

Footsteps



**Port Macquarie & Districts
Family History Society Inc.**

SOCIETY ORGANISATION AND CONTACTS

EXECUTIVE COMMITTEE

President:Diane Gillespie...president@pmdfhs.org.au
Vice-President:.....Sue Brindley
Treasurer:.....Clive Smith
Secretary:.....Jennifer Mullin...secretary@pmdfhs.org.au
Society Contact Number.....0475 132 804

SUPPORT COMMITTEE

Janet Brown
Neryl Kirton
Narelle Milligan
Dawn Stephens

Areas of Responsibility ~ 2022–2023

Acquisitions/Archives..... Clive Smith
Find a Grave..... Carol Smallman
Footsteps Magazine..... Wendy Haynes
General Meetings Roster..... Dawn Stephens
InfoEmail..... Diane Gillespie / Jennifer Mullin
Journals..... Neryl Kirton
Library Assistant..... Pauline Hincksman
Library Roster..... Janet Brown
Membership/Minutes..... Jennifer Mullin
Museum Heritage Group..... Diane Gillespie
NSW & ACT Association – Delegate..... Clive Smith
Public Officer..... Clive Smith
Publicity/Facebook..... Narelle Milligan / Pauline Every
Research Co-Ordinator Peter Best / Helen Hoare
Ryerson Index Transcribers..... Kay and Terry Browne
Social Coordinator..... Dawn Stephens
Website Sue Brindley
Welfare..... Margaret Blight

SUPPORT GROUPS

Convict Studies Group.....Clive Smith
DNA Support Group.....Pauline Every
FamilySearch Group Robyn Denley
Research Support Group.....Clive Smith
Writers' Group.....Diane Gillespie

CURRENT PROJECT COORDINATORS

Forget-me-not Project (Female Convicts)Trysha Hanly
Port Macquarie Rate Books.....Rex Toomey

Life members: Terry Browne, Kay Browne.

TABLE OF CONTENTS

Society Organisation and Contacts	2
Areas of Responsibility	2
New & Returning Members	3
The President's Two Cents Worth	4
From the Editor	5
They're Funny Looking Scissors Pop!	5
Two Wedding Rings	7
My Heirloom	8
My Sugar Bowl Heirloom	9
My Treasured Memento – Peter South's Wedding Ring	9
Jewellery that Sparkles	11
Vintage Postcards	12
A Memento from Leeds	13
From the Research Desk	14
The Riddle of the Ring	16
Heirloom – My Treasured Trunk	19
Snippets from the Past	19
What Makes an Heirloom Valuable?	21
Port Macquarie Forget-Me-Not Project	24
About Mary	24
A Tiny Token of Love	25
Vale Noela Wallington	26
Develop your Family History Skills	27
Show me the Evidence	28
Footsteps Contribution	29
Society Membership	30
Publications for Sale	31
Port Macquarie & Districts Family History Society Inc	32

COVER PHOTO

Photo Dutch sugar bowl courtesy of Rex Toomey

NEW & RETURNING MEMBERS

We hope you enjoy your association with our Society and that you will benefit from the resources, meetings and workshops that are available.

A warm welcome is extended to

NEW

Kathy Robison, Port Macquarie
 Michele O'Shea, Bonny Hills
 Anne Powell, Port Macquarie
 Shelley James, Port Macquarie

RETURNING

Di McDonald, Port Macquarie
 Bev Carver, Port Macquarie



PRESIDENT'S TWO CENTS WORTH

Diane Gillespie

As we begin 2023 Port Macquarie & Districts Family History Society will renew and expand our activities, to return to pre-pandemic levels of activity. We can feel fortunate that while there have been isolated instances of Covid in the community, we have been mostly Covid-free.

Work continues on our 'Forget-Me-Not Project' for female convicts who were transported to Port Macquarie as part of the penal station that was established in 1821. The female convict population were sent here to be assigned as servants for the military and later the free settlers who took up the option to farm in this area when it was opened to free settlers in 1830. Our project tries to encapsulate stories of the women, not just listing their physical characteristics, their crimes, and the ship on which they initially arrived in the colony, but to tell their story. Were they feisty or did they just accept their lot and get on with it?

The convict bonnets we have incorporated as part of the project are providing a tangible connection to these women and it is pleasing to see the idea of convict bonnets being adopted by other Societies, where convict women were assigned.

Have you registered to attend RootsTech this year? While it is a 'live event' we are fortunate that it will be available virtually for those of us who are unable to travel to Salt Lake City to attend in person, but a friend of our Society, Michelle Patient will be providing a session on RootsTech and how to use their website effectively.



Michelle Patient will again be visiting Port Macquarie on 18 March 2023. Her full-day Seminar will encompass a series of talks (see advertisement elsewhere in this journal). Cost will include lunch, morning, and afternoon tea. Bookings may be made through our website at www.pmdfhs.org.au. See the website for further details.

I was distressed to hear that the Australian Government plans is to stop funding the Australian Newspaper Archive "Trove" in July 2023. Our voices need to be heard to stop this planned cut as Trove is one of the most valuable research gems that academics, historians, and family historians use. Trove allows a contemporary view of life and while there are official records of events, the newspapers and gazettes provide a depth of understanding that cannot be found in official documentation.

We need to let the government know of our disapproval. Please think about contacting your local Federal MP and State Senators &/or sign <https://chng.it/zg829nqY> via @Change.org

Community

We have booked a visit to NSW State Archives in March and members are looking forward to resuming what had become a regular excursion before Covid. Our Secretary, Jennifer Mullin is accepting names for this event and if you would like to join us, please contact her at secretary@pmdfhs.org.au. A 4-week Beginners' Course is being planned for April and is being tailored to meet the needs of people who are 'newbies' as well as those who have begun but need help to progress their family history. I hope 2023 will provide the answers you seek with your family history, and I look forward to meeting members and newcomers at our meetings during this coming year.

FROM THE EDITOR

Wendy Haynes

What is an heirloom?

There are a few definitions for an heirloom, but for us family historians, it is an object and or something of value handed down from one generation to the next. I would go one step further. It can be something given by a family member as a fond reminder of that person.

As the new editor, I've been waiting patiently by my inbox for your submissions, eager to learn about your family heirloom. I've enjoyed reading every article submitted and marvelled at the vast differences in what we consider an heirloom?

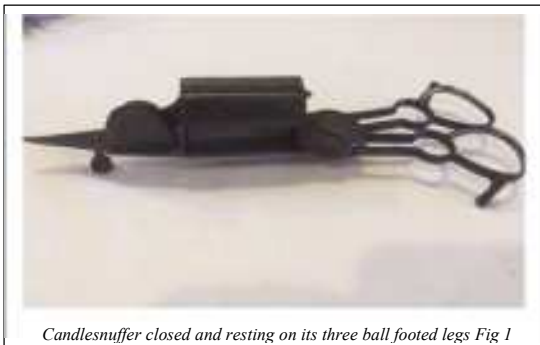
I have a few special objects not necessarily given directly to me by the owner, but nevertheless, when I look at them it brings fond memories into view. One is a men's folding (travelling) clock—it belonged to my Pa, my dad's father – Frederick Ernest **Haynes**. I also have a watch, and a ginger jar full of coins that belonged to my father. One special item is a manuscript. From a slab of A4 paper, single-spaced lines, and way too many commas, I was able to produce a 240-page hardback biography, *My Life* by Tom **Mierendorff**. This treasured item was gifted to my mother on her 80th birthday this year.

THEY'RE FUNNY LOOKING SCISSORS POP!

Lis Hannelly

When I first saw this item, I had no idea what it was!

My Great-Grandparents' *candlesnuffer* at first appears to be made from blackened steel but when it's in action glimpses of shiny steel surfaces show that it was once a gleaming addition to their homewares. Passed down through my great grandparents to my grandparents and now to me, I can only assume it was purchased new in the late 1800s, estimating it has been in the family for roughly 130 years.



Candlesnuffer closed and resting on its three ball footed legs Fig 1

I discovered many on the internet that were hand forged and elaborate, often made from pewter, brass or silver-gilt with fine scroll work and fancy shaping to the feet and handles making them decorative pieces with matching trays, on show in houses of people of higher standing than my farming family. Ours are very plain in style – no decoration or embellishment – a purely serviceable item. Once an everyday household item it was very precious to me. ¹

Measuring 18 cm long from the sharp point of the scissors to the rounded work-worn handles, it's at its widest point 6 cm. This everyday item weighs only 141grams and rests on three ball-shaped feet raising it up from the tablecloth or polished wood surface at just 4.5 cm high.

Although given its age, maybe convert that to roughly 7 inches by 2½ inches by 1⅛ inches weighing just 5 ounces. Differing from the usual scissor shape, there is a 'snuff box' along the top edge to capture the used wick (or 'snuff'). Within this box, a blade raises up in a spring-loaded guillotine-action. The sharp point of the blades can be used to tidy burnt wax or

matchheads that may fall into the well of the candle or lamp ² – and feeling along my blades I can still detect a little wax.

The only identifying marks on the moving blade is “*Patent warranted*” and it is this patented action that gives my item its function and value to the homeowner. Without the guillotine it’s just a pair of scissors.

Given it is stamped with these words, I can only assume the item has been made by machine in a factory, pouring molten metal into a diecast, but looking at the assembly there is a rivet joining the two blades, a screw holding the snuff box in place, and the three little legs screw into the base. I can feel/hear a spring action but cannot see inside – so I surmise a worker would fit the separate parts and then screw and rivet the final article.

I have taken photos showing the use of my candlewick scissors (otherwise called) candlesnuffers, extinguishers or even ‘*Douters*’, in action. ³ Used to trim lamp/candlewicks, this saves money on the flammable liquid and the cotton wick. If the wick is allowed to grow long and badly trimmed, the flame burns higher and wastes both. Extinguishing flames with these also avoids the acrid smoke wafting when you blow out a flame.



Candlesnuffer in open position Fig. 3

The website ‘oldandinteresting.com’ advises... *Trimming the wick to get rid of "candle snuffs" was an important part of keeping your candle burning well. If you didn't the candle could get too hot, melt too much fat, and send it streaming wastefully and messily down the sides known as guttering. Smoking and excessive smell is improved by careful trimming.*^[2]

Research into the history of these items showed that whilst simple models were found as early as the 1600s ⁴ the spring action model was recorded as *developed by Christopher Pinchbeck the Younger and patented by him in 1776 in England.* However, while this may have been the first UK patent ⁵ – another reference site shows a snuff box that has lost its lid [*noted as made in Continental Europe ca. 1650-1700 ... found in an archaeological feature next to the site of Jamestown's church from 1617 to the mid-18th century, ... may have been used to snuff or trim the candles in religious ceremonies*]. ⁶ Further, sites offer work of artisans who have produced elaborate examples complete with company ‘mark’ and silver or gold hallmark. These are valued at as much as GBP£2,200. ⁷

My candlesnuffer scissors came to me with glass blown lamps that were used to light our farmhouse and I still use these items whenever there is a blackout. However, I am sure when my grandparents had the electricity connected, they tossed these items aside – I am lucky they survived.

Online sale sites are showing many, many different styles, from basic hard wearing iron articles such as mine to elaborate silver-gilt, pewter or brass items ranging in price from \$10 to over \$70 [some antique hallmarked sterling silver items in auction houses in the United Kingdom as high as (GBP) £395]⁸.



Candlesnuffer blade showing stamp 'Patent Warranted' Fig. 2

I have had difficulty working out what my item would have cost to manufacture or purchase in Australia in the late 1800s but if this quote on the price of candles in 1788, was anything to go by and using a currency converter website probably under 3 shillings for a simple iron candlesnuffer a century later. “*Bought and paid for a Dozen of candles 10 in the pound...8s 6d.*”⁹



Whilst the candlesnuffer scissor was a step up from blowing out a candle or ‘turning down the wick’ on a lamp it was not essential to my great grandparents’ household. Yet they spent hard earned money on it which makes me see it as more a necessity in saving on candles and wicks and so in the long run a cost saver. Today, with electricity and gas and even the development of self-extinguishing wicks on candles, it is of course not a necessary item. However, more and more people are decorating their homes with scented candles and these candlesnuffers, as shown by their popularity in online sites such as ‘*Ebay*’ and ‘*Esty*’ and in home décor shops, are coming back into use along with the bell-shaped candlesnuffers used to extinguish the flame as part of that décor.

¹ <http://www.objectlessons.org/houses-and-homes-victorians/candle-snuffers-victorian-original/s59/a1017/>

² <http://www.oldandinteresting.com/tallow-candles-snuffers.aspx>

³ Photos from personal item demonstrated

⁴ <http://www.ascasonline.org/articoloL37.html>

⁵ The History of the Candle Snuffer, *Hampshire Pewter*, 31 October 2014. (PINCHBECK, CHRISTOPHER (1670?–1732), clockmaker, and inventor of the copper and zinc alloy called after his name, was born about 1670, probably in Clerkenwell, London) His patent snuffers (No. 1119, A.D. 1776)

⁶ <http://historicjamestowne.org/selected-artifacts/scissor-snuffer-2/>

⁷ <http://www.silver-antiques.co.uk/antique-silver/d/sterling-silver-candle-snuffer-%26-tray/153368/>

The tray is made by Ebenezer Coker of London in 1769 and the snuffers John Buckett 1771

⁸ http://www.bryandouglas.co.uk/silverware/candle_snuffers_trays/candle_snuffers_trays.htm

⁹ Eveleigh David, *Candle Lighting (Shire Library)*, April 2008

TWO WEDDING RINGS

Beryl Walters

My story is about my two wedding rings willed to me by my mother, which makes me wonder how much an heirloom can influence a person: does it come with the spirit and personality of the previous owner? Could it have more effect if it can be worn occasionally or always? Or if passed on, has it been gifted personally and with emotion? Or was it recorded in a Will – surprisingly or curiously? Or even gained by chance or default? Then watch out for the repercussions! But, most importantly, did it come from someone you actually loved?

Men and women and even children wear rings; down through the ages rings have been a token of many different things to many different people. They have been worn as an adornment, as a wedding band to symbolise marriage, and their never-ending circle signifies a promise of eternal love and commitment.

My heirlooms are round, gold wedding rings and I have been wearing them on my right-hand ring finger since my mother passed away in 1984. One belonged to my grandmother Alice Maud **Whitehead**, nee **Pascoe**; and the other to my mother Isabel Maud **McKeowen**, nee **Whitehead**. Alice's 5 mm wide gold band is from her marriage to Thomas Saville **Whitehead** a bachelor, from England, at the Congregational Church, Surrey Hills, Sydney, in January 1907. At the time, Alice was widowed with two daughters. So, once again she had a hasty

marriage that saw the birth of a son Thomas Saville **Whitehead** and two daughters, Isabel Maud – my mother, and Marion Lurline Adele Whitehead.

Isabel inherited Alice's wedding 'band' and I love it, though I only have vague memories of her. I do remember two stories in particular: when their cottage burnt down at Yerranderie about 1914, the shock and urgency of rescuing their small children caused her hair "to go white overnight" and, the time she tripped and fell into the fireplace at Bogan Gate, about 1934, causing facial burns for which the country doctor used skin grafts from my father – her son-in-law – to treat, and heal the wounds very successfully, and without infection! "Couldn't be done", you'll hear...but it was!

Isabel's 2 mm wide gold band dates from 1931 when she married my father Stanley John (Jack) **McKeown** at St George's Church of England, Parkes NSW, her one and only marriage. They reared three children – Janet, John, and me, at Bogan Gate, then Trundle, and later at Wollongong. Unsurprisingly, times were tough, and it wasn't until 1951 that she and dad bought a diamond engagement ring which I own but don't wear because my fingers are distorted through arthritis. Like her mother before her, she had 24 years of widowhood, didn't have the opportunity of education beyond primary school, didn't drive a car, didn't play sport, didn't travel, but valued the simple pleasures of family, especially her grandchildren, home, and garden.

My wedding ring is also narrow with very worn platinum embellishment and dates from 1965 when I married John Reginald **Walters** at Reidtown, near Fairy Meadow, a Wollongong suburb. We went on to have two children and three grandchildren and enjoy living in Port Macquarie where there is a surprising number of people from Bogan Gate, Trundle, and Wollongong. I checked 'heir' – as to inherit, and 'loom' – as in weaving cloth, and in my case these hugely significant rings I've inherited link our lives through the three generations just as a cloth or cloak would do.

MY HEIRLOOM

Rex Toomey

Forlornly sits the heirloom on a sometimes-dusty shelf,
Without a claim to majesty—alone there by itself,
Who ponders or appreciates its memories, so real,
Emotions from a distant past, to touch and then to feel.

It likely joined the family, seems like many years ago,
When purchased as a loving gift—or other, who's to know?
And since then, it's been treasured with a value that's untold,
But no one in the family would suggest it should be sold!

So, there it sits in wonder for a generation more,
A humble little object that no family can ignore,
It has a special story that is likely to enthrall,
Because this family heirloom now belongs to one and all.

MY SUGAR BOWL HEIRLOOM

Rex Toomey

My maternal grandparents were Joe and Amelia Taylor and after their marriage in 1911, the remainder of their lives was spent in the central New South Wales town of Forbes. From their home, the only physical object I possess is a small, but pretty porcelain sugar bowl with a hand painted image of a Dutch girl on one side. Pressed into the badly stained and unglazed base are the words *Made in Czechoslovakia*.

Whilst the sugar bowl cannot be accurately dated, my mother put a brief note into it many years ago. In her handwriting, the note states 'Bought by Mum Taylor when I was very young, approx. 12'. Based on my mother's year of birth, this would make the sugar bowl nearly 90 years old! In my imagination, I can see my grandparents and their family sitting around the kitchen table on a hot Forbes summer afternoon. The air would be very still with no breeze and perspiration would be glistening on their brows from the oppressive heat. In pride of place on a clean white linen tablecloth, would be a pot of steaming hot tea. The warm aroma of the fresh brew would be wafting slowly towards everybody.



No words would be spoken as they stared at the tea pot showing impatience whilst waiting for the appropriate time for tea leaves to 'set' in the pot. Next to the pot would be the 'heirloom' sugar bowl filled with the pure white crystals of sugar destined for each cup.

Once the tea had been poured, and the sugar from the Dutch girl sugar bowl imbued, the result would have been a delightfully sweet, black, but refreshing drink. This would be the signal for the conversation to start up again. Topics would be related to subjects and issues important to those present, such as the oppressive heat, leading to the likelihood of a poor harvest for family members and which paddocks needed ploughing. If it were not for that little Dutch girl sugar bowl with its deliciously sweet contents, it is likely the tea would have been less desirable and the conversation more cheerless.

MY TREASURED MEMENTO - PETER SOUTH'S WEDDING RING

Diane Sale

Growing up I overheard stories from my mother and grandmother about my grandfather who died young from rheumatic fever. Mum loved to talk about the walks they shared and his love of nature. He passed away when Mum was only 7 years old, and we knew that his death was a very painful subject for her. I didn't know where he was buried and didn't want to ask any questions that would upset Mum or Nan.

My grandmother Clara **Connelly** was a young woman 17 years old, living on the family property *Scotts Dale* in North Bredbo when she met Frederick Peter **South**, a boundary rider, working on a neighbouring property. He was born in Gundry on 19 June 1896. Everyone called Frederick by his christening name, Peter. He was the eighth of nine children born to Thomas South and Esther nee **Jeffery**.

Peter had left the Goulburn district to find work as a farm labourer. One of his tasks was to repair fences around the graziers' properties and look after the livestock. Peter's sister Eva had married a local Bredbo man Francis **Bowerman** on 26 August 1914. Perhaps Peter met Clara at a social occasion which brought the families together in celebration. Eva and Francis lived at Michelago where he was the railway station master.



As a young boy, Peter contracted rheumatic fever which seriously weakened his heart. It was well known at the time that the sufferer could expect an early death from heart failure, usually in one's thirties. Despite all the warnings from her family that she would be left a young widow with children to rear, Clara married Peter at St Patrick's Catholic Church, Michelago on 9 December 1916. This was the same church where her parents were

married. Peter and Clara resided in Gundry where they brought up their children.

Peter bred and trained border collies to herd sheep. His dog 'Flirt' competed in Sheep Dog Trials held in Canberra and surrounding districts in the 1920s and 1930s. They won this trophy in 1930.



Peter loved animals and nature. Mum recalled that he took her for walks around the property, pointing out the various flowers and trees while Clara remained in their cottage doing the housework. If Peter and Mum returned home before Clara had finished her work, he would say to her, "Let's go May-bob, Mum's not ready for us."

Peter liked to sing this nursery rhyme to his children:

Two little dicky birds sitting on a wall,
One named Peter, one named Paul.
Fly away Peter, fly away Paul,
Come back Peter, come back Paul!

This nursery rhyme is unusual: although it only has four lines there are two titles for it - 'Two little dicky birds' and 'Fly away Peter, Fly away Paul'. The imitation of a bird flying away is very visual and the image would stay in the mind of a child.



Peter and Clara South early 1920s

In the 1930s there were two great heroes of the nation: cricketer Don Bradman and racehorse Phar Lap. Peter often showed Mum a picture of Phar Lap and asked her to point to the Champion's heart. The horse called "Big Red" was an inspiration for Australians, and Peter like everyone else would have been fascinated with him. Sadly, the great horse died on 5 April 1932. As time went on Peter collapsed several times on the property at Gundry and Clara

would search for him and take him home. He knew that he was ill and had to provide for his family in the event that he died young or unexpectedly.

JEWELLERY THAT SPARKLES

Jennifer Mullin

I suppose I've always thought of heirlooms as objects from many generations ago. Objects like a generational Family Bible or documents seem to me to be something worthy of bragging about. I felt that I did not have any heirlooms to mention.

So, I decided that my mother's and grandmother's jewellery would become the heirlooms of the future – the objects that the next generation would value. But I've heard friends say that their children do not want their belongings. I have not heard many people in the next generation express a desire to inherit our 'heirlooms'. This brings tears to my eyes.



It is now my mission to wear my mother's and grandmother's jewellery and bring it to the attention of the next generation. When I was working, I wore brooches on my blazers and coats. Some were mine and others belonged to Mum, Nanna, or Grandma. Brooches were important to the past generations. Whenever I wore one, people would comment and realise that their mother or grandmother owned a similar brooch.



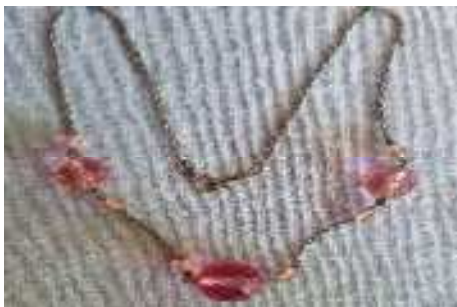
In my paternal family, a tradition existed that the newly married couple purchase a brooch on their honeymoon for Grandma. So, Mum and Dad bought one for each of their mothers. As Grandma moved to smaller and smaller residences, she returned all her gifts to the family who gave them to her. She returned our brooch in a small plastic 'box' lined with pink fabric. It is still in that box.

Nanna's brooch is now with it.

I have recently been wearing Nanna's crystal beads. I have four sets – one clear single strand, a green single strand, a gold single strand, and a clear double strand. There is also a green brooch and a clear set of earrings. They feel beautiful against my skin and sparkle as I move.



Whilst putting all these beautiful pieces of jewellery in boxes marked with Mum's, Nanna's, and Grandma's names, I found an heirloom!



It is my Great Grandmother's pink crystal necklace. It has three large rose-coloured crystals, each flanked by a smaller crystal on a fine chain. The clasp is a hook and a ring. I don't wear pink, but I will have to find an outfit that I can wear and proudly say – "Oh, this is my family heirloom – it belonged to my Great Grandmother."

PRESERVATION OF JEWELLERY ITEMS

Soft cloth pouches or lined boxes are the best way to store rings, pearls, watches, and individual jewellery pieces. Invest in a quality jewellery box with multiple compartments and a secure lid. For more long-term storage, consider archival compartment boxes, cushioning the piece in acid-free tissue.

<https://familytreemagazine.com/>

VINTAGE POSTCARDS

Kay Browne

I am sure that most of us have had to sort through old letters, documents, and photographs; items that we have inherited from a family member. This is a difficult task, and we are often reluctant to part with the material even when we have no idea who or what it is about. I have been working through my mother's effects, most family photos kept, some photos passed on to others, or to libraries and historical societies. I am happy with the progress I have made.

Then I came to an album of postcards, inserted in sleeves, and discovered these were not my mother's but postcards kept by her mum, Vangie **McEwan**. The postcards were over 100 years old. When I looked at them it was an intriguing mix. My grandmother's cards, ones to my grandfather **Meers** and others were originally those of my grandmother's cousins, the **Alexander** family. What should I do with them?

Postcards were first introduced in NSW in December 1875 but pictorial postcards like those in my collection came in a little later in 1898. Postcards were popular in the early 1900s as a quick and easy way for individuals to communicate with each other. The cards could be scenic, humorous, floral, and sometimes celebrated a community occasion. Examples in this collection are mainly pretty for the women, or funny for the younger ones, and often scenic. An example is Alice **Alexander** needing some wart cure for her finger from her mum. Her mum lived in Melbourne and the card has a picture of a bridge on the Murray River so possibly Alice lived in Albury around (1909). Another is simply a reminder of a function being held on the 30 January 1906.

Postcards were also used for special occasions, birthdays, Christmas, and New Year. Young Bill **Meers** even received a Christmas card from his teacher dated 1912. Most of the cards are dated for that first decade of the 20th century but there is also a collection of cards mainly to or from Will **Alexander** who served in the First World War including one in uniform. Unfortunately, Will did not survive the war but postcards he collected and those he sent home have, and somehow came to his cousin Vangie. It was clear that they were close cousins and shared cards between them.

As a family historian I value this collection and I have learnt a lot from the brief words written on these cards about family members. I had no idea as to who Alice **Alexander** married but found not only her married name but her husband and son's names and places they lived. Dates combined with addresses gave me further information on others in the family. It was interesting to see the various members interacting in the short messages. So, the postcards have extended my knowledge of the daily activities.

One of the most intriguing cards was one written by Vangie to her father for his birthday. She changed the wording on the front of the card: it read 'meet me' and she changed it to read 'meet someone else'. She writes that she wishes him, good cheer, good health and a true-hearted-friend. What is interesting or unusual is that it was obviously never sent. Her parents had divorced in 1908, and eight-year-old Vangie lived with her **Bertelson** grandparents. It is probable that her father's address was unknown due to the marriage breakup. I think someone else kept the card and it came to her later in life – I will never know but she really hoped her father would find a new love. It is a very poignant reminder of her childhood situation.





What did I do with this collection? I photographed the cards and then used an online Photobook company, Snapfish, and created a book of the cards including the inscriptions. I also added some family details to identify the family members. The colours of most of the cards are still strong but the inscriptions are fading away, so I now have the original with a replica to pass on.

A MEMENTO FROM LEEDS

Lyndall Nairn



Figure 1. An Edwardian silver-lidded pressed-glass vanity jar, personal collection of the author

In the 1970s, my grandmother, Stella Armitage **Campbell** (1892-1977)¹, gave me a pressed-glass vanity jar with an embossed sterling silver lid. Her brother John Denison “Dinny” **Campbell** (1889-1966) gave it to her in 1921 when he returned to Australia, after spending nine years playing Rugby League with the Leeds Club, Yorkshire.²

The lid on, this jar is 9.2 cm in height, with a diameter of 6.7 cm at the glass base. The embossed decoration on the silver lid includes flowers, scrolls, trellises, tiny dots, and a roughly curved border. This type of neo-classical revival design was popular during the Edwardian age.³ The pull-off lid has one noticeable dent and two insignificant indentations on the outside edge, but they do not interfere with the design. The interior of the lid is gilt.

The four hallmarks near the rim of the lid indicate the following:

Lion Passant = sterling silver (.925)

Anchor = made in Birmingham

Letter date “d” = produced in 1903⁴

Maker’s mark, “L&S” = Levi & Salaman⁵

Levi & Salaman operated in Birmingham between 1870 and 1920, the proprietors being Phineas Harris Levi and Joseph Wolff Salaman. From 1885, when they purchased the Potosi Silver Company, their offices were in Newhall Street, Birmingham. Levi & Salaman produced a large range of silver products, including souvenirs and novelties⁶. The techniques used early in the twentieth century to produce silver items like this lid were electroplating and electroforming, using moulds, so large numbers of silver items could be produced quickly, thus making them affordable for the middle class.

The pressed-glass jar has a star pattern cut into the base and a hob nail pattern around the outside. Unfortunately, no identifying maker’s marks appear on the glass, but possible makers include Davidson Glass in Gateshead and Greener & Co of Sunderland, both located near Newcastle in the north-east of England.⁷ However, it is more likely that Levi & Salaman in Birmingham purchased the jar from a glass manufacturer in nearby Manchester, such as Percival, Yates & Vickers or Molineaux & Webb.⁸ All four of these glass makers were producing tableware and novelties and using the hob nail pattern in the Edwardian period.

Just as improved mechanisation processes reduced the cost of silverware, the cost of glassware also dropped markedly during the nineteenth century because machines operated by semi-

skilled workers could produce huge numbers of items. Thus, by 1900, the middle class were able to buy pressed glass that was similar to handmade cut glass, which previously only the wealthy could afford.

For roughly fifty years, my grandmother kept this vanity jar on her dressing table and used it to store her hatpins. From the 1890s to the 1920s, women wore large, heavy hats without strings or ties, so long pins were required to hold the hats in place.⁹ Even though I have never used any hatpins, I have continued to keep this container on my dressing table, storing small items such as bobby pins and badges in it.

This vanity jar is significant in my family history because it speaks to the relationship between my grandmother, Stella, and her brother, Dinny **Campbell**, who was a successful football player at the international level. In 1910 he was playing played Rugby Union with Eastern Suburbs in Sydney. In 1911 he won games for NSW against Queensland; also in 1910, he played for Australia and won against New Zealand.¹⁰ Then in 1912, Dinny signed with the Leeds Club and played Rugby League at Headingley Stadium for nine seasons; in fact, for several years, he was the team captain. After he returned to Australia in 1921, Dinny **Campbell** worked as a sports editor for *The Sydney Sun* and later in the circulation department of *The Daily Telegraph*. All through his life, Dinny remained connected to his extended family and used his newspaper connections to help Stella's two sons, Donald (1917-2007) and Thomas **Nairn** (1929-1998), to gain positions as newsagents in the suburbs of Sydney in the 1940s and 1950s.¹¹

Another family history question arises from Dinny **Campbell's** time in Leeds, where he would have purchased the vanity jar as a gift for his sister. Before Dinny left Sydney in 1912, his grandfather, Henry Armitage **Smith** (1835-1927), would probably have mentioned that Dinny's great grandmother, Mary Ann **Salmon** (1803-1869), and her brother, Thomas Armitage Salmon (1802-1879), had been born and grown up in Leeds before coming to Australia in the 1830s.¹² I can't help wondering if Dinny **Campbell** attempted to contact any of his Salmon relatives while he was living in Leeds. As far as I know, no written records or oral history of this type of contact exist, and all the Australian family members who would know about this matter have passed away. Nevertheless, the pressed-glass vanity jar with the silver lid is a delightful reminder of the close relationship between my grandmother and her well-known brother, Dinny **Campbell**.

¹ Ancestry, Nairn Family Tree, Accessed 11 January 2023.

² Pollard, Jack, *Australian Rugby Union: The Game and the Players*, North Ryde, NSW, Angus & Robertson Publishers, 1984, p.110

³ Schadt, Hermann, *Goldsmiths' Art: 5000 Years of Jewellery and Hollowware*, Stuttgart, Germany, Arnoldsche, 1996, p.159.

⁴ Online Encyclopedia of Silver Marks, Hallmarks & Makers' Marks: British Hallmarks, http://www.925-1000.com/british_marks.html, Accessed 26 April 2017.

⁵ Makers' Marks on British & Irish Silver, <http://www.silvermakersmarks.co.uk>, Accessed 26 April 2017.

⁶ Giorgio B, 'Levi & Salaman – Levi & Salaman Ltd., The Potosi Silver Co.', <http://www.silvercollection.it/ENGLALEVI&SALAMAN.html>, Accessed 2 May 2017.

⁷ English Pressed Glass, <http://Englishpressedglass.com>, Accessed 2 May 2017.

⁸ Glass Encyclopedia, 'Manufacturers', <http://www.glassencyclopedia.com>, Accessed 9 May 2017.

⁹ Collectors' Weekly, 'Antique Hatpins and Hatpin Holders', <http://www.collectorsweekly.com/fine-jewelry/hatpins>, Accessed 2 May 2017.

¹⁰ Pollard, *Australian Rugby Union*, p.110

¹¹ Ancestry, Nairn Family Tree.

¹² Snodgrass, Perry Ann, *Against the Tide: Salmon Women Pioneers in Colonial New South Wales*, Australia, Green Hill Publishing, 2016, pp. iv-v.

We had a recent research request about a convict who was married on 31 July 1845 at Wallabree or Wallibree Creek Inn, Port Macquarie. The enquirer wanted to know where this was.

Initial searches yielded no such Creek or Inn, but a number of alternative spellings of Wallibree, including Walibree and Wallighbree (I would never have guessed that one). None of these really told me where I would find the Creek or Inn on a modern map, but one told me that there is a civil parish called Walibree in the county of Hastings (which include Port Macquarie and its environs).¹

I did, however, find two references to property purchases at or near Wallighbree. One, in 1845, was for 843 acres, is said to be “near Wallighbree”, and is effectively described as immediately to the west of a property of 704 acres and bounded on the north by the Hastings River. The 1845 reference is to its purchases by Major Innes.²

Case No. 1244.—Archibald Cluzes Innes, Esquire, of Port Macquarie, by his attorneys Carr, Rogers, and Owen.

Eight hundred and forty-three acres, in the county of Macquarie, parish unnamed, near Wallighbree; bounded on the north by the River Hastings; on the east by a line south 94 chains, dividing it from a measured portion of 704 acres, applied for by J. B. Thorpe; on the south by a line west 80 chains; and on the west by a line north 159 chains to the River Hastings.

The other was for the 1836 sale of land by the NSW Government of 1,120 acres described as being “at Wallighbree”, is immediately to the west of a property of 843 acres and is bounded on the north by the Hastings River.³ I then headed to the NSW Land Registry Services Historical Land Records Viewer, <https://hlrv.nswlrs.com.au/>, to see if I could locate these properties on a map. The earliest map of the Walibree parish is dated 1885⁴; it shows in the north-western corner of the parish, at and next to the junction of the Thone and Hastings Rivers; two properties, portions 5 and 2, which seem to match the descriptions of the 1845 and 1836 land purchases. Note that portion 5 is the same size, 843 acres, as the 1845 purchase, and lies immediately to the west of portion 4, a property of 704 acres, whilst portion 2, at 1073 acres, is slightly less than the 1836 purchase of 1,120 acres and lies immediately to the west of a property of 843 acres. Both are bounded on the north by the Hastings River; the river in the south-western corner of portion 2 is the Thone. Strangely, the 1885 map shows the owner of portion 5 as C H Jenkins, but the next edition, in 1894, has Jenkins’ name crossed out and Innes’ substituted.⁵

136. MACQUARIE, 1120, One thousand one hundred and twenty acres, parish unnamed, at Wallighbree; bounded on the north by the River Hastings; on the east by a line south 159 chains, dividing it from a measured portion of 843 acres applied for by J. B. Sharp as a purchase; on the south by a line west 80 chains; and on the west by a line north 34 chains to the River Hastings, and by that River. Applied for by Thomas Canevell. Price 5s. per acre.
By His Excellency's Command,
ALEXANDER McLEAY.



The road running through portions 2, 5 and 4 is now known as the Oxley Highway. The junction of the Thone and Hastings Rivers can be located on modern maps. This enabled me to conclude that the Wallibree Creek Inn and the eponymous Creek were located in the rough triangle bounded by Bagnoo, Bago, and Byabarra, and possibly somewhere in the north-western part of that area.

There is a further connection: the convict in question was granted a ticket of leave on 15 May 1845, under which he was allowed to proceed to New England in the service of Major Innes for 12 months;⁶ Innes was completing his purchase of portion 5 “near Wallighbree” in the middle of 1845;² and the convict was married at “Wallibree Creek Inn” on 31 July 1845.⁷ Perhaps Innes met the convict whilst making the land purchase, or perhaps the convict was helping Innes in his purchase. Or perhaps this was just a coincidence.

This technique does not always work. In this case, it was lucky that there had been no significant changes to the three portions of land in the 40 to 50 years between the land purchases and the parish map. In another research report, I could see from the *1885 Return of Stock and Stock Owners* that the family in question had a number of land holdings around Ellenborough in 1885.⁸ The earliest Ellenborough parish map that could be found was c1900. Whilst several family holdings could be seen on this map, they did not correspond to the 1885 holdings.

¹ Trove, Map, *Parish of Walibree, County of Macquarie : Land District of Port Macquarie / compiled, drawn and printed at the Department of Lands, Sydney, N.S.W.*, <https://nla.gov.au/nla.obj-592162939/view>, accessed 23/10/2022.

² Trove, *New South Wales Government Gazette*, Friday 11 July 1845 (No.56), p725, <https://trove.nla.gov.au/newspaper/article/230688297>, accessed 24/10/2022.

³ Trove, *New South Wales Government Gazette*, Friday 11 July 1845 (No.56), p725, <https://trove.nla.gov.au/newspaper/article/230688297>, accessed 24/10/2022.

⁴ NSW Land Registry Services Historical Land Records Viewer, <https://hlrv.nswlrs.com.au/>, County Macquarie Parish Walibree, edition 1, 1885, accessed 23/10/2022.

⁵ *Ibid*, edition 2, 1894.

⁶ Ancestry.com, *New South Wales, Australia, Tickets of Leave, 1810-1869* [database on-line], Provo, UT, USA: Ancestry.com Operations, Inc.: Butts of ticket of lave passports, 1835-1869 (NRS 12204) > Butts of ticket of leave passports, 1844-1845, p750, accessed 27/9/2022.

⁷ This detail was supplied by the enquirer.

⁸ The 1885 Return of Stock and Stock Owners is based on the 1885 census of the occupiers of land and owners of stock in New South Wales originally published in the Journal of the Legislative Council of New South Wales. It is available online at <https://www.ihr.com.au/secure/html/vpsr.html>. PMDFHS holds an extract for the Port Macquarie Police District.

THE RIDDLE OF THE RING

Pam Moodie

When I was a child, my mother had a jewellery box that was rarely seen. In it, she kept old items of jewellery that had belonged to our ancestors. Every now and then, she would bring out the box and, together with my sisters, we would look through the jewellery in wonder. There were locketts, old watches, rings of various sizes, some with missing gemstones, others intact; tarnished chains of gold and silver; a bracelet, heavy with unusual charms; brooches, hatpins and colourful earrings which sparkled in the light. I often wondered about the value of these pieces – they seemed so precious! But my curiosity was more about their provenance – where did they come from and who had owned them?

Mum knew where most of the jewellery had come from – either my great aunt, who had been relatively wealthy, or my grandmother. Mum had a few pieces that had belonged to her own parents, but these were in another box which I’m sure she kept closer to her heart. However, there were a few items in the jewellery box that, although they had belonged to my grandmother or great aunt, appeared to be older. It seemed that they must have inherited them. Although Mum knew that they had come to her through Dad’s family, neither she nor Dad had any idea of their origin.



Montague Levey

One of these pieces always fascinated me, and when I was in my late teens Mum gave it to me. It is a ring. I was even more intrigued when Dad told me that it was a mourning ring. I had never heard of such a thing. A mourning ring is usually worn on the pinkie finger, in memory of someone who has died. It often has the name and date of death of the person inscribed on it, and sometimes also an image of them. I found it quite macabre when I discovered that the ring is inlaid with finely braided human hair. Apparently, this was common practice: many items of mourning jewellery incorporated the hair of the lost loved one. Hair jewellery became a popular fashion accessory in the late 1800s.

The ring is gold and quite heavy, and with its smooth, black onyx top, I always felt it was masculine in design. However, it is small and fits neatly on my pinkie finger, which made me think it must have belonged to a woman. Unfortunately, this particular ring has no inscription on it, so there were no clues there as to its original owner. However, there is an image. The top of the ring opens up like a locket and inside is a tiny sepia photograph of a man's head. At least this was a clue, but such a small photograph, and so old, was very difficult to see clearly. When I began researching my family history, I thought about the ring, and started to make a few assumptions. There were two branches of Dad's family to consider: the Goldrings and the Leveys. Both of Dad's great grandfathers, Montague Levey, and Louis Goldring, had been businessmen in Sydney during the 1860s and 70s. Of the two, Montague Levey was probably the wealthier. He was a philanthropist who sat on a number of boards and spread his influence into a few major rural centres. It seemed likely that the ring could have come from his family. Could the photograph inside be of Montague Levey?

Montague Levey died in 1884, a time when hair jewellery and mourning rings were popular. His father, Isaac, died in 1860, so the photograph could also have been of him. However, a couple of incidents helped me narrow the possibilities. A few years ago, I visited the Great Synagogue of Sydney, in Elizabeth St, and joined a short informative tour. After sitting inside the magnificent structure and learning about some of the most interesting aspects of Jewish culture, we were taken downstairs to view some artefacts from the early Jewish community of Sydney. Imagine my delight when I saw, hanging on the wall, two large portraits of my 4X great grandparents, Isaac Levey, and his wife Dinah. Isaac had been elected president of the first permanent synagogue in Sydney, which was located in York St.

The portrait of Isaac Levey showed very little resemblance to the person in the photograph in my ring. Isaac was quite a portly man, who appeared to have only one eye, or some sort of disfigurement of his eye. The man in my ring was slimmer, with a longer face and a beard.

Although this is the only likeness I have seen of Isaac Levey, I do not believe that he is the man in the ring.

Which brought me back to his son, Montague Levey, and then another interesting incident. This time, I was visiting the Jewish Museum in Sydney. I had prearranged my visit, and because of this, files were made available for me to view. There were files with information on the Levey and Goldring families. The Levey file had copies, and some originals, of quite a few documents which I had already obtained. As I was sifting through, sorting and reading, I came across a photograph which I had never seen. It was of a rather distinguished looking man, with a long face and a beard. There was no date, or official label, but on the back of the photograph, someone had written *Montague Levey*. This man did bear a resemblance to the man in the photograph in the ring, although it was still very hard to be sure.

So, what did I do? I took a copy of the photograph of Montague Levey (even though there was no proof that it really was him) along with the ring, to a jeweller and asked him to use his extra strong magnifying glass to compare the images. What was his opinion? He was fairly certain that they were photographs of the same man. He allowed me to use the glass, and even with my untrained eye, I could see that they looked very similar.

If it is a mourning ring for Montague Levey, how did my grandmother end up with it? I had assumed a mourning ring would be worn by a bereaved spouse. Less than a year after his death in 1884, Montague Levey's widow, Catherine, sailed to London with her younger son and two unwed daughters. She died in 1899, in Florence, Italy, where another daughter lived. If she had the ring with her upon her own death, how did her second daughter, Marie, who was living in Sydney, end up with it? I doubt that Catherine had already given Marie the ring prior to her travelling to London, as that was only 10 months after her husband's death.

My assumption, therefore, is that perhaps Catherine the widow, as well as Montague's children, all had mourning rings. On reading the wills of Montague, and later Catherine, there would certainly have been the means to provide them. That would explain how the ring may have been handed from Marie to her only surviving son Alwyn and then his wife, Bessie, my grandmother.



Mourning Ring

Of course, this is all speculation, but isn't that what a lot of family stories are based on?

ESTABLISHING PROVENANCE

As mentioned in other articles within this journal it is important that your family know the history of the rings, brooches and necklaces that will be found among your items. You can help by photographing the item and creating a record of who owned it, thereby establishing its provenance.

HEIRLOOM – MY TREASURED TRUNK

Trysha Hanly

My heirloom is a very utilitarian rectangular trunk with a hinged flat lid and two trays inside. Hardly remarkable. Very ordinary. Very scruffy. But what delightful memories it holds for me.



For me, the steamer trunk is a material symbol of the journey my parents, my brother and I took from London to Australia in 1953 as assisted migrants – Ten Pound Poms! It held real household objects as well as emotional hopes, dreams and uncertainties of leaving one life for another. Almost seven decades later, the treasured chest is still an object to inspire. I have woven stories around it for my children and grandchildren – tales of British heritage, risk-taking, adventure and opportunity, and a belief that it is important to appreciate where you are.

We were limited in what we could take on board, and because my toys and books couldn't come with me, my Mum gave me the now rather dishevelled teddy bear as we set out on our journey; and the small suitcase held all my clothes.

I am ever grateful that my parents made the significant decision to migrate to Australia.

SNIPPETS FROM THE PAST

*From Richard **Grimmond's** Collection of Stories*

John **Oxley** named the Hastings River after Warren **Hastings**, Governor General of India and he named Rawdon Island in the Hasting River after Francis **Rawdon Hastings**, Governor General of India. At first glance it sounds like the same person, but they were two different people.

Warren **Hastings** was born in England, the son of a Church of England clergyman in 1733. His father abandoned him, and he was raised by his uncle. When his uncle died, he enlisted as a junior in the East India Company and sailed to Bengal at the age of 17.

Francis **Rawdon Hastings** was born in County Down, Ireland in 1754 (note 21 years after Warren Hastings.) He served in the American War of Independence and was rewarded by his peers.

Footsteps Issue 97, May 2005, p. 26.



Michelle Patient

Seminar

When: 18th March 2023

Where: CC MacAdams Centre, Port Macquarie

8:30: Registration

9am: **Morning Session** (includes morning tea)

Archive visit Tips—working with your Finds

Roots Tech Live - Report & How members can make
the most of the website

Using Family Search Tree

1pm: **Lunch** (provided)

2pm: **Afternoon Session** (includes afternoon tea)

Finding Elusive Ancestors

Breaking Through Down Under Irish Brick Walls



Cost: Early Bird \$40 (Closes 12th February)

From 13th Feb \$45 Members, \$50 Non-members

To book Ring Secretary 0475 132 804



WHAT MAKES AN HEIRLOOM VALUABLE?

Robyn Anderson

So, what does make an heirloom valuable? Does it need financial or emotional value before it is an heirloom? Does it have to be tangible, or can it be intangible? For me, the most treasured heirlooms I possess are the intangible DNA, stories, and memories of my parents and grandparents.

My Dad's stories of growing beans in the Dural district, playing local tennis, driving the Queen in 1954 or his many teenage/adult adventures with his sister or mates holidaying on large properties or touring the eastern states. Dad loved the bush and would drive us hundreds of kilometres just so we could see some of what he saw in his youth. There's also our shared memory of going to a spot near Oberon that Dad described as being magnificent. We would forever know it as 'the rock on a rock'. It was a magnificent piece of environmental genius and physics. Dad saw so much of Australia; places I will only ever know from his stories.

Then there are my Mum's stories of staying with her maternal grandparents on Kogarah Bay. I used to think the house was near the water. That notion was put to rest when I inherited my grandmother's photos. Sure enough, the house was on the very edge of Kogarah Bay. There are stories of Mum and her sister swimming in winter, fully clothed, only to be caught out by their mother when the suds in the old copper vanished. It seems salt water and soap do not mix well. The most poignant of all is when Mum and her best friend took clean pyjamas to her father. After seeing his doctor, my grandfather had been admitted into the infirmary attached to the 'Old Men's Home' in Liverpool (Moore College). He chastised Mum for coming in as she now had to walk home to Chipping Norton in the dark. While this was the last time, she saw him alive, Mum always knew he was only showing her his love. She described him as the most gentle of men with his children.¹ While these memories are treasured heirlooms for me, they do not make for public consumption as more detail would invade family privacy. So, what can I discuss?



I am most fortunate to possess various tangible family heirlooms. I am trustee of an old mantel clock, a brooch, handmade crocheted doilies, a watch and four generations of photos. While these are all precious, I would like to discuss the one item I know little about; a well-read Bible written in language I cannot read.

My father's ancestry is 100% Scottish. His mother's family came from the Isles of Lewis and Skye. Dad's father's family came from Lanark, Ayr, Stirling and Renfrew shires. This Bible is a Gaelic Bible which belongs to his paternal ancestors.

I know little about its history except to say my grandfather had owned it before my

Dad gave it to me about thirty years ago. I know Dad could not read or speak Gaelic. To my knowledge, neither could his parents. Three of his four grandparents were Scottish born and while I know for certain his maternal grandparents spoke Gaelic, I am unsure about his paternal grandparents.

An toiseach cha b' urrainn dhomh ach am facal neònach mar Genesis agus Marc aithneachadh.²



Initially I could only recognise the odd word like Genesis and Mark. It took persistence, patience, and online translators to decipher the title page. I now recognise more words, but I won't offend the ancestors by trying to pronounce them. There is no obvious publication date in this fragile book. I have searched the internet for similar Bibles published by Francis Orr and Sons. There are some available to view on the National Library of Scotland's website. The most similar edition was printed in 1854. Based on it, I am guessing my Bible was published between 1850 and 1860. If correct, then it's unlikely my grandfather, AW Anderson (AWA3), was its first owner.

AWA3 was born in Gladesville, Sydney in 1902¹. My great grandfather, AW Anderson (AWA2) was born in 1862 at Graham Place, Partick in Glasgow¹. With his younger brother, AWA2 migrated to Australia on the *Dingadee* in 1883³. I know his brother inherited their father's prized lawn bowls⁴. As the second eldest son, did AWA2 inherit this Bible from their father? Apart from its apparent age, this fragile Bible is in remarkably good condition, so it is possible it was given to him. It is also possible it belonged to my 2x great grandfather, AW Anderson (AWA1). He was baptised in Partick in 1831¹. My 3x great grandfather, David More, was living with AWA1 at Graham Place when David died in 1868¹. Could David have owned this Bible? And this is all presuming it had not belonged to one of their wives.

While my suggestions and theories can tentatively provide physical links to this Bible, I have yet to consider social and political history for links.

Scottish history is littered with conquerors and the conquered. Recorded history began with the Roman invasion in AD79⁵. In the 5th century Gaelic speakers called Scots⁶ arrived from Ireland settling on the north-western coast and Caledonian islands. By the 11th century Scotland had expanded through numerous conquests along with the Gaelic language. During the reign of Malcolm III (1058-1093), Gaelic began to lose dominance; replaced by Norman French and early Scots⁷. Scots is a Germanic language with dialects spoken in many regions including the Shetlands and large centres like Dundee, Edinburgh and Glasgow⁸. By the late Middle Ages, Gaelic had been forced to the Highlands and Hebrides⁷ as Scots became the language of royalty, nobility, and commoners of Lowland Scotland. Around 1450, Scots had also replaced Latin as the language of law and literature⁹. The 1451 establishment of Glasgow University resulted in many students from the nearby Gaidhealtachd (highlands¹⁰) bringing Gaelic to Glasgow as they received a tertiary education¹¹. From 1494 to 1698 attempts were made to outlaw Gaelic¹². The Protestant reformer John Knox publicly promoted the use of English Geneva Bibles in kirk (church) while privately writing in Scots⁷. By the 18th century, very little remained of Scots¹³ or Gaelic in printed material, and yet commoners continued to use both. The result is three recognised indigenous languages in Scotland today.

My grandmother's Lewis and Skye ancestors spoke Gaelic¹. My grandfather's Glaswegian ancestors may have privately spoken Scots or Gaelic. The third official language is English. So, if this Gaelic Bible belonged to my grandfather's ancestors, why is it in Gaelic and not Scots or English?

Victims of the Industrial Revolution slowly gravitated from the countryside to the cities. "... Throughout the 19th century the millions of Scots who made their way to the cities to work in factories and mills" . . . "were predominantly Scots or Gaelic speakers"¹⁴. They kept both languages alive in growing industrial cities like Glasgow. I believe my 4x great grandfather, John Anderson, was a weaver from Catrine, Sorn in Ayrshire. He moved his family to Partick, Glasgow where he died in 1819. John probably spoke Scots¹⁵.

Agnes Graham was also from Scots-speaking Ayrshire. Her husband, David More, was from Gaelic-speaking Drymen in Stirlingshire.¹⁶ Wife of AWA1, Elizabeth (David More's

daughter), was born in Gaelic-speaking Gourrock in Renfrewshire¹⁷. Does this mean David More or his daughter Elizabeth was the original owner of this Bible?

While rulers and noblemen have tried to make English the language of Scotland, the common people have maintained their languages of birth and culture – Scots and Gaelic. As my own Gaelic speaking ancestors and the Gaidhealtachd in Scots-speaking Glasgow¹⁸ kept Gaelic alive I felt my Bible was less of an anomaly than first thought until . . .

I received a response to an enquiry I made to the National Library in Scotland. Dr Anette Hagan kindly starts by saying “This is tricky to date.” The library has a “Gaelic Bible published by Orr in 1854”. Francis Orr “had various employees over the years, some of who were also the Queen’s printer in Scotland; that would perhaps explain the use of the royal coat of arms vignette”. “Since the text itself didn’t change, and printers and publishers were active in different combinations over several decades, I don’t think I can date your edition more precisely than sometime between 1850 and 1890”. Dr Hagan’s “hunch” is that my “copy belongs to an undated re-issue.”¹⁹

Perhaps a copy of the 1854 edition? Who knows? I guess I will never really know the history of this Bible except to say it is ours, it is old, and I can read almost none of it, but I still treasure it.

1. All family information is taken from records and documents I have inherited or purchased from ScotlandsPeople and NSW BDM, as well as family knowledge

2. website: translate.com Confirmed using app ‘English/Scots Gaelic translator’

3. website: Marinersandships.com.au - Dingadee from Glasgow to Sydney, arr. Sept 1883

4. TROVE - Sydney Morning Herald, Wednesday, 12 February 1936, p24

5. website: nts.org.uk – National Trust for Scotland (History of Scotland)

6. website: scottishtours.co.uk – early history

7. website: bbc.co.uk – Scots Gaelic (archived document) p2

8. website: education.gov.scot (Education Scotland) - History of Scots p1

9. website: education.gov.scot (Education Scotland) - History of Scots p3

10. website: translate.com Confirmed using app ‘English/Scots Gaelic translator’.

11. website: sgeuinagaidhlig.ac.uk/15th-16th-c/?lang=en (Gaelic at Glasgow Uni)

12. website: education.gov.scot (Education Scotland) – History of Scots p5

13. website: education.gov.scot (Education Scotland) – History of Scots p8

14. website: education.gov.scot (Education Scotland) – History of Scots p11

15. website: scotseducation.co.uk – Dialects of Scots – Ayrshire

16. website: electricscotland – ‘Celtic Dialects: Gaelic, Brythonic, Pictish and some Stirlingshire Place-names’. Paper read before the Gaelic Society of Stirling, March 31st, 1903 by TD MacDonald, p9

17. website: invercylde.gov.uk – Gourrock (is Gaelic for ‘rounded hill’)

18. website: abdn.ac.uk – Aberdeen University, School of Language . . . website: scotseducation.co.uk – Dialects of Scots – Glasgow

19. Email from National Library of Scotland, Dr Anette Hagan, Rare Books Curator, dated 12 Dec 2022 UTC

PORT MACQUARIE ‘FORGET-ME-NOT’ PROJECT

Trysha Hanly



Remembering the female convicts in Port Macquarie

We’d like you to meet Jane Bailey who arrived in New South Wales on the *Indispensable*, one of only two convict ships to arrive in NSW in 1796. Sadly, there are not many details on the transportation register, but the *Hampshire Chronicle* has information that Jane was one of 39 prisoners tried at the Winchester Lent Assizes who were capitally convicted¹. What was the crime that led to Jane’s death sentence? It seems that the parish officers of Twyford were not impressed with damage carried out by her:

“Jane Bailey, for wilfully and maliciously cutting the warp of a serge in a loom, the property of the parish officers of Twyford.”

Jane's death sentence was commuted to transportation for life.

Then in 1826, Jane is sent to Port Macquarie² for 12 calendar months by the Windsor Quarter Sessions. We don't know what offence she committed, but a newspaper article³ says "The Quarter Sessions at Windsor commenced and terminated in the early part of last week. No cases of importance were tried." Why then was Jane sent to Port Macquarie for 12 months? She returned to Sydney in January 1827.

We may not have a lot of information for Jane, but from committing an unfamiliar crime from a distance of 17,000 kms and two centuries ago, Jane is remembered in Port Macquarie as one of our Forget Me Not women convicts.

¹ *Hampshire Chronicle*, 10 Mar 1794, p.3

² NSWSA:4/3865. Convict Records. Port Macquarie Penal Settlement

³ *Australian*, 12 Jan 1826, p.2

'FORGET-ME-NOT' BONNETS

Margaret Blight

Would you like to decorate the brim of a bonnet with embroidery or patchwork? And/or make up a complete bonnet?

In conjunction with a proposed publication later this year, our Society is making bonnets as a tribute to the memory of those resilient Women Convicts who were sent to Port Macquarie from the time of the first settlement in 1821. The bonnets are easy to make, and kits of cut-out calico are available and ready to sew. We hope that a visual display of the bonnets will create an awareness of these often-forgotten ladies who played a significant role in the establishment of our area. If you would like to help with this project, please contact our secretary, Jennifer Mullin, at secretary@pmdfhs.org.au



ABOUT MARY

Trysha Hanly

When she was first married, Mary **Luland** believed she was not a good cook and was known to have thrown many a tart, cake, or container of food over the back fence. One day her husband Frank apparently said to her, "he wished he lived over the back fence". When she asked why, he replied that the fellow down there sure looks good and is very well. He could not have found a better way to express his approval of her cooking! A memory of her daughter Nellie **Nixon (Luland)**.

A TINY TOKEN OF LOVE

Diane Gillespie

A tiny token of love – not elaborately engraved, nor made from gold, silver nor other expensive metals, this small locket is a treasure that money can't buy. It was made from very inexpensive materials but lovingly engraved with the initials 'G.C.M', which were my mother's maiden initials, so was made after World War II and before 1949 when my parents were married.

The locket was located in Mum's jewellery box when she passed fifty years ago and has been in my keeping since then. It is quite small, about the size of the first joint of my thumb. It is very light, weighing just a few grams, so would have taken little room amongst the jewellery that was acquired in later years.

The locket has become a little tarnished and the external surfaces have worn smooth over the years, but it is quite special to me.

Inserting a fingernail to separate the two halves, a photo of my parents appears. It has been trimmed from a larger photo and shaped to fit snugly within the locket. It depicts the happy couple who were courting at the time the photo was inserted into the locket. There is a small heart-shaped edging that has been added to the locket to help keep the photo or other memento in place. It fits securely into the locket, being open at the point of the heart which allows expansion and contraction of the metal.

What will happen with this small memento? My sons will inherit this item and I hope they may treasure it as I do, as a link to the maternal grandparents they never knew.

In times past a locket was usually "a small case usually of precious metal that has space for a memento and that is worn typically suspended from a chain or necklace / a thin chain necklace with a gold or silver disk which opens to reveal a picture of loved one, or lock of hair". Locketts were not always worn around the neck but could be in the shape of a ring. Queen Elizabeth I had one such locket ring that she always wore. It is believed that Queen Elizabeth's locket had a picture of her on one side and of Ann Boleyn, her mother, on the other side.

Locketts could contain pictures of a loved one or some memento of them but were not always exchanged by lovers. They could be used to contain many things, even the ashes of a loved one.

<https://www.theartystologist.com/sentimental-history-of-lockets>



PHOTO PRESERVATION

Do you know where all your precious photos are? Do you have them all in the one place?

Or are they scattered in shoe boxes, 'sticky' albums or drawers?

There are simple tips will help you preserve your family papers and photographs for the next generation. Preventing damage is the key to preserving your items. See -

<https://www.naa.gov.au/information-management/store-and-preserve-information/preserving-information/preserving-paper-documents-and-artworks>



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VALE: NOELA ANNE WALLINGTON

22 December 1932 – 29 November 2022



On 12th December 2022, several past and present members of the Port Macquarie Family History Society attended the funeral of Noela Wallington at Innes Gardens Chapel. Noela was only a few weeks shy of her 90th Birthday. Noela, and her husband John, had enjoyed many years travelling Australia in their motor home before settling in at their Harbourside apartment where they had a beautiful view over the water. She was a much-loved resident of the apartment building amusing the residents with her quirky and irreverent sense of humour. She was fiercely proud of the fact that she was an oyster farmer's daughter and had come from convict stock. She and John spent many hours researching their ancestry. Noela was an entertaining woman and will be sorely missed by all who knew her.

Vale Noela Wallington nee Smith.

DEVELOP YOUR FAMILY HISTORY SKILLS

Narelle Milligan

Many of us began to explore our family history and soon found brick walls, incorrect dates entered by relatives in online trees and numerous lists of websites, nationally and internationally. DNA was a puzzle.

Some of us have moved from basic information about our grandparents and then found a fascination for the times in which our ancestors lived, their motivations for immigration and the contributions they made, not only to our family but to their town, district, or further afield. Enrolling in a Genealogy Course will take your skills to a higher level and improve your efficiency in sourcing information. It could even lead to a new career!

The Port Macquarie and Districts Family History Society usually conducts two courses a year –one for beginners and one for those wanting to learn more skills. While not accredited, feedback from participants has been excellent and we are fortunate to have very skilled presenters known for their expertise across Family History circles. Watch this journal, the FB page or the webpage for dates and times of the courses. www.pmdfhs.org.au

The Society of Australian Genealogists (SAG) has the best collection of family history resources in Australia and runs non-accredited courses online through the Zoom platform. The Society runs two beginners' courses, a Certificate Course, and a Diploma course. This year's short course, the Certificate of Genealogical Research, has begun but will be conducted again in August. <https://www.sag.org.au>

Two Universities conduct undergraduate courses that are recognised by the Australian Quality Framework: University of Tasmania has a Diploma of Family History Course. Details of the Courses and Units can be found on www.utas.edu.au. This course has received high ratings.



University of New England, which also has a campus in Taree, runs courses in Local, Family and Applied History for undergraduates and graduates to study online.

“Graduates of the recognised University courses have skills in oral history, critical reading, good writing, analysing historical sources, interpreting and displaying objects and understanding buildings, cemeteries and landscapes with broad application across a range of careers” (UNE web site/

www.une.org.au).

The Australian Government Job Outlook predicts very strong growth in this area, particularly as DNA becomes more incorporated into our family history search.

PRESERVING PAPER-BASED DOCUMENTS

- Paper-based materials are prone to chemical and physical deterioration.
- Deterioration is caused by poor storage and display conditions.
- Poor handling practices damage records.
- While we can't stop deterioration, we can influence the rate at which it happens.

<https://www.naa.gov.au/>

SHOW ME THE EVIDENCE

Wendy Haynes

In chapter 10 of her book, *Help! Historical and Genealogical Truth*, Carol Baxter, a well-known historian discusses evidence.¹

A question Carol Baxter asks is, “how do we test paternity?” And “what exactly is evidence.” She weighs up information versus evidence, as they are two very different things.

Information is defined as content from a source or in fact from multiple sources. Some of this information is useless, some beneficial in our family history search. Evidence, on the other hand, is information that is relevant and added to the “subject under investigation.”

I’m still a learner in the space of being a family historian, and though my grandfather Tomas **Mierendorff** had already begun work on our family history, I have to start with me and follow the evidence to ensure my research is in no way just information I like.

Among my grandfather’s files is a newspaper clipping about Carlos Mierendorff who claimed to have helped many Jews escape from Germany. I have inherited these files, but an initial search for Carlos Mierendorff’s immigration record to Australia has been unsuccessful.

One of the tips I learned from many of the members and from the wonderful workshops and groups offered by PMDFHS is that as historians, we need to work backward. You know, we are sometimes so interested in our relatives that we forget to record our own history.

¹ Baxter C 2015, *Help! Historical and Genealogical Truth*, p. 53.



FOOTSTEPS CONTRIBUTION

The next edition of Footsteps will be published in May 2023. The deadline for contributions will be 15 April 2023. Members are encouraged to submit stories and articles. This issue has an open theme. Funny snippets, interesting research breakthroughs, or just what you have recorded about your family tree.

We all enjoy reading about how you tracked down your elusive relatives or about any significant incidents or special activities in which you and your ancestors have been involved. Funny snippets and interesting newspaper articles will also be most welcome.



Articles should be limited to between 1500-1550 words with up to four photos, or up to 1800 words without photos. It is always important when researching to cite your references and sources. When inserting the references or sources in your articles, it is requested that you use numbers i.e., 1,2,3, etc. (not Roman Numerals) and that you place them as ‘endnotes’ not ‘footnotes, positioned at the end of the text.’

Stories that are submitted for publication in Footsteps should generally be the work of the author or the contributor submitting the story. If the writing is not the work of the author, please seek permission from the original author where possible, and indicate the source of the work when the article is submitted.

All contributions are subject to copyright unless otherwise indicated and no portion of this journal may be reproduced without written permission of the Society. The views expressed by authors and contributors to Footsteps are not necessarily those of the Society.

SOME HINTS FOR WRITING ARTICLES

Topics

General – select a story from your family’s past about a specific person or group of people.

Cookbook – Choose a favourite family recipe and write about their family- include the recipe.

Image - From a family image, person, or subject, write down your thought – include the image.

Research - Enlarge on a newspaper item, for example, that you found whilst researching.

Themes - Immigration, how your ancestors arrived, ship, plane, their journey etc.

Successes – ‘rags to riches’ such as gold mining, successful farming etc.

Conflict - just about everyone has a family member who served their country.

Scope

Try to limit the article to one about no more than two pages - this helps to limit the ‘waffle’.

Sources/References

Add these as endnotes. Some readers may find them useful when doing their research.

Society Membership Fees

	Renewals	New Members*	
	Payable at 1st July each year	1st July to 30th June	1st Jan to 30th June
Single	\$30.00	\$35.00	\$20.00
Family	\$40.00	\$45.00	\$25.00
<i>Footsteps</i> Journal editions—November, February, May, August	4 issues included in Membership fees		
	Subscription is available to Non-Members at \$15.00 for one year.		

*Includes a one-off \$5.00 joining fee.

FAMILY HISTORY RESEARCH

The Society will undertake family history research for an initial fee of \$20 and will include a list of records used, entry into *Footsteps* (where appropriate) and suggestions regarding other resources. There may be an additional fee for further research.

Please make your initial enquiry to the Research Officer at secretary@pmdfhs.org.au and include as many details as possible about the person/family and any other relevant information including sources already researched. Alternatively, enquire via mail and include a business size, stamped, self-addressed envelope to the Research Officer, PO Box 1359, Port Macquarie NSW 2444.

INFOEMAIL

Our Society newsletter, *InfoEmail*, is emailed on a regular basis to members who have provided an email address. Remember to keep your email address up to date so you do not miss out. Please email us if you are not receiving the *InfoEmail*.

If you do not have an email address, but have a computer with internet access, the *InfoEmails* are available on our website at www.pmdfhs.org.au to download and read. Journal reviews now have their own separate tab on the left side of the Society's website.

RESEARCH ASSISTANCE

General assistance with family history – local, Australian, and overseas – is available for members and non-members in the Local Studies Room at the Port Macquarie Library. Our volunteers are normally on duty to help on most Tuesdays and Wednesdays from 10am to 3pm, with a break over Christmas.

RESEARCH SUPPORT GROUP

The Research Support Group for members is held at Port Macquarie-Hastings Library, in the Library Meeting Room, from 1pm to 3pm each month on the Wednesday following our general meeting.

The topic is advertised in the latest *InfoEmail* and at the most recent General Meeting.

Publications for Sale

Publication Name	Member Price	Normal Price	Weight
Port Macquarie's Last Convicts; The story of the end of the convict establishment in 1847, 204 pages, soft cover	\$18	\$20	737g
Tile Tales; Stories behind the names on the front wall of the Port Macquarie Swimming Pool, 752 pages, hard cover	\$60	\$60	2kg
Cemetery Trail; Port Macquarie – Hastings Full colour, 224 pages (glove box sized)	\$27	\$30	425g
Can You Remember? Memory Joggers for writing a Life Story (A5 booklet – pink cover – 16pp)	\$3	\$3	25g
Starting Your Family History (A5 booklet – yellow cover – 20pp)	\$3	\$3	30g
Pedigree Chart & Family Group Sheets 1 chart, 16 group sheets (A5 booklet – blue cover – 40pp)	\$5	\$5	54g
Certificates of Freedom Records for PM Convicts: Runaways, Robbers & Incurable Rogues (CD-ROM)	\$8	\$12	n/a
Port Macquarie Index to Colonial Secretary's Papers 1796-1825 (CD-ROM)	\$8	\$12	n/a
Harvesting the Hastings – Farming Families (CD-ROM in colour)	\$17	\$20	n/a
Sydney Gaol Records for Port Macquarie Convicts April 1821-1826 (CD-ROM)	\$8	\$12	n/a
General Cemetery Port Macquarie – Transcriptions & Images (CD-ROM)	\$8	\$12	n/a

Note: All CD-ROM purchases include postage

Postage Australia Wide		
Up to 250g (Large letter)	\$5	Holds one book only
250g to 500g (Large letter/Package)	\$12	
Over 500g (Prepaid satchel)	\$18	Holds several books

Postage charges must be added to the cost of the items purchased. When ordering several books, calculate the total weight and use the table above to calculate postage cost. For ALL overseas rates, or to collect items instead of paying postage, please contact the Secretary (see telephone number on page 2). **Some of the above publications can be purchased via our website: <https://www.trybooking.com/BSNGD>**

However an order form is also available at: www.pmdfhs.org.au – please complete the order form and send with your payment to: The Secretary, Port Macquarie & Districts Family History Society Inc. PO Box 1359, Port Macquarie NSW 2444.

Cheques and money orders should be made payable to Port Macquarie & Districts Family History Society Inc. Alternatively, please send an email to secretary@pmdfhs.org.au to obtain the Society's banking details to direct deposit into our account via the internet. Pre-payment is required; however Local Government Libraries can be invoiced.

PORT MACQUARIE & DISTRICTS FAMILY HISTORY SOCIETY INC.

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Our Research Home

Local Studies/Family History Room
Port Macquarie-Hastings Library
Corner of Grant and Gordon Streets
Port Macquarie NSW 2444

Our Meeting Room

CC Mac Adams Music Centre
Gordon Street
Port Macquarie NSW 2444
(between Port Macquarie Olympic Pool and Players Theatre)

Port Macquarie & Districts Family History Society is affiliated with:

Royal Australian Historical Society
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Australian Federation of Family History Organisations Inc.

NSW & ACT Association
of Family History Societies Inc.

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