



THE BLOOD OF BUNGAREE

GRANNY LEWIS AND HER DESCENDANTS

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THE AUTHOR



Tom Richmond, OAM, is a descendant of Peter Hibbs, one of Hornsby Shire's earliest settlers, and the master of the Norfolk during Flinders' voyages of discovery. He is a retired high school principal, whose work as a teacher included development of a unique method of teaching history through using local material.

His teaching days are best remembered by the Waddell Cottage Project at Galston High, which he developed. He worked extensively on researching local history west of the Gorge during the 1970s. He was invited to address the Australian History Teachers' Association on his methods and later spoke as the New South Wales Department representative at a National Symposium on Education.

During the 1970s, he co-authored a textbook, *Felons and Fair Ones*, dealing with the first four years of Sydney settlement. He also contributed two chapters to *Pioneers of Hornsby Shire*. In 1960, he was invited to teach the Centenary Class in a re-enactment of 1600s education at the celebration of a hundred years of public education. Later in the 1960s, his essay on Peter Hibbs was published in *Hawkesbury River History*.

Since retiring, he has written extensively on Lower Hawkesbury history. Dearubbin Press has published four books: *Brooklyn's Federation Links*, *Brooklyn Underground*, *Love Among the Prawns and Bar Island* and the *Lower Hawkesbury Settlements*. A further two books are in preparation. He has also produced a number of desktop booklets, including *Policing Peel's Ferry*, *Brooklyn's Missing Acres*, *Brooklyn's Historic Mile*, *Brooklyn at War*, *In Search of Granny Lewis*, *Brooklyn Soldier* and three separate Tourist Guides to Brooklyn.

Tom has been a regular speaker at PROBUS, VIEW and other groups, often talking of *Ginger Meggs and Hornsby Shire history*. He is a member of the Hornsby Shire Historical Society and contributes to its magazine. He writes a weekly column on *Shire History* in the local newspaper and contributed spoken stories to the CD set, *Going Places*. He has been proud to edit *Hedley Somerville's classic local history books*, *A Taste of Ginger and A Bit More Ginger*. For a number of years, he made regular appearances on local radio. He has lectured to USA groups on local history method.

Each year, he compères the *Hornsby Shire Council Heritage Cruise* and leads the *Brooklyn Heritage Walk*. For four years, he was the secretary of the *Brooklyn Ratepayers' Association* and retains his community involvement through chairing of the *Health Centre committee* and membership of the *School Council*. He has had extensive involvement with cricket coaching and administration and is the patron of the *Northern Metropolitan Cricket Council* and the *Hornsby Kuring-gai Cricket Association*. He is also a *Justice of the Peace*.

He has been awarded the *Order of Australia Medal*, for his services to youth, the *Australian Sports Medal*, for his services to cricket coaching and development, the *Centenary Medal*, for his research in local history and the *NSW Premier's Community Service Award* for his services to the general community.

He is credited with having revealed the significance of *Brooklyn's links with Federation*, *Kendall's Poem on the death of Maude Lloyd*, dozens of unmarked burials on *Bar Island* and the real significance of "*Granny Lewis*".



Tom Richmond, with descendants of Granny Lewis, in the cemetery at Bar Island.

INTRODUCTION

This booklet was first prepared for distribution to descendants of "Granny" Lewis who journeyed to Bar Island in 2006, in search of their links with this remarkable lady.

I first heard stories about "Granny" Lewis when we were writing *Pioneers of Hornsby Shire* back in the 1970s. The tales had been passed down through the Crossland Family. I spent the next quarter of a century trying to unravel the genealogy, a task made more complicated by the name changes that had taken place. Back in the seventies, we did not have the advantage of the Births, Deaths and Marriages records now available on CD Rom. As these records became available, the picture could be clarified.

It was not, however, until 2005 that the work was really completed. In that year, Bob Waterer, a marvellous octogenarian, and Agnes Bevan, his equally marvellous and older cousin, made contact. Their descent was unclear, but they had recognised some of the names mentioned in accounts that I had written. We worked together and managed to prove the lines of descent from Catherine, revealing a whole new rich fabric of the story.

I am indebted to Agnes and Bob for material and photographs that have enriched the story. I am also indebted to John Lonergan, a descendant of Thomas Lewis, for the information and photographs that he was able to provide. I have greatly enjoyed meeting the members of this family, who share a justified pride in their rich Australian heritage.

THE TWILIGHT OF THE SYDNEY ABORIGINAL PEOPLE

For many years, Australians tended to ignore the Aboriginal heritage of our country. The policy of "assimilation" produced savage by-products, such as the "stolen generations". In the case of the Aboriginal people of the Sydney area, the consequences of European colonisation were felt earlier than in other areas. Many Aboriginal people died from European diseases, from which little immunity had developed. Others moved out of traditional areas, seeking security that, in many cases, proved to be only temporary.

When I taught at Woodenbong in 1960, I was teaching the first generation of Aboriginal children who could not speak the traditional language. Their parents were bilingual and their grandparents spoke mainly the Aboriginal language. In Sydney, this situation had occurred early in the Nineteenth Century. Of the group known by Europeans as the "Broken Bay Tribe", only fifteen remained at a blanket distribution in 1827. Of those who lived in this immediate vicinity, only nine were left. By 1829, William Govett, the surveyor, was speaking of hillsides where the Aboriginal people formerly "frequented".

Here and there, references can be found to Aboriginal people who lingered in a form of nomadic existence, well into the Nineteenth Century. One group appeared to make an annual walk from near Dobbin Head to Kissing Point, at Ryde. Another lived on Berowra Creek, trading with the store at Dural, exchanging oysters and other items for tobacco and various wants. Elizabeth Rose, "granny" Lewis's daughter, looked after another group that came down the river each year.

In a sense, the early part of the Nineteenth Century was a twilight period, in

which the Aboriginal people were pushed out of an existence that had been developing for thousands of years. Adapting to the new set of conditions was a monumental task. Some tried to fight the changes and a very small number actually managed to find a place in the new scheme of things.

THE GREATNESS OF 'GRANNY LEWIS'

"Biddy" was born in this twilight period. There is some disagreement as to whether both of her parents were Aboriginal, but it is interesting to note that the local school teacher who registered her death estimated her age at a figure that would have seen her born prior to 1788. In her childhood, she was part of the "Broken Bay" group, which, at that stage at least, appeared to have wandered along the coast from Newcastle to Sydney.

I have not found it particularly helpful to try to fit this group into any of the modern accepted "tribal" divisions. What is much more significant is that she settled at Marramarna Creek and appears to have been the last surviving tribal Aboriginal person to have lived in the Hornsby Shire area.

She was part of a group headed, for some time, by Bungaree, whose intelligence was the subject of comment by numbers of observers, and whose achievements with Matthew Flinders speak eloquently of his many abilities. Rightly or wrongly, Bungaree chose to adapt and "Biddy" did likewise. Bungaree was a noted linguist, with an exceptional capacity to pick up languages. Biddy married a German, conversed in English and obviously knew her own language. She seems to have shared Bungaree's communication skills.

She continued to adapt. During her lifetime, she watched Sydney grow from village to town, and from town to city. From her childhood days of travelling by foot, or by canoe, she lived to see the railway network stretching to the State's boundaries. She lived until 1880, a visible link between the old and the new, crossing cultures and surviving. One senses that the family was happy and close in its relationships. Existing descriptions of her daughter, Catherine, reveal a person who was softly spoken, but hard in the pioneering sense. It is interesting that people speculated as to whether Catherine, who lived on Scotland Island, had royal blood.

"Biddy", or "Sarah Ferdinand" or "Granny Lewis" survived and prospered. Many of her race did not. There are few identifiable burial places of Sydney Aboriginal people, but one of them exists on Bar Island, in Hornsby Shire, where Biddy was laid to rest in the presence of, and with the respect of local community leaders.

Significantly, Bar Island Cemetery contains the remains of many of the early settlers, including some who were transported to Australia. The church building that was on the island was used by Biddy's family to worship and by her grandchildren to obtain an education.

I feel privileged to have been part of telling this unique story and even more privileged to have met the descendants of "Granny Lewis". They have made their separate ways into various occupations and contributed to later chapters in this great Australian tale.

This booklet is for them.

Tom Richmond

Brooklyn, 2006

THE DEATH OF A KING

Sydney Gazette, 27th November, 1830

We have to announce the death of his Aboriginal majesty, King BOONGARIE, Supreme Chief of the Sydney tribe. He expired on Wednesday last, at Garden Island, after a lingering sickness of several months. A coffin has been despatched thither from the Lumber Yard and he will be interred at Rose Bay, beside the remains of his late Queen, this day. The facetiousness of the sable chief and the superiority of his mental endowments, over those of the generality of his race, obtained for him a more than ordinary share of regard from the white inhabitants of the colony, which was testified by frequent donations suited to his condition, not only from private individuals, but from the Authorities. At the commencement of his last illness, the Hon Mr M'Leay procured him admission to the General Hospital, where he received every necessary attention and remained some weeks; but, becoming impatient to return to his "people", he was, of course, permitted to depart, and the Government allowed him a full man's ration to the day of his death.

BOONGARIE was remarkable for his partiality for the English costume; and it must be confessed that his appearance was sometimes grotesque enough, when he had arrayed his person in such "shreds and patches" of coats and nether garments as he could by any means obtain; the whole surmounted by an old cocked hat, with "the humour of forty fancies pricked in't for a feather." The late Commodore, SIR JAMES BRISBANE, was particularly partial to him, and on one occasion presented him with a full suit of his own uniform, together with a sword, of which he was not a little vain. For some time past, his increasing infirmities rendered it evident that he could not much longer survive his forefathers; and, on the day above named, in the midst of his own tribe, as well as that of Darling Harbour, by all of whom he was greatly beloved, he ended his mortal career. We have not yet heard the name of his successor; but the honour, of course, devolves on the most renowned of his tribe. A detailed account of all of the ceremonies used at the death, and funeral obsequies, we shall furnish for information of our readers on Tuesday.

Despite the attempts at humour, this article, in the most prominent Sydney newspaper of the period, obviously marks the passing of a remarkable Sydney personality. In fact, it totally understates the contribution of one of the best known of the tribal Aboriginal people who came into contact with the early British settlement in New South Wales.

In this work, there will only be a bare outline of his life and contributions. Readers wanting more information on the amazing life of Bungaree would do well to obtain a copy of *King Bungaree*, by Keith Vincent Smith, which does him greater justice. This work will concentrate more on the life lived by one of Bungaree's people, Granny Lewis, another remarkable Aboriginal person. It will show how later generations of the Broken Bay group survived to prosper in modern Australia.

Bungaree was buried, as the article suggested, but there was no further account

of any ceremonies. While the obituary acknowledged Bungaree as a person of intelligence, it failed to detail the achievements of his earlier days.

Bungaree was, by any measure, a great Australian in his own right.

FRIEND OF FLINDERS

The precise year of Bungaree's birth is unknown, but it may have been in the 1770s. There have been numbers of guesses as to his birthplace, but it would be very difficult to determine. Before the British arrived, the organisation of Aboriginal groups appeared to be that they moved about in a broad territory, in groups of up to about fifty people with close family relationships. These family groups could come together for ceremonies or during periods of time when areas offered special resources, such as the fishing seasons.

There is a strong modern tendency to try to fit these groups into some form of precise tribal arrangements, based on language and territory. If such "tribes" actually existed at the arrival of the British, they were, unfortunately, rapidly altered by the ravages of sickness and the need to achieve survival. Some Aboriginal people gathered to organise resistance, while others simply moved inland, away from the immediate threats to their way of life. These movements make it very difficult to trace the exact organisation that may have been in place in 1788.

David Collins, the first Judge-Advocate of the Colony, described Bungaree as "a native of the northside of Broken Bay". In later accounts, it is evident that he was also a native of Pittwater. In fact, it seems probable that his group travelled throughout the whole area that spoke the Ku-ring-gal language, from Lake Macquarie, south to Sydney Harbour.

It was through his association with Matthew Flinders that Bungaree first came into prominence. Flinders noted that Bungaree had "... a good disposition and manly conduct." The explorer invited the Aboriginal man to join him on a voyage to the north to explore the area near where Brisbane now stands. Bungaree played an important part in trying to relate to the local Aboriginal people whenever the explorers landed. He acted very bravely during a nasty incident at Bribie Island, when the explorers had to fire their muskets.

Setting out on 8th July, 1799, Bungaree adapted to life on the small vessel, the *Norfolk*, in a way that revealed genuine courage. He made a particular friend of *Trim*, the ship's cat, giving him food and water as the cat desired. Of greater value was the fact that he acted as an intermediary with a number of Aboriginal groups. Bungaree was adept at learning new languages and was able to communicate with these strangers from his own race.

The *Norfolk* returned to Sydney on 20th August, 1799. Bungaree would have had interesting tales to tell, of members of his own race who spoke different languages, built superior huts, fished using different methods but shared some aspects of his own culture.

VOYAGE TO THE COAL RIVER

On 10th June, 1801, Bungaree sailed once again. This time, he was on the *Lady Nelson*, which was bound for the Coal River (modern Newcastle), to locate coal.

The ship inadvertently put ashore at Reid's Mistake, where Bungaree tried to converse with an Aboriginal man who joined them. When they reached the

Hunter River, Bungaree decided that he had temporarily finished with life at sea and left the party, making his way back to his people on foot.

Precisely where those people were is not known. The Aboriginal people in the vicinity of Sydney had suffered severe dislocation as the result of the arrival of the Europeans. Many appear to have fled the Sydney area, while others may well have moved into the district. Some of the men whom Bungaree met at the Coal River had been to Sydney and seen the developing settlement there.

THE CIRCUMNAVIGATION OF AUSTRALIA

Matthew Flinders again enlisted the aid of Bungaree in his voyage on the *Investigator*, which left Sydney on 22nd July, 1802, heading north along the Australian coast. Bungaree proved useful in communicating with various Aboriginal groups, even when he did not know the language.

When the vessel reached the Torres Strait, Bungaree encountered Melanesians for the first time. Later, the expedition came across Macassans, who were fishing for trepang, which they sold to Chinese traders in Timor.

As the condition of both the crew and the vessel deteriorated, Flinders made for Timor, where he spent a week at Coupang. The *Investigator* returned to Sydney via the west coast, completing a journey around the continent on 9th June, 1803.

Among his many other claims to fame, Bungaree could now claim to be the first Australian to circumnavigate his homeland.

FLEETING GLIMPSES

After his return from the voyage around Australia, Bungaree appears to have alternated between special assignments and his normal tribal life. Governor King asked him to make a trip to the Hunter River in May, 1804, on the *Resource*, he was asked to escort six Aborigines from the Hunter River back home, after they had visited Sydney. Bungaree stayed on to help Lieutenant Menzies, who was in charge of the King's Town settlement on the Hunter, as an intermediary with the local Aboriginal people.

In 1804, Bungaree became the first man observed by the Europeans to be using a boomerang. It is quite likely that the Sydney tribes did not have this spectacular weapon in their armoury and that Bungaree had acquired knowledge of it while on his voyages.

The activities of the Aboriginal people along the east coast were severely disrupted by the European settlement. Some formed bands and began to skirmish, here and there, but Bungaree appears to have followed a policy of co-operation rather than conflict. Perhaps the original tribal areas changed, but Bungaree appears to have been comfortable in areas ranging from near The Entrance to the north, to Sydney Harbour itself to the south.

During this troubled period, a Darug child was born to a mother in one of the clans which moved about the Lower Hawkesbury, or Broken Bay, area. Later, the child assumed the name of "Sarah Wallace". Her father was "Richard Wallace", but there is no definite information as to his tribal name. The only known reference gives her mother's name as "Bridget" but there is no certainty that this was the case.¹

Sarah was born in about 1803.² The details of her early life are unclear, particularly as so many Aboriginal people were refugees from conflicts along the Hawkesbury and the dispossession of the original inhabitants.

SETTLEMENT AT GEORGE'S HEAD

An Aboriginal settlement scheme at George's Head, established by Governor Macquarie in 1815.³ This scheme aimed to settle sixteen Aboriginal families, from Broken Bay, on Port Jackson and allow them to learn farming. They were also provided with a boat to undertake fishing activities. The scheme soon failed. The traditional culture of the Aboriginal people was one of hunting and gathering and they preferred that culture to farming.⁴

Bungaree had become a great favourite of Governor Macquarie and it was his group that formed the new settlement. One of Sarah's great-grandchildren, Francis Rose, identified her as being one of the settlers at George's Head.⁵

Sydney Gazette, 4th February 1815

On this occasion, sixteen of the natives, with their wives and families, were assembled, and HIS EXCELLENCY THE GOVERNOR, in consideration of the general wish expressed by them, appointed Boongaree (who had been long known as one of the most friendly of this race, and well acquainted with our language), to be their Chief, at the same time presenting him with a badge distinguishing his quality as 'Chief of the Broken Bay Tribe'.

BUNGAREE'S TWILIGHT

The settlement failed. Bungaree reverted to the use of a bush camp on the North Shore, but mixed some of the trappings of European civilisation with traditional Aboriginal life. In 1817, he returned to the sea as a member of the exploration party led by Phillip Parker King, on the *Mermala*.

The voyage involved the charting of the coastline to the south and west of Australia. Bungaree played an important role in his interaction with other Aboriginal groups and by providing fresh fish, which he speared skillfully. After returning in 1818, he was recorded as having been injured in a brawl.

By 1820, he was still living on the north side of Sydney Harbour and his consort was Matora. He was recorded as visiting Captain Bellinghausen, who commented on his love for grog and tobacco. Bellinghausen led a Russian expedition and later visits to Bungaree's camp identify it as having been close to the site of modern Admiralty House.

By 1822, Bungaree was back at George's Head and Governor Macquarie went there to say farewell before he returned to England. Over the subsequent years, visitors met Bungaree, his wives and his people. He would board any new ship that arrived, pleading for various items, including grog.

Despite his tendency to beg and to consume large quantities of alcohol and tobacco, Bungaree remained a popular figure with the British settlers. He and his principal wife in his later days, Cora Gooseberry, were well known to locals and visitors alike. Gooseberry survived her husband and died at Sydney in 1852.

"BIDDY"

The child was named "Sarah Wallace", previously mentioned in this account, appears to have been a close relative of Bungaree. She may, in fact, have been the daughter of one of his wives. At various stages of her long life, she was known as "Sarah Wallace", "Sarah Ferdinand", "Sarah Lewis" or just "Biddy".

She appears to have remained a member of the tribal group led by Bungaree until the early 1820s, when she became partner to John Lewis Ferdinand. In common with other females in the group, she would have spent much of her time fishing. Undoubtedly, she would have developed the ability to speak English as well as her original Aboriginal language.

She may have met John Lewis Ferdinand at George's Head. There were convicts appointed to assist with the settlement, but no definite connection has been established.

THE GERMAN CONVICT

The convict ship, *Marquis of Wellington*, reached Port Jackson on 21st January, 1815. On board was a convict, whose name is listed as "Lewis Ferdinand", who had been transported for life. He had been born in about 1793, in Prussia, and was a tailor by trade. He had been tried at Oyarzun in Spain on 10th September 1813, but his crime was not listed. His description in the records reveals that he was 5'8" tall, with a sallow complexion light brown hair and hazel eyes.

Ferdinando received Ticket of Leave No 1243 some time prior to 1822. In that year, when the Muster was compiled, he was working as a labourer in Windsor.⁶ The 1825 Muster lists him as "Lewis Ferdinand" with a Ticket of Leave working as a tailor in Sydney.

In September, 1824, Sarah Wallace, the Aboriginal girl, gave birth to a daughter, Elizabeth, who was Ferdinando's child.⁷ In May 1825 Lewis Ferrando [sic] and Sarah Wallace approached John Cross the chaplain at St Matthew's Windsor asking permission to marry. Cross sent a letter dated 7th June, 1825 to the Colonial Secretary requesting permission, but the marriage did not take place at that time.

Lewis Ferdinando was variously known, over the years, as "Lewis Ferdinand", "John Lewis Ferdinand", "Ferdinand Lewis" and, most commonly, as "John Lewis".

LIME-BURNING

Sarah and Ferdinand were probably living together by about 1822, when Ferdinand was a labourer at Windsor. In that year, John Grace, who was to feature prominently in their lives, was working as a limeburner, with his residence recorded as "Windsor". Grace had arrived on the *Canada* and had served his sentence by 1822. Grace had a convict servant, William Green, who had come on the *Mincerva*. The lime, which was used in construction, was produced by burning oyster shells, often from the copious supplies contained in kitchen middens. John Grace's business therefore took him down the Hawkesbury to the salt water, where the oyster shells could be found. In August 1824 he was burning lime on the banks of the Hawkesbury adjacent to Broken Bay and requested a small portion of land for a farm. His request was signed by the Rev Cross and three magistrates from Windsor.

By the time of the November 1828 Census, John Grace was living on his farm at Lower Portland Head.⁹ In the same Census, Lewis Ferdinand¹⁰ is listed as a labourer to John Grace and Sarah is his "housekeeper". Another ex-convict, John Blake, who had arrived on the *Canada* with Grace, was listed as a labourer to John Grace as well.

PROPERTIES ON MARRAMARRA CREEK

Marramarra Creek, known locally as "Mother Mar's Creek", was virtually a hidden corner of the Hawkesbury River in the 1820s. In fact, it has remained as an isolated place right up to the present. It had, however, the requirements for early settlers to support themselves. The soil on the banks of the creek is rich and it is an ideal place for fishing. Fresh water is plentiful and the tidal stream is easy to enter on high tide.

It is probable that Grace, the Ferdinands and Blake all lived at Marramarra Creek by the time the Census was taken in 1828. John Hunter, who is listed in the Census as a labourer at Mangrove Creek, may also have moved to Marramarra soon after. From there, they could all have exploited the local middens for lime-burning.

The type of life depicted was a hard one, but it may also have been fairly profitable. In later years, the small farms supported citrus orchards, but in the early part of the 19th Century, vegetables could have been grown to supplement a diet of fish, crab and poultry.

THE FAMILY

The first child, Elizabeth, as mentioned above was born on 21st November, 1824. Elizabeth's Death Certificate describes her birthplace as the "Hunter River". This entry strengthens the claim that she was a member of Bungary's group because they were familiar with the Newcastle area.

Sarah had three children, Henry, Fanny and Sarah, who appear to have died in infancy and no records have been left of their dates of birth. John, the next surviving child, after Elizabeth, was born on 8th April, 1828. Thomas arrived on 31st August, 1831. Mary Ann on 15th March, 1834. Catherine on 19th October, 1838. James on 14th May, 1841 and Charles on 26th November, 1844.¹¹

Altogether, ten children were born to Sarah and Lewis Ferdinand. None were born in wedlock, of course, and it is highly probable that all of them, apart from Elizabeth, were born on the banks of Marramarra Creek.

In 1835, a grant of three acres on Marramarra Creek, in the name of Sarah Ferdinand, was confirmed. Her great-grandson, Francis Rose, stated that the land

Interview with Francis Rose

Old-timers told Francis Rose that Lewis had a sailing boat in which he carried lime, timber and roof shingles to Sydney, and brought back much needed stores to the Hawkesbury. The shingles were cut from the trunks of forest oaks, the bark and limbs of which, when dried out, were used for burning shells from aboriginal middens to make the lime needed to make mortar for Sydney buildings. There were many such "kitchen" middens along the shores of the Hawkesbury and its creeks.

Extract from Mrs Felton Mathew's Journal

Marramarra Creek, Saturday August 3rd, 1833.

Went up Marramarra Creek or, as it is usually called, Mother Mar's Creek, a corruption probably of its native name. This creek is so shallow that it is only possible to get up at high tide, and even then the channel is difficult to find, winding among sand shoals and mangrove flats. The mangrove grows most luxuriantly, and in some parts of the river forms thick hedges, slightly resembling laurel the branches and roots interfacing present an impenetrable fence and refuge for innumerable wild ducks. We saw flocks of them, but they are so shy that we could not get near enough to shoot them, a thing to be regretted as our garrison is rather scantily provisioned. After pursuing a devious track among shoals and flats, we entered a part of the creek which became suddenly narrower and deeper, but still no vestige of human being, or sight or sound of habitation of man. The stream ran dark and silently amidst overhanging mountains for several miles.

At length the barking of a dog was heard, and we passed a small patch of green wheat on the bank, sufficient evidence of location, and then appeared a miserable hut of rough logs covered with bark, from whence issued a number of dogs barking and yelping, and then the inhabitants; two old men and a woman with a child in her arms, all looking squalid and dirty. They had been buried in this out-of-the-way spot thirteen years, squatters as they were called, that is persons who without any grant or permission fix themselves on a spot, cultivate the land and live on the produce. About a mile further up there were two more miserable-looking abodes and still higher were two others but the proprietors of these last being assembled on the spot. We did not proceed farther up fearing the state of the tide would scarcely carry us back. These dreary solitudes might serve for the abode of a misanthrope, so utterly are they secluded from all approach and so entirely destitute of all comfort and civilisation.

was in exchange for a previous grant held by Lewis Ferdinand at George's Head. It seems more likely that it was granted to the Aboriginal woman, Sarah, in exchange for land that she may have previously used at the Sydney Harbour settlement.

MOTHER MAR'S CREEK IN THE 1830S

Privacy was probably the outstanding feature of life on Marramarra Creek as Sarah's family grew up. As Ferdinand, Grace, Blake and the others cut timber, burned lime and split shingles. Sarah and, perhaps, other women, tended the homes and raised the families. Certainly, there would have been few visitors.

One exception to this rule was the visit in 1833 by Surveyor, Felton Mathew, and his wife. Mathew was surveying the land to set out the grants.

The Ferdinand home was almost certainly one of last reached. The description of the homes as being "...entirely destitute of all comfort and civilisation" was probably accurate from Mrs Mathew's viewpoint, but it was the type of existence suffered or enjoyed by many of Australia's pioneer settlers. In the case of the Ferdinands, it seems likely that the existence would have been enjoyed rather than suffered.

THE FAMILY GROWS UP

Sarah spoke English as her second language and the name "Ferdinand" or "Ferdinando" was probably difficult for her to pronounce. This may have been the cause of Lewis Ferdinand changing his name to "John Lewis".

On 9th November, 1844, a report mentions a cutter, *Siar*, arriving from the Hawkesbury with a cargo of oysters. The owner and master was named "Lewis" and the vessel was 10 tons and about 27 feet in length.¹² In the early 1840s, John Lewis may have concentrated on the delivery and marketing of products from the Hawkesbury such as oysters, lime and, possibly, fish. In this period, John Israel Rose, originally from Bristol, in England, came to Mother Mars Creek. He worked as a limeburner and fisherman.¹³

In 1846, the Legislative Council sent letters to clergy throughout New South Wales, seeking information for the *Select Committee on the Condition of the Aborigines*. William West Simpson, the Minister at Wiseman's Ferry, replied, mentioning the Lewis family.

Simpson gives Sarah's name as "Biddy" and describes her as the daughter of an English seaman and an Aboriginal mother. Some doubts have been cast about this explanation, given that even then there was a fear that Aboriginal children could be removed into care. It has been suggested that the "safest" reply would be for Sarah to have been a "half-caste".

By that time, the Lewis children were growing older on Mother Mar's Creek. The first-born, Elizabeth, was twenty-one when she became pregnant to John Israel Rose. On 26th June, 1846, she gave birth to twins, John and James, Sarah Ferdinand's first grandchildren.¹⁴

Perhaps it was the missionary zeal of William West Simpson, that encouraged the Lewis family to legitimise its relationships with one another and with the Almighty. Whatever the cause, on 27th March, 1846, the seven-year-old Catherine, four-year-old James and sixteen-month-old Charles were presented for baptism. On 23rd December, Elizabeth's twins entered the bosom of the Anglican Church.¹⁵

Mr Simpson appears to have visited Mother Mar's Creek on 15th April, 1847, to legitimise a number of other relationships. Twenty-two-year-old Elizabeth, nineteen-year-old John, fifteen-year-old Thomas and thirteen-year-old Mary Ann were all baptised. It is probable that the seven children baptised in these two sessions, Elizabeth, John, Thomas, Mary Ann, Catherine, James and Charles were the only ones to survive infancy. Henry, Fanny and Sarah were the other three, who appear to have died before 1847.

Extract from Letter From William West Simpson 31st March, 1846

In Marramarra Creek I have found a family of half-castes, the children of John Lewis or Ferdinand, a white man employed in the lime trade with Windsor. The mother of these children is Biddy, the sister of the blackfellow Bowen, of Pitt Water, and the daughter of an Aboriginal woman by an English seaman. There are seven children by this connexion, from nineteen to two years of age, living in their father's house after the manner of the settlers of the Creek. The two lads are employed in the lime boat with their father, four of the younger children are yet at home, and the eldest girl is living with a man of the name of Rose, a fisherman in Marramara Creek. I cannot hear of any white woman living with an Aboriginal man.

Mr Simpson's day of spiritual conquest continued with two significant ceremonies. On 15th April, 1847, John Lewis and Sarah Wallace placed their marks on the register as they solemnised a marriage that already had an instant family of seven.

Following her mother into marital status, Elizabeth placed her mark next to that of Israel Rose, in an unusual double wedding with mother and daughter featuring as brides.

This period appears to have been something of a major period of change within the family. On 18th October, 1849, John Lewis Ferdinand sold Sarah's three acres to Matthew Charlton Jr, a licensed victualler of Sydney. Apparently the transaction took place with Sarah's consent and the details of the contract were read to Sarah to make sure that she understood it. She was asked in private whether her husband was coercing her in this matter, but replied that he was not.⁶

In 1850, Rev. William West Simpson, M.A., joined in holy wedlock Mary Ann Lewis, daughter of John and Sarah, to James Nathaniel Shuttfeworth. The pronouncement of the German father and the Aboriginal mother again appears to have caused some difficulty because a witness to the wedding is listed as "John Lawles".

THE DONOVAN DEATH

There is no real record as to where the Lewis family went to live after Sarah's land was sold. At this time, people often lived on the banks of the Hawkesbury as "squatters" without worrying about land title.

In 1855, an accident occurred near the mouth of Berowra Creek, and three members of the Lewis family, Tom, Elizabeth and Sarah, herself, gave evidence at the inquest. The records offer a fascinating glimpse into the period and into the family's way of life.⁷

An enquiry was held before Boyd Horsbrugh, J.P., at Mangrove Creek. John Donovan, a farmer from Mangrove Creek, was found drowned in the Hawkesbury near the mouth of Berowra Creek. Daniel McLean had been with him and they had shared a bottle of rum. The skiff was alight one and there was a strong wind blowing. The boat must have shipped water. McLean was saved, although too intoxicated at the time to realise it, but his friend drowned.

The records of this inquest reveal that Thomas Lewis was still at Marramarra Creek, close to where his sister, Elizabeth, lived. Israel Rose was primarily a fisherman, but John Lewis and Thomas, his son, still worked as limeburners.

There is also the interesting picture of Sarah Lewis, the Aboriginal woman, now over fifty years of age, fishing on her own in the Hawkesbury, in a manner reminiscent of her original life-style. Sarah found the body "upon my return home" and took it "on shore upon an island". Perhaps, Sarah was already squatting at Mud Island (later Milson Island), where she eventually died.

It is interesting to note that the Magistrate had no problem in accepting the evidence of the Aboriginal family. It is also interesting to note the social responsibility demonstrated by the family members in the efforts of rescue and recovery of the body.

Enquiry held at Mangrove into the circumstances attending the death of one John Donovan found drowned. (Before Boyd Horsbrugh J.P., Esquire)

Elizabeth Rose wife of Israel Rose fisherman appears and having been sworn deposeseth upon Wednesday the 24th July last I saw a boat at the mouth of Berowra Creek with two men in it. About a quarter of an hour after I saw it again full of water and only one person in it. I at once sent my son for a boat but before he could reach them I saw one man splashing in the water and then sink. My brothers soon saved the other man who was in the boat and brought him on shore. He was insensible and remained so for some hours. When he recovered he told us that the man who was drowned was John Donovan of Mangrove.

Elizabeth (her mark) Rose

Thomas Lewis limeburner residing at Mother Mars Creek appears and having been duly sworn deposeseth. Upon Wednesday 24th of July last I was sent for by my sister to get our boat to help to save two men who were in another boat which was full of water and about to sink. I made all the haste I could but before I reached it there was only one man in it of the name of Daniel McLean whom I took into one boat and brought on shore; he was quite insensible at the time and remained so for some 6 or 8 hours. When he recovered he told us that the other man who was with him was one John Donovan of Mangrove. I cannot say whether his insensibility was caused from being in the water or from drink. The boat in which he was full of water although it still floated it was blowing hard at the time.

Thomas (his mark) Lewis

Sarah Lewis wife of John Lewis limeburner residing at Mother Mars Creek appears and having been sworn deposeseth. Upon Monday 5th August I was fishing in the Hawkesbury River upon my return home I found a body floating in the River which I took on shore upon an island and sent for Mr John Donovan. I had heard that old Mr Donovan had been drowned. I never touched the body except to take it upon the island.

THE DEATH OF JOHN LEWIS

On 1st December, 1864, the old German, John Lewis, (formerly John Lewis Ferdinand) died at Mother Mars Creek. His age was given as 76 and he was buried at the "Protestant Cemetery, Wiseman's Point"¹⁸, with James Singleton as the undertaker. The informant for his death certificate was his son, John Lewis, who, at that time, was living at the Macdonald River.¹⁹ He left his wife, and seven children: Elizabeth, John, Thomas, Mary Ann, Catherine, James and Charles.

The curious relationship between the German man and the Aboriginal woman had lasted forty years. Although the intimate details lay hidden behind the anonymity of the isolated river settlement, one story has been passed down, altered but recognisable, through an old Berowra Creek family. Marjorie Nelson, grand-

daughter of Burton Crosstand, who was living on Berowra Creek when the Lewis family was at Marramorra, told this story:

Then there was Biddy Lewehers. She was an Aboriginal married to a German, Charlie Lewehers. She was as black as the ace of spades. Old Charlie used to say, "Sit in the bow of the boat, Biddy, so I can look on your beautiful face." So I am told. Grandfather thought that was rather cute.²¹

SARAH'S DEATH

The twilight of Sarah Ferdinand's life appears to have been spent with her son, Thomas and his wife, Susan, on Millson Island. There, on 6th November, 1880, she died of old age.

This remarkable woman had been born into a tribal life, but had managed to adapt her lifestyle to the new ways and become the founder of a large local family. She had seen Sydney develop from a small colonial town into a city. As she died, surveyors were in the area, seeking a route for the proposed line from Sydney to Newcastle, the last section in a system that would connect South Australia with Queensland.

She had watched as canoes gave way to sailing boats and then to steamers. In those last years, as her life passed before her eyes, she must have had many memories. Perhaps the most frequently visited one would have been an old German man, in his boat, saying, "Sit in the bow of the boat, Biddy, so I can look on your beautiful face."

They buried her on Bar Island in the new cemetery near the church. The local gentry turned out for the occasion, with Richard Lloyd and James W.Cole acting as witnesses to the burial. Both were respected members of local families. No minister was present at the funeral, and it is likely that Frank de Meyrick, the local teacher, read the service. Later, he provided the information for her death certificate and described his relationship to her as "friend".²²

ELIZABETH "DESSIE" ROSE

Elizabeth Lewis, the daughter of John and Sarah, was born on 24th September, 1824. She married John Israel Rose on 15th April, 1847. He came from Bristol, England, arriving in about 1835. Born in 1804, he was much older than Elizabeth and almost the same age as his mother-in-law.²³ He was a limeburner.

At the time of their marriage, which took place on the same day as that of Elizabeth's mother, the pair already had twin sons, John and James (born 1847). Their other children were: Charles Rose (b.1849); Mary Ann Rose (b.1852); Henry Rose (b. 1859) ; Joseph Rose (b.1860 died as infant); Joseph Rose (b.1861); William Rose (b.1864); Caroline Rose (b.1867).

John Israel Rose tried his hand at fishing, farming and timber-getting on Mooney Mooney Creek. By the middle of the 1850s, he appears to have moved, with his family, to Doughboy Beach on the western shore of Berowra Creek, near its junction with Marramorra Creek.

Francis Rose provides another story of the family way of life. He states:

Every six months or so a tribe of Aborigines, about seven, in number, visited the Rose family, coming down the river in their boats. The "king" of the tribe was old and sick. He would often stay with the family and be looked after by Elizabeth. He taught young Joseph tracking and bushcraft, and showed him how to spot a bee's nest which might be a mile away. When Aborigines from another tribe raided the Rose house and stole stores of flour and sugar, the old man's tribe came up and drove the raiders off with lengths of chain. The old "king" died at the Rose home about 1868 when Joseph Rose, Francis Rose's father, was about seven years old.

The obviously close friendship between Elizabeth Rose and the Aboriginal "king" gives rise to the thought that the tribal Aboriginal visitors, including the "King", could well have been relatives of the Lewis Family. They seem to have had a special relationship with Elizabeth Rose that was not shared by the members of the raiding tribe.

Israel Rose died at Marramarra Creek on 29th July, 1870, from "disease of the chest". Possibly he was victim of his limeburning trade. He was buried at Loughtondale Cemetery.

Dessie continued to raise the family. When the Bar Island school opened in 1875, two of her children, William (aged 10) and Caroline (aged 7) were sent along to receive an education. Elizabeth, in common with her brothers and sisters, had remained illiterate.

Elizabeth Rose died, of senile decay, at Peat's Ferry (now Brooklyn) on 17th October, 1897. She was buried on Bar Island, with her son, Joseph, acting as undertaker.

The following are Elizabeth's known descendants:-

† Elizabeth Lewis b. 1824 d. 1897 m. 1847 John Israel Rose b.1870 d.1870

†† James Rose b.1847 d.1929

†† John Rose b.1847 d.1919

†† Charles Rose b.1849

†† Mary Ann Rose b.1852 d. 1936 m. 1870 William Green b. 1845 d. 1914

††† Joseph Green b.1871 d. 1951 m. 1898 Sarah R. Sutton b. 1872 d.1949

†††† Unity H.Green b. 1898 m. 1928 Christopher Healey

†††† Eric N.J.Green b.1899 m.1922 Ethel Kelley

†††† Eva I.Green b.1901 d.1904

†††† Francis Green b. 1902

†††† James K.Green b.1904 d. 1905

†††† Joseph Green b.1906

†††† Ivy Green b.1907 d.1975 m. 1930 Robert Gray b. 1891 d. 1964

††††† Leo Green b. 1926 m. 1952 Pegy Thompson b.1932

†††††† Lorraine Green b. 1953 m. 1971 Peter Waller b. 1949

††††††† Rebecca Waller b.1979

††††††† Daniel Waller b. 1981

††††††† Nell Green b. 1957 m. 1984 Janice Macey

††††††† Luke Green b. 1983

††††††† Karen Green b. 1958 m. 1984 Geoffrey Dick b. 1949

††††††† Jessica Dick b. 1990

††††††† Julie Green b. 1965 m. 1988 John Sanderson

THE BLOOD OF BUNGREE

tttttt Renee Sanderson b. 1984
 tttttt Thomas Sanderson b. 1990
 ttttt Robert Gray b. 1931 m. 1953 Rose Howard b.1936
 ttttt Maxwell Gray b. 1953 d.1980
 ttttt Barry Paul Gray b. 1960 m. 1979 Elizabeth Byrnes
 tttttt Rhiannon Gray b.1980
 tttttt Lachlan Gray b.1983
 tttttt Simon Gray b.1987
 tttttt Aaron Gray b.1990
 ttttt Peter Gray b.1963 d.1985
 tttt Nolene Gray b. 1932 m.1950 Robert Morrison b. 1929 d. 1983
 ttttt Lyn Morrison b. 1953 m. 1972 Gary Byrne b. 1950
 tttttt Rebecca Byrne b.1978 d.1978
 tttttt Melissa Byrne b. 1979
 tttttt Adam Byrne b. 1981
 tttttt Matthew Byrne b. 1991
 ttttt Joy Morrison b. 1954 m.1974 Stephen Rodgers
 tttttt Brett Rodgers b. 1979
 tttttt Craig Rodgers b. 1982
 ttttt Robert Morrison b. 1956 m. 1981 Kathryn White b. 1948
 ttttt Kay Robinson b. 1958 m. 1984 Stephen James Roughley
 tttttt Erin Roughley b.1992
 tttttt Slobhan Sullivan b. 1994
 ttttt Barry R.Gray b. 1936 d. 1938
 ttttt Patricia Gray b. 1940 m. 1964 Ronald Mangan b. 1929 d. 1982
 ttttt David Mangan b. 1968
 ttttt Scott Mangan b. 1970
 ttttt Diann Gray b. 1945 m. 1970 Ian Scott b. 1949
 ttttt Michael Scott b. 1973
 ttttt Mark Scott b. 1976
 tttttt Kathryn Scott b. 1981
 tttt Reginald Green b. 1912 d.1912
 tttt Sydney F.Green b. 1916 m. 1936 Jessica Stewart
 tttt Edward N.Green b. 1917 d. 1983 m. 1944 Dorothy E.R.Singleton
 ttttt Kenneth Green
 ttttt Robyn Green m. John Lord
 ttttt Melissa Lord
 ttttt Belinda Lord
 ttt William H.C.Green b. 1874 d. 1906 m.1898 Florence A.Parkyns b.1870
 tttt Clarence C.W.Green b. 1898 d. 1979
 tttt Muriel M.J.Green b. 1900
 tttt Edwin M.C.Green b. 1902
 tttt Francis E.A.Green b. 1904 m. 1934 Laurel E.Mulley
 ttt Mary Ann Jane ("Janie") Green b. 1877 d. 1897
 ttt Elizabeth P. Green b. 1880 d. 1966 m. 1901 William C.Mathews b.1880 d.1957
 tttt Patrick Mathews b. 1902
 tttt William H.Mathews b. 1905
 tttt Connell Mathews b. 1907
 tttt Margaret N.Mathews b. 1909
 tttt Laurie Mathews b. 1914
 tttt Dorothy E.Mathews b. 1915 m. 1921 Frederick Stephenson
 tttt Mildred R.Mathews b. 1916 m.1939 Valworth Hamilton Thorsby
 ttt John Thomas Green b.1882
 ttt George James Green b. 1883 d. 1952

 tt Henry Rose b. 1859 m. 1886 Annie E.Cosier
 ttt Olive E.E.Rose b. 1889 d. 1944 m. 1904 William Hibbs b. 1867 d. 1949
 tttt Alice Maud Hibbs b.1904 d.1906

+ + + + Hazel A.Hibbs b.1907
 + + + + Iris R.Hibbs b.1908 m. Edmund J.C.Miller
 + + + + William G.Hibbs b.1910
 + + + + Walter Hibbs b.1912 m. Adeline Staer
 + + + + Mavis M.Hibbs b. 1916 m. Sydney D. Gamble
 + + + + Matthew H.L.Rose b. 1896 d. 1981 m. Alice E.L.Byrnes
 + + Mervyn C.Rose b. 1898
 + + + Stanley W.J.Rose b.1899

+ + Joseph Rose b.1860 died as infant.

+ + Joseph Rose b.1861 m. 1. 1890 Letitia Green b.1875 d.1904 m. 2. Mary Dale
 + + + Herbert Rose b. 1891
 + + + Cyril Joseph Rose b. 1893 d. 1895
 + + + Francis Rose b.1896 m. Pearl Gunning

+ + William Rose b.1864 d.1941

+ + Caroline Rose b.1867 m.1890 Frederick W.Murray

JOHN LEWIS

John Lewis was born on 8th April, 1828. In 1846, he was working with his father, who William West Simpson reported to the Legislative Council. He was living at the Macdonald River in 1864, when his father died, but no marriage has been located. When his mother died in 1880, he is shown on the death certificate as being "deceased". No record of his death has been located.

THOMAS LEWIS

Thomas Lewis was born on 13th August, 1831. In 1868, Thomas Lewis married Susannah Holden, the daughter of a Hawkesbury River farmer. In the tradition of the family, there was a large age difference. He was 37 but she was only 18. Tom Lewis remained in the area and was, by 1875, the caretaker on Milson Island,²³ then known as "Mud Island". Robert Milson built a boarding house on the island, and had a boatshed with small vessels for guests to use.

Their children were Henry E.Lewis (b. 1871); Elizabeth E.Lewis (b. 1873); John Abram Lewis (b. 1875); Louisa Emily Lewis (b. 1877); Edith H.J. Lewis (b. 1879); Loder Oswald Lewis (b. 1883) and Linda R. Lewis (b. 1886).

When the school at Bar Island opened in 1875, Henry, aged 6, and Lisa (Elizabeth), aged 4, were listed as pupils.

Susannah died on 6th May, 1904, from chronic bronchitis and heart disease. At the time, she was living at Edgar Street, Auburn. Thomas lived on until 18th May, 1913, when he died of senile decay at the home of his son, John, in Carrington Street, Auburn.

The following are the known descendants of Thomas--

+ Thomas Lewis b. 1815 d.1913 m.1868 Susan Holden b. 1845 d. 1904

+ + Henry E.Lewis b. 1871 m.1899 Elizabeth J.Rogers
 + + + Alfred Edward Lewis b.1900 m.1924 Veronica Byrne

THE BLOOD OF BUNGAREE

††† Thelma Mary Lewis b. 1901 m. 1925 Stanley Hedges
††† Edith Sarah Lewis b. 1905 m.1928 Harold Clissold
††† Rita May Lewis b. 1909 m. Rupert Redshaw
†† Elizabeth E.Lewis b. 1873 m. 1893 Edwin Potts

†† John Abram Lewis b. 1875 d. 1946 m. 1899 Gertrude A.Rogers b. 1876
††† John Alfred Lewis (b.1899) b. 1899 m. 1932 Miriam Alice Hadyn Smith
†††† John Lewis m. Norma Fox
†††† Judith Lewis
†††† Christine Lewis
†††† Annette Lewis
†††† Rosemary Lewis
†††† Stephen Lewis
†††† Byron Lewis m. Jan Blinster
†††† Anthony Lewis
†††† Debra Lewis
†††† Rick Lewis
†††† Tracey Lewis
†††† Bronwyn Lewis
†††† Helen Lewis m. John Young
†††† Gregory Young
†††† Narelle Young
†††† Sharon Young
†††† Steven Lewis m. Del.
†††† Malcolm Lewis
†††† Sonia Lewis
†††† Laura Lewis m. Colin Young
†††† George Lewis m. Loretta
†††† Karen Lewis
†††† Stephen Lewis
†††† Jane Lewis
†††† Rachel Lewis
†††† Susan Lewis
†††† Denis Lewis m. Margaret Young
†††† Shane Lewis
†††† Tania Lewis
†††† Denise Lewis m. Colin Jeffries
†††† Tammy Jeffries
†††† Michelle Jeffries
†††† Norman Lewis m. Diane Logue
†††† Nell Lewis
†††† Peter Lewis d. 1978
†††† Helen S.Lewis b. 1901 d.1926
†††† Marjory Lewis b. 1903
†††† Gertrude Amelia Lewis b. 1907 d.1971 m. Harold Rawson Harrison 1928
†††† Joyce Lewis (Johnson) b.1924
†††† Gertrude Joyce Harrison b. 1929 m. 1950 Ronald Steer
†††† Wendy Steer b. 1951 m. 1975 Bill Heapy
††††† Yvette Heapy
††††† Nadine Heapy
††††† Susanne Steer b. 1952 m. Tony Crompton
††††† Brett Crompton
††††† Rhonda Steer b. 1955 m. ?
††††† Ben ?
††††† Jacqueline Steer b. 1956 m. Peter Fredericks
††††† Tara Fredericks
††††† Cassie Fredericks
††††† Jeffery Steer m. Juanet

THE BLOOD OF BUNGAREE

+++++ son Steer
f1f1 Marjorie Lorraine Harrison b. 1930 m. 1951 Sydney Walter Davidson
+++++ Lorraine Davidson b.1952 m. Michael Speer 1972
+++++ Lisa Jane Speer b. 1972
+++++ Tegan Lorraine Morris b. 1991
+++++ Amber Jane Munroe b. 1996
+++++ Haydn Jeffery Munro b. 1998
+++++ Norman Allen Speer b. 1974
+++++ Allen Jeffrey Davidson b. 1953
+++++ Gary John Davidson b.1955 m. 1988 Noreen ?
+++++ Keisha Davidson
+++++ Sidney Thomas Davidson b.1958 m. 1980 Judith Connelly
+++++ Jason Adam Davidson b.1980
+++++ Matthew Leigh Davidson b. 1983
+++++ Jessica Suzanne Davidson b. 1986
+++++ Rachel Davidson b.1991
+++ Norma Harrison b. 1932 m. 1952 Stewart Lyle Smith
+++ Harold Spencer John Harrison b.1933 m. 1954 Joan Wenda Grundy
+++++ Karene May Harrison b. 1955 m. 1975 Christopher Glen Wares
+++++ Shamea Elizabeth Wares
+++++ John Stanley Harrison b. 1958 m. 1981 Lynne Julie Richards
+++++ Elise Marce Harrison b. 1986
+++++ Carmel Jane Harrison b. 1988
+++++ Monique Julie Harrison b. 1993
+++++ Pauline Joan Harrison b. 1964 m.1991 Steven Andrews
+++++ Ricky Steven Andrews b. 1995
+++++ danny Jacob Andrews b. 1999
+++ Julia Ann Harrison b. 1939 m. 1957 John Church
+++++ Dianne Gaye Church b. 1957
+++++ Gregory John Church b.1959 m. 1980 Deanne Brewin
+++++ name unknown
+++++ name unknown
+++++ Stephen Andrew Church b. 1960 m. 1979 Karan Ryan
+++++ Jay Church b. 1980
+++++ John Maxwell Church b. 1961 m. 1983 Catherine M. Colbran
+++++ name unknown
+++++ Michael Rawsom Church b.1964 m. 1986 Michelle L. Spiers
+++++ name unknown
+++ Carole Lynette Harrison b. 1951 m. Martin L.H.Twynham 1961
+++++ Donna Doreen Twynham b. 1962 m. 1984 Peter John Stace
+++++ Peter Stace
+++++ Unknown
+++++ Unknown
+++++ Unknown
+++++ Unknown
+++++ Emily Jane Stace b. 1988
+++++ Deborah Ann Twynham b. 1964 m. 1986 Scott A.Carmichael
+++++ Unknown
+++++ Lisa Jane Twynham b.1968
+++++ Mark Mitchell Twynham b.1971
+++++ Bradley Martin Twynham b. 1971
+++ Laura Lewis b. 1909 d. 1954 m. 1941 Charles Lonergon
+++ John Frederick Lonergon b. 1942 m. 1970 Lila Jean Haylett
+++ Harold Lodo Lonergon b. 1912 m. Thelma Iris Pierce
+++ Maureen Lewis m. Bruce Kennedy
+++++ Susan Kennedy
+++++ Craig Kennedy
+++++ Michael Kennedy

†† Louisa Emily Lewis b. 1877 m. 1896 William H.Bartle
 ††† William T. Bartle b. 1857
 ††† Agnes M. Bartle b. 1899
 ††† John H.Bartle b. 1901
 ††† Claude R.Bartle b. 1903
 ††† Wallace Bartle b. 1905
 ††† Arthur Bartle b. 1907
 ††† Walter Bartle b. 1909

†† Edith M.J.Lewis b. 1879 d.1904 m. 1898 Charles R.Rogers

†† Loder Oswald Lewis b. 1883 m. 1914 Evelyn V.McMullen
 ††† Leslie E.Lewis b. 1915
 ††† Lona M. Lewis b. 1918

†† Linda R. Lewis b. 1886 m. 1918 George C.C.McLeod

MARY ANN SHUTTLES

Mary Ann Lewis was born on 15th March, 1834. On 13th April, 1851, she married James Nathaniel Shuttleworth. His name quickly contracted to "Shuttles", "Shuttles" or "Shettles". He was a caner or basket-maker and the richly prolific cabbage tree palms growing in the area may have encouraged him to settle at the Hawkesbury. Mary Ann was just seventeen when she married and James was forty.²⁴

It seems probable that the whole family lived along the shores of Marramarra and the adjoining Berowra Creek. Later, the property containing Shuttles Mountain, was obtained by one of Mary Ann's children, but it may have been their home for most of the 19th Century.

James Shuttles died on 20th February, 1865. His death was listed as "effects of cold". He was buried at Laughtondale. Mary Ann was left to raise the children. Two of them are listed among the first pupils at Bar Island School in 1875. Charles was aged 13 and Hanner (Fanny) was aged 11.

Mary Ann died, of senile decay, at the home of her daughter, Fanny, on 13th October, 1915. Fanny lived at 32 Cardigan St, Auburn, not far from where Mary Ann's brother, Thomas, lived.

Mary Ann and James Shuttles had the following children: Eliza Shuttles b. 1854; Sarah Jane Shuttles (b.1856); Moses Shuttles (b.1859); Emma Shuttles (b.1861); Charles Shuttles (b.1863); Fanny Shuttles (b.1864).

The Ly-ee-Moon Disaster

On 30th May, 1886, the Ly-ee-Moon, a coastal ship, was wrecked at Green Cape. Alfred Rogers, husband of Sarah Jane Shuttles, had been in Melbourne for a wedding. His name was listed among those lost in the disaster. Also listed were the names of "Mr and Mrs Shattel". The possible explanation of these names is that the wedding had involved one of Rogers' brothers-in-law, possible Charles. The bride and groom may have drowned also.

The following are the known descendants of Mary Ann Shuffles:-

† Mary Ann Lewis b. 1834 d.1915 m.1851 James Shuffles (aka Shuttleworth) b. 1811 d. 1865

†† Eliza Shuffles b. 1854

†† Henry Shuffles m. 1876 Rachel Crumpton b. 1854

††† Thomas N.Shuffles b. 1878

††† Lewis Henry Shuffles b.1884

††† Charles A.Shuffles b.1886

†† Sarah Jane Shuffles b.1856 m. Albert Rogers d. 1886

††† Gertrude Rogers m. 1899 John Abraham Lewis

††† Elizabeth Jane Rogers b.1877 m. Henry Edward Lewis

†††† Thelma Mary Lewis b. 1901 m. 1925 Stanley Hedges

†††† Alfred Edward Lewis b. 1900 m. 1924 Veronica Byrne

†††† Edith Sarah Lewis b.1905 m. 1928 Harold Clissold

†††† Rita May Lewis b. 1909 m. Rupert Redshaw

††† Charles Pritchard Rogers b. 1880 m. Edith Lewis

†† Moses Shuffles b.1859 d.1947 m.1886 Alice Byrnes b.1865 d.1948

††† Ellen Shuffles b. 1887 m. 1911 Sydney I.Turbit

††† Edith M.Shuffles b.1889 m. 1911 Elijah Lavender

††† Alice E. Shuffles b. 1892 m. 1914 Victor E.Whitty

††† Charles A.Shuffles b.1895 b. 1985 m. Ivy I.Wakelln

††† Amy Shuffles b.1898 m. 1918 Robert J. McGuckin

†† Emma Shuffles b.1861

†† Charles Shuffles b.1863

†† Fanny Shuffles b.1864 m. 1896 Henry Dunlop

††† Mary E.Dunlop b. 1898 m. 1917 Percy Lowe

††† Ethel LDunlop b. 1901

††† Clarice M.R. Dunlop b. 1905 m. 1941 Theo Richard Wilder

CATHERINE BENS

Martha Catherine Lewis was born on 19th October, 1838. In 1862, she gave birth to a child, Emily Mary Ann Elizabeth, who was the daughter of Eugene Stephens, a water policeman. The child was born at Marramarra Creek and was, no doubt, raised with other younger members of the extended family.

On 23rd June, 1874, Catherine married Joseph Bennis, of Scotland Island. Bennis was actually Ambrol Josef Diercknecht, a Belgian who had run away to sea. He soon became a trader and owned vessels such as the *William and Betsy* and the *Lady of the Lake*.

Mrs Benn was described as "a small dark woman with gentle manners, who wore remnants of fine clothes and some beautiful jewellery."²⁵ The family always used to say that they were related to royalty, and Catherine was sometimes known as the "Queen of Scotland Island".

Joe Bennis died on 29th March, 1900. Catherine survived him until 6th May, 1920, when she died, from influenza, at her daughter's house at 245 Pittwater Rd, Manly. She was buried in the Church of England Cemetery at Manly.

Emily was the only child of Catherine. It is interesting to note that she was also given the names of Catherine's two sisters.

Catherine's known descendants are:-

† Catherine Lewis, b. 1838 d.1920 m. Joseph Bens d.1900

†† Emily Mary Ann Elizabeth Stephens (Father Eugene) b. 1862 d.1937 m. 1887
George Godbold d.1928

††† George H.S.Godbold b. 1888

††† Herbert C.L.Godbold b.1889

††† Emily C.Godbold b. 1890

††† Adelaide M.C.Godbold b. 1892 m. 1915 Hugh C.Ellis

†††† Agnes E.Ellis b.1915

††† Harriet E.F. Godbold b. 1894 m. 1913 Albert Waterer

†††† Winifred D.Waterer b. 1914

†††† Amy E.Waterer b. 1915

†††† William A. Waterer b. 1920

†††† Joan M. Waterer b. 1922

†††† Robert Alfred Waterer b. 1924

†††† Amelia M. Godbold b. 1896 m. 1917 William H.Ellis

†††† Herbert W.Ellis b.1917

††† Fannie V.L.Godbold b. 1900

JAMES LEWIS

James Frederick Lewis was born on 14th May, 1841. He appears to have spent his younger days at Marramarra Creek and was there when the huge flood of 1867 hit the area. James Lewis was given assistance by the vessel, *Comerang*, sent to help those along the river. He was described as a "man who lived by getting oysters."

In 1879, he married Elizabeth Ann Breach at Cooranbong. He appears to have spent his life mainly as a sawyer, but remained in close touch with other members of his family, but especially his brother, Charles, who married his wife's sister, and also lived at Cooranbong.

The couple had two children, Sarah J. Lewis (b.1879) and Emily (b.1882).

James died of chronic myocarditis, at the State Hospital and Home at Lidcombe on 26th April, 1930.

† James Lewis, b. 1841 d. 1930 m. 1879 Elizabeth Breach b. 1857

†† Sarah J. Lewis

†† Emily A.F.Lewis b.1882 b.1879 m. 1900 Edward T. Russell

††† John T. b.1900

††† Emril E.Russell b. 1902

††† Claude W. Russell b. 1904 d.1964

††† Edwin P.Russell b. 1906

††† Bert Arthur Russell m. 1940 Amy Elizabeth Waterer

†††† Janet E.F. Russell

END NOTES

1. The known details of Sarah's parents are taken from her Death Certificate. The name "Wallace" seems to have been strongly retained within the family, and was known to Sarah's children and grandchildren. The Death Certificate, reprinted in an appendix to this account, clearly states that Richard Wallace was "Aboriginal". There has been some speculation that "Richard Wallace" was an Anglicised version of the tribal name "Ritchawang", but there is no firm proof of this. The name "Bridget", given for Sarah's mother, may have had its origins in a nickname, "Biddy" used by Sarah's husband, John Lewis. Perhaps Sarah's children related that nickname to Sarah's mother.

An alternative version of Sarah's parentage comes from documents left by Rev William West Simpson. This version has her father as an English sailor. The documents will be mentioned later in this account.

2. Sarah's Death Certificate shows her age as 98 in 1880. This would place her birth at 1782, but such a date is incompatible with the birth dates of her children. On the other hand, the 1828 Census states that she was 25 years old. This places her birth at 1803 and all other known dates tend to support this.

3. In July/September, 1980, the Hornsby Shire Historical Society Journal, *Local Colour*, published an interview between Dr Patricia Vinnicombe and Francis Rose. The interview had been transcribed by Grace Walker, who had expanded the original by further telephone conversations with Francis Rose. A copy of Mrs Walker's work is appended to this account. Francis Rose was a great-grandson of Sarah Ferdinand.

In the interview, Francis Rose said, "In 1816, Louis Ferdinand, great-grandfather of Francis Rose, was granted land at George's Head in Port Jackson. He rejected this land as being too rocky and went instead to the Lower Hawkesbury to work on a farm."

The connection between the Ferdinands and George's Head could not have been precisely as Francis Rose told it, because Lewis Ferdinand was, at that stage, a newly arrived convict under sentence of life. There may, however, have been a connection with George's Head, because some of the Aboriginal settlers there were of Darug origin. It is possible that Sarah may have been living with one of the families.

The principal Aboriginal leader in this group was Bungary, a well known early colonial figure. The circumstantial evidence that connects Sarah with Bungary's family group is strong.

4. Broome, R. *Aboriginal Australians, Black Response to White Dominance 1788 - 1980*, Allen and Unwin 1982, makes the point that the Aboriginal people were capable of farming but that tradition deterred them from doing so. Broome considers that it was arrogant on the part of British settlers to expect the Aboriginal people to change so quickly.

5. Walker, Grace. *Interview with Francis Rose*. 1980. Hornsby Historical Society.

6. *General Muster of Land and Stock muster of NSW 1822*, ABGR 1988. The Muster, apparently erroneously, shows Ferdinand's sentence as "seven years", which would have made him a free man by that time. All other records appear to indicate that he had a life sentence.

7. The Death Certificate of Elizabeth Rose lists her birthplace as the Hunter River. It is of great interest that Bungary, to whose family Sarah may have been connected, had been at the Hunter River assisting the first settlement there under Lieutenant Merzias in 1804. The family also visited the Newcastle area in 1820 to perform a "corroborree" for Governor Macquarie at Wallis Plains. The birth of Elizabeth at the Hunter River may, therefore, have

been a quite accurate piece of information.

The name "Wallis Plains" was given to the area by Macquarie. There is some coincidence in the choice of this name and that adopted by Sarah and her father.

8. The 1828 Census states that Grace was a farmer, at Lower Portland Head, on 30 acres of land, 16 of which had been cleared and 12 cultivated. John Grace was granted 10 acres of land on Marramarra Creek in 1835, and it appears that the Creek could already have been his abode by 1828.

9. The 1828 Census lists "Lewis Frinan" and this appears to be Lewis Ferdinand. He was 37 years old, had a ticket-of-leave, had arrived on the *M. Wellington* in 1815 under life sentence, was a protestant and was working as a labourer for John Grace of Lower Portland Head. Ferdinand is listed as having a daughter, Elizabeth, whose age is incorrectly transcribed as "13". In a separate entry, "Sarah Wallace" is listed as 25 years old, born in the colony, protestant and housekeeper to "Lewis Trenan" (a further error in transcription). The strong balance of probability is that Lewis, Sarah and Elizabeth were the Ferdinand family and that they were already at Marramarra Creek.

10. These dates of birth have all been extracted from the baptismal records.

11. The timing of the grant may have some significance. Bungary died in November, 1830. Perhaps this caused the final closure of any claims that the original Aboriginal group may have had at George's Head. If we assume that Sarah was closely connected to Bungary's family, the timing of her grant may be significant.

12. Quoted in Purtell, Jean *The Mosquito Fleet*, Deerubbin Press, 1995

13. Details of the life of John Israel Rose extracted from his Death Certificate, 1870/00523.

14. *Lower Hawkesbury Anglican Baptism Register*. Parents are shown as "Israel Rose" and "Elizabeth Wallace".

15. *Lower Hawkesbury Anglican Baptism Register*. Parents are shown as "John Lewis" and "Sarah Wallace".

16. These details were kindly supplied by my old friend Ralph Hawkins, who located them in the Land Titles Office.

17. Extract from *Brisbane Water Bench Book*, Reel 665 CC2 pg 357. Courtesy of Gosford Library.

18. Probably Laughtondale.

19. Death Certificate of John Lewis, 1864/005231

20. In Joffe, Mick *Yarns and Photos* Sandstone Press, 1987. I also had the pleasure of interviewing the late Marjorie Nelson in the 1970s and she had a huge fund of reminiscences stretching over generations of her family. It was Mrs Nelson who first told me that "Granny Lewis" was the last full-blooded Aboriginal person on Berowra Creek.

21. Sarah Ferdinand's death certificate (1880/009462) records her father as "Richard Wallace" and lists his occupation as "Aboriginal". Her mother is listed as "Bridget". Death Certificates can be notoriously unreliable. Her age is listed as "98" and this is incorrect. Frank de Meyrick, however, would have been aware that such a date placed her birth earlier than 1788, indicating his belief that both of her parents were Aboriginal. De Meyrick obviously

sought the details of her parents from her family and the fact that he, an educated person, conducted his own investigation at the time, renders the details more acceptable than would normally be the case. De Meyrick, as the teacher on Bar Island, would have known the Rogers family well and the death of their Aboriginal ancestor would have been of considerable interest.

22. Details from Death Certificate, 1870/005283.
23. Greville's Official Post Office Directory, 1875-77, Pages 597-598
24. Details from Death Certificate 1865/006332
25. Lawrence, Joan, *Pittwater Paradise*.



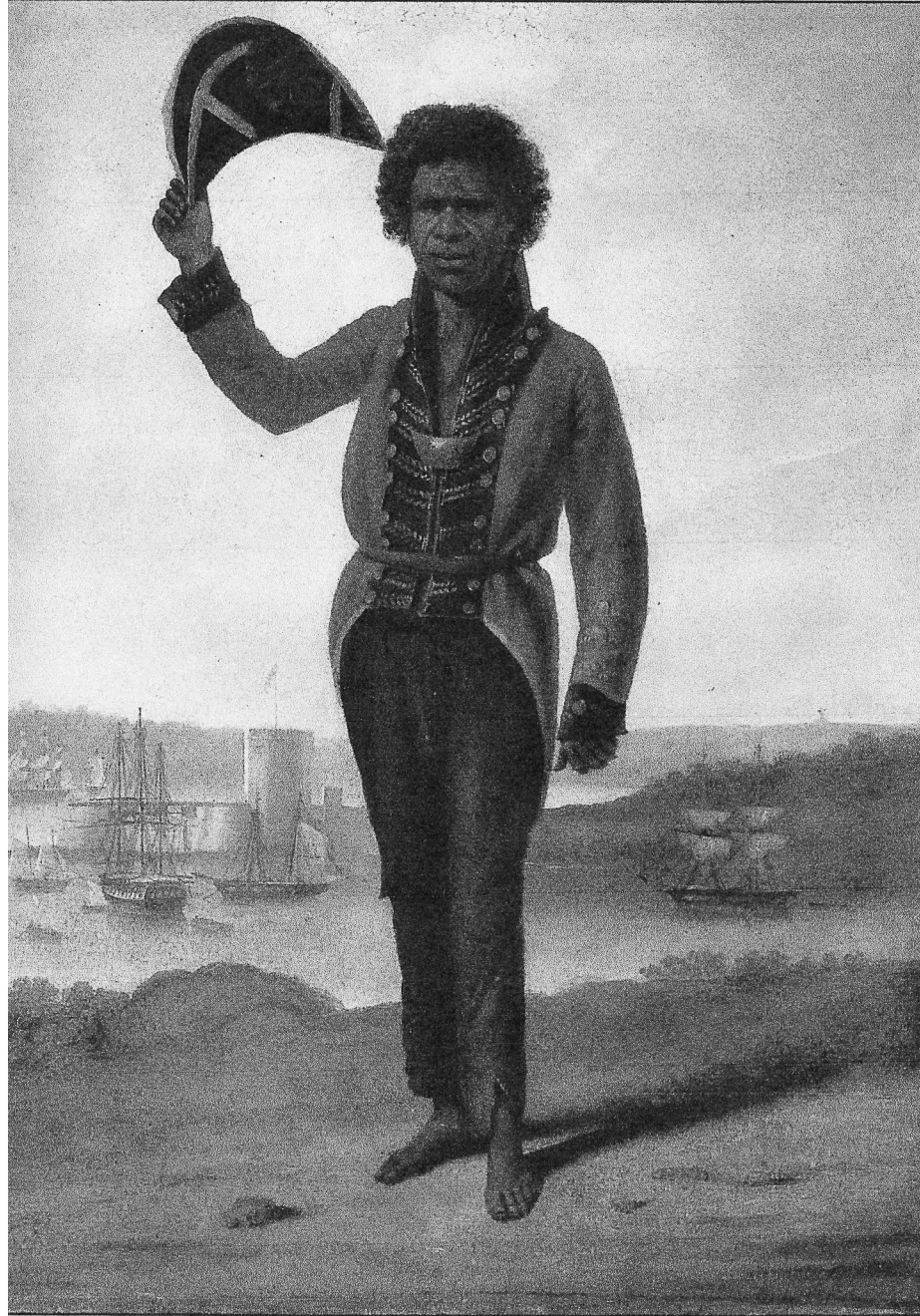
KING BUNGAREE

CHIEF OF THE BROKEN-BAY TRIBE N. S. WALES.

DIED 1832.

Drawn from Life 1831, and on Stone 1834, by Cha^s. Rodius.

Printed by J. G. Austin, 15 Phillip St. Sydney.





Портрет вождя племени Брукен-Бей.

Боонгарее



Портрет жены вождя.

Матороа

Начальник Брукен-Бейской Офоды и его жена

Fig. 26.

Boongaree Matoroa

The Chief of the Broken Bay Tribe and his Wife
Pavel Nikolayevich Mikhailov, 1820.

Lithograph by Ivan Pavlovich Fridrits, c.1826–29.

Atlas k puteshestviyu Kapitane Bellingsgauzena . . . St
Petersburg, 1831.