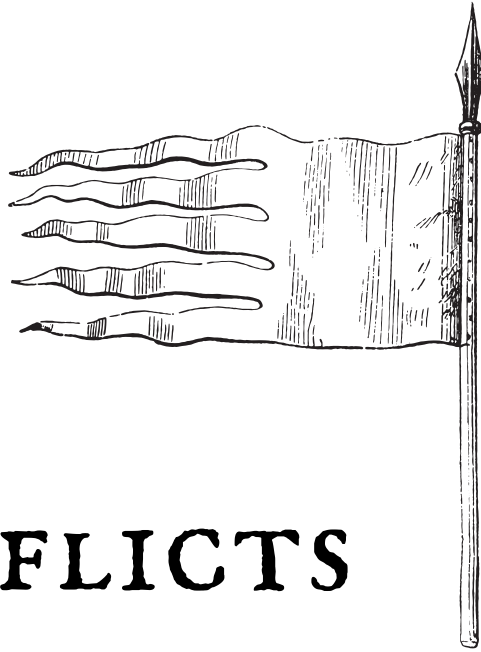


CONFLICTS AND  
COLONISATION



MUSEUM  
ZAP BOX



# CONFLICTS AND COLONISATION

Supported by



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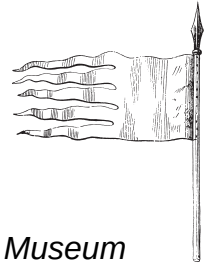
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# OVERVIEW



## Conflicts and Colonisation

Modern Australia was shaped by many peoples, events and conflicts. Use this *Museum in a Box* to explore contrasted experiences and histories of colonisation in South Australia, New South Wales and First Nations communities. What was planned, who was involved, and what was the result of the colonisation of Australia?

## Using this resource

This resource aids teachers and students in gaining the most out of the *Museum in a Box* experience. It contains an overview of the contents of the box, information about each object, curricular links and suggested activities. To ensure the experience runs as smoothly as possible, read the teaching resource, familiarise yourself with the suggested activities and make copies of worksheets ahead of time.

## About the *Museum in a Box* project

*Museum in a Box* is brought to you by the History Trust of South Australia with generous support from the Thyne Reid Foundation. Each box takes a curriculum-aligned approach to exploring the history of South Australia. *Museum in a Box* brings history to life by providing opportunities for students to interact with objects from the past and discover their stories.

## About the History Trust of South Australia

The History Trust of South Australia ([history.sa.gov.au](http://history.sa.gov.au)) collects and preserves the state's stories and material culture. It is responsible for the State History Collection, which contains over 43,000 objects that form part of our story. Further, the History Trust of South Australia operates three museums - the Migration Museum, the National Motor Museum and the South Australian Maritime Museum, along with the Centre of Democracy. The History Trust's role is to encourage current and future generations of South Australians to discover this state's rich, relevant and fascinating past.

## A note on the objects

Authentic 19th-century objects are included in the kit. However, where this has not been possible, replica objects or those whose provenance is unknown have been used instead. Due to their fragile and rare nature, documents and pictures used in this kit are also replica copies. We ask you to ensure students handle all objects with care.

## Content warning

Aboriginal and Torres Strait Islander students and teachers are warned that this *Museum in a Box* contains paintings, images and names of deceased persons.

# CURRICULUM OUTCOMES V9.0

<p>Year 4</p>	<p>HASS CONTENT DESCRIPTORS</p> <ul style="list-style-type: none"> <li>• The causes of the establishment of the first British colony in Australia in 1788 (AC9HS4K02).</li> <li>• The experiences of individuals and groups, including military and civilian officials, and convicts involved in the establishment of the first British colony (AC9HS4K03).</li> <li>• The effects of contact with other people on First Nations Australians and their Countries/Places following the arrival of the First Fleet and how this was viewed by First Nations Australians as an invasion (AC9HS4K04).</li> <li>• Develop questions to guide investigations about people, events, places and issues (AC9HS3S01).</li> <li>• Locate, collect and record information and data from a range of sources, including annotated timelines and maps (AC9HS3S02).</li> <li>• Analyse information and data, and identify perspectives (AC9HS3S04).</li> <li>• Draw conclusions based on analysis of information (AC9HS3S05).</li> </ul>
<p>Year 9</p>	<p>HISTORY CONTENT DESCRIPTORS</p> <ul style="list-style-type: none"> <li>• The causes and effects of European imperial expansion and the movement of peoples in the late 18th and early 19th centuries, and the different responses to colonisation and migration (AC9HH9K01).</li> <li>• The key social, cultural, economic and political changes and their significance in the development of Australian society during the period (AC9HH9K02).</li> <li>• The causes and effects of European contact and extension of settlement, including their impact on the First Nations Peoples of Australia (AC9HH9K03).</li> <li>• Different experiences and perspectives of colonisers, settlers and First Nations Australians and the impact of these experiences on changes to Australian society's ideas, beliefs and values (AC9HH9K06).</li> <li>• The changing population movements and settlement patterns during the period 1750 to 1900 (AC9HH9K014).</li> <li>• Develop and modify a range of historical questions about the past to inform historical inquiry (AC9HH9S01).</li> <li>• Locate, identify and compare primary and secondary sources to use in historical inquiry (AC9HH9S02).</li> <li>• Identify the origin and content of sources, and explain the purpose and context of primary and secondary sources (AC9HH9S03).</li> <li>• Explain the usefulness of primary and secondary sources, and the reliability of the information as evidence (AC9HH9S04).</li> <li>• Compare perspectives in sources and explain how these are influenced by significant events, ideas, locations, beliefs and values (AC9HH9S06).</li> <li>• Analyse different and contested historical interpretations (AC9HH9S07).</li> <li>•</li> </ul>

# STRUCTURED LESSON GUIDE

We have created two structured learning experiences following an inquiry-based learning style. This learning experience can be spread over several lessons – before, during and after your time with the Museum in a Box – or condensed to suit your class’s schedule. Pick either the Year 4/5 or the Year 9 aligned plan. Use the presentation and student workbook to guide the flow and structure of the lesson.

## Teaching Materials

- Presentation
- Student Workbook
- Assessment Rubric

## Learning Sequence

### Pre-learning and Introduction

- Setting out the *Learning Intentions*, *Success Criteria* and introducing the learning flow
- Brainstorming *What I Know Now*, *What We Know Now* and *What I Want to Know*
- Creating, drafting and editing an inquiry question

### Exploring Museum in a Box

- Exploring the primary and secondary sources
- Analysing the sources
- Beginning to document an answer to the inquiry question

### Research

- Seeking out additional information to support in answering the inquiry question

### Inquiry Response and Assessment

- Creating a plan for the inquiry response
- Putting together the information and documenting the sources
- Creating the inquiry response
- Checking it against the rubric standards and submitting it for assessment

### Reflection

- Looking back over their learning experience – from the initial brainstorming through to the close of the inquiry response – and considering what they learned, how the sources told the story and how they found the learning process.

# ADDITIONAL LEARNING EXPERIENCES

The objects and documents in this box can be used in many different ways; from enhancing pre-planned units of work, to forming the basis of a stand-alone lesson. If a structured lesson plan does not suit your class's learning needs, below are a list of recommendations and links to help you get started.

## Getting started

Create a vocabulary wall, using a large piece of paper. Record words and definitions that stand out, or are unfamiliar to your students. Allow students to add words to the list as you explore the kits.

On another piece of paper, create a question wall. Encourage students to add their questions to the wall after exploring the kits or after each session.

Alternatively, enlarge the *KWL* chart and ask students to add their questions to the *W* column at the beginning or end of each lesson.

## Book list

This kit contains books to help explore colonisation, the concept of Terra Nullius, and First Nations languages and histories. More information about each book as well as links to supporting resources can be found under the *Book list* heading.

## Worksheets

The *Compare & Contrast*, *KWL*, *Projecting Across Time*, and *Unveiling Stories* worksheets can be used individually by each student or as a class. Most sheets can be used to explore concepts such as colonisation or focus on a specific object or document.

*See, Think, Me, We* can be used as a prompt for class discussion or in small student-led group work.

## Visual arts

All objects are appropriate for students to handle with care, allow them to view the objects from different angles. Ask students to pick one object that interests them to sketch.

Alternatively ask students to pick three objects, one each from the NSW, SA and First Nations boxes, showing different perspectives of colonisation. Ask them to draw the objects then write an explanation of why they chose those object and the different perspectives they represent.

## Links

The following links may prove useful in exploring early Australian history and colonisation.

**The Killing Times: A Massacre Map**  
(this resource may not be appropriate for younger students, please view and consider carefully before deciding to use with your class).  
<https://www.theguardian.com/australia-news/ng-interactive/2019/mar/04/massacre-map-australia-the-killing-times-frontier-wars>

## My Place

<https://myplace.edu.au/>  
[https://iview.abc.net.au/show/my\\_place](https://iview.abc.net.au/show/my_place)

## Defining Moments in Timeline

<https://www.nma.gov.au/defining-moments/defining-moments-timeline>

# OBJECTS AND DOCUMENTS

Get familiar with the handling objects in this *Museum in a Box*. Explore the objects together as a class, lay them out for students to observe and interact with, then try out the suggested activities or create your own educational experiences.

There are five boxes and a document tube. Each container is marked with a perspective. The aim of Conflicts and Colonisation is to contrast differing experiences of the colonisation of Australia.



# THE LETTERS PATENT



The Letters Patent defined the boundaries of the province of South Australia. They were authorised by King William IV on 19 February 1836. The letters provided more detail than the South Australia Act of 1834 which first empowered the King to establish South Australia.

The Letters Patent were drafted following discussions between the colonists - who were planning to establish the province of South Australia - and the Colonial Office, who were responsible for the administration of Britain's colonies. The aim of the colonists was to establish a colony that adhered to the principles of 'systematic colonisation'. This was a scheme of

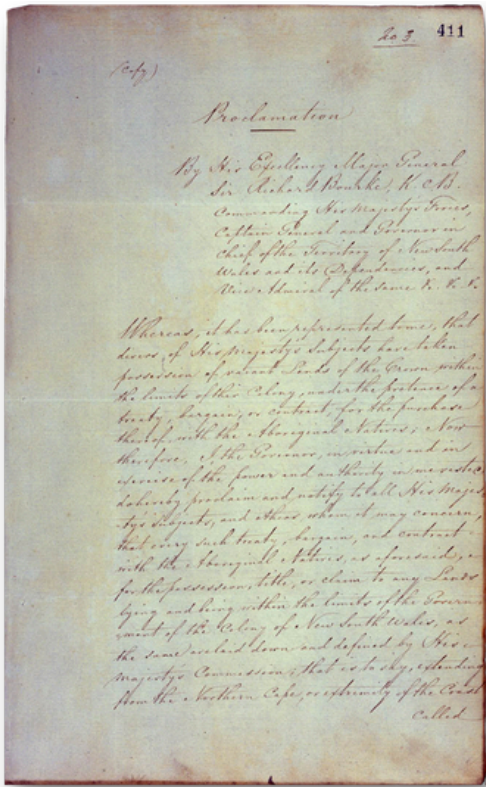
planned settlement that involved selling pieces of land and offering assisted emigration that would encourage both elites and respectable working families to sail for Australia. This meant that there would be only free settlement with no convicts sent to South Australia and that land had to be bought and not given.

The authorities in Britain argued that the First Nations peoples of Australia had proprietary rights to the land and that these rights must be respected. The colonists disagreed and argued that no such rights would be found to exist because the Aboriginal peoples did not occupy the land in the same way as the British. As a result of these debates, the Letters Patent include a clause which acknowledged that the Aboriginal people living in South Australia, as well as their descendants, had rights to the land which they occupied. It reads:

*"Provided always, that nothing in these our letters patent contained shall affect or be construed to affect the rights of any Aboriginal Natives of the said Province to the actual occupation or enjoyment in their own Persons or in the Persons of their Descendants of any Lands therein now actually occupied or enjoyed by such Natives."*

The first ship of colonists set sail only three days after the Letters Patent were signed. Once the British arrived in South Australia little consideration was paid to these clauses. Land was sold and granted to colonists and the First Nations inhabitants were progressively dispossessed. The meaning and legal significance of the Letters Patent continues to be discussed and debated today.

# GOVERNOR BOURKE'S PROCLAMATION



Sir Richard Bourke governed New South Wales from 1831-1837. During his time as governor, he worked to make many changes. In particular, Bourke's work with the Savings Bank and support of legal process made him popular. One of the longest lasting effects of his time as governor, came from his proclamation on the 10th of October, 1835. From this proclamation came the start of the implementation of "Terra Nullius".

Bourke became governor sixty-one years after James Cook's arrival in 1770. By the time of the Bourke's proclamation, a lot of areas had been explored and settled by colonists. At this point, First Nations peoples had already experienced huge changes and challenges. Yet, the relationship of First Nations peoples to their lands was not legalised until the 1835 proclamation.

Many say the proclamation was created in response to what was happening at the time in Victoria. A man called John Batman was working to establish a treaty with the Kulin Nation. He was in negotiations with Wurundjeri elders to buy a section of their land. Bourke heard this news and declared the treaty void in August of 1835 by the creation of the proclamation we see here.

To make sure that treaties like this could not happen in the future, Bourke decreed the lands of Australia as "Terra Nullius". Terra Nullius is Latin for "nobody's land". Bourke's proclamation took away all land rights of First Nations people. It also took away the rights of any person who claimed land without the knowledge and approval of the Crown. Terra Nullius was a legal precedent that was still in effect right up until 1992 Mabo case.

#### Sources:

Deadly Story, "The Batman 'treaty' is signed", [https://deadlystory.com/page/culture/history/Batman\\_treaty](https://deadlystory.com/page/culture/history/Batman_treaty).

Thompson, Stephen, "Governor Bourke's 1835 Proclamation of Terra Nullius", *Objects through time*, 2011, <https://www.migrationheritage.nsw.gov.au/exhibition/objectsthroughtime/bourke/terra/index.html>

Monument Australia, "Sir Richard Bourke", <https://monumentaaustralia.org.au/themes/people/government---colonial/display/23280-sir-richard-bourke>

Documenting a Democracy, "Governor Bourke's Proclamation 1835 (UK)", <https://www.foundingdocs.gov.au/item-did-42.html>

# SURVEYORS CHAIN



A surveyor's chain, otherwise known as a Gunter's chain, is a tool that was commonly used for measurement during the 1800s. The primary use of the chain was during the process of surveying an area before building - a surveyor would use the chain to measure distances in order to map and divide areas of land. The tool is perfect for this as a surveyor's chain is made up of a set number of links equal in length and joined together by wire loops or rings. It also has hand holds positioned at each end.

Colonel Light's vision of Adelaide as a 'planned city' made surveying an important part of South Australia's colonial history. Tools like this surveyor's chain were used to measure the land and to draw boundaries. Land in South Australia was surveyed and mapped for the purpose of sale. This tool demonstrates the technologies and methods available to surveyors during South Australia's colonisation.

# CONVICT CHAIN



Leg irons were worn by convicts on transportation ships from England. Once they arrived in Australia, they were removed. Convicts could be put back in irons if they tried to run away, escape the colony, committed highway robbery or stole government property. If a convict committed any of these secondary crimes they were sentenced to hard labour in iron gangs for several months or more. This was hard work and a severe punishment. They worked on building and repairing roads and bridges on the frontiers of the colony. Each man in an iron gang wore his own leg irons which were then attached to a gang chain which kept the men together on their march to work and stopped them from escaping into the bush.

The chains and clasps were made by other convicts who worked as blacksmiths. The blacksmiths also had to secure the leg irons onto the convicts and remove them after the time was served. The standard leg irons weighed about 3 or 4 kilograms.

The other form of leg irons, ball and chain irons, were only worn by the most troublesome convicts. These chains were secured to a heavy solid metal ball that could sometimes weigh 16 kilograms. These were used when a convict was being held in jail or awaiting trial for a serious crime.

# KAURNA FOODS



The Kaurna people of the Adelaide plains had, and continue to have, detailed knowledge of the land, plants and animals. They had ways of cultivating the land to get food depending on the seasons. The Kaurna people used to live by five seasons with a sub-season for seasonal migration. However, with changes to the environment and the eventual dominance of the European calendar they now identify four.

During Warltati, the hot dry summer months from January to March, Kaurna groups camped in the sand dunes of the Spencer Gulf. This was the best time to catch fish and shellfish in the warmer water. There were also plenty of berries and coastal vegetables available in the dunes.

During Parnati, the autumn months from April to June, the Kaurna people migrated to the forest and river areas on the Adelaide plains. They harvested the important cereal crop known as Kangaroo Grass to grind up and make into small loaves of bread or damper. The Kaurna used controlled cool fires during Parnati to remove dry undergrowth and encourage new growth of grasses the following season.

During Kudlila, the cold, rainy winter season from July to September, new growth attracted animals to hunt. Certain seeds and tubers started to grow again such as the Yam Daisy which was cultivated as a staple crop in South Australia. The Kaurna ate the eggs of the water birds as well as the roots of the river reeds.

Kaurna people migrated back to the coast in Wirttu, the spring season from October to December. This was the time to pick sweet berries, such as quandong or pakiyaka, an indigenous currant. Underground root vegetables were also harvested at this time of year after the rains had made them big and juicy.

The Kaurna knowledge of the land ensured that they ate a variety of plants throughout the year. There were over 100 species of edible plants used by the Kaurna before colonisation. European colonisation has drastically changed the landscape of Australia. Many of the Indigenous edible plants and animals that could once be found are now rare or extinct.

## Sources:

Taylor, James, "The South Australian menu has always been seasonal", *City Mag*, July, 2019,

<https://citymag.indaily.com.au/habits/plate-and-cup/kaurna-food-culture-tarntanya-adelaide-stretches-millennia/>

History Trust of South Australia, "Talking History Online: Kaurna Environment: Plants, Animals, Seasons, Culture & History [Video]",

YouTube. October, 2020, [https://www.youtube.com/watch?v=REhdXAJGZVI&list=PLm4bv0Nue1EZFhRDcc\\_kEP2-](https://www.youtube.com/watch?v=REhdXAJGZVI&list=PLm4bv0Nue1EZFhRDcc_kEP2-KDQJio6au&index=17)

[KDQJio6au&index=17](https://www.youtube.com/watch?v=REhdXAJGZVI&list=PLm4bv0Nue1EZFhRDcc_kEP2-KDQJio6au&index=17)

# KOOLCHEE BALL



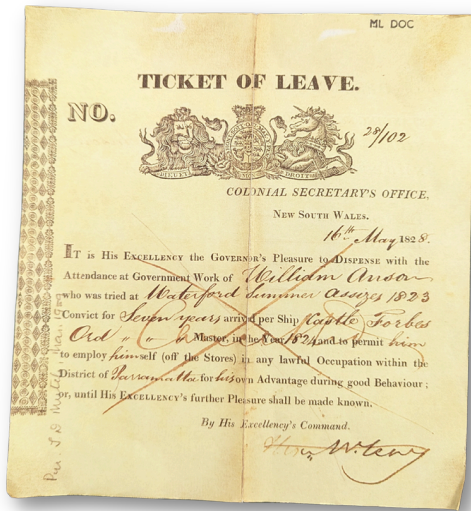
Koolchee is a game which was invented by the Dieri people. The Dieri Nation, sometimes known as Diyari, is located above the Flinders Ranges, not far from the eastern shore of Lake Eyre. The game of koolchee is centred around the handmade ball sized between a softball and a bowling ball. The game involves two teams which stand opposite each other at a distance. The teams bowl or throw koolchee into the "court" with the aim of hitting and breaking the opponents koolchee. The koolchee were often made out of mud, gypsum or sandstone and were therefore hard and dry.

This material was strong but was able to be broken apart given the right hit. Re-establishing traditional games has been one important aspect of preserving and strengthening culture. Games were played as a part of life that could teach and help practise valuable skills like agility, accuracy and strength. Skills that were then utilised in other aspects of life.

#### Sources:

Australian Sports Commission, "Diyari koolchee", 2008, [www.sportaus.gov.au/data/assets/pdf\\_file/0006/704823/diyari\\_koolchee.pdf](http://www.sportaus.gov.au/data/assets/pdf_file/0006/704823/diyari_koolchee.pdf)  
NSW Government Office of Sport, "Koolchee", <https://www.sport.nsw.gov.au/traditional-indigenous-games/koolchee>  
Korff, Jens, "Traditional Aboriginal games & activities", Creative Spirits, 2019, <https://www.creativespirits.info/aboriginalculture/sport/traditional-aboriginal-games-activities#ixzz3eVoSeDPR>

# TICKET OF LEAVE



After they arrived in New South Wales, convicts were put to work for the government. The work was hard and tiring. A well-behaved convict could earn different levels of freedom. One of these was a Ticket of Leave. When a convict was given a Ticket of Leave it meant that they could work for themselves but still had to follow certain rules. They had to stay in the location written on the document, regularly report to the authorities, follow government orders and attend church every week. If the convict broke any of these rules they would have their Ticket of Leave cancelled and would have to go back to work for the government.

At first, any convict who was able to support themselves with work or by growing food was given a Ticket of Leave. Those convicts who had been wealthy gentlemen were given tickets of leave as soon as they arrived in New South Wales. A few years later, when the conditions in the colony became stricter, the governor ordered that convicts had to serve at least a few years of their sentence regardless of their behaviour before they could receive any type of freedom.

The other document that freed convicts from working for the government was the Certificate of Freedom. This certificate was given to convicts after they had served their whole sentence. With their certificate they were free to leave the colony and were now considered an emancipist (a person who was no longer a convict). The document had to be carried at all times to prove that they were no longer a convict. Certificates of freedom were never given to convicts who were sentenced to life. Instead they could earn a pardon and their freedom by demonstrating continued good behaviour.

# LAND ADVERT



Once the province of South Australia was established, the Colonisation Commission began to organise ships and advertise for people to populate their new colony. In Britain, many adverts encouraged migration to South Australia. These adverts commented on the weather, the accommodations onboard the ships and even the rations available for the voyage.

From this poster we can see that the Colonisation Committee was trying to appeal to young married people employed in certain desirable trades. In the early years of British colonisation, it was thought that this skilled labour would establish the European way of life in Adelaide.

Free passage was offered to men who were carpenters, builders, stonemasons and blacksmiths because they were needed to build homes and public buildings. Free passage was also offered to farmers and shepherds so that they could grow and provide food for new migrants. Wives and unmarried sisters of male migrants were also granted free passage to make sure that women made up roughly half of the population.

The ship mentioned in this poster was called the Java and left London in October 1839 to arrive in Port Adelaide in February 1840. This was a one-way journey for many migrants who could not afford another four month journey to England. The passengers were often cramped, rations were restricted and many fell ill during the journey. Despite these hardships, many were still excited to travel to an unfamiliar place in order to escape the poverty and climate of England.

# AIATSIS MAP



This map depicts the Australian landmass divided into the nations, cultural and/or language groups of the first peoples of Australia. First published in 1996 and created by David R Horton, it is often known as the AIATSIS (Australian Institute of Aboriginal and Torres Strait Islander Studies) map. While it was not the first map of its kind, it remains significant nonetheless.

One feature of the map which sets it apart from some made earlier is its purposeful depiction of blurred boundaries between locations. This spoke to Horton's belief that hard boundary lines could not accurately represent the locations or realities of nations. Horton reported the map was made by working with First Nations peoples and was therefore not created from a "top down" approach.

The modern opinion of the map is that it does not paint a completely accurate picture of all nations of the Australian continent. Some areas of the map depict a single language or cultural group when there were, in fact, several individual nations in that area. A second note is that some spellings have evolved since publication and thus names represented on the map are not always accurate. What the map does demonstrate well is the breadth and diversity of the First Nations peoples of Australia. It can form a starting point for deeper research.

#### Sources:

AIATSIS, "Map of Indigenous Australia", <https://aiatsis.gov.au/explore/map-indigenous-australia>  
National Library of Australia, "Aboriginal Australia [cartographic material]/David R. Horton",  
<https://catalogue.nla.gov.au/Record/3642040>

# COLONEL LIGHT'S PLAN



The city of Adelaide was a planned city. The area was surveyed and then drawn up into a map by a small team led by Colonel William Light. This map depicts what became known as North Adelaide and South Adelaide. Each section of the city is divided into a grid and individual blocks whilst both areas are surrounded by nature and divided by a river. We now call these places Adelaide Central Business District, North Adelaide, the River Torrens and the Parklands. Various versions of Light's plan for the city exist, but only two original plans drawn in 1837 are known to have survived. The streets were named by a Street Naming Committee that met on 23 May 1837, indicating that this plan must have been completed after that date. Light's plan of Adelaide in 1837 is widely acknowledged to be an early example of enlightened city planning.

Colonel William Light was a soldier and sailor who arrived in South Australia in August 1836. He was appointed as South Australia's first surveyor-general in February 1836, and some say Light's task in the new province was impossible. He had to survey over 2400km of coastline and surrounding countryside, identify the "best situation" for the primary settlement, survey the town site, and partition 150 square miles (approximately 390km<sup>2</sup>) of land into farm sections and reserve areas for country towns. All of this had to be completed in just two months before the first settlers were scheduled to arrive. Not surprisingly, Light did not complete his many tasks in time. However, on the 29th of December, he fixed the precise location of the future city. By March of the following year, he had completed his survey of Adelaide, laying out its 1042 "town acres".

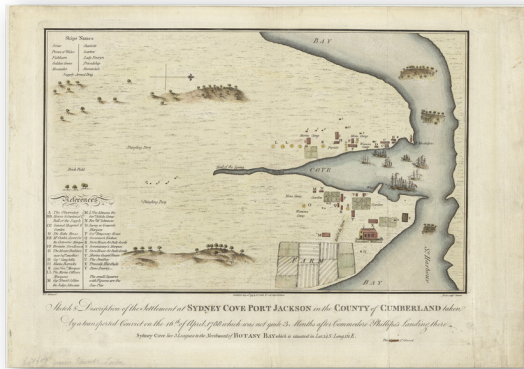
Light's preference for the site of Adelaide was subject to continuing controversy. Early settlers camped at Holdfast Bay suggested that it should be the location for the principal settlement but soon came around to Light's view. In a brief journal of the proceedings, Light wrote:

*"The reasons that led me to fix Adelaide where it is I do not expect to be generally understood or calmly judged of at present ... I leave it to posterity ... to decide whether I am entitled to praise or to blame".*

#### Sources:

Anderson, Margaret, "Light's Plan of Adelaide 1837", *Adelaidia*, 2013, <https://sahistoryhub.history.sa.gov.au/panoramas/lights-plan-of-adelaide-1837>

# CONVICT SETTLEMENT MAP



The First Fleet landed in the Gadigal clan place called Warrane. The colonists named it Sydney Cove. This map is of the early colony before the expansion into the bush for farming land and the escalation of the frontier wars. In the early days of the city, Aboriginal people went into the town to trade and interact with the convict population.

The first colonists to arrive in Sydney Cove in 1788 were convicts and naval officers. The priority for these colonists was sustenance and shelter. We can see evidence of this on the map. Sydney Cove started as an unplanned set of tents and rudimentary huts. We can see these marked on the map by red rectangles and yellow circles. On the map we can also see a large farming plot and smaller garden plots that were worked by the convicts. Farming was difficult for the convicts who had no knowledge of the land and often did not even have any general farming skills. Rations were small and food shortages remained a concern for many years. Convicts hunted, fished and collected oysters from the shallow waters to supplement their rationed food. They ventured into the bush to collect vegetables and tea. They had a varied diet and the freedom to roam to gather food.

The survival of the early colonists relied upon the convicts. Convict work at first focused on clearing land, cutting down trees, constructing docks, tracks, bridges and fortifications. Convicts collected construction materials such as logs, saplings, rocks, mud, sand and oyster-shells for mortar. The convicts who were not working on the farms worked hard in the brick field, the stone quarry, the sawpits or the shingle-cutting camps, all of which we can see depicted on the map. The colonist authorities wanted buildings and roads to be laid out so that there was a sense of order and the opportunity to see what a future colony might look like. As time went on convict workshops, timber yards and brick kilns were established to provide tools and domestic materials.

To start with, convicts did not live in a prison; they had to build their own cottages and could have gardens where they could grow their own food when they were not working for the government. Transportation was a harsh sentence, but there was also hope for these prisoners. After they had served their sentence they had the opportunity to be granted land, get married, have a family and find a trade or job.

# LIBRARY BOOK



Very early in the planning stages of the colony, a group of educated men who intended to settle in South Australia had the idea for a subscription library to be set up in Adelaide. These forty men formed the South Australian Literary and Scientific Association in November 1834 in order to collect books and start plans for the cultural life of Adelaide. They collected 300 books to be sent to South Australia inside an iron trunk. Unfortunately, when the trunk was being unloaded from the ship in Adelaide, it fell into the Port River. The books had to be left to dry out in a safe shelter before they were put to use two years later, in 1838.

The first library was a wooden shack that was used as a school during the day. The first librarian was the teacher. For a cost, it was possible to use the library in the evenings and attend intellectual discussions and lectures. The books were all educational non-fiction texts. The cost of a subscription and the topics of the books show us that the colony of free settlers was intended to be a mix of classes, interests and skills.

One of the books in the first library collection was John Franklin's *Narrative of a Journey to the Shores of the Polar Sea in the Years 1819, 20, 21 and 22*. John Franklin served on the crew of the *Investigator* under Matthew Flinders on its journey to map the South Australian coastline. This started his life-long passion for exploration. Franklin stayed in the Navy and continued his studies of geography and navigation which qualified him to go on numerous journeys of exploration. This book is his account of the expedition he led across Canada to Arctic America from 1819-1822. His team travelled 8930 km under extreme conditions. Books about exploration were very popular with readers who wanted to learn about different places, environments and people.

## Sources:

Elton, Jude, "Institute Building", Adelaidia, <https://adelaidia.history.sa.gov.au/places/institute-building>.  
Hancock, Julie, "South Australian Institute", *Institutes of South Australia: Disseminating useful knowledge*, 2022, [https://institutessa.com/?page\\_id=1859](https://institutessa.com/?page_id=1859)

# GINGER BEER BOTTLE



Rum arrived in New South Wales with the First Fleet. The Marines petitioned to be able to bring a supply of rum to last them for the first two years in the new colony. At first, Governor Phillip had control over the distribution of the spirit. This changed when Phillip returned to England and the Marines were replaced by the New South Wales Corps.

Once Phillip and the Marines left the colony, the New South Wales corps had control over the distribution of supplies, including food and rum. Rum became a valuable commodity in the barter system that developed in the colony. The British had not provided the colony with enough currency and so bartering, promissory notes (IOUs) and coins from around the world were used instead of British money. More and more rum began to be imported into the colony as a result of the barter system. Various subsequent Governors attempted to control the availability and consumption of the liquor.

Bligh attempted to enforce firm restrictions, which served to upset the power balances that had developed in the colony. This change resulted in what is now known as the Rum Rebellion, where the soldiers removed Bligh from his position of authority and placed him under house arrest. This prompted the British government to send Lachlan Macquarie as the new Governor and the 73rd regiment to replace the New South Wales Corps. Governor Macquarie introduced a licensing system for rum suppliers and introduced a stable coin currency which removed the need for a dominant barter system. The depression of the 1840s and the end of convict transportation further helped to slow the consumption of rum in the colony.

This is a stoneware bottle that was commonly used for ginger beer, a popular alternative to rum. Ginger beer was first brewed in England in the mid-1700s. Early ginger beer was an alcoholic fermented drink made from ginger, sugar and water. Over time, as restrictions were put on alcohol, ginger beer was made as a non-alcoholic drink. It started to be brewed in the colony of New South Wales and was quite popular by the 1830s. The bottles were made by potters in the local convict population.

## Sources:

Museums of History NSW, "What did convicts do in their free time?", <https://mhsw.au/learning/what-did-convicts-do-in-free-time/>

Australian Food Timeline, "1793-1810 The Rum Corps", <https://australianfoodtimeline.com.au/rum-corps/>

National Museum of Australia "Governor William Bligh is deposed in the Rum Rebellion", May, 2023, <https://www.nma.gov.au/defining-moments/resources/rum-rebellion>

# COPPER



It was important to establish early industry in the colonies of Australia in order to attract people and money to the province. One of the main industries in the early South Australian colony was copper mining. Copper is a reddish-gold-coloured metal that is softer than other metals and easier to shape. It is also a good conductor of heat and electricity and does not corrode. Humans have used it for thousands of years to make many things, from tools to jewellery.

Two large mines were established: one in Kapunda in 1843 and one in Burra in 1845. South Australia's population grew quickly as miners arrived from Cornwall and Wales and other colonies of Australia. This helped the copper industry grow so that South Australia was producing and exporting almost a tenth of the world's copper supply by 1850. The increase in the migrant population and exports meant that South Australia was able to become a stable and successful British colony. Early shareholders in the mines made a lot of money. Some used this money to give back to the community by donating large amounts to education, health and welfare.

Further copper mines were established in what is now Kadina and Moonta and a smelter was built in Port Wallaroo. Their closure in 1926 impacted the South Australian economy greatly. From the 1970s, copper mining would once again become an important industry in South Australia when another mine started at Olympic Dam. The town of Roxby Downs was built especially for miners, their families and those connected to this mine. They have been mining copper, gold, silver and uranium there since 1988.

## Sources:

Bell, Peter, "Copper Industry", SA History Hub: History Trust of South Australia, <https://sahistoryhub.history.sa.gov.au/subjects/copper-industry/>

# MERINO WOOL



Merino sheep were first brought to Australia in 1797 by two colonists named Captain Henry Waterhouse and Lieutenant William Kent. They bought a flock of 26 sheep in southern Africa, but due to bad weather and an extended journey, less than half the flock survived to make it off the ship in Australia. Compared to other breeds of sheep that the colonists had brought from England, merino sheep were well-suited to the hot and dry Australian environment and produced a large amount of wool.

John Macarthur and his wife Elizabeth grew the wool industry in New South Wales in the early years of the colony. They bought some of the merino sheep from Waterhouse and bred them on their farm established on a large piece of land granted to them by the Governor. As Paymaster of the NSW Corps and Inspector of Public Works, Macarthur used convict labour to clear the land and earned more land to breed more sheep. To keep their sheep healthy, the Macarthurs bred their merino sheep with different merino bloodlines from overseas. This led to an Australian quality of merino wool that is different to other parts of the world. By 1803 the Macarthurs had a flock of more than 4000 merino sheep.

The first bale of Australian wool sent from the Macarthurs to England for sale was in 1807. Elizabeth was the daughter of farmers in Devon so, while John was away in England at various times, she and John's nephew, Hannibal, kept the flocks and wool production going. There was a high demand for a reliable source of high quality wool in England, and so sheep farming in Australia continued to grow. By the end of the 19th century, wool was Australia's main export.

## Sources:

National Museum of Australia, "Defining moments: Merino sheep introduced", September, 2022, <https://www.nma.gov.au/defining-moments/resources/merino-sheep-introduced>

# POLTPALINGADA BOOBOOROWIE (TOMMY WALKER)



Poltpalingada Booboorowie (c.1830-1901) was a Ngarrindjeri man who was known by Adelaide residents as Tommy Walker. In the 1890s, the South Australian Government tried to prevent Aboriginal people from living in Adelaide. Regardless, camps were frequently set up in the Park Lands. Walker was the most famous of the people who lived in these camps. He became popular in the Adelaide press due to his strong and loud personality – they called him ‘the King of the Adelaide Tribe’.

He charmed locals with his sharp wit and excellent English. His begging was seen as something like street theatre. He was skilled at mimicry, and parodied the judge who imposed fines on him.

Newspapers reported on his activities with amusement. He was often sketched and photographed with a full white beard, grey felt top hat, and a ragged jacket.

Walker died in 1901 while in Adelaide, at about 70 years old. Newspapers wrote kind words about him and he was so popular that the Adelaide Stock Exchange paid for a headstone to be placed at the West Terrace cemetery. However, in 1903 it was revealed that the coroner had only pretended to bury him. Instead, the coroner sold Walker’s skeleton to the University of Edinburgh as a scientific specimen. The public was outraged. The South Australian Aborigines Friends Association wrote to the Government demanding the return of his remains, but they were not taken seriously. Walker’s skeleton remained at the Scottish university until the early 1990s. Almost a century after he died, he was finally returned and buried at Raukkan, near the place where he was born.

#### Sources:

Foster, Robert. “Poltpalingada Booboorowie (1830-1901).” *Australian Dictionary of Biography*, 2006,

<https://adb.anu.edu.au/biography/poltpalingada-booboorowie-13154>

Gara, Tom. “The Aboriginal Presence in Adelaide, 1860s-1960s: From Exclusion to Assimilation.” In *Colonialism and Its Aftermath: A History of Aboriginal South Australia*, edited by Peggy Brock and Tom Gara, 86-105. Adelaide: Wakefield Press, 2017.

Hastwell, Annie. “How the death of Tommy Walker exposed a grave-robbing coroner — and a chilling trade in bodies.” *ABC News*, 20 October 2020. <https://www.abc.net.au/news/2020-10-20/tommy-walker-graverobbing-adelaide-coroner-indigenous-history/12721850>

# BENNILONG (BENNELONG)



Bennelong (c.1764-1813) was an Eora man who lived in the area that would become known as Sydney. He became the first First Nations go-between in colonial Australia. His life and legacy has been contested ever since.

The British Crown instructed Governor Arthur Phillip to open friendly relations with the local population. After unsuccessful attempts, Phillip ordered his men to capture someone to befriend. In November 1789, Phillip's men captured Bennelong, put him in leg irons, and sent him to live with Phillip in Government House. He was about 35 years old. Phillip treated Bennelong with luxury goods and food, and taught him to speak English.

However, by the May of 1790 Bennelong would leave to return to his family. Phillip was devastated, as Bennelong was the main source of local information and means of communicating with local people. In September that year, Bennelong returned to the area. Phillip went to talk to him, and was speared in the shoulder by one of Bennelong's associates when he tried to shake Bennelong's hand. It is not clear whether this was planned by Bennelong as a form of ritual retaliation for his kidnapping or a genuine misunderstanding. Phillip recovered, and Bennelong visited to check up on him. At this point, the two reconciled.

In December 1792, Bennelong sailed with Phillip to England. Phillip's goal was to show Bennelong the wonders of British civilisation so he could convince Aboriginal people to embrace British colonisation. Instead, Bennelong became very homesick. Upon his return in 1795, Bennelong went back to live with his own people away from the Sydney settlement. The settlers saw this as proof that Aboriginal people could never be 'civilised'. Upon his death in 1813, Sydney newspapers accused him of being a 'barbarous and ferocious' alcoholic and claimed that he was no longer accepted by his own people.

Until recently, the standard historical portrayal of Bennelong was of a broken man rejected by both societies. In reality, however, this was not the case. Bennelong was not rejected by European society – he rejected it. Far from dying in disgrace, Bennelong's kin granted him full ritual honours befitting a highly-esteemed leader.

## Sources:

Dark, Eleanor. "Bennelong (c. 1764-1813)". *Australian Dictionary of Biography*. Australian National University, 1966.

<https://adb.anu.edu.au/biography/bennelong-1769>

Brook, Jack. "The Forlorn Hope: Bennelong and Yemmerrawannie Go to England." *Australian Aboriginal Studies* (2001): 36-47.

Smith, Keith Vincent. "Bennelong Among His People." *Aboriginal History* 33 (2009): 7-30.

Fullagar, Kate. "From Pawns to Players: Rewriting the Lives of Three Indigenous Go-Betweens." In *Subverting Empire: Deviance and Disorder in the British Colonial World*, edited by W. Jackson and E. Manktelow, 22-41. London: Palgrave Macmillan, 2015.



# TEENMINNIE



This is a photo of a Ngarrindjeri woman pictured on Ngarrindjeri land near Point McLeay Station. She is wearing a possum skin cloak and carrying her baby on her back. The photograph was taken by Captain Samuel Sweet around 1870. This photo differs from other images of Indigenous people taken in the first decades of colonisation because she is photographed on the land and in a confident pose.

Possum skin cloaks were worn by First Nations people in the south-east of Australia where the weather is cooler. When a baby was born their cloak was started with a single possum skin pelt. As the person grew so did their cloak, with more pelts being added when needed. The cloaks were waterproof and very warm. The underside of the

fur cloak was often etched with intricate designs using mussel shells or sharp bones.

Samuel Sweet was a sea captain who became a photographer. When he retired from the sea in 1875, he opened up a photographic studio in Adelaide Arcade. Captain Sweet focused mainly on photographing landscapes, outback stations and homesteads. He travelled around the state in his horse-drawn darkroom. Details of the subjects of his photographs are not always easy to find. For example, the woman in this photograph has been identified as both Teenminnie, the first Aboriginal woman in South Australia to convert to Christianity, and Narahminyeri Campbell.

#### Sources:

AIATSIS, "Possum skin cloak", <https://aiatsis.gov.au/explore/possum-skin-cloak>

National Gallery of Victoria, "Possum skin cloaks with Maree Clarke", [https://www.ngv.vic.gov.au/school\\_resource/possum-skin-cloaks/#:~:text=Historically%2C%20in%20the%20cooler%20climates,the%20cloak%20grew%20with%20them](https://www.ngv.vic.gov.au/school_resource/possum-skin-cloaks/#:~:text=Historically%2C%20in%20the%20cooler%20climates,the%20cloak%20grew%20with%20them)

State Library of South Australia, "Samuel White Sweet [B 5959] Photograph", <https://collections.slsa.sa.gov.au/resource/B+5959>

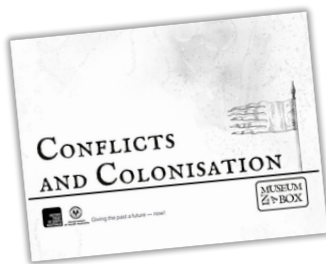
Magee, Karen, "Captain Sweet's Colonial Imagination: The Ideals of Modernity in South Australian Views Photography 1866-1886", PhD thesis, University of Adelaide, 2014.

# SUPPORTING MATERIALS

Use these supporting materials alongside the objects and documents to help students fully explore the differences and similarities in perspectives, ideas and experiences of colonisation in South Australia and New South Wales.

## QR Codes

Digital resources have been included in boxes to extend the conversation beyond the documents and objects.

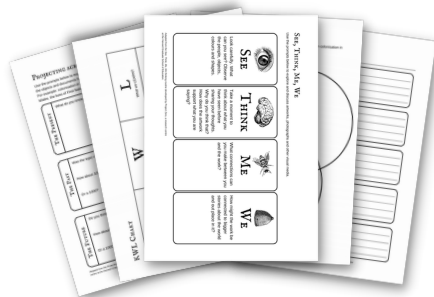
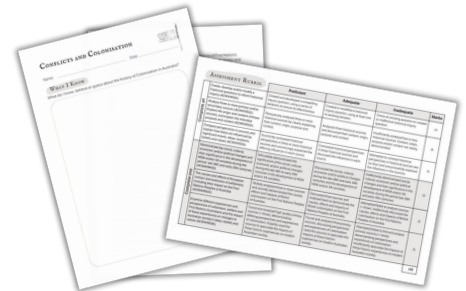


## Presentation

For classes following the structured lesson guide, use this presentation to guide the flow of your learning. Please pick the presentation aligned to your year level.

## Student Workbook and Rubric

Use these workbooks and rubric for a step-by-step, structured learning experience and document them and the student's inquiry response as an assessment piece using the marking rubric.



## Additional Worksheets

Use these worksheets to help you explore the objects and documents found in the boxes in a semi-structured way.

## Books

The books can be used to provide additional information and context for information provided in this Museum in a Box kit and can be used as powerful prompts for discussion.



# BOOK LIST

## Cooee Mittigar

Created by Jasmine Seymour and Leanne Mulgo Watson is a book written in English and Dharug, one of the many languages belonging to what is now called New South Wales. In part a book written about the changing of the seasons and an introduction to Dharug country this story can help introduce students to some aspects of the culture of the Dharug people and their language.

For an extensive teachers guide, visit:  
[www.magabala.com/products/cooe-mittigar](http://www.magabala.com/products/cooe-mittigar)

### Supporting resources

*Dharug and Dharawal Resources*  
[https://dharug.dalang.com.au/plugin\\_wiki/page/introduction](https://dharug.dalang.com.au/plugin_wiki/page/introduction)

*Dharawal Words*  
<https://www.dharawalwords.com.au/>

*Gujaga Foundation: Dharawal Language and Culture App*  
<https://www.gujaga.org.au/dharawal-language-app>

*Guardian Sport: Australia's rugby union team the Wallabies sing anthem in Indigenous language for first time*  
<https://youtu.be/WagZcq3Xehgg>

*The Preatures: Yanada*  
<https://youtu.be/wO4tW5GqzGA>

*Gadigal Land*  
<https://youtu.be/wuWgE-u4keg>

## The Rabbits

Written by John Marsden and Sean Tan, acts as an allegory or fable to examine the impact of colonisation in Australia.

To find a detailed teacher resource visit:  
<https://readingaustralia.com.au/lesson/the-rabbits/>

### Supporting resources

In 2015, Opera Australia and Barking Gecko Theatre company produced a musical theatre version of the book.

For a detailed lesson guide to the production visit:  
[https://www.qpac.com.au/resources/images/160203\\_The\\_Rabbits\\_Education\\_Kit.pdf](https://www.qpac.com.au/resources/images/160203_The_Rabbits_Education_Kit.pdf)

## Somebody's Land

Written by Adam Goodes and Ellie Laing, and illustrated by David Hardy this book explores and rejects in simple terms the idea of terra nullius. Using engaging and colourful pictures the story is a great way to introduce a difficult concept and its consequences.

### Supporting resources

*Allen & Unwin - Somebody's Land: Welcome to Our Country*  
<https://www.allenandunwin.com/browse/book/Adam-Goodes-and-Ellie-Laing,-illustrated-by-David-Hardy-Somebody's-Land:-Welcome-to-Our-Country-9781760526726>

## Ngana ngai: Who Am I?

Written by Susan Hall and Susan Hallityanungku is a book written in English and Kurna. A simple introduction to the Kurna language, the book uses both languages to name and describe native animals, as well as some simple Kurna phrases.

For teaching resources visit:

[https://www.ncacl.org.au/atsi\\_resource/ngana-ngai-%E2%80%8B-who-am-i/](https://www.ncacl.org.au/atsi_resource/ngana-ngai-%E2%80%8B-who-am-i/)

### Supporting resources

*Batchelor Press: Kurna Language Resources*

<http://batchelorpress.com/node/407>

*Mobile Language Team:*

<https://mobilelanguageteam.com.au/languages/kaurna/>

*Department for Education South Australia: Kurna Language videos*

<https://education.sa.gov.au/our-learning-sa/learning-home-activities/languages/kaurna-language-videos>

*Wakefield Press*

<https://www.wakefieldpress.com.au/product.php?productid=1783&cat=0&page=1>

## Young Dark Emu

Written by Bruce Pascoe is a non-fiction book that provides a historical account of the lives of Australia's First Nations peoples prior to colonisation. Exploring the achievements, innovations and engineering feats of First Nations peoples in Australia Young Dark Emu provides an excellent introduction to pre-colonial Australia.

Teacher notes and lessons can be found on the following sites:

*Magabala Books: Young Dark Emu*

<https://www.magabala.com/products/young-dark-emu>

*Reading Australia: Young Dark Emu*

<https://readingaustralia.com.au/lesson/young-dark-emu/>

# IMAGE CREDITS

**p.13** *The Letters Patent*, State Records of South Australia, (GRG2 / 64)

**p.14** *Governor Bourke's Proclamation*, National Archives of the United Kingdom, (CO 201/247)

**p.19** *William Anson - Ticket of leave*, 16 May 1828, State Library of New South Wales, <https://collection.sl.nsw.gov.au/record/YEGmDPn>

**p.20** Java emigration poster, State Library of South Australia

**p.22** *Colonel Light's plan of Adelaide*, History Trust of South Australia, (HT 2001.0166)

**p.23** Fowkes, Francis. & Cribb, R. & Neele, Samuel John, *Sketch & description of the settlement at Sydney Cove Port Jackson in the County of Cumberland taken by a transported convict on the 16th of April, 1788, which was not quite 3 months after Commodore Phillips's landing there*. National Library of Australia, <https://nla.gov.au/nla.obj-230578175>

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**p.29** *Portrait of Bennelong*, National Library of Australia, <http://nla.gov.au/nla.obj-136020945>

**p.30** Grant, James, *The narrative of a voyage of discovery: performed in His Majesty's vessel the Lady Nelson, of sixty tons burthen, with sliding keels, in the years 1800, 1801 and 1802*, p224, State Library of NSW, <https://collection.sl.nsw.gov.au/record/74VvEM4gg5E3>

**p.31** Sweet, Samuel White, *Portrait Aboriginal woman Teenminnie, wife of Pelican, wearing a kangaroo skin cloak*, Point McLeay region, South Australia, ca. 1860, National Library of Australia, <http://nla.gov.au/nla.obj-148825818>

# MORE FROM EDUCATION AT THE HISTORY TRUST OF SOUTH AUSTRALIA

This Museum in a Box was created by the History Trust of South Australia in collaboration with several parties. We would like to acknowledge the efforts and contributions of The Thyne Reid Foundation and Alex Parsons.

The History Trust of South Australia developed this education resource using the expertise, collections and resources of the History Trust of South Australia, its museums and partners. Our learning programs bring to life the stories, objects and people that make up South Australia's rich and vibrant history.

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