

# The story objects tell

## Report sheet

Group name \_\_\_\_\_

Draw the object

1. What are all the things you noticed looking closely at this object.

2. What do you think this object might be used for?

3. What does this object have to do with the missions and reserves that First Nations peoples were moved to?

4. List the materials of the object (wait until you have the information sheet).

5. Three facts about the object (wait until you have the information sheet).

# The story objects tell

## Object sheet – Group 1



# The story objects tell

## Object sheet – Group 2





# The story objects tell

## Object sheet – Group 3



# The story objects tell

## Information sheet – Group 1



### **Brungle Wooden Chain, Spinner and Hook c 1900**

Made by Ancestor,  
Brungle Mission, NSW

Willow wood. Australian  
Museum Collection

This wooden chain, hand-carved with a pen knife entirely from a single solid piece of wood, was collected by the Brungle mission manager John Hubbard. Less is known about the Aboriginal maker, who was recorded simply as "a full-blooded Aboriginal".

Chains of this style, typically made of heavy metal, would have been a familiar sight to the maker; neck chains and other restraints were a common form of punishment and control for Aboriginal people. They were often chained when made to work on roads, railway lines and when clearing land for colonisers. Chains were not phased out until the 1940s but were still recorded in use until the 1960s.

# The story objects tell

## Information sheet – Group 2



### djujuma (Dilly Bags) 2020

Nadeena Dixon, Wiradjuri,  
Yuin, Gadigal, Bidjigal,  
Dharug, Dharawal

Hessian, possum, ochre, twine.  
Australian Museum Collection  
Acquisition.

Aboriginal material cultures and creative expressions have adapted over time, in response to available resources and social circumstances. The basic rations given to Aboriginal people as part of paternalistic government policy of the 1800s and 1900s came in hessian bags. Aboriginal people used these hessian bags to make objects like blankets, pillows, and insulation for homes.

The creation of these djujuma (dilly bags) pays respects to the resilience of the Old People whose ingenuity and will to survive ensured our bloodlines and cultural knowledges survived despite concerted attempts to erase them.



# The story objects tell

## Information sheet – Group 3



### The Camp 2020

William McBride, Wailwan,  
Kooma

Tin from Pilliga Mission,  
Pilliga NSW. On loan for the  
exhibition

Fringe camps, missions and reserves were often built on unused government-owned or free land near towns; out of sight and out of mind. People were resourceful and creative; they engineered housing that suited their environment and circumstances, often only with found materials.

The tin wall in this display recreates the inside of a home lived in by the maker who was born in a fringe camp named Montkeila Bend near Walgett in 1957.