

# *Heritage*

*Newsletter of the Blue Mountains Association of Cultural  
Heritage Organisations Inc*

*March-April 2022*

*ISSUE 79*

*ISSN 2203-4366*

## **Acknowledgement of Country**

*BMACHO acknowledges and pays respect to the past, present and future Traditional Custodians and Elders of this nation and the continuation of cultural, spiritual and educational practices of Aboriginal and Torres Strait Islander peoples.*

## **The Log Cabin Farmhouse, Little Hartley (The Lolly Bug)**

Built in the early 1930s as an American style log cabin roadhouse, the site on which the current building stands has been used continuously since the mid 1800's as an inn for travellers and highway coaches, a general store, a restaurant, a cabaret, a tea house, a village meeting place and even a brothel.

The first building to appear on this property in the 1860's was an inn, possibly situated on the rise behind the present building. There is speculation as to whether this was the *Farriers' Arms*, or whether that inn was located up the road at *Nioka*.

The location of the *Farrier's Arms*, conducted by a Mr. Bergen into the 1850's and 1860's, is an ongoing puzzle for historians regarding the inns of Hartley and Little Hartley. Some researchers have suggested that Mr. Bergen's establishment was located about three hundred yards west of *Rosedale*, ie *Nioka*.

The whereabouts of another inn, the *Kings Arms*, is also supposed to be traced to *Nioka*. Marcia Osterberg-Olsen (local historian) suggested that the answer may lie in the foundations of *Nioka*, a two storey, sandstock brick house with pillared verandahs.

*Nioka* was built for a local butcher Nick Delaney and offered accommodation and "teas" in the 1870's. The foundations, however, with sandstone block courses and paler, more pinkish bricks are considered to be of a much earlier building.

Professor Ian Jack in association with roads archaeologist Dr. Siobhan Lavelle, in preparing a study of the historic buildings of the Lithgow region in 1998 surmised that *Nioka* may have been built on the ruins of the *Farriers Arms*. An interesting speculation is whether the Collitts family had erected a slab hostelry (*Kings Arms*) on unassigned land, land being acquired by Bergen by grant of purchase, and he built a more substantial brick building (the *Farriers Arms*). It may be that eventually both the *Kings Arms* and the *Farriers Arms* provided the foundations for *Nioka*. Lavelle and Jack suggest that the lower storey of the current *Nioka* property was opened as an inn in 1856 by James Bergen as the *Farriers Arms Inn*. Bergen remained the licensee of the inn until 1868.

The current building at the Log Cabin site was erected in the early 1930's with the original timbers transported by horse and dray from Mudgee, a journey that, in those days, would have taken ten days. The full name was the Log Cabin Farmhouse and, while no longer clad in logs, it has over time been called the Log Cabin, The Farmhouse, the Cockatoo Cabin and now The Lolly Bug.



*The Log Cabin in the 1930s*

Previous occupants of the premises, Martin and Barry, have documented some of the history of the place. They relate that:

*..... the true story of the creation of this building is steeped in the dramatic history of the Australian outback, and concerns a man named Jimmy Governor: the character portrayed in the Australian feature film 'The Chant of Jimmy Blacksmith'.*

*The real Jimmy Governor, an Aborigine, led a gang of outlaws, known as the Breelong Blacks, charged with committing dastardly and murderous acts in outback communities. On the night of Friday July 20 1900, he and his gang attacked the Mawbey family in their home at Breelong, near Gilgandra. At the time the men were staying the night at the families other residence about one mile away, leaving ten women and children in the small house. Sarah Mawbey, three of her children and a school teacher, Ellen Kerz who was boarding with the family were killed.*

*Sarah's, three youngest children and her sister, Elise survived, along with 13 year old Jack, a nephew, who was staying with his Aunt and Uncle because of ill health. It appears their lives were spared because one of Jimmy's accomplices, Jackie Underwood, had had enough of the killings and told Jimmy that they were dead.*

[John Thomas II (Jack) Mawbey was in Sydney trying to enlist with the Australian forces for this campaign at the time when his mother and three siblings were brutally murdered at Breelong. His regiment was disbanded so he did not go and was staying with his aunt and uncle at their home in Anne Street, Surry Hills when he was told the tragic news.]

*In the intervening years, Jack became a carpenter who in the early 1900's had two aunts boarding at the old Rose Inn, now called 'Ambermere'. Jack built for his Aunts two buildings side by side: one a teahouse and the other a boarding house. In later years, these two buildings were joined and are now known as The Farmhouse.*

The colonial period of the Log Cabin complex is poorly documented, although there are references to its use as a dance hall in the 1930s and as a shale workers' barracks.

The coming of the motor car prompted the building of a bed-and-breakfast and dance hall in the early 1930s, followed by the establishment of the Log Cabin, serving afternoon teas in an American-style context.

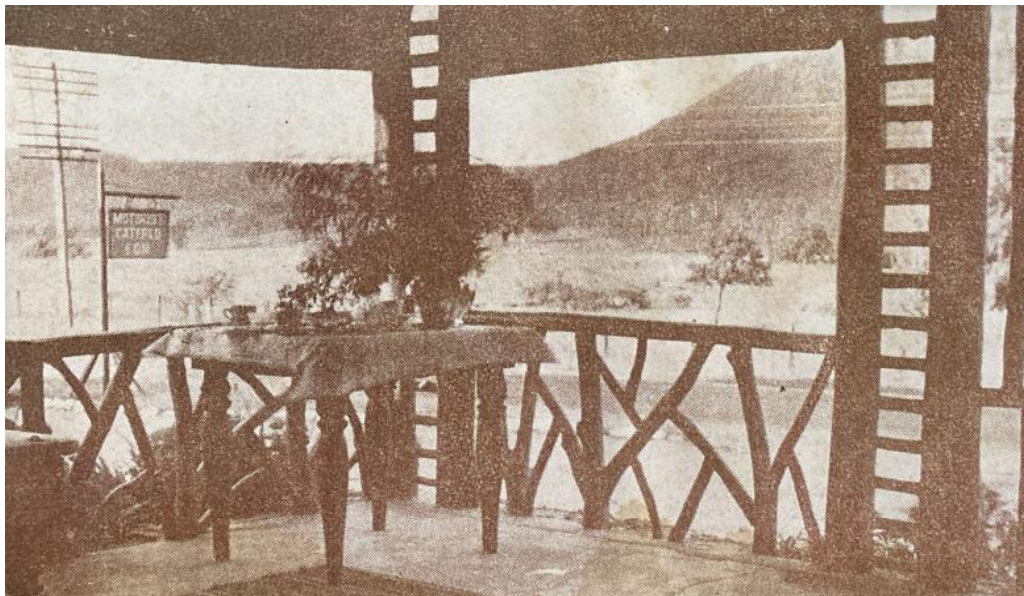
The current café area was originally constructed as a series of three small entertaining areas, which over time were opened up to create a sizeable open area. The main entrance was located where the large central window is now, facing the open fireplace. The exposed



timber uprights and beams supported the original ceiling. Convict bricks remain inlaid in the floor where the timber steps came up to meet the concrete from the front wall.



*Undated photograph of early Log Cabin*



*View from front verandah, date unknown*

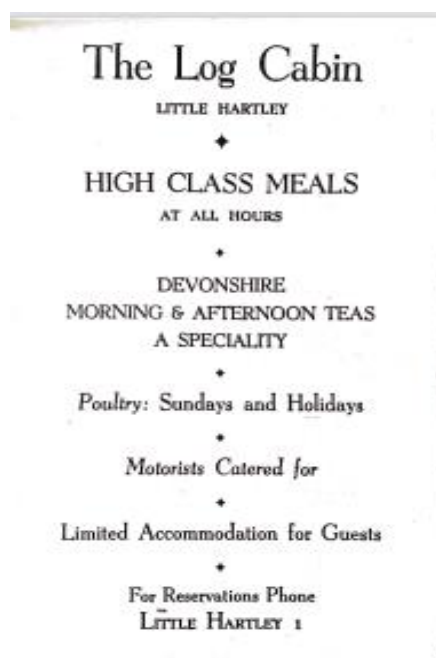
The original walls were made solely of logs, a small section of which remained at the centre of the northern wall. The distinctive style of construction can clearly be seen in the 1930's photograph. The building was famously called the Log Cabin for some eighty years or more. As accommodation was always available, during the Second World War when many men were away from the area on military service, it is reputed women in need of money and company were brought to the premises to entertain the men folk still hereabout and the accommodation was put to a very different use!

As early as 1932 to 1933 newspapers record that social events were held at the Log Cabin, local political meetings, birthday parties and a gymkhana. In researching the custodianship of the place, one must have regard to who was an owner and who was a proprietor, making for some confusing records! Some of the Trove entries are documented as follows:

- In August 1932 the owner of the premises and proprietor Mrs Mawby, played host to a meeting of the recently formed New State Movement and the residents of Hartley,

protesting at the recent announcement of electoral boundaries. Mrs Mawby also operated *Ambermere*, before she moved to Mt Victoria.

- In December of that year a meeting of the Hartley branch of the UAP held a social evening.
- In 1933 the proprietresses of the Log Cabin took over the kiosk and tea rooms at Mt York, according to newspapers.
- A Mr and Mrs Walsh owned the place in the 1930s.
- In 1936 Rothery & Co, late of the Log Cabin, Little Hartley, took over a dining and refreshment room at Railway Street, Blackheath.
- In 1946 the Log Cabin became the first café in the district to apply and be granted a liquor license to sell light wines and malted liquors, by proprietor Mr Reginald Lumley, on the basis that the nearest hotel was at Mt Victoria, 3.5 miles away. An inspection of the site by court staff reported that the premises had undertaken all the necessary improvements covering hygiene, ventilation, accommodation and meal service. The place could accommodate 30 diners at one sitting, would serve an average of 75-100 meals daily during the week, and up to 200 meals on Sundays. Mr Lumley was a reputable character, having served with the AIF and with the American Small Ships, with an honorable discharge.



*Advertising flyer for the Cabin, date unknown*

- In 1947 a Miss Mary Howell of the Log cabin was a rival for the Miss Australia Quest.
- John Mawbey operated a garage at Little Hartley and this would have been the Log Cabin, with the bowser (in disguise!) still standing in the driveway out the front of the premises.
- In 1947 the Log Cabin Cabaret was opened and described as combining the latest amenities for dining and dancing and appropriately decorated and illuminated to give a revealing, yet quiet, atmosphere, opening on 1<sup>st</sup> August 1947. The hosts indicated that the cabaret would provide *a regular Saturday night venue of entertainment ..... with a variety show equivalent to American standards*. The hosts were Mr and Mrs Harry La Vine. However, the cabaret did not last and Marie Cecilea La Vine (known as *Marie* to patrons) closed it in 1948. In September of that year she disappeared and abandoned the premises altogether, unable to be located by police. Subsequently the place was operated again by Reginald Lumley.



- In 1948 Mr Lumley was shot in the legs by a customer. Some customers arrived in a car from Sydney at about 2am and parked at the front. Mr Lumley had suggested that they remain at his premises overnight as they did not seem to be in a suitable condition to drive. They objected to this and became violent, producing a gun from the car. Lumley was treated at Blackheath and the culprits were later apprehended.
- In 1950 a tragic drowning in a water hole on the site occurred, when the only son of a couple employed of the then proprietor, Mr Parkinson, a young local Polish boy named Kasimir Zeilinski aged 3 ½ of Baaners Lane, disappeared while his mother was working at the Log Cabin. Minutes later he was discovered drowned in an adjoining waterhole, a hole being excavated for the installation of a septic tank at the cafe. His father, a former Polish army officer, tried to revive him to no avail. Kasimir's fascination for boats lead to the tragedy. The ghost of this young boy was reputed to appear in The Farmhouse as a warning to all.
- Martin Raphael and Barry Wilton operated the café in 2005.
- The property was acquired by the current owners in 2006 from Mr Bernard of the former Bernard's Bakery in Bathurst, at which time it was very run down.



*The Farmhouse Restaurant 2005-2006*

What has been known as The Lolly Bug has stood as a feature along the Great Western Highway since 2006, providing tens of thousands of day trip lovers and rural tourists travelling in both directions with coffee, a friendly chat, and the chance to browse their array of sweet treats. The roadside confectionery shop has more recently suffered through bushfires and Covid health emergencies, and the management had been looking forward to starting the new year afresh.



*The Lolly Bug before the fire*



*The Lolly Bug after the fire*



*Before the fire*



*After the fire*

But less than a week into 2022, a lightning bolt set ablaze the roof of their pride and joy, late on the evening of 7<sup>th</sup> January. Firefighters said lightning hit the tree next to the place and then hit the whirlybird on top of the roof, funnelling heat into the building. In spite of heavy rain on the night, the building was gutted and the external fabric damaged and unstable beyond repair. The plastic nature of much of the contents rendered the fire quite toxic, although fire fighters were able to extinguish the blaze within a couple of hours.

The owners are determined to return. But in the meantime, the building was demolished during the week of February 14<sup>th</sup> 2022. Part of the original timbers on the inside front wall were unable to be salvaged but the convict bricks evident in the floor should be okay. The owners say that although the building itself will be gone, the heritage nature and history of the site will be to the forefront in their rebuild.

*Patsy Moppett*

*References: The references to this article are listed in a separate document issued with this Newsletter.*

### ***Index***

The Log Cabin Farmhouse, Little Hartley (The Lolly Bug)	1
Editorial	7
Bell Range – What really happened?	7
Pandemic History	10
Leura in Lockdown 2021	11
Murder or Misadventure: The Death of William Townsend: Part 2	12
Professor Barrie Reynolds' books find a new home	17
Blue Mountains History Journal (BMHJ) - Issue 11	19
Glenbrook Walks 2022	19
Bathurst Remembers World War II: Exhibition 2022	20
Vale Neill Duncan	21
Australian Heritage Festival in New South Wales	22
The National Trust (NSW) Heritage Awards 2022 Entries now open!	22
History Week 2022 – 3 <sup>rd</sup> to 11 <sup>th</sup> September	23
Historic Houses Association of Australia	23
GBM Heritage Trail update	24



### ***Food for thought ..... Editor's note***

This issue we present the second part of the murder mystery from Glenn Townsend. What really did happen is still a mystery but Glenn undertakes a thorough examination of the evidence presented and forms a range of conclusions for readers to ponder.

Covid 19 is still hovering around the community and many of us have taken the time to look back at previous such epidemics and recognize that what we are experiencing is becoming a part of our history. Two readers have taken this a step further and have been able to have thoughtful contemplation and a laugh, which they share with you. Blue Mountains artist Anna Marshall too has seen the impact on the Leura community and recorded the village's experiences in water colour, historical accounts and interviews.

The heritage community has recently lost a historical icon in the decimation of the Lolly Bug shop and café (formerly The Log Cabin, and also the Farmhouse Restaurant) at Little Hartley due to a lightning strike. Although the current building was not in itself historically/architecturally significant, it has been the most recent layer in the history of the site, which can be dated back to the early 1800s and the first crossings over the Blue Mountains. The building has now been destroyed and a rebuild will happen in the near future, retaining the character and charm of the original American Log Cabin, utilizing old photographs to assist in interpretation.

The current owners are calling on the community to share their memories of the place and any old photographs which might assist in the redevelopment of the site, as a new chapter begins for the site.

Exploration – always a fascinating subject and Andy Macqueen's article on the Bell Range is no exception. Andy has questioned various aspects of the first crossings of the Bell Range and those associated with them. He presents mysteries and possible myths regarding what really happened and leaves one wondering how such events could be recorded so differently.

In the coming issue of the *Heritage* Newsletter we hope to present some more exploration details, and look at the part played by the central location of the village of Bell, and the culmination of the Bells Line of Road. Bell was a coming together of many activities and transport routes from all directions from mining to agriculture, commerce and the railways. Don't forget the Glenbrook History walks with Doug Knowles and next issue we will look again at the story behind the Lee Weller murder, the murder site being the subject of one of these walks.

Heritage activities are up and running again from the National Trust, the History Council, Historic Houses and of course History Week 2022 has been announced.

So enjoy a good read as we move on into 2022 – autumn is upon us already and the cooler weather will make for getting out there on the BMACHO heritage trail, bushwalking and doing your own exploring!

### ***Bell Range 1823 - What really happened?***

I expect that in 2023 there will be events and publications marking the bicentenary of Archibald Bell's expedition along the Bell Range. We will be reminded that a young Aboriginal woman who had just returned after being abducted by people from the west pointed up to Kurrajong Heights and told Bell that she had come that way. Some might say that she actually accompanied Bell to show him the way.

We will also be told that Bell had two European companions, one of whom was named William McAlpin, and two Aboriginal companions named Cocky and Emery (also known as Lawyer). (*Hungerford 1995; Jack 2013*)

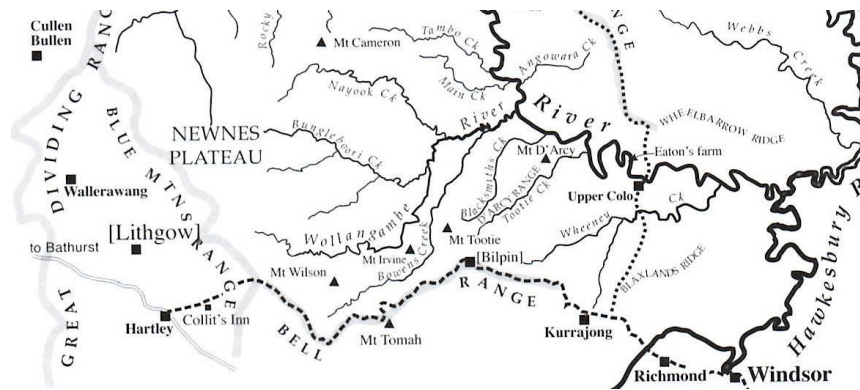


In a 2015 paper in the BMACHO History Journal, concerning surveyor Robert Hoddle's activities in the area, I indicated that such information should be treated with circumspection. This followed work by Geoff Ford. (Macqueen 2015, Ford 2010)

With the bicentenary approaching, it seems appropriate to elaborate on the matter. The stories involving the Aboriginal woman emerge only from two separate chronicles published in 1904 and 1910, over eighty years after the expedition. The identities of all the companions were only put forward by the 1910 chronicler. No earlier revelation of any of those matters has come to light.



Archibald Bell Jnr



Bells Line of Road (only a track in 1830s)  
Extract from map: Frederick Robert D'Arcy, Macqueen 2010

The 1904 chronicler was Samuel Boughton (c1841-1910), whose version was published in the *Hawkesbury Herald* with the pen-name *Cooramill*. He actually made no claim that Bell was the first European to find the Bell Range route, only that "*he was the cause of Bell's Line being opened*" — in fact, as we will see, he was in favour of another candidate. (Cooramill 1904)

The 1910 chronicler was Alfred Smith (1831-1917), though his stories were written by Robert Farlow. His version appeared in the *Windsor and Richmond Gazette*. Neither Boughton nor Smith had any apparent connection with the 1823 crossing. They weren't born at the time, and their sources are unknown. (Farlow 1910)

Archibald Bell wrote his own account in 1823, and we will come to that shortly. That aside, given that he lived to 1883 it is reasonable to suggest that he passed on his stories to Boughton or Smith in their younger years. But how trustworthy was his version — or the retold version provided by the chroniclers — given not only the passage of years but also the fact that Bell claimed the "*sole merit*" for his "discovery"? (Anonymous 1823)

Certainly, both chroniclers had their facts wrong when they claimed that Bell reached Lithgow, when in reality he only reached Hartley Vale. (It was a misnomer to label the road from Bell to Lithgow as part of Bells Line of Road.)

Boughton's reliability might be further questioned: in asking whether Bell was "*the first white man to cross the mountains by way of Bell's line*", he wrote that he had "*not the slightest doubt*" of the accuracy of a supposed claim by George Bowen (of Bowen Mountain fame) that he made the crossing before Bell, accompanied a bull. The problem there is that Bowen did not arrive in the colony until 1827.

William McAlpin may have passed on some details too: he lived till 1902, age 91. However, he was only 13 when he reputedly went on the expedition so we might question his memory for accurate detail. (I remember little of my own bush adventures at that age.) Furthermore, we might question whether he was present at all, given that we only have the elderly Smith's say-so. Boughton, in his own chronicle, only mentions a connection between McAlpin and the Bell Range when he says McAlpin was in a party that took a bullock team that way in about 1840.

In 1896 journalist Harold MacKenzie interviewed the ageing McAlpin while staying overnight with him at Bulga. The resulting article presents many biographical details of the man's life



but makes no mention of an exploratory expedition on the Bell Range. Was McAlpin too modest to raise it with MacKenzie, or did Alfred Smith have the wrong man? (*Cooramill 1904, Mackenzie 1896*)

As for Cocky and Emery, could those Aboriginal men have passed on their story to Smith? And who were they anyway? There was certainly an Emery, also known as Lawyer, a member of the Richmond “*tribe*”. According to the blanket lists he was born in about 1797, and there is a record indicating that he was living in secluded circumstances on Bell’s land in 1840. There is little chance that he passed on his story directly to a very young Alfred Smith. (*Read 2020*)

Cocky’s identity is less clear. Boughton related that he saw Cocky, Emery and others engaged in a corroboree. He provided no indication of when this occurred, but given that Boughton wasn’t born until 1841 the alleged event presumably occurred well after 1850, whereas such corroborees are otherwise believed to have occurred in the 1840s. I’m not aware of any other reference to this Cocky amongst records of the Dharug. Grace Karskens has suggested that he may have been a son or relative of a Dharug Cocky who was executed in 1916. (*Boughton 1903; Karskens 2020*)

It has also been suggested that Cocky was “*Jackie Cogg*”, presumably meaning the Dharawal man Jackey Coggey (various spellings), son of Gogy (Goggy, Cogy, Cowgye, Kogi) who accompanied Barrallier in 1802 and among other things appears in the records surrounding the 1816 Appin massacre. Jackey Coggey was born in about 1810, and from 1836 (or earlier) until 1857 he was living on country at Voyager Point on the Georges River. It is highly unlikely that in 1823, at age 13, he would have gone exploring with Bell in Dharug country. (*Kenney 2002; Liston 1988; Goodall 2009*)

What about Bell’s written account? Unfortunately it confirms none of the claims made by Boughton and Smith. It indicates that the exploit actually involved two attempts. He clearly had at least two Aboriginal companions on the first attempt, but none is named. They appear to have been familiar with the route as far as Mount Tomah because they knew the names of places along the way. The attempt failed to pass that mountain, apparently because they made the mistake of trying to descend westward from the northern part of the mountain, not realising that they had to follow the range southward to Tomah South to avoid the wild ravine of Mill Creek. Bell blamed his Aboriginal companions for the error — though today we might wonder whether any apparent failure on their part had something to do with a reluctance to enter the country beyond Tomah for cultural reasons. (*Else-Mitchell 1980*)

On his second attempt Bell managed to get beyond Tomah and thus carry on to Bell and Hartley Vale. The account is unclear as to whether or not he had Aboriginal accomplices. (*Bell 1823, Macqueen 2015.*)

Neither Boughton nor Smith mentioned that Bell made two attempts. Furthermore, Bell’s account does not sit well with Boughton’s assertion that Bell took the Aboriginal woman with him to show him the way.

All in all then, the commonly-accepted version of events must be shrouded in doubt. On balance it seems likely that a very young William McAlpin was one of the party in one or both of the attempts, but the identity of the Aboriginal companions is less certain and the nature and extent of their role is uncertain indeed. There may well have been no Aboriginal people on the second, successful, effort.

The story of the young Aboriginal woman is, I suspect, an apocryphal yarn.

Furthermore, notwithstanding Boughton’s error concerning George Bowen’s claim, the story that Bell was “*the first*” is highly questionable. When he made his crossing, almost three decades had elapsed since Europeans started invading the Hawkesbury and Matthew Everingham made it to Mount Tomah or thereabouts; nineteen years had elapsed since George Caley had crossed Mount Tomah and gone on to Mount Banks; ten years had elapsed since Blaxland and friends made their crossing; and over three years had passed since the northern Blue Mountains had been crossed to reach the Hunter. The distribution of art, stone arrangement and groove sites across the mountains proves that Aboriginal people had known and used the Bell Range route (and countless others) for millennia. It is hard to believe that no European before Bell had had the thought, or been told by Aboriginal people,

that a viable route across the mountains might be found there, had been moved to investigate, and had succeeded in getting across.

There is no doubt that oral stories of colonial expeditions are unreliable, for a range of reasons. The author has previously described how immediate descendants of the protagonists in the 1817-1820 expeditions from the Hawkesbury to the Hunter, and their friends, all had their facts about those expeditions wrong or incomplete. The elapsed time in that case — less than 70 years — was much less than that of the Bell story. (Macqueen 2021) Nevertheless, it cannot be disputed that Bell's crossing, whatever its details, gave rise directly to the route's survey by Robert Hoddle and the subsequent construction of a road. At least to that extent, Samuel Boughton was correct. *Andy Macqueen*

*References: The references to this article are listed in a separate document issued with this Newsletter.*

## ***Pandemic History***

Following my comments in the last issue of Heritage with regard to the part a pandemic has played in our history, BMACHO has received an interesting feature from John Dikeman at Glenbrook.

Although there is no one around now who would recall the 1918-19 pandemic, there is much photographic and written evidence to show what happened and how it affected people. John and his family have taken that one step further, and he has provided the following photographs:



*The front cover of The Bent Wire, a publication of the Model T Ford Club of Australia (NSW) Inc. showing members of the Red Cross taken in front of the Randwick Town Hall*



*John's family emulating the first photo in their Model T, but 101 years later in Glenbrook*

A wonderful comparison, which shows that despite all of the trauma and upheavals from covid, a sense of humour can always shine through!

Another touching tribute and comparison between the pandemics was provided to ABC Central West in April 2020 from Hannah Armstrong of Bathurst. Hannah discovered a photograph of her great-grandmother and her great aunt in Bathurst during the Spanish flu outbreak of 1919. She re-created the image depicting herself during the coronavirus pandemic more than a century on.



*Hannah's great-grandmother and great aunt in 1919*



*Hannah in 2020*

Hannah donned similar clothing and a facemask, and added a modern tone to the new scene, including props - a laptop computer, disinfectant cleaning products and rolls of toilet paper! *"I think that's something quite relevant in this pandemic,"* she said. *"I knew that adding that sort of humour ..... can make people smile".*

Thank you to John and to Hannah for brightening our days!!!!

*Patsy Moppett*

## ***Book Review: Leura in Lockdown 2021***

*By Anna Marshall*

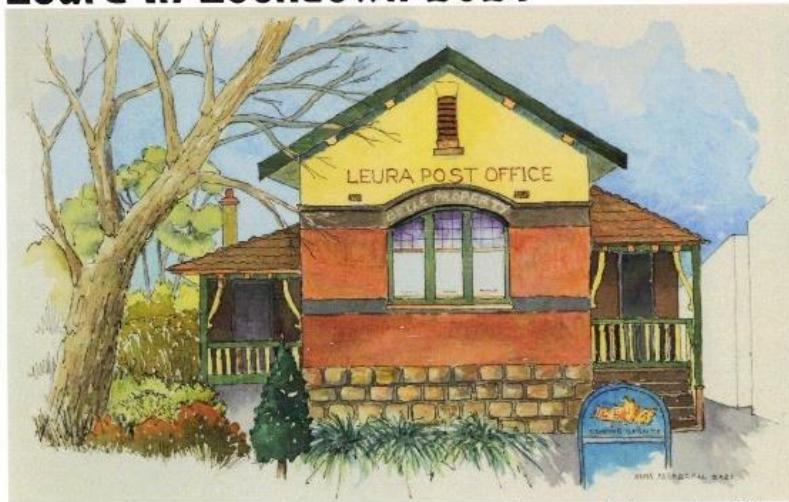
As a pandemic lockdown project, Leura artist, Anna Marshall, has produced a new book comprising watercolour paintings of the commercial buildings in Leura Mall along with historical information about this significant heritage precinct and the buildings. The book is an important record of this period in Leura's history and includes interviews with the operators of the businesses depicted in Anna's illustrations.

*Anna says: As winter began and the leaves were dropping, I realised that there were no hordes of tourists, hardly any local pedestrians and almost no cars parked along the street. It would be a perfect time to photograph the buildings and paint watercolours of them. Leura has so much interesting history that I felt that I should include it with the paintings.*

*Then I realised that the Pandemic is a moment in history and I should add the experiences of the shopkeepers during this time as well. When Lockdown ended I interviewed as many of them as I could, to find out how they managed.*



## Leura In Lockdown 2021



Anna Marshall

*Priced at \$25, Leura in Lockdown 2021 is available from Blue Mountains Cultural Centre, Megalong Books and the Hazelbrook Bookshop; and also directly from the artist/author at 124 Sublime Point Road, Leura 2780.*

### ***Murder or Misadventure: The Death of William Townsend: Part 2*** **Analysis**

Aside from information described, there are several other factors which may or may not have impacted on the circumstances of William's death, and several possible causes which must be examined.

#### **How: the cause of death**

William's body was found down a creek bank near Kinghorn's Mill, his clothes discarded and left on the bank whilst his horse grazed nearby. However, that does not explain the cause of William's death.

Although not innumerable, the possible causes can be reduced greatly to one of the following:

- a) Medical event
- b) Accident
- c) Environmental
- d) Human involvement



#### **Medical event**

If a medical event was the primary cause of William's death, we must accept that our ability and the ability of the inquest to establish this would have been limited by the lack of knowledge regarding William's health at this time and the state of the body as described in the second jury report.

Although both Drs Machattie and Busby were considered to be excellent physicians and medical examiners, given the length of time the body had been exposed and its mutilated condition, without the discovery of William's horse and clothing nearby, it is doubtful that the body's gender, let alone its identity and the cause of death would have been determined. Aside from these limitations, factors such as heart attack, stroke, asthma and a plethora of other health-related factors may have been the principal cause of William's death.



#### **Accident**

As a cause of death, an accident can never be ruled out. Given the location and lack of clothing, if it was an accident, any theory would have to account for both.

One possibility is that William undressed with the intention of swimming or bathing whilst he waited for John. An injury occurring as a result of a fall whilst trying to enter or leave the water or drowning in the creek are both possibilities. It has been noted by Grace Karskens

that few of those who were transported or emigrated to the colony were capable swimmers.

Another possibility involves William falling or being thrown from his horse which could only have contributed to his death if William were to have suffered a serious concussion. Again though, he would have needed to have undressed himself before going down or falling down the embankment where his body was found. This correlates with John's "temporary insanity" theory.



### **Environmental**

The Bathurst region is known for its cold winters and very hot summers. It is possible to survive being exposed to the elements when a person is able to protect themselves with sufficient shelter, clothing and source of heat. However, William's body was naked when it was found and there is no mention of a campfire being found in the vicinity. In September, under these circumstances it is unlikely that William succumbed to heat stroke despite not having his hat.

If the environmental conditions were a factor, then it is more likely that he succumbed to hypothermia than heat stroke. Bathurst Gaol began recording temperature and rainfall levels in 1861. Between this time and 1890 the region recorded average maximum daytime temperature of 18.2°C, with a minimum of 2.6°C.

An overnight temperature of 2.6°C would have been enough to cause someone to wrap themselves in a blanket and move closer to the fire. However, if someone were exposed, without shelter or clothing, survival would have been extremely difficult. If the overnight temperatures fell below 2.6 °C, which, as it happened, occurred shortly after that time, survival would have been almost impossible.

The Bathurst Advocate reported snow on the peaks of the mountains surrounding Bathurst in the week after William's disappearance (which would have included the region in which the body was found) as unusual for that time of year.

In addition, the area had also received significant periods of rain in the days prior to and after William's disappearance. On 21 September the area was struck by a thunderstorm which began between four and five in the morning and continued until two the following morning. It is possible that the volume of water in the rivers and creeks in the area were greater than usual, possibly even in a state of flood.

We are also aware that, in the days following William's disappearance, the region received another eight hours of rain beginning with torrential rain on the night of 3rd October, with steady rain throughout the following day which 'caused a considerable rise in the creeks and rivers' in the four days after William's disappearance.

What is the possibility that the rain itself may have had a direct involvement in William's death? The previous falls of rain may have made the ground wet and slippery and increased the possibility of William's horse losing its footing. The subsequent rain and flooded waterways would have substantially increased the hazards and difficulties associated in searching for William's body in that swollen environment.

### **❖ An animal encounter**

In the description of William's mutilated body, the reporter quotes a witness, most likely either Dr Busby or Dr Machattie, who stated that the body had been gnawed by native dogs. Although this does not indicate that William was attacked and killed by the dogs, it does indicate that they were known to be in the area.

Patsy Moppett, who is familiar with the Locksley area, mentioned that snakes are common in that area, with Black Snakes being especially fond of the Flat Rock camp site. Jake Hansen from *Orange Snake Service* confirmed that both the Eastern Brown and Tiger snakes are also common to the area where William was found, with the Tiger being quite prolific. It was his belief that the Tiger would have been even more common at the time of William's death.



### **Human involvement: robbery and/or murder**

According to family folklore, William was murdered by members of the Wiradjuri. One possibility is that the theory was conceived to explain his death in relation to the missing

saddles and blanket. This is despite neither of the newspaper reports making any reference to robbery or murder as a possible cause of William's death.

Unfortunately, we don't know who conceived the theory or on what information it was based, so there is no way of knowing how they came to such a conclusion. The following questions may help in forming a theory related to the possibility of human involvement:

- Did the social and cultural attitudes towards Aboriginal people, either at the time of or after William's death, factor in the supposition of murder by the Wiradjuri?
- What other information did they have that we are not privy to?
- If William was the victim of murder, what other reason aside from robbery might exist?
- Lastly, who would be advantaged by his death.

#### ❖ **Saddles and blanket**

The missing saddles and blanket are mentioned in the *Bathurst Advocate* report on the inquest. Three possibilities could account for William's death and the missing saddles and blanket.

Firstly, William died as a result of being attacked, his body stripped and thrown down to the creek's edge before the saddles and blanket were taken. Secondly, William's death was unrelated to the theft of saddles and the blanket. The third, the report of the missing saddles and blanket was incorrect.

The missing persons notice stated that William was in possession of two saddles and a blanket, and he was wearing a tweed jacket and pants. The article in the *Bathurst Advocate* reported that when the body was found the saddles, blanket and clothes were all missing, except for his shirt which he was still wearing. The *Sydney Morning Herald* report made no mention of either the saddles or the blanket, but did state that the body was naked, and the clothes were found at the top of the bank.

The *Sydney Morning Herald* report also mentioned that, when found, the body was 'in a dreadfully mutilated state', devoid of clothing, decayed, and its skin blackened. In addition, the mutilation of the body was purportedly the result of native dog attacks. Given the state of the body, the jury would not have been able to determine whether or not William had been the victim of violence, let alone died as a result of violence. Furthermore, as it is not clear that anything belonging to William was missing, it appears very doubtful that robbery is linked to his death.

#### **Murdered by persons known or unknown**

If William was murdered, then who did it? If he was killed, what could have been the motive?

#### ❖ **The Wiradjuri and William**

It is not known where the idea that William's death was the result of an attack by the Wiradjuri originated. In all likelihood the speculation began with one of William's children or grandchildren and was passed down through their families. It can only be speculated as to what information they had. Could it be that they were of the belief that the saddles and blanket were missing and therefore stolen?

Given the lowly status of the Aboriginal peoples amongst the various colonial and federal governments and the Anglo-Australian population in the century following William's death, it is not inconceivable that the attitudes of the day may have led to the conjecture of their guilt. What are the chances that William was murdered by the Wiradjuri? In my opinion, highly unlikely.

The search for evidence of attacks, violence or rebellion by the Wiradjuri in the Sydney and Bathurst newspapers in the years before, at the time of and after William's death produced nothing. The last mention of attacks involving the Wiradjuri took place in 1824 in what has been called the Black War of Bathurst, The Bathurst War or the Bathurst Massacres. The battle over land and resources between the Wiradjuri and colonial settlers saw the institution of martial law by Governor Brisbane which legalized the murder of Aboriginal people by the settlers, colonial police and military. Following the decimation of the Wiradjuri in 1824, their leader, *Windradyne*, also known as *Saturday*, met with Brisbane at the Governor's Picnic at Parramatta on 28 December that year. No further attacks followed that meeting. Windradyne



died in 1829 as a result of wounds suffered in an intertribal clash and was buried on William Suttor's *Brucedale* property.

It is unlikely that William was attacked and murdered by members of the Wiradjuri twenty-four years after the cessation of hostilities as their ability to wage war against the British had dwindled substantially.

#### ❖ **Bushrangers**

Admittedly, bushrangers haven't been mentioned in any source so far relating to William's death but, given the supposition that the Wiradjuri's motive for killing William was robbery, it is not inconceivable that bushrangers could also be linked based on the same evidence. It would be fair then to assume that the same lack of evidence of theft that removed the Wiradjuri would also remove the possibility that bushrangers were responsible for William's death. In addition, like the lack of evidence of any atrocities by the Wiradjuri, so too has no evidence of any bushranger activity in the area during the same period been found.

#### ❖ **Murdered by whom then?**

After discounting robbery, we are left with opportunism, profit or revenge as the most likely reasons. If it was an opportunistic killing, we will probably never know who the perpetrator was.

If William was murdered, then who would be the most likely suspects?

The following are suppositions based on the evidence as it currently exists. Given the need for motive, opportunity and means, two possible suspects exist, both of whom had a possible motive and opportunity to harm William. Of course, this does not constitute proof.

The following is circumstantial and should not be seen to serve as conclusive evidence as to anyone's guilt.

In what is likely to raise the ire of a number of people including a substantial number of my own family, the first would be William's son, John.

##### ➤ **Murdered by John Townsend?**

John and his twin, George, were William and Rebecca's eldest surviving sons. Their elder brother, William had drowned at Kurrajong six years earlier leaving the twins as the heirs to the family property. John was reportedly one of the last two people to see William alive. In his testimony to the inquest, John reportedly searched for his father for several hours after stopping to pick up William's hat which was lost after William's interaction with Castles. We don't know if this evidence was ever corroborated. John would have been well-placed to direct the search parties.

Although John had the means, motive and opportunity, he would have known that the financial pay-off from the inheritance was not going to be quick as the economy was depressed at the time and the prices for land would not have been high. As it was, eleven years passed before the property was eventually put up for sale. As John was one of twins, it is possible that the proceeds would have been split with his brother, George. John is listed alone on the sale advert, but this can't be construed as meaning he was the elder or that he was the sole heir.

It is unknown who suggested that William's death was an act of *felo de se*. However, John's suggestion of *non-compos mentis* may have been simply a means of protecting his inheritance and the family's loss of the property. If the purpose was not financial, then, if the strength of John's relationship with his father can be ascertained from the fact that William rode over 120 kilometres to be beside his son at the latter's trial, it is unlikely that John would have wanted his father dead.

##### ➤ **Murdered by Charles Castles?**

Another possible suspect would be Charles Castles, the constable for the Diamond Swamp region. Beside John Townsend, Castles was the only other person known to have seen William prior to his death. Castles' motive would most likely have been pure revenge.

It wasn't bad enough that John Townsend had escaped unpunished only a few hours earlier, his father William then had the audacity to slander Castles to his face. Given the evidence presented in the court and the newspapers, it can be understood that William believed that Castles had contrived with Alexander Fleming, John Bruce and James Smith to concoct the

evidence before lying to the Court. As Castles was the district constable, he had a detailed knowledge of the area and would have had a far easier time locating William and hiding the body, if he chose to. The question is: would he?

For Castles to have been directly involved in William's death, he would have needed to have located William prior to and without being seen by John. In addition, had he been of such bad character as to have perjured himself, or have killed William, it is doubtful that the coroner or the jury made up of men local to the area would not have implicated him at the earliest possible opportunity.

The possibility of William's death being linked to a single event is significant enough to be considered although a more likely scenario would involve a number of factors combined together to cause his death.

### **The verdict**

The jury's "Found Dead" verdict is important to the story for several reasons. Firstly, given the evidence as it was presented to them, they would have struggled to come up with a unanimous verdict for anything else. I believe John's suggestion that William was *temporarily insane* when he died was simply a means of protecting his inheritance by directing the jury's mind away from a *felo-de-se* verdict. The verdict provided no concrete answer or closure for William's immediate family, and, in as much as it has provided us with a great laugh, it also left open the possibility for conspiracy theories such as the theory of William being murdered by the Wiradjuri to flourish. In all likelihood, this theory began as a means of explaining the missing saddles and blankets, and of finding someone to blame. Given the poor social standing of Aboriginal people in general during the one hundred years after William's death it makes sense that the blame would be apportioned to a group that would not cause anyone at that time to question its veracity, or give them an opportunity to defend themselves.

### **So what happened to William?**

What do I think happened to William? I accept that William's death may have had a medical cause which I can neither prove or disprove, so aside from a medical event, what caused William's death.

As with any significant event there is always a confluence of other, smaller events, which combine to produce the final outcome, in this case William's death. Whilst some events are essential precursors to the final outcome, others only exacerbate the situation. Keep in mind that this is only a theory.

William travelled to Bathurst from his home in Kurrajong to support John, at the latter's court case on 25 September 1848. With John being acquitted of the charge, the pair adjourned to the bar of the Bathurst Hotel, where they drank excessively to John's success.

After leaving Bathurst, it's probable that the pair headed towards O'Connell before taking today's Tarana Road taking them north of Kinghorne's Mill. At some point on Tarana Road, the pair encountered Charles Castles, with an intoxicated William taking the opportunity to tell him what he thought of him. To escape arrest, William urged his horse off towards O'Connell, dropping his hat. As John stopped to collect his father's hat, he lost sight of William, and having searched for his father for several hours, went home. If John was as intoxicated as his father, his ability to mount a proper search for William would have been severely compromised. How much more time and effort were dedicated to finding his father after the day he went missing or as to when John reported William missing, is not known. It is certainly unlikely that John would have received much support from Charles Castles when he did.

The missing persons notice appeared in the Sydney Morning Herald sixteen days after William went missing. His body was found on 23 September at the earliest, twenty-eight days after he disappeared. The inquest took place on 28 September.

Based on the evidence presented, we know that the body was found in a creek close to Kinghorne's Mill on the Fish River, and, although the mill was destroyed in the 1860s, it was situated close to Kinghorne Falls Road.

The body was severely decomposed and mutilated, and, aside from the marks indicating that the body had been attacked post-mortem, no other marks were identified to indicate that violence was linked to William's death. In fact, no cause of death was identified.

Despite being inebriated, William had secured the horse and removed his clothes to bathe whilst waiting for John. There is no mention of a campfire having been found indicating that William had set up camp and had survived past that initial day. The location of the clothes and horse close to the body led to William being identified, and although no mention was made of the whereabouts of the saddles or the blanket, given that the horse, in particular, was found, the probability that robbery was the primary reason for William's death is unlikely. The most likely cause of William's death can be reduced to either drowning in a swollen creek or, whilst entering the water, being bitten by either an Eastern Brown Snake or Tiger Snake. His body was not located until much later, most likely due the flooding of the river after his death.



*Headstone of William Townsend, St Thomas's Anglican Church Cemetery, O'Connell  
Photo: G Townsend 2018*



*Photo: P Moppett 2011*

Whilst there is no evidence to suggest that either William or John were intoxicated or had even been drinking, I believe it is highly likely that the pair celebrated and celebrated at length at the Bathurst Hotel after John had won his case. The amount the pair consumed contributed either directly or indirectly to William's death, especially John's ability to search for his missing father. This would also explain the tongue-lashing William delivered to Castles and his ability to adequately assess the risks of going swimming in what may have been a swollen creek

*Glenn Townsend*

*References: The references to this article are listed in a separate document as issued with the January-February Heritage Newsletter.*

**PLEASE NOTE THE CLOSING DATE FOR ARTICLES AND NOTIFICATIONS TO THE EDITOR FOR THE MARCH-APRIL 2022 ISSUE OF HERITAGE is Tuesday 26<sup>th</sup> April 2022**

## ***Community events & updates***

### ***Professor Barrie Reynolds' books find a new home***

Professor Barrie Reynolds (1932 - 2019): Barrie had interests in a wide range of subjects and published extensively on the anthropology of Zambia (then Northern Rhodesia). He has written papers on the management of artefact collections in museums and in the 1990s he jointly authored two reports on the plight of Australian university museums. During his lifetime he held many positions in Societies, latterly as President of the Blue Mountains Historical Society (2001-2002) and as Honorary Secretary of BMACHO (2006- 2010). Read



further: “*Vale Professor Barrie Reynolds*” by Dr Peter Rickwood, in the Blue Mountains History Journal Issue No 9, published November 2019:

[http://bluemountainsheritage.com.au/wp-content/uploads/2019/12/BM-History-Journal-Issue-9\\_compressed-1.pdf](http://bluemountainsheritage.com.au/wp-content/uploads/2019/12/BM-History-Journal-Issue-9_compressed-1.pdf) .

There is also another very informative obituary on the Council of Australian University Museums and Collections (CAUMAC) website:

<https://caumac.wordpress.com/2020/02/24/vale-barrie-reynolds/> describing Barrie’s earlier work.



*Professor Barrie Reynolds 2007*

Barrie had an extensive library and Blue Mountains Association of Cultural Heritage Organisations (BMACHO) was given access by his daughter, Jill, who was happy to donate the books to organisations where they would be useful. The books were sorted into a number of categories and amongst the many books were eight boxes of books on Australian Aboriginal Studies. These were delivered to Blue Mountain Education & Research Trust (BMERT) at Lawson. Father Eugene Stockton said he could tell from the collection that Barrie Reynolds was a very discerning and knowledgeable scholar in this field.

This collection has now been sorted into categories by Eugene Stockton, such as Prehistory, Archaeology, Anthropology, Religion (including mythology), Language and Art. Eugene says this traditional or pre-contact material is balanced with post-contact material (labelled Encounter, i.e. the meeting of two cultures), such as Sociology, Current Issues, History, Biographies and Aboriginal Authors.

The books are being catalogued by Librarian, Veronica Falconer of Hazelbrook, with each entry registering the original source (e.g. “B.R.” for Barrie Reynolds).

This collection joins a similar large collection of books belonging to Father Paul Hanna, who recently moved from Blackheath, plus the smaller collection of Eugene Stockton and Kelvin Knox, to establish a Library of Aboriginal Studies at Blue Mountain Education & Research Trust (BMERT) office at Lawson.

It is intended that this library will be accessible to anyone engaged in Aboriginal Studies, for academic or personal interests; for example, Aboriginal participants in current archaeological excavation and survey with Wayne Brennan in the Blue Mountains.

Eugene says if you have read Sally Morgan’s “*My Place*” you will be aware of those who find out later in life they have Aboriginal ancestry and are trying to rediscover their Aboriginality. Eugene has met many people in Mt Druitt, who after discovering their roots in First Fleeters, have also found they have Aboriginal roots.

*Jan Koperberg*

*Blue Mountain Education & Research Trust, 22 Somers Street, Lawson, NSW, 2783*  
Phone: 02 4758 7049 Email: [secretary@bmert.org](mailto:secretary@bmert.org) Website: [www.bmert.org](http://www.bmert.org)

### **Blue Mountains History Journal (BMHJ) - Issue 11**

Manuscripts are currently being sought for publication in the next issue of BMHJ which will be both uploaded on the BMACHO website <http://bluemountainsheritage.com.au/journals/> and also lodged in print format and online in many libraries. There is no charge to authors. The aim is to get *Issue 11* uploaded towards the end of 2022. Draft manuscripts are desired by the end of June 2022 so that the reviewing can be undertaken in July with the hope that editing and revising can be achieved early in Spring.



Anyone may submit a manuscript that is on a historical topic which has relevance to the Greater Blue Mountains and neighbouring areas. Manuscripts should be *intermediate* in size between a Newsletter contribution and a book chapter and liberally illustrated. The formatting and referencing styles that are used can be seen in a recent issue of the journal but, on request, editorial assistance is available with those details. To maintain quality, acceptance is subject to peer review.

Please give consideration to this invitation to submit a manuscript and even if you think that you might submit then please let me know.

Dr Peter C. Rickwood  
Editor, Blue Mountains History Journal  
<http://bluemountainsheritage.com.au/journals/>  
Email: [p.rickwood@unsw.edu.au](mailto:p.rickwood@unsw.edu.au)

### **Glenbrook Walks 2022**

At last we are able to bring you a full walks schedule from the Glenbrook & District Historical Society, and it is to be hoped that all events are able to be held. Looking forward to catching up with friends at these events!



# GLENBROOK & DISTRICT HISTORICAL SOCIETY Inc.

## 'HISTORY WALKS' PROGRAMME 2022

**All on Saturdays Walks led by Doug Knowles & John Dikeman**

**E EASY** gradients. Firm underfoot. 1½ hours. Average.

**M MEDIUM.** Short steep sections, some rough sections. 2 hours. Average.

**H HARD.** Steep, rough, 4 to 6 kms. 3 hours plus. Average.

**March 19 1.30 pm "Glenbrook Discovery**

**E Heritage Walk":** Historic sites, houses and the 1892 railway route to Lapstone Hill Tunnel, West Portal.

**April 2 9.00 am "The Descent to the West,**

**M Mt. York":** Short return walks on the three most historic roads to the West — Cox's Pass (1815); Lawson's Road (1822) and the newest, Berghofer's Pass (1909).

**April 16 1.30 pm "Lennox Bridge":** and the

**E old stone quarry, Brookside Creek, Dunn's Steam Sawmill relics and earth dam.**

**April 30 1.30 pm "Lapstone Construction**

**E Railway 1910-1913":** and East Portal of Lapstone Hill Tunnel (1892).

**May 14 9.00 am "Bull's Creek Dam":** Railway water supply. Stone dam, pump site, relics and Paradise Pool. Circuitous walk.

**May 28 1.30 pm "Duck Hole, Glenbrook Creek":**

**H Old roadway construction and pump site for railway water supply to Glenbrook Station (1903).**

**June 11 1.30 pm "Glenbrook Lagoon Precinct":**

**E Early campsite and railway dam construction (1867) for water supply to 1st Glenbrook Station.**

**June 25 1.30 pm "Eastern Zig Zag Railway":**

**M This walk on the 1867 Zig Zag Railway and Knapsack Viaduct extends to the first improvement — the Lapstone Hill Tunnel, East Portal (1892) and the 'wash away' section (1906).**

**July 16 1.30 pm "The Mountain's Murders":**

**E Captain Lee Weller's murder site and first grave. Also rock inscriptions.**

**July 30 9.00 am "Faulconbridge Steam Sawmill**

**H Site":** Engine remnants, huge boiler and other relics. Operated 1914-1925.

**NEW Aug. 13 9.00 am "Faulconbridge Point":**

**H Spectacular views of Grose River Gorge and panoramic views from East to West. Easy walking on good fire trail surface.**

**Caution ! 13 kms total distance.**

**Sept. 3 9.00 am "Warrimoo Lookout":** Follow

**H the ridge top south of Warrimoo. Panoramic views of Glenbrook Creek from Woodford to Glenbrook Gorge.**

**NEW Sept. 17 9.00 am "Sun Valley":** Volcanic

**E soil, giant Bluegums. Short walk along Fitzgerald's Creek.**

**Adults: \$10**

**Accompanied Children under 16yrs: FREE**

**PLEASE NOTE: All bookings are subject to COVID-19 regulations**

**BOOKINGS ESSENTIAL:** Phone Doug on **4751 3275**

(Please allow the phone to ring longer than usual) for details on meeting place.

Good walking shoes are essential. Please bring a hat and drinking water. (No dogs please.)

**BAD WEATHER ON THE DAY:** Excessive wind or rain could cause cancellation due to hazardous conditions.

### ***Bathurst Remembers World War II: Exhibition 2022***

Further to the article in Heritage Newsletters in 2021, readers are advised that new Exhibition dates have again been announced due to the uncertainty of COVID restrictions. It will now be held:

**12<sup>th</sup> to 15<sup>th</sup> August 2022**

All is ready for this mammoth event and the Exhibition will still be at the Bathurst Showground. All other arrangements and details remain the same.

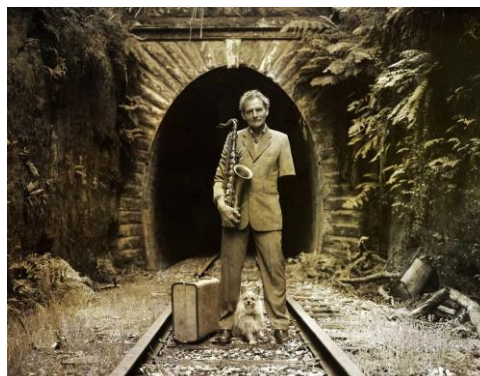
For further details contact the Curator - Alan McRae on 02 6331 5404 or email [amcrae@lisp.com.au](mailto:amcrae@lisp.com.au)





### ***Vale Neill Duncan***

Neill Duncan, much-loved member of the Blue Mountains community, musician, composer, one-handed saxophonist, teacher, soccer fan, disability advocate, adored father and husband, died on December 28<sup>th</sup> 2021, after a short battle with cancer, diagnosed in June.



Born in NZ in 1957, Neill moved to Australia in 2002 where he settled with his first wife Rachel. He lost an arm to cancer in 2012, but this did not prevent him continuing with his musical career, together with championing the cause for the rights of disabled people to access the tools to fulfil their talents and he became a nationally recognised speaker for disability services up until a month before his death.

Neill is survived by his sister Jan, children Ruben, Aaron, Polly, Pearl and Floyd, former wife Rachel and wife, Naomi.

Neill's wife is Dr Naomi Parry, a professional historian, writer and editor. She has a long association with BMACHO and the Blue Mountains, having been a speaker at BMACHO's 2021 History Conference.

### ***Australian Heritage Festival in New South Wales***

Running from 1 April – 31 May 2022, the Australian Heritage Festival is an opportunity for the community to organise events and exhibitions, gather stories and tell them, celebrate through ceremony and performances, share knowledge through talks, walks and tours, and have fun bringing heritage to life.

The 2022 Australian Heritage Festival theme is ***Curiosity***. From the city to the regions, this theme brings heritage to life by encouraging communities to actively wonder, investigate and learn about natural, cultural, Aboriginal, living and built heritage around the nation.



The National Trust looks forward to promoting real-time or virtual events in cities, towns, for community groups, businesses, Councils, conservation groups, museums, galleries, libraries, churches, synagogues, mosques, temples, retail centres, universities and schools.

**KEY DATES:**

- Registration of events opened 17 December 2021
- The Festival event calendar went live February 2022
- Registration of events closes 25 March 2022
- Australian Heritage Festival opens 1 April 2022
- Australian Heritage Festival closes 31 May 2022

Inquiries: <https://www.nationaltrust.org.au/ahf/before-you-apply/>

### ***The National Trust (NSW) Heritage Awards 2022 Entries now open!***

The National Trust is delighted to announce that entries are now open for the 28th annual National Trust (NSW) Heritage Awards - the most highly anticipated celebration of outstanding practice in the field of heritage.



*Winner 2021 - Aboriginal Heritage: Leagues Club Park, Gosford.  
Hunter Central Coast Development Corporation*

Each year, a multitude of organisations, individuals and community groups proudly share their hard work and dedication across projects big and small. If you have been involved with, or know of any projects completed (or nearing completion) which promote, preserve or protect the built, natural or cultural heritage of NSW and meet their entry criteria, they encourage you to start crafting your submissions.

Their independent Judging Committee will carefully consider nominations across the following categories:

- Aboriginal Heritage

- Adaptive Re-use
- Advocacy
- Conservation - Built Heritage
- Conservation - Interiors and Objects
- Conservation – Landscape
- Continuing Tradition
- Education and Interpretation
- Events, Exhibitions and Tours
- Resources and Publications

Individual Awards are also now open for entry: Lifetime Achievement and Heritage Skills. Key Dates: Entries close at 11.59pm (AEDT) on **Tuesday 15 March 2022**, and shortlisted candidates will be announced in April ahead of the National Trust Heritage Awards ceremony on **Friday 13 May 2022** at heritage-listed Doltone House in Pymont.

Inquiries: [awards@nationatrust.com.au](mailto:awards@nationatrust.com.au)

### ***History Week 2022 – 3<sup>rd</sup> to 11<sup>th</sup> September***

The History Council of NSW announces that the History Week theme for 2022 will be **HANDS-ON HISTORY**. For History Week 2022 they invite you to roll up your sleeves and get your hands dirty!

History doesn't only happen in archives, libraries and books. Very often we need to go out in the field and get hands-on to connect with different sources, stories and audiences.



*Hands-on History* invites you to explore histories by or about people who do things with their hands, whether that is for work or play. You may also like to creatively consider how you use your hands to do history; be that digging up artefacts, uncovering archives, restoring precious and everyday objects, curating exhibitions, writing and drawing, sewing, painting, even making music or a film or podcast!

The History Council want you to re-think *Hands-on History* and present your ideas in History Week 2022.

Event registrations will open shortly for History Week 2022.

Inquiries: [programs@historycouncilnsw.org.au](mailto:programs@historycouncilnsw.org.au)

### ***Historic Houses Association of Australia***

Our heritage is about our future as well as our past. It is an on-going story that tells us how we have shaped our landscapes, our cities and towns - a story that tells the world who we are. Some of our most precious heritage is in private hands and it needs our support to ensure a viable future.



The Historic Houses Association of Australia Ltd. (HHA) is a registered charity and volunteer organisation that supports owners and promotes public interest in historic houses and properties throughout Australia.



### **Forthcoming Events**

Discover the hidden delights of a harbour-side sanctuary in Neutral Bay or meet the matriarchs of 19th century Sydney.

- 5<sup>th</sup> March 2022: Stucco, Stone and Shingles - The Architecture of B J Waterhouse.
- 15<sup>th</sup> March 2022: History High Tails: Minding Her Own Business - Sydney's Early Entrepreneurs.
- 19<sup>th</sup> March 2022: Hawthorne Canal Walk.
- 9<sup>th</sup> April 2022: Tour & Dine: Daceyville — Best Kept Secrets.

*Historic Houses Association of Australia Limited, 1A Carthona Avenue, Darling Point, NSW, 2027*

*Email: [enquiries@hha.net.au](mailto:enquiries@hha.net.au)*

*Phone: [02 9252 5554](tel:0292525554)*

### **Greater Blue Mountains Heritage Trail Update**

BMACHO continues to promote the Greater Blue Mountains Heritage Trail and members' upcoming events. As the community reopens after the covid lockdowns, things are happening again across the region!

The Trail is an ideal activity for the kids and grandkids, be it in the school holidays or any weekend, so plan ahead for the Easter break now!

The 2019 trail brochures can still be collected at participating venues and Visitor Information Centres. The brochure is currently being reviewed and is due for reissue in late 2022.

Should any business wish to be considered for inclusion in the next brochure, as a place of accommodation or an eating house along the trail route, please contact BMACHO at <http://committee@bluemountainsheritage.com.au>

*If you are a member and you would like further information, or if you would like to become a member, please email BMACHO at [committee@bluemountainsheritage.com.au](mailto:committee@bluemountainsheritage.com.au)*

*For general information about BMACHO and the Trail, see <http://heritagedrive.com.au> or [www.facebook.com/GBMHeritageTrail](https://www.facebook.com/GBMHeritageTrail)*

*To find out more about BMACHO visit <http://bluemountainsheritage.com.au>*



## BLUE MOUNTAINS ASSOCIATION OF CULTURAL HERITAGE ORGANISATIONS INC.

**Registered office:** 1/19 Stypanra Place, Springwood 2777. (02) 4751 5834

**Email:** [committee@bluemountainsheritage.com.au](mailto:committee@bluemountainsheritage.com.au) or [j.koperberg@bigpond.com](mailto:j.koperberg@bigpond.com)

**Website:** <http://bluemountainsheritage.com.au>

**ABN:** 53 994 839 952

**The organisation:** Blue Mountains Association of Cultural & Heritage Organisations Inc. (BMACHO) was established in April 2006 after local historical and heritage societies and individuals recognised the need for the creation of a cultural heritage strategy for the local government area (LGA) of Blue Mountains City Council. The constituency now embraces but is not limited to, the LGAs of Blue Mountains, Lithgow, Hawkesbury and Penrith. BMACHO membership includes historical and heritage groups, museums, commercial enterprises with an historical or heritage component in its core business, local government (local studies units, library collections) and a limited number of individual members by invitation such as but not necessarily academics. The objectives of the organisation are:

1. To raise public consciousness of the value of cultural heritage
  2. To encourage and assist cultural heritage
  3. To initiate and support cultural heritage activities not already covered by member organisations.
- One of the aims of BMACHO is to bring the various bodies into closer contact to encourage them to work more closely together and to provide a combined voice on matters of importance within the heritage sector.

**Affiliations:** BMACHO is a member of the Royal Australian Historical Society.

**Publications:** BMACHO's official newsletter *Heritage* is edited by Patsy Moppett. The annual refereed *Blue Mountains History Journal* is edited by Dr Peter Rickwood and occasional papers are published from time to time.

**Membership:** The following organisations are members of BMACHO: Blue Mountain Education & Research Trust; Blue Mountains Botanic Garden, Mt Tomah; Blue Mountains City Library; Blue Mountains Cultural Heritage Centre; Blue Mountains Family History Society Inc; Blue Mountains Historical Society; Bygone Beautys Treasured Teapot Museum and Tearooms; City of Lithgow Mining Museum Inc; Colo Shire Family History Group; Everglades Historic House & Gardens; Friends of the Paragon Inc; Gang Gang Gallery, Lithgow; Glenbrook & District Historical Society Inc; Hawkesbury Historical Society Inc; Kurrajong-Comleroy Historical Society Inc; Leuralla NSW Toy & Railway Museum; Lithgow & District Family History Society Inc; Lithgow – Eskbank House Museum and Lithgow Regional Library – Local Studies; Mt Victoria & District Historical Society Inc; Mt Wilson & Mt Irvine Historical Society Inc (including Turkish Bath Museum); National Trust of Australia (NSW) – Blue Mountains Branch; National Trust of Australia (NSW) – Lithgow Branch; Nepean District Historical Society Inc; Norman Lindsay Gallery and Museum; Scenic World Blue Mountains Limited; Springwood Historical Society Inc; The Eleanor Dark Foundation Ltd; Valley Heights Locomotive Depot Heritage Museum; Woodford Academy Management Committee; Zig Zag Railway Co-op Ltd.

The following are individual members: Wendy Blaxland, Vaughan Bryers, Fiona Burn, Philip Hammon, Dr Wayne Hanley, Michael Keats, Ian Milliss, Patsy Moppett, Keith Painter, Barbara Palmer, Dr Peter Rickwood, and Dr Robert Strange.

**Committee:** The management committee for 2021-2022 (from March 2021) is: Rod Stowe (President); Patsy Moppett (Vice President and Newsletter Editor), Fiona Burn (Secretary), Philip Hammon (Treasurer), Dick Morony (Public Officer/Membership Secretary/ Calendar Editor), Suzanne Smith (Events and Venue Co-ordinator), Jan Koperberg (Correspondence Secretary), Roy Bennett.

**Greater Blue Mountains Heritage Trail sub-committee:** Fiona Burn, Jan Koperberg, Suzanne Smith.

**Blue Mountains History Conference sub-committee:** Patsy Moppett, Jan Koperberg, Phil Hammon, Rod Stowe.

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