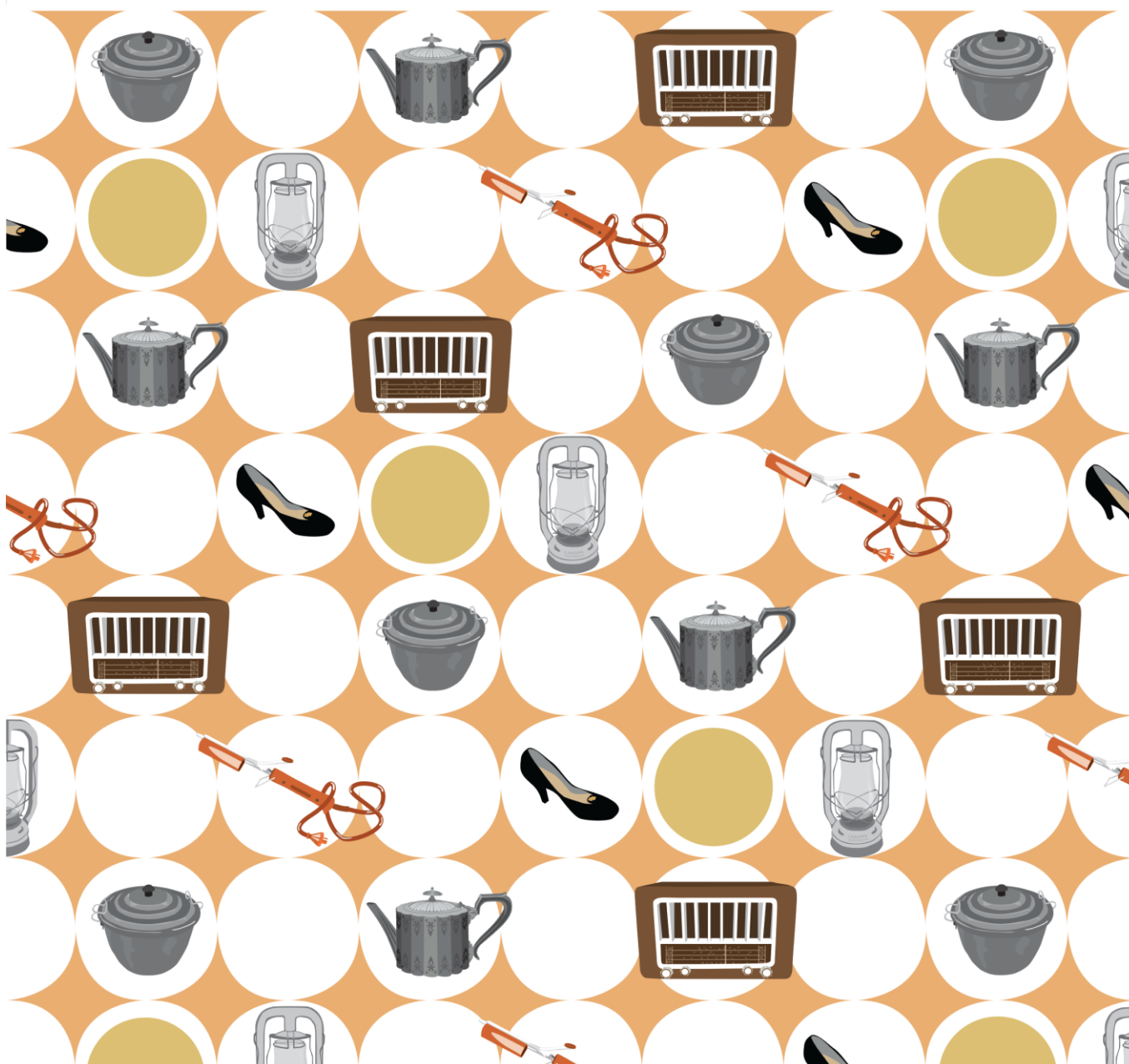


RESONANCES

Objects, lives, and stories of Liverpool

School Activity Worksheet

Liverpool Regional Museum

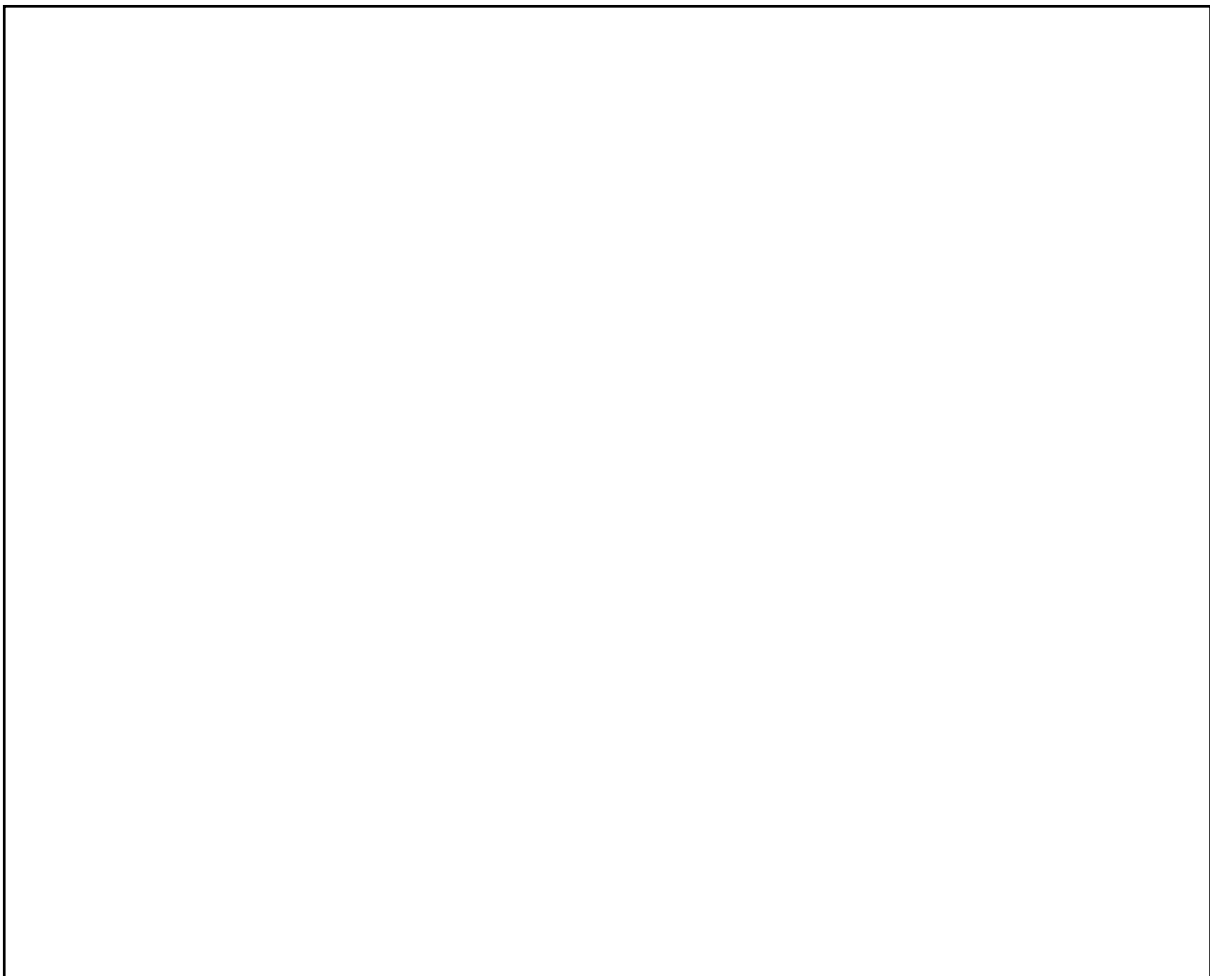


Change

The items we use daily change throughout time just like people and places. Can you find three things in the exhibition we still use today?

1. _____
2. _____
3. _____

Select your favourite object and draw what you think it will look like in the future

A large, empty rectangular box with a thin black border, intended for a drawing. It occupies the lower half of the page.

The Past

Objects from the past help us understand what life used to be like. Can you identify three things which we no longer use?

1. _____
2. _____
3. _____

DID YOU KNOW?

Over time, objects become part of a community tradition. This tradition shapes peoples' identity and a feeling of 'belonging' to their community.

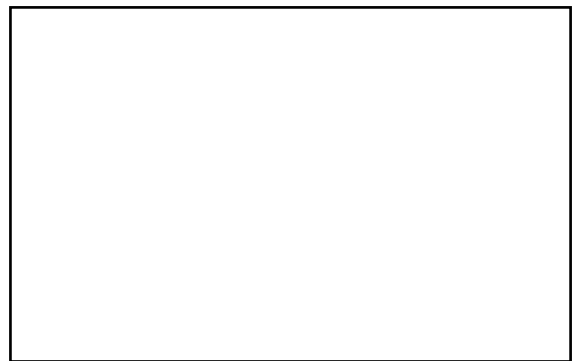
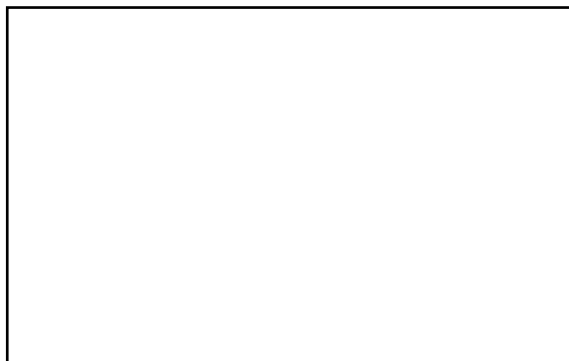
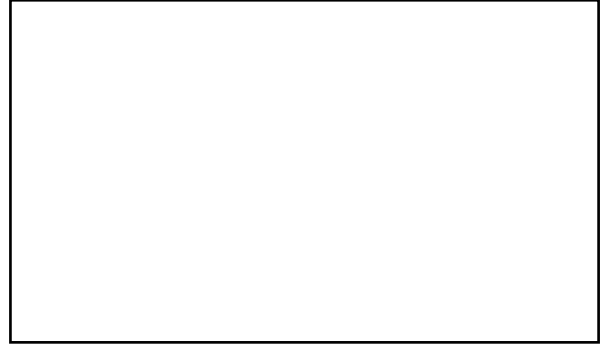
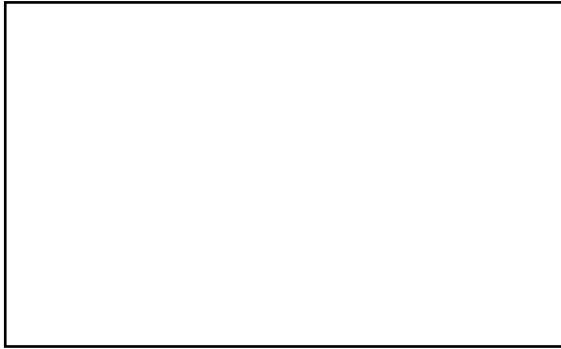
BONUS

Think of anything that is part of a cultural traditional still used today? For example a hijab



We share this place

Liverpool is a multicultural community which means people have migrated from countries all over the world to live here. Can you draw four flags from countries people have migrated from and name the country and continent?



Food

When people migrate they bring their culture and way of living with them. This includes food.

Draw and label one food from each country you have identified that may be found in a shop in Liverpool:

Identify and list three food preparation objects displayed in the exhibition

1. _____
2. _____
3. _____



We share this place - Maria Lock

Have you found the display case that tells the story of Maria Lock?

***HINT!** Inside this display case there is a long list with names and a photograph with many children.*

Once you have found Maria's display case, take a moment to read her story:

Maria Lock was an Aboriginal girl from the Boorooberongal clan of the Dharug people. Which we now call Liverpool.

In 1814, when she was very young, she entered the new 'Native Institution', which had been created by the colonists for the tuition of young Aboriginals. Maria was very smart and quickly stood up among the crowd - she amazed everyone!

Maria grew and some years later she met Robert Lock, a convict that was working in the construction of a new Institution. At that time, marriages were different from today's. Robert was assigned by the authorities to Maria, who was 16 years old at that time, marking the first officially sanctioned marriage between an Aboriginal woman and a British convict.

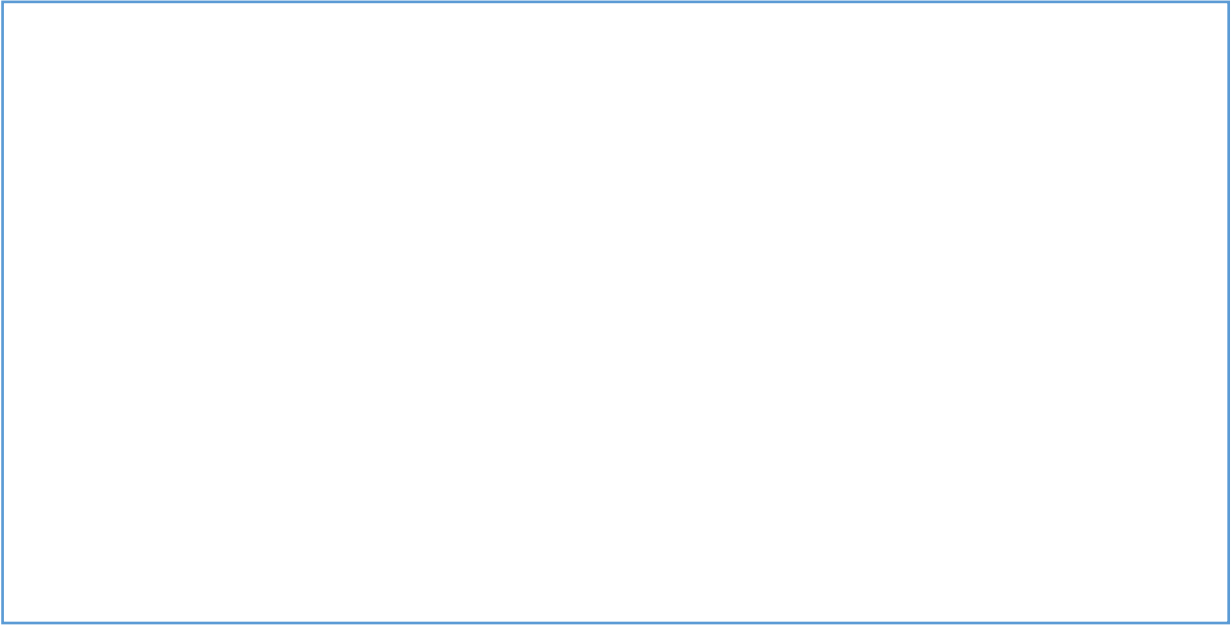
For this marriage, Maria Lock was promised 'a small Grant of Land and a Cow', but she only received the cow. When her husband Robert died, she asked the Government for the land they had been promised - she knew the only way to get it was asking, even if she had to ask more than once. Maria's perseverance made her the first Aboriginal woman to be granted land, which she received in 1833.

Why was it important for Maria to have that land?

Do you think she was brave to claim the land that was promised to her?

ACTIVITY:

Since there are no photos of Maria, you have to use our imagination. Can you create a drawing of her in the box below?

A large, empty rectangular box with a thin blue border, intended for a drawing of Maria.

If you met Maria, what would you say to her?

Indigenous objects

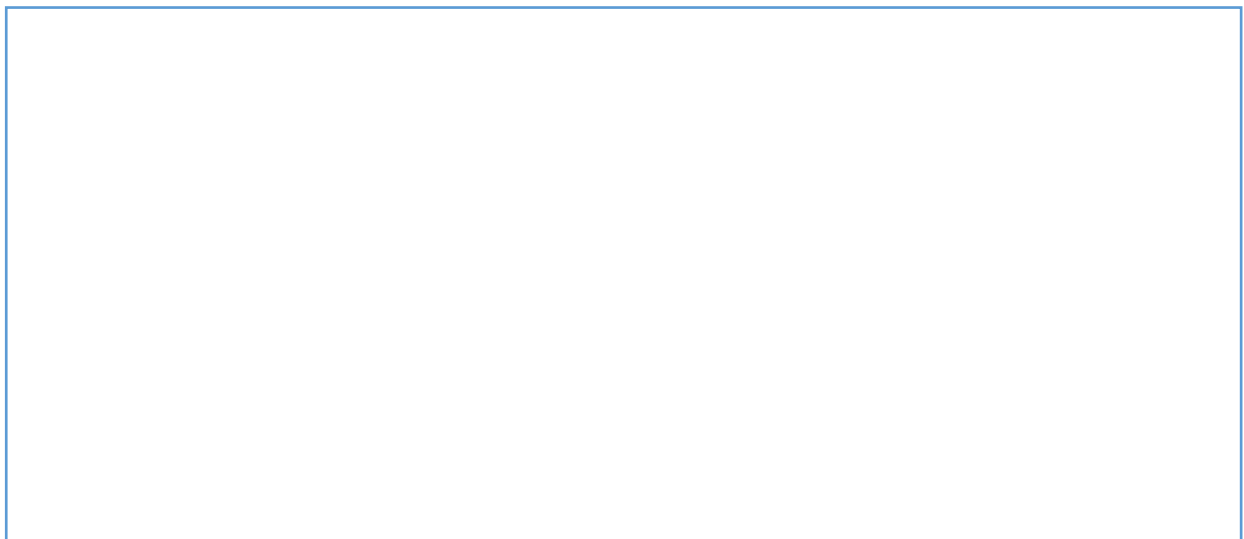
Displayed by the Liverpool Regional Museum on behalf of Gandangara Local Aboriginal Land Council

Get closer to the display case where the Aboriginal Artefacts are displayed. Here we can see objects such as Clap sticks, Coolamons, and Message Sticks.

Let's take a closer look at the Coolamons known in its local language as (bin.guwi): These objects can be used for many different things: collecting water, carrying food, protection from the sun, digging up plants and carrying new-born babies. They are made by soaking a piece of large bark in water, molding it into shape and then leaving it to dry next to a warm fire. Coolamons can then be decorated with engraved, etched or painted patterns.

ACTIVITY

Choose one of the many uses of the Coolamons and draw a situation where a Coolamon is being used in this way:



Now, let's take a look at the Message Sticks, in its local language (dhulu):

Message sticks are a form of communication among Aboriginal people. They are usually made of wood with painted, carved or burnt patterns that allow the carrier of the stick to communicate a message. Transported by hand, the sticks would carry messages announcing ceremonies, invitations, disputes, meetings and events among others. Here are some symbols with their meaning that were used by Aboriginals.

Aboriginal Symbols



People Sitting



Animal Tracks



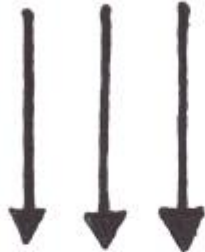
Sandhill



Rain



Honey Ants



Spears



Woomera



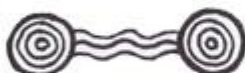
Shield



Emu



Bush Tucker



Waterholes &
Running Water



Boomerang



Kangaroo
Tracks



Tracks/
Waterholes



Meeting Place



Campsite/
Waterhole



Hunting
Boomerang



Coolamon



Digging
Sticks



Woman



Man



Person



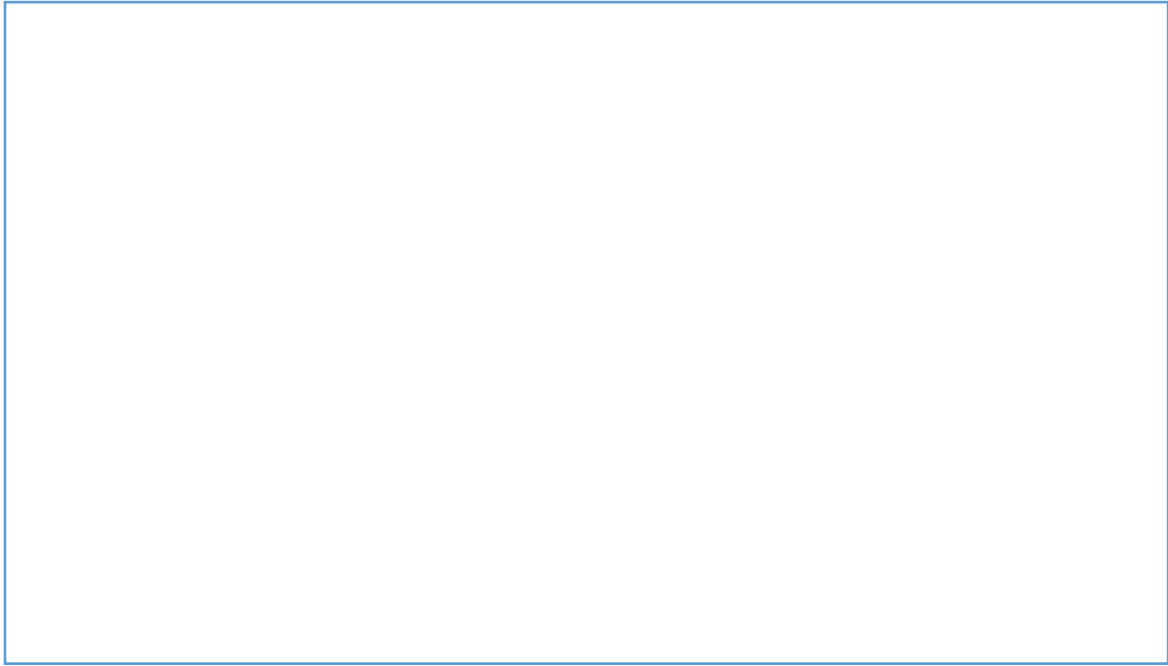
Witchetty Grub



Goanna

ACTIVITY:

Use the Aboriginal symbols to create a picture that tells a story

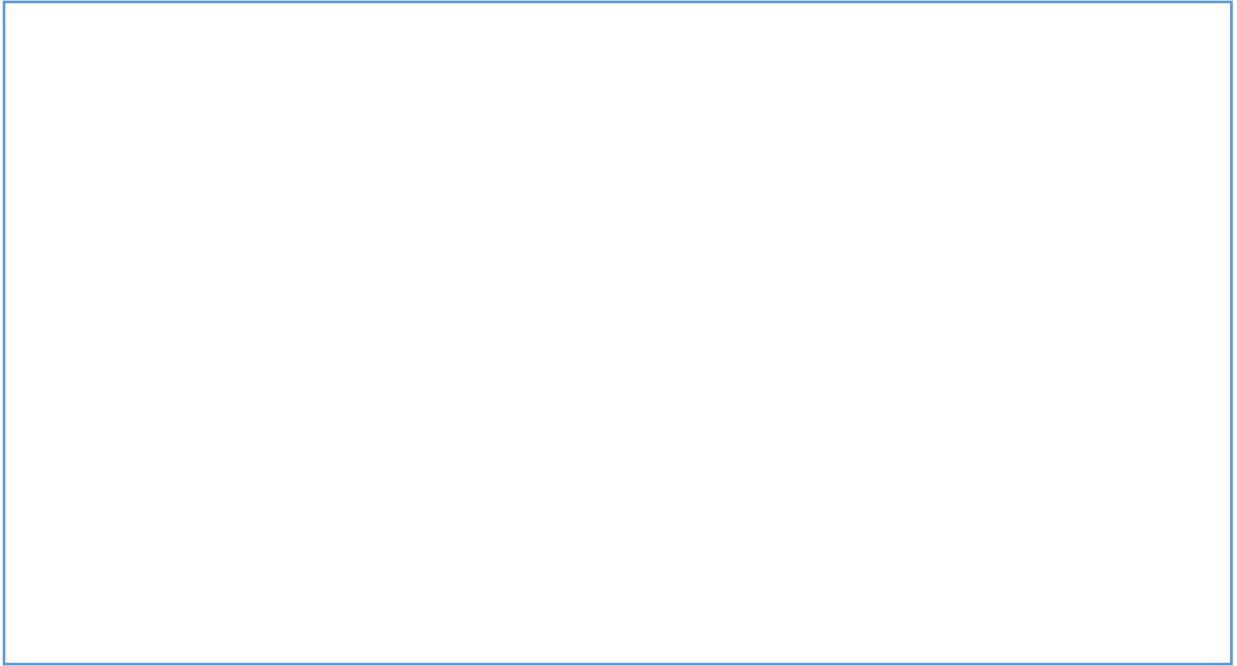


Aboriginal Scarred tree

Scarred trees are sacred trees which have different cultural significance for the Aboriginal people. The scars on the tree were created when parts of the bark were removed to create Coolamons, shields and even canoes. The distinctive marks, or scars, left behind became markers for boundaries, sacred burial and even meeting places. These trees would have seen a lot of things happen right in front of them.

ACTIVITY:

Draw or write about something you think the scar tree would have witnessed



ⁱ Establishing the Black Native Institution at Parramatta

In 1814 NSW Governor Macquarie established a 'Black Native Institution' at Parramatta, the first of its kind in the colony. Macquarie's 'General Orders' acknowledged the loss of livelihood Aboriginal people had suffered and the need for a humane response.

The London Missionary Society outlined ambitions to 'improve' and 'civilise' students through education in reading, writing and religion, training in manual labour for the boys and needlework for the girls. William Shelley was appointed superintendent and principal instructor of the Native Institution at Parramatta. After his death in 1815 his wife, Elizabeth Shelley, ran the new school until 1826. The Native Institution aimed 'to effect the civilisation of the Aborigines' of NSW and to 'render their habits more domesticated and industrious'.