had to be able to:

- Set a broken leg in a crisis
- Patch the shingles on the school roof
- Cook lunch on an open fire

- Wall paper the residence with newspapers to keep out the winter winds and snakes.
- Stay fresh all day from a weekly swim in the dam.
- Teach a class of children aged five to fifteen.
- Ride a horse side saddle four miles to school and maybe carried a couple of pupils.
- Fight off swaggies who attempted to camp in the school.
- Keep the school property free of goats and cattle
- Study at night for her end of year examination.

All this, and much, much more

History for cool kids

In 2013, the Oxford Dictionary officially added “selfie” as a word in its dictionary, defining it as “a photograph that one has taken of oneself, typically with a smartphone or webcam and uploaded to a social media site.”

The actual origin of the word can be traced back to 2002, when an Australian man got drunk on his 21st birthday and posted a photo of his stitched lip with the words, “*sorry about the focus, it was a selfie.*”

The very first photo considered to be a “selfie” can be traced back to a chemist and photographer by the name of Robert Cornelius from Philadelphia.

He brought his camera to the back of his family’s store, opened the lens cap, and then put himself in the frame by sitting motionless for approximately one minute.

On the back of the photo, he wrote: “*The first light picture ever taken. 1839.*”

Cornelius went on to successfully run a photo studio, taking photos of the wealthy. However, he soon lost interest in photography and turned his attention to growing his family’s lighting business.

He invented a device called a “*solar lamp,*” which used lard instead of whale oil, which made him a wealthy man.

He also went on to invent the first kerosene lamp, but was soon overtaken by competitors who created cheaper and more efficient versions of his lamp.

Cornelius’ selfie from 1839 was not discovered until 1975 when a librarian happened to come upon it while working at the American Philosophical Society in Philadelphia.

Source: <https://publicdomainreview.org/.../robert-cornelius-self...>



Zonta Club of Nepean Valley

Women Alive!

2021

Pampered possessions clothing sale



Where: U3A Hall, Castlereagh Street, Penrith

When: Sunday 28th March, 1.00 – 4.00 pm

Cost: Free

Cost of clothing:

Dresses \$5
Blouses \$3
Skirts \$4
Pants \$4
Handbags \$4
Jumpers \$3
T shirts \$2
Scarves \$2
Children’s Clothing \$2
Jewellery as priced



Bring your friends and your shopping bags

A Zonta project to achieve positive outcomes for women in the local community

‘History walks’ programme 2021

All on Saturdays. Walks led by Doug Knowles and Greg Nowland.

EASY gradients. Firm underfoot. 1 1/2 hours average.

MEDIUM. Short steep sections, some rough sections. 2 hours average.

HARD. Steep, rough, 4 to 5 kilometres. 3 hours plus average.

April 10 9.00 am “The Duck Hole, Glenbrook Creek”:

HARD Old roadway construction and pump site for railway water supply to the old Glenbrook Station.

May 1 1.30 pm “Eastern Zig Zag Railway”:

MEDIUM This walk is focused on the Knapsack Gully stone viaduct — offering good photographic opportunities. Includes Gatehouse No.1 (1867) and the Knapsack refuge sidings (1909).

Adults: \$10.00 Accompanied Children under 16yrs: free. Bookings are essential: Phone Doug on 4751 3275 (Please allow the phone to ring longer than usual) for details re: meeting place, time and grade of walk. Good walking shoes are essential. Please bring a hat and drinking water. (No dogs please.)

Bad weather on the day: Excessive wind or rain could cause cancellation due to hazardous conditions.

For a copy of the full program please see Trish Montgomery.

On a lighter note

April Fool's Day is cancelled this year because nobody could make up a prank to match the unbelievable stuff that is going on in the world right now.

Welcome

The Society would like to welcome new member Edgar Hillerman.

Edgar has a particular interest in local historic buildings past and present.

He is also a member of the U3A in Penrith and is a Course Leader for the "Out and about with the snails" Monday walking group.

Quote

A Life making mistakes is not only more honourable, but more useful than a Life spent doing nothing at all.

Anonymous

Riddle

The eight of us go forth not back to protect our king from a foe's attack. What are we?

Answer to Last Month's Riddle
A depresso

MEMBERSHIP RENEWALS

membership renewals are still being accepted. Payment can be made by direct deposit, cheque or cash.

Bank details for a direct deposit are:

Account Name - NDHS

BSB - 032 271

Account Number - 683 727

By cheque:

NDHS

PO BOX 441

PENRITH NSW 2751

Cash

On any Wednesday between 10am to 12pm at the Museum

FEBRUARY ANNUAL GENERAL MEETING

At our February 2021 Annual General Meeting the Society is pleased to announce no change in the Executive Positions.

Contacts

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Heritage Advisory Rep.	Beth Moore 02 4735 1734
Speakers	Richard Nutt 0407 014 157
Books, Photography	Anthony Grainge 02 4731 2303

Please note that the inn alarm is now on.

If you can't make your duty day, please change with somebody who can.

Please remember to sign in the diary in the meeting room, and write any information in the diary. pertinent to your time on duty.

Birthday Wishes to the following members

Marilyn H, Alberto, Joan M

Raffle Prizes

Marie Viviani always needs raffle prizes, so if you can help in providing some, please take them to the inn.

Meetings

The NDHS meets on the 4th Saturday of each month with a guest speaker at 1pm on the premises, Cnr. of Great Western Highway & Gardenia St, Emu Plains.

Museum Opening Hours

Monday, Wednesday & Thursday 9am to 2pm
1st & 3rd Sunday 1pm to 4pm.

Contributions for the next Bulletin to - trishmontgomery1970@gmail.com