

No. 245 May 2018

From the Acting President

Report to the Annual General Meeting 4 May 2018 (slightly abridged)

This time last year the AGM was advised of a crisis within the Society, with the AGM being postponed. We found ourselves without a President and few nominations for Council and difficulties with respect to our financial circumstances.

I am pleased to report that our Society has turned a very significant corner since that meeting.

We now have an enthusiastic group of people who serve on the Council and I have nothing but praise for their efforts and their creative contributions to our planning and their involvement at and beyond the general meetings of the Society. I am pleased that every Council Member (excluding myself) has renominated for 2018-19. As a transition measure we will be appointing Co-Presidents for the next year.

Our financial situation has also improved and we are able to manage far more satisfactorily than we envisaged a year ago. My sincere appreciation goes to each and every member of Council for their commitment and dedication in your service. While Colin Deed is no longer a member of the Council his efforts with many things which support our activities are both valued and highly appreciated.

Furthermore, we made the decision to move our meeting venue from the Burnside Council Community Centre across to the other side of the carpark to the Burnside City Uniting Church. This move has been received with many comments of appreciation about the quality and comfort of the venue from the hearing loop to the acoustics to the technological system to the supper facilities where more people are now 'lingering' for a conversation and being able to sit around tables.

From the Acting President

We have also sought to listen to you and we are working through responses to a survey about the need and direction of field trips.

Our meetings are well attended (helped perhaps by our new venue) and the speakers continue to be pertinent and well received. We're also grateful for the continuing sponsorship provided by Wakefield Press, particularly through the provision of winning prizes for the raffles. We're also pleased with Trevor Klein's presence and the opportunity that, through him, the Press have to promote SA's history.

The Keain Medal for the South Australian Book of the Year for 2016 was announced at last year's AGM and was awarded to Denis Molyneux for *Time for Play: Recreational and Moral Issues in Colonial South Australia* and we

look forward to the winner for 2017 being announced tonight.

After ten years as a member of the HSSA Council, including nine as Vice-President and an unexpected stint as Acting President I will end my time on the Council at this AGM but will continue as consultant on our investments and, of course, as a member. It has been a privilege to serve in leadership with the HSSA and I leave feeling very positive about our future.

Dr Adrian Brown, Acting President

The winner of the Keain Medal for SA's best history book for 2017 is Bruce Munday for *Those Wild Rabbits, How they shaped Australia* (Wakefield Press).
Congratulations to Bruce!

The Society is very grateful to Adrian Brown for his decade of service on the Council, and looks forward to his continuing association. The Council for 2018-19 consists of Co-Presidents: Pam Rajkowski and Geoffrey Bishop; Secretary: Bridget Jolly; Treasurer: Anne Bowman; Other Council Members: Margaret Cliff, David Faber, Jenny Hein, Robert Martin, Lyn O'Grady, Patricia Sumerling.

Program Distribution Help

In the March Newsletter I asked for assistance in distributing our programs. At the February meeting members took 225, March meeting 3 people took a total of 70, and in April, 1 member 20. This leaves approximately 1310. At these meetings some members probably took some but did not record it. So, I am begging for your help to reduce this number to zero. It does not matter where the programs are placed as long as they are out for public access. Programs are in bundles of 10 and available at our Friday meetings or phone Colin Deed 8277 2953, email candahuckel@bigpond.com for arrangement to collect or I can deliver to you or post.

Colin Deed

The Historical Society of South Australia Inc			
Statement of Financial Performance			
Financial year ending 31 December 2017			
	2017	2016	
Income			
Subscriptions	\$8,060.00	\$9,845.00	
Credit Card Surcharge	\$67.00	\$75.00	
Donations received	\$992.00	\$514.00	
Newsletter/Journals/Book/Tape Sales	\$94.00	\$631.70	
Grants & Tax (Franking Credit refund)	\$0.00	\$2,284.22	
Raffle Income	\$716.80	\$708.35	
Field Trip Income	\$80.00	\$1,055.00	
Wine Sales	\$0.00	\$48.00	
Fundraising Events	\$631.00	\$0.00	
Interest Income	\$29.61	\$185.92	
Dividend Income	\$12,079.62	\$11,079.19	
Miscellaneous	\$0.00	\$109.50	
TOTAL INCOME	\$22,749.93	\$25,535.88	
Expenses			
Newsletter	\$1,424.42	\$2,051.40	
Journals	\$5,183.29	\$9,041.07	
Minor Equipment	\$0.00	\$6.29	
Storage	\$1,104.00	\$1,089.00	
Miscellaneous expenses	\$620.10	\$230.68	
Postage	\$1,338.67	\$1,472.48	
Administration expenses	\$307.76	\$385.15	
Brokerage Expenses	\$0.00	\$1,060.31	
Office Holders Expenses	\$1,500.00	\$1,500.00	
Insurance	\$1,354.33	\$1,354.33	
Publicity	\$235.00	\$657.38	
Grants	\$3,350.00	\$6,950.00	
Meeting Expenses	\$2,745.10	\$3,290.25	
Field Trip Expenditure	\$0.00	\$546.00	
Bank Charges	\$402.47	\$394.26	
TOTAL EXPENSES	\$19,865.14	\$30,040.00	
SURPLUS / (DEFICIT)	\$2,884.79	(\$4,504.12)	

The Historical Society of South Australia Inc			
Statement of Financial Position			
As of 31 December 2017			
	2017	2016	
Assets			
Current Assets			
Cash at Bank	\$11,165.26	\$8,475.47	
Shareholdings at Market Value	\$269,805.08	\$245,662.92	
Prepaid Expenses	\$1,292.03	\$1,327.03	
Total Current Assets	\$272,262.37	\$255,465.42	
TOTAL ASSETS	\$272,262.37	\$255,465.42	
Liabilities			
Revenue Received in Advance	\$1,475.00	\$1,685.00	
TOTAL LIABILITIES	\$1,475.00	\$1,685.00	
NET ASSETS	\$270,787.37	\$253,780.42	
Equity			
Retained Earnings	\$183,956.21	\$188,460.33	
Investment Reserve - Revaluation	\$83,966.37	\$69,824.21	
Current Year Surplus/Deficit	\$2,884.79	(\$4,504.12)	
TOTAL EQUITY	\$270,807.37	\$253,780.42	

AUDITOR'S REPORT

I report that I have audited the Books and Records of the Historical Society of South Australia for the year ended 31 December 2017. In my opinion, the above Statement of Financial Performance and Statement of Financial Position are properly drawn up and present fairly the state of the Society's affairs and its results for the year ended on that date.


 Michael H Hissey (BA Acc, CPA)

27/4/2018

If you have any questions, please contact the Treasurer, Anne Bowman at 8362 7772 or treasurer@hssa.org.au

Friday 1 June 7.30 pm

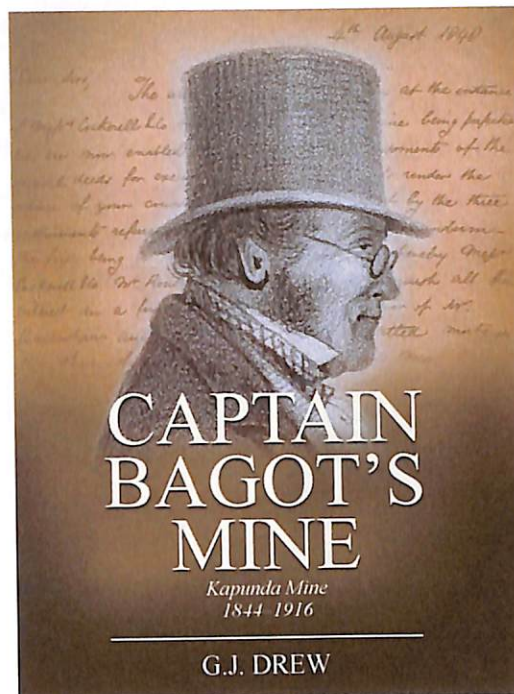
Greg Drew

Reinterpretation of the discovery of Captain Bagot's Mine, Kapunda

The Kapunda Mine, about 80 km north of Adelaide, began operations in 1844, just seven years after the colony of South Australia was proclaimed. It was to be the first successful mine in Australia, predating the much larger Burra Mine by almost two years. Its principal owner was Captain Charles Bagot, formerly of the Royal Irish Fusiliers, who had emigrated to SA, due to social unrest in Ireland in the 1830s. He was subsequently contracted to organise a ship to bring more than 200 Irish emigrants to SA and, on arrival in late 1840, he was to select a survey of 4000 acres; in return he received 800 acres. His aim was to become a sheep farmer, but within three years he was a well-known mine owner and manager.

Bagot took possession of his survey in 1841 and began establishing a pastoral property, but in late 1842, his youngest son made a chance discovery nearby of brightly coloured copper carbonate mineralisation. He had the land surveyed and subsequently purchased

Can you recommend a speaker for 2019? Contact Patricia Sumerling at 8362 8262 or psumerling@optusnet.com.au



the property at auction, which gave him the mineral rights. The mine was rich from the outset, which enabled Bagot to fund the development of the mine from the sale of ore. It was the first copper ore from Australia to be seen on the ore floors at Swansea, along with similar ores from Chile and Cuba.

An assessment of hitherto unknown documents has thrown new light on the acquisition of the Kapunda Mine.

Greg Drew is a leading historian of South Australia's mining history, a widely respected mining expert and experienced author. He was formerly Senior Geologist in the State Government's Department of Mines and Energy, and in that role was responsible for much of the heritage interpretation at mining sites throughout South Australia.

Friday 6 July 7.30 pm

Pam Smith and Alan Burns

South Australian Horses in the Great War: the forgotten history of the No. 9 Remount Depot, Glenthorne.

Dr Pamela Smith's research interests include reconstructions of historic landscapes, landscape archaeology and sites of frontier conflict (in the Kimberley region). She has over twenty years experience as a consultant archaeologist.

Alan Burns is a foundation member of the Friends of Glenthorne and current Secretary and Treasurer. He is passionate about protecting all biodiversity and maintaining Glenthorne as open space.

This year, 2018, is the centenary of the final year of World War 1. Few South Australians now know that of the 121,000 Australian horses sent to the battlefronts in the Middle East approximately 17,000 were from South Australia. Even fewer people are aware of the significant contribution the No. 9 Remount Depot, Glenthorne, made to our state's involvement in the war. The role of remount depots was to prepare horses for war. The heavier horses were used to tow



Training horses at Glenthorne

artillery guns and wagons with ammunition and supplies; the lighter horses were supplied to the Light Horse regiments. The 3rd Light Horse Regiment, as part of the 1st Light Horse Brigade, served alongside the 1st and 2nd Light Horse Regiments in the deserts of Sinai and Palestine. The 9th was with the advance that followed the Turkish retreat through the Sinai after their defeat at the Suez Canal and they were involved in the battles to secure the Turkish outposts of Maghdaba, Rafa and Beersheba.

Alan Burns will introduce this talk with an overview of the current historical and environmental significance of Glenthorne and the current threat of subdivision.

All lecture meetings commence at 7.30 pm on the first Friday of the month at the Burnside City Uniting Church, corner of Portrush Road and Fisher Street, Tasmore.

Meet the Old Colonists: Emanuel Solomon and his fellow ex-convicts

When Emanuel Solomon announced that he would give a banquet at the Adelaide Town Hall on 28 December 1871 for his fellow 'old colonists' he unwittingly set in motion the creation of a series of photographic mosaics depicting South Australia's Old Colonists that is unique in Australasia. In 2007 the State Library of South Australia embarked on a multi-faceted project to preserve and digitise these mosaics, and a later series of Pastoral Pioneers, and to identify the 1700 men and women depicted. The images are now online - most for the first time.ⁱ

This is the first of a series of articles that will introduce some of the men and women who came forward in the early 1870s to identify themselves as Old Colonists and have their portraits taken by photographers Henry Jones and Townsend Duryea.

In 'No convicts here: reconsidering South Australia's foundation myth', published in 2012, Paul Sendziuk criticised the State Library's ignorance about the presence of escaped and emancipated convicts in the colony. While South Australia's foundation excluded convict labour, it was inevitable that escaped convicts and ex-convicts who had completed their sentence came to the new colony and contributed the so-called convict stain to the population. The most successful and prominent ex-convict

in South Australia was Emanuel Solomon himself.ⁱⁱ

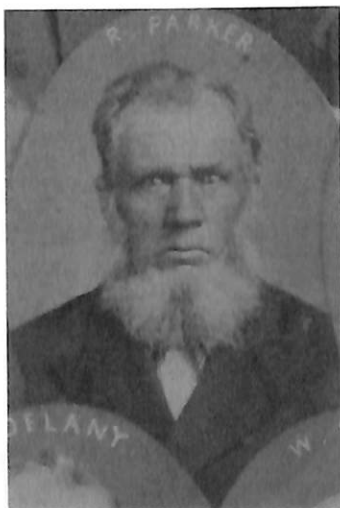
The Old Colonists project has helped to rectify that complacent oversight. To date three of Emanuel's fellow ex-convicts, and one man using a convict's name as an alias, have been identified among the Old Colonists. South Australia's prejudice meant that ex-convicts hid their pasts from the wider community. Their transportation and penal servitude may have been known within their immediate family, but has often only been rediscovered by family historians in recent years, thanks to digitised convict records and newspapers available online. Beyond disparate family trees none of the photographs in this article, except that of Emanuel, have been previously identified as convicts and convicts' wives living in colonial South Australia.



Emanuel Solomon, 1800-1873,
Photograph by Henry Jones, 1872,
State Library of South Australia
B 47769/27A

Contributing to SA's History

Emanuel Solomon's father was a pencil maker in the impoverished Spitalfields area of London's East End. In 1816 he sent 15 year old Emanuel and his younger brother Vaiben into the countryside with a box of costume jewellery to support themselves as hawkers. They were arrested for stealing clothes from a farm house in North Yorkshire and sentenced to seven years' transportation, escaping death sentences because they didn't break into the dwelling. After serving their sentences in Van Diemen's Land and Newcastle, during which both were flogged for bad conduct, they went into business together in Sydney as general merchants and auctioneers. They prospered and in 1838 Emanuel settled in Adelaide to expand the business between the colonies. He married three times and fathered nine children. By the time of the Old Colonist banquet Emanuel was recently retired with an impressive legacy as a businessman, parliamentarian and philanthropist.ⁱⁱⁱ



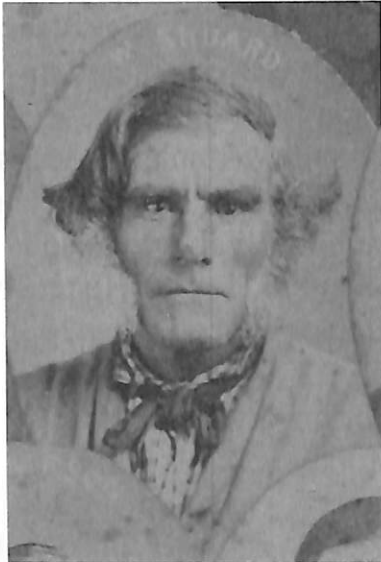
Robert Parker, 1800-1877,
By Townsend Duryea, c. 1872,
SLSA B 8235/1/5Q

Transportation also led to considerable success for **Robert Parker**. He was a 21 year old servant when he was convicted in 1821 of stealing a quantity of clothing, a pair of spurs and a snuffbox from a former fellow servant. Robert was sentenced to death which was commuted to transportation for life to Van Diemen's Land. Within eight years Robert had a ticket of leave and began to establish himself as a wine and spirit merchant in Hobart. He received a free pardon on 9 September 1836.

After two or three years trading between Hobart and Adelaide he settled in South Australia with his first wife Jane Watts. He did so well as a wine merchant in the 1840s that in 1850 he sold up his stocks and commissioned Emanuel Solomon to auction his 'elegant' North Terrace household and he returned to England with his second wife Jane Knight. By the time of the banquet they were re-established in Adelaide; perhaps Robert found colonial society more congenial than the life of a gentleman of independent means in England.^{iv}

Robert Shueard did not make his fortune but he did eventually achieve respectability. He was an 18 year old labourer in 1830 when he was sentenced to seven years' transportation for robbery. He and another youth had stolen a cash-box from the Norwich premises of Blake and Everett, drunk the proceeds, and returned to the scene of the crime to steal goods. His character was described as 'very bad' during the

time he was imprisoned on a hulk prior to transportation, and he was disciplined for disorderly conduct, fighting and assault during work assignments under ticket of leave.



Robert Shueard, 1812-1896,
By Townsend Duryea, c. 1872,
SLSA B 8235/1/19V

When he arrived in South Australia from Launceston in 1838 he headed for the hills – the destination of many escaped and freed convicts alike - settling near Uraidla. He had a brush with the law in 1840 when he was fined five shillings for assaulting a policeman at the races but otherwise avoided trouble. In 1848 he and Mary Sarah Duckham, with whom he already had three children, were married at Trinity Church, North Terrace. By the time of the banquet he was established as a market gardener and orchardist.^v

The identification of Robert Shueard's wife **Mary Sarah Duckham** among the Henry Jones' Old Colonists is not certain, but

considered likely. The portrait was identified as 'Struard' in the mosaic's original index, which includes numerous miss-spellings, and it appears that both Robert and Mary were illiterate; seven variations of her maiden name are recorded in the birth records of their children.

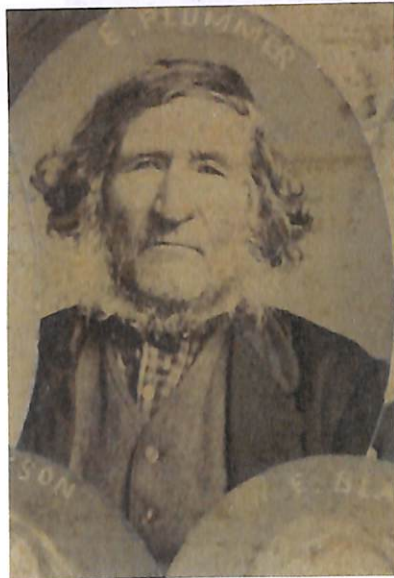


Probably Mary Shueard, c. 1822-1895,
By Henry Jones, c. 1872,
SLSA B 19985/7X

At the age of 16 Mary had left London in 1837 to travel alone to South Australia on the ship 'Trusty', working for a short time as a servant in the Colonial Surgeon's household. She bore Robert Shueard 14 children, of whom only six outlived her, became an active member of the Salvation Army, and was remembered as a 'well known and highly respected' pioneer of the Adelaide Hills.^{vi}

Edward Plummer had already served a gaol sentence for stealing poultry before he was transported to Van Diemen's Land for seven years

in 1833 for the same offence. He left behind a wife and two children. When he arrived in South Australia from Launceston in 1840 he too headed for the Adelaide Hills, working as a labourer near Woodside. Thirteen years later he too came down to Trinity Church, North Terrace and married Emma Hancock, with whom he already had three children.



Edward Plummer, 1806-1888,
By Townsend Duryea, c. 1872,
SLSA B 8235/1/16C

Unlike Robert Shueard, Edward engaged in some criminal activity. In 1845 he was charged on the information of the Collector of Customs with keeping twenty pounds of tobacco on which duty had not been paid. The matter was dismissed when the Crown applied for a postponement. In 1856 he and two others were found guilty of stealing a steer – the butchered meat was found in his hut – and he was sentenced to two years' hard labour.^{vii}

Edward's conviction left his wife **Emma Hancock** to support five surviving children, the oldest about 12 and the youngest new-born. Like Mary Duckham, Emma had migrated alone to South Australia when she was sixteen years old in 1838. Emma spent the two years of Edward's incarceration in extreme distress, dependent on repeated applications for rations from the Destitute Board. Edward returned to Emma after his release and they had four more children together. By the time of the banquet he was still living at Woodside and probably still working as a labourer.^{viii}

But what of the man using a convict's name instead of his own? **Charles Richard Wilkey** was a 24 year-old shoemaker living in London's East End when he was convicted of being party to the theft of two cloaks and a coat valued at eight pounds. The jury recommended mercy, and Charles was transported to Van Diemen's Land for life in 1835. He left behind his 19 year old wife **Rachel, nee Way** and their child; Rachel had been found not guilty of receiving the coat knowing it had been stolen. The following year another Charles Richard Wilkey left London for South Australia on board the 'Coromandel' with his 20 year old wife Rachel, nee Way.

No connection had been made between the free settler Charles in South Australia and the convict Charles in Tasmania, or their wives, before the catalogue records and

portraits went online last year. It was then that family historian Jan Polkinghorne made contact with the claim that the Charles Richard Wilkey who was photographed by Henry Jones was using an alias.

Jan Polkinghorne's compelling proposal is that the free settler Charles was Rachel's step-father Nimrod Fry, a silk weaver of Bethnal Green, who had helped the police to arrest the real Charles and testified against him in court. Indeed, the recommendation to mercy by the jury was 'in consequence of the spleen exhibited by the witness Fry'.



'Charles Richard Wilkey', c. 1800-1884
By Henry Jones, 1872
SLSA B 47769/231

Nimrod deserted his wife – Rachel's mother – and their 10 year old daughter. Rachel left behind her child. Presumably they used Rachel's marriage certificate to support their suitability as emigrants to South Australia. Significantly, four of Rachel's South Australian born

children were given the name Fry as their middle name, and 'Charles' and Rachel went through a marriage ceremony in Adelaide in 1860, 23 years after their arrival as husband and wife and after raising eight children together. At the time of the banquet they were established on the land at Hope Valley.^{ix}



Rachel Wilkey, nee Way, c.1816-1895
By Henry Jones, c. 1872
SLSA B 19985/2Q

None of Emanuel Solomon's fellow ex-convicts applied for the free tickets to the banquet, but the pseudonymous Charles Wilkey attended. Their wives did not have the choice, as the banquet was 'intended for Old Colonists of the Male Sex'. In responding to the toast in his honour, Emanuel recalled the great difficulties all shared in the early years of the colony. Surprisingly, he also introduced the topic of convicts to the evening's events. Until 1852 South Australian colonists found guilty of certain crimes, primarily theft, had been transported to neighbouring

penal colonies and Emanuel, among others, had made his coastal trading brig available to the government for this purpose. As reported in the *Register* newspaper he recalled in his speech,

One gentleman said to him, 'Solomon, you'll never see your ship again.' He replied, 'Don't you fear; yes, I will' and he said to the captain, 'Now, you chain every man of them to the anchor-cable, and don't let more than two away at the same time, and if they begin any capers let the anchor go, and they'll go through the hawse-hole. (Loud laughter) It turned out they were very quiet all the voyage'.
(Renewed laughter)

Did Emanuel's fellow colonists know that he had been a convict? There is one indication that it was an open secret. A caricature portrait of him was included in a series of lithographs by S. T. Gill published as *Heads of the People* in 1849. The portraits were only identified by cryptic captions, written by Emanuel's peer, auctioneer Nathaniel Hailes. In a study of these works, John Tregenza noted,

The fact, too, that no names of subjects were given – only mottos appropriate to their personalities or occupations – further supports the view that the Heads were consciously designed to intrigue and entertain Adelaide citizens.

The caption to Emanuel's portrait reads 'ex "Dorset"'. This can be interpreted literally; Emanuel had recently sold the coastal trading brig 'Dorset', which had been crucial in establishing his South Australian business – and transporting convicts – in the 1840s. It can also be read as a sly reference to his ex-convict past.^x



ex "Dorset" [Emanuel Solomon]
Lithography by S. T. Gill, 1849
SLSA B 46875/2

A week after the banquet participants were invited by Emanuel to have their portraits taken at Henry Jones' studio, situated opposite the Adelaide Town Hall. Charles Wilkey responded to this call. Within a week Henry Jones' former employer Townsend Duryea began advertising *his* intention to create a large group picture of the pioneers of South Australia. Duryea had been South Australia's pre-eminent photographer since 1855, and was clearly offended that he had not been given the commemorative

commission. Wilkey responded to Duryea's invitation too, and so did Robert Parker, Robert Shueard and Edward Plummer. A few months later Henry Jones decided to make amends to the 'Lady Old Colonists' and invited them to sit for a companion group. Mary Shueard and Rachel Wilkey answered that call. They, like Emanuel Solomon's fellow ex-convicts were photographed for what appears to be the first and only time in their lives. The State Library's Old Colonists project has established their identities and images in the historic record.^{xi}

Beth M Robertson

State Library of South Australia

ⁱ Emanuel Solomon's advertisement about the banquet characterised Old Colonists as 'all those colonists of South Australia who date their arrival before 1841'. *South Australian Register*, 16 December 1871, p. 2. The three largest mosaics in the State Library's collection are 'The Old Colonists Banquet Group' by Henry Jones, B 47769; 'Group of [women] Old Colonists' by Henry Jones, B 19985; and 'Old Colonists 1836-40' by Townsend Duryea, B 8235/1. The majority of people depicted meet the pre-1841 arrival but there are also many later arrivals and people born locally after 1841.

ⁱⁱ 'No convicts here: reconsidering South Australia's foundation myth' by Paul Sendziuk in *Turning points: chapters in South Australian history*, edited by Robert Foster and Paul Sendziuk, Wakefield Press, Kent Town, SA, 2012, p. 33, p. 42.

ⁱⁱⁱ Sources: address by Dr David Solomon, 'The crime and punishment of Emanuel and Vaiben Solomon', at the Solomon Family Reunion, Melbourne, 11 March

2018, updating a 2007 paper, www.oocities.org/solomon_genealogy/Trial_of_Emanuel_and_Vaiben_Solomon.html; records of conduct – *Tasmanian names index* https://linctas.ent.sirsidynix.net.au/client/en_AU/names/; Emanuel Solomon by Eric Richards in *Australian Dictionary of Biography*, <http://adb.anu.edu.au/>.
^{iv} Researching the life stories of Old Colonists has frequently led to contact with family historians. Maryann Mussared, contacted via Ancestry.com, was able to provide supporting evidence that Robert Parker the ex-convict and spirits merchant of the 1840s was the same Robert Parker living in Adelaide in the 1870s. Other sources: *The Proceedings of the Old Bailey*, www.oldbaileyonline.org/, Reference Number t18201206-51; pardon – *Tasmanian names index*; auction advertisement – *Adelaide Times*, 28 December 1850, p. 4.

^v Robert Shueard's surname had many forms during his lifetime, evidence of his illiteracy. He was arrested and served his conviction as 'Seward'; married as 'Shuard'; and was also recorded as 'Sheward' and 'Shuuerd' in his children's birth records. By old age his name was consistently spelled 'Shueard'. The incorrect initial written on the portrait is one of many contemporary errors in the captions to Duryea's portraits. Other sources: *Convict Records of Australia*, <https://convictrecords.com.au/convicts/seward/robert/107771>, including Community Contributions; *The Norfolk Chronicle and Norwich Gazette*, 31 October 1829, p. 2, *British Library Newspapers [BLN], Part III: 1741-1950*; *Jackson's Oxford Journal*, 7 November 1829, p. 4, *BLN, Part I: 1800-1900*; assignments and discipline – *Tasmanian names index*; Adelaide Hills as convict destination – Sendziuk, p.41; fined: *South Australian Register*, 18 January 1840, p. 4;

obituary –: *South Australian Register*, 14 January 1896, p.3.

^{vi} The probable identification of Mary Shueard is also based on a photograph of her second surviving daughter Anne Stacey, originally shared on Ancestry.com by Anne Austin on 17 September 2012 in the Dudley/Austin Family Tree. Other sources: births – Genealogy SA Online Database

<https://genealogysa.org.au/resources/online-databases.html>; employment: *South Australian Register*, 9 March 1893, p. 6; obituary – *Evening Journal* 23 October 1895, p. 3.

^{vii} *For a goose and two goslings: the story of Edward Plummer and his Woodside family* by Ross Bray, 2012, originally shared on Ancestry.com in the Bray Family Tree (Bray); tobacco charge – *Adelaide Observer*, 25 October 1845, p. 8; trial for theft of steer – *South Australian Register*, 27 November 1856, p. 3.

^{viii} It appears that Emma Hancock first married William Chaplin within months of her arrival in South Australia. He was probably a recently emancipated convict from Van Diemen's Land who had served seven years for stealing rope. He quickly disappeared from the historic record. Sources: first marriage notice – *South Australian Gazette and Colonial Register*, 12 January 1839, p. 3; convict William Chaplin – *Tasmanian names index*; Emma's emigration – 'Applepips' Edward Plummer's Australian Descendants Group Newsletter, Issue 4, September 2015, p. 1, at

<https://plummer2012.files.wordpress.com/2013/06/issue-4-september-2015.pdf>; rations from the Destitute Board –

<https://trove.nla.gov.au/newspaper> (resulting from searches for 'Emma Plummer'~0 and 'Mrs. Plummer'~0).

^{ix} Jan Polkinghorne acknowledges the original research of another family historian Suzanne Denny who determined that two different men named Charles

Richard Wilkey were being linked to the same wife and parents in Ancestry.com family trees. Other sources: *Tasmanian names index* – Description List states occupation; Conduct Record records one child with wife Rachel; *The Proceedings of the Old Bailey*, www.oldbaileyonline.org/, Reference Number t18350105-447; births, marriage – Genealogy SA Online Database.

^x Sources: list of banquet attendees – *South Australian Register*, 29 December 1871, p. 6; advertisement excluding 'the Ladies' – *South Australian Register*, 22 December 1871; transportation from South Australia – Sendziuk, p. 37; speech – *South Australian Register*, 29 December 1871, p.6; *Heads of the people* lithographs quote and captions – 'S.T. Gill's Heads of the People' by John Tregenza, *Bulletin of the Art Gallery of South Australia*, vol. 35, 1977, p. 27, p. 30; sale of the 'Dorset' – *Adelaide Observer*, 26 February 1848, p. 2; thanks to State Library colleague Anthony Laube for suggesting the ex-convict interpretation of the caption, personal correspondence, 10 May 2017. A 'hawse-hole' is the hole in the bow of a vessel through which the anchor chain moves.

^{xi} Henry Jones advertisement – *South Australian Register*, 3 January 1872, p. 2; Townsend Duryea advertisement – *The Express and Telegraph*, 9 January 1872, p. 2; advertisement for the ladies – *The Express and Telegraph*, 16 May 1872, p. 1.

What are you reading?

The Last Earth: A Palestinian story by Ramzy Baroud (Pluto Press London 2018)

You can tell from the very first pages of this beautiful and timely book that the author brings to the historian's craft and discipline the background of an accomplished journalist, editor and poet. The language is limpid and expressive. Unlike some historians, Baroud does not commit the crime against history of mistaking objectivity for a coldly alienated quality. He acquaints us early with the fact that his subjects feel love, for one another and for their homeland, Palestine. He speaks to us humanely of their humanity, drawing forth our own, without which the Palestinian question and the drama of exile cannot be understood. Nor does he cowardly shy like some historians from political commitment.

Palestine is at the heart of the soul of every Palestinian, whether in Israel, the Occupied Territories or the diaspora. It is the alpha and omega, the beginning and the end of everything in the Palestinian heart. Khaled, a refugee raised in the camp of Yarmouk in Syria, knowing his heartland from books and tattered maps, nevertheless identifies intrinsically with his homeland, saying 'I am from the village of so and so in Palestine.' The enticingly enigmatic title reflects that Palestine and the satellite realities in the diaspora are the first haven and the last earth of her people.

The book is prefaced by the distinguished Israeli dissident Ilan Pappé, under whom Dr Baroud served his historical apprenticeship at the University of Exeter's European Centre for Palestinian Studies. The Foreword places the book in historical and historiographical context. Historical perspective generates profound political insights. Pappé cites the early 20th century Italian political philosopher and practitioner Antonio Gramsci, an advocate of cultural

revolution for socioeconomic change, to the effect that 'cultural resistance is either the rehearsal for political resistance or the means employed when political resistance is not possible. I think both possibilities apply to the Palestinian resistance.' The function of historical memory is to unify the Palestinian resistance as it survives and grows under oppression. Baroud's practice of 'history from below' gives voice to the utterances of 'ordinary' working class and dispossessed Palestinians, fusing collective memory into an effective tool of cultural resistance, narrating the past and mapping present ambitions. Given that Israeli oppression has fractured Palestinian political elites and leadership, 'resistance ... unfolds as individual acts enhanced by a strong solidarity of the collective. The oppression is daily and the time minuscule, and so is the resistance. Small gestures, daily heroism, and survival accumulate into a story of *Sumud*, steadfastness'. Ultimately, resistance is hope: 'Zionism is not a settler colonial project that is going to end with the elimination of the natives. They are here to stay.'

Dr David Faber

Readers are invited to share information on books they have been reading. The entries should be short, giving title, author, publisher and a comment on why you like the book. We are restricting this to books on history, but from wherever, not just South Australia or Australia. Send your contribution to the Editor, Robert Martin, at psumerling@optusnet.com.au or mail it to PO Box 519 Kent Town SA 5071

The Society's recent grants for historical projects have borne fruit. Here, from one grantee, is an account of her project.

'The remote school teacher from South Australia, Maise Robb'

by Tereza De Guara

In 1997 ninety-year-old Maise Robb of Adelaide self-published a book called *Just Me*. It was an autobiography of the first half of her life. She wrote of her birth in 1906, of her childhood, of her teaching career, including doing remote teaching, and she touched on her wartime work, ending her book with her at age 54 in 1960, promising a sequel on the second half of her life.

In 2013, I wrote a very short (1500-word) biographical piece on Maise's life, focusing on her life as a remote schoolteacher in Alice Springs from 1935 to 1938, for my Master of Biography and Life Writing course at Monash University. I knew that few women who have worked as remote schoolteachers have written of their experiences, so I found her story interesting. I drew on Maise's account of the first half of her life, in *Just Me*, and I pointed out that Maise drew on her memory to tell her story, which means she drew on her contemporary perspective of the past.

After that, I hoped to be able to undertake a larger piece of writing about Maise and her remote teaching experience in Alice Springs, but I knew I would need to find more primary source materials to do that. I already knew that Maise had self-published two other books in the 1990s: one was a biography of her father, entitled *Jim Robb*, and the other was an autobiography of the second half of her life, entitled *The Other Story*.

In 2014 I began searching for primary source materials on Maise. I discovered that a box of her photographs was held in the State Library

of South Australia's archive collection. I got permission to see this archived box. In 2015 I applied for a HSSA grant to get me to Adelaide to view the box. Just before leaving for Adelaide, I got an email from a Collections Officer at the State Library of South Australia, asking me if I also wanted to view the ten uncatalogued Maise Robb archived boxes. I had known that more archived boxes existed somewhere, and I had searched for them, but I had been unable to find them. Now they landed in my lap. I replied that I would love to see these boxes too.

The grant money enabled me to stay in Adelaide for a week and examine all the boxes. I had permission to take photos of materials in the boxes, but not to publish any photos. I took many photos, and they will help me to write a larger piece on Maise Robb and her remote teaching experiences in Alice Springs. I am very grateful to the HSSA for the grant money.

Consult the website of the Historical Society of South Australia at www.hssa.org.au

Wakefield Press, our generous sponsors, have their premises at 16 Rose Street, Mile End. Their telephone number is 8352 4455.

Contributions to this Newsletter are always welcome. The deadline for the next edition is 8 July.

Recognition of Tarlee History - a current project

Most of us would remember the increasing speed of the pairs of wobbly bare buttocks competing at the laundry tub, as their owners did on the shearing board, in the 1975 film *Sunday Too Far Away*. Did this ethos of rivalry come here from England or from Germany? We might have a chance to look again at the sheaf tossing competitions that arose there and here when the Tarlee community updates the acknowledgement and interpretation of its own history. The celebrations might recreate, certainly expand on the sport of sheaf tossing that had, it is believed locally, a world first appearance at the Wooroora Agricultural Shows around 1877. Elsewhere it is thought that the first sheaf tossing contest in this State was thirty-seven years later, as it 'appears to have been held on the old Jubilee Oval about 1914 when Sid Waite of Wasleys was South Australia's champion with a throw of 32 feet' ('Sheaf Tossing', *Murray Pioneer and Australian River Record*, 27 October 1938, p5.) Need we amend or update this history?

Tarlee was a centre for traffic to the Kapunda, Moonta and Burra copper mines, and much more from the 1850s onwards. Interestingly, the township has 'the ruins of a small Catholic school, with connections to Mary Mackillop. There are three gum trees in amongst the ruins, one for each room.' Mark Hill's late father 'always held that early tradition within some Churches was to plant a tree in each room of ruins so they couldn't be used anymore.' Can anyone expand on this belief or custom?

Tarlee is currently looking at ways and means to further the recognition of its history and heritage. If you can contribute ideas to this please contact Mark Hill, OAM, Chairman Tarlee Hall and Community Services at <markhill04@bigpond.com>.

Bridget Jolly

NOTICE BOARD AND TABLE

The Notice Board and Table need your help in supply. Whether it is advertising for other clubs or societies, notices, brochures, booklets etc, all would be greatly appreciated. Need help? See Colin Deed at meetings or phone 8277 2953

THE SHED PRIZE

Your donated book(s) have been so good it has enabled The Shed Prize to be several books per raffle which in turn gives the ticket holder a better chance of scoring a prize. Looking forward to more books in 2018. If you need help to carry or collect, please see Colin Deed at meetings or phone 8277 2953.

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Newsletter of the Historical Society of South Australia Inc. ISSN 1444-8459

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