



Season 2 - Episode 4 The Mark's Murders The Young Family

Greg: [00:04](#) G'day and Welcome to "Today's Stories from our Past".

From 'Today's Stories' - this is 'The Mark's Murders' – a story of murder and mayhem told one episode at a time by myself, Greg and by Peter.

If you haven't listened to this series from Episode 1, we suggest that you stop listening now and go back to the very beginning.

Also, a warning. This series of podcasts discusses the murders of indigenous and non-indigenous people. It contains the names of Aboriginal people who have died. Whilst quoting original historical material, this series also contains:

- racist language,
- some language that would be seen as inappropriate today, and
- historical ideas that are offensive.

Peter: [01:01](#) Previously on the "Mark's Murders" It's 1847 – about 50 km north-west of modern-day Goondiwindi.

John Watts: [01:12](#) *"Marks was a splendid shot, and the blacks were very much afraid of him, and from information I obtained from the Beebo people, they had long been watching to kill him, They stole up and killed the boy, and having done so cut him to pieces with their tomahawks and placed the remains all along the log where he had been seated".¹*

Denise: [01:35](#) *"Margaret Young of Umbercollie described the succession of events in her journal: first a Bigambul boy was killed when taking meat to squatter James Marks on Goodar Station; then Marks's son was murdered. Young described Marks's frenzied response, calling him 'a hater of all Aboriginals', shooting every native in sight', including the people working on the station run by her and her husband".²*

John Watts: [02:09](#) *"Not waiting until morning, they fired into the camp, and the only one that was killed was a black gin³ which had been shepherding for Mr. Morris".⁴*

- Peter: [02:23](#) This is the fourth episode in our podcast series about the Mark's Murders. This is a series of murders that occurred in 1847-48 around modern-day Goondiwindi. In the first podcast, we gave a brief outline of the murders committed by James Mark but in every story that I've read about this event, there is no backstory about the events, nor anything about what happened afterwards. I was determined to discover the whole story – why did the murders occur and what happened afterwards. Much of this story has been taken from the journal of Margaret Young. The Young family lived close to James Mark when the murders occurred. It is time to look into the backstory of Jonathon and Margaret Young.
- Greg: [03:09](#) Okay. So, where did you find out information about the Youngs?
- Peter: [03:13](#) Well, in this case, we are very lucky because, like my great-great-grandfather, John Watts, Margaret Young also wrote down her family story. This is an amazing document because it details many of the significant events of her and her family's life. This document has been cited by several historians.
- Greg: [03:33](#) Well, great. Well, let's start with the husband Jonathan.
- Peter: [03:36](#) Well, according to Margaret Young's journal, Jonathon was the youngest son of a military family. He was born in 1798 at Aldwinckle⁵, Northhamptonshire. He came from a military family – he had two brothers killed at the Battle of Waterloo – and he came out to Australia as a military guard on a convict ship with his commanding officer, Major Lockyer. He then accompanied Lockyer to explore the Brisbane River and later, to claim Western Australia for the Queen.
- Greg: [04:08](#) Wow! It sounds like he had a very adventurous and distinguished career.
- Peter: [04:12](#) It sounds that way but there is one problem with all of this – none of it's true!
- Greg: [04:18](#) What! How can that be? Hasn't Margaret's journal been used as a sound resource for historians describing the murders done by James Mark?
- Peter: [04:28](#) Yeah. The journal has been cited extensively but – as far as I can tell – it hasn't been fact-checked by any of those historians.
- Greg: [04:38](#) So how did you know that Jonathan's military story is not correct?
- Peter: [04:42](#) Behind the scenes, there is a giant citizen-science research project underway.
- Greg: [04:48](#) Hang on. What's this giant citizen's research project mean?
- Peter: [04:52](#) Like me, tens of thousands of ordinary people are researching their family trees and are becoming amateur genealogists. I've been in contact with a great-great-granddaughter of Jonathan and Margaret Young and she's provided me with lots of new information. Having spoken with her and seen some of the documents, I'm confident that her research into the family tree is meticulous. She has carefully cross-checked the information that she has found.

Greg: [05:24](#) Okay, well what does she say about Jonathan Young?

Peter: [05:28](#) She's found that Jonathan was not a military man. He was a convict. He committed a number of crimes in England, including stealing a thoroughbred horse, and was sentenced, at the Lincoln Assizes in 1820, to be executed⁶.

Peter: [05:46](#) His sentence was commuted to transportation to Australia for the term of his natural life. He left England on board the *Prince of Orange*⁷ in October 1820 with 135 other convicts, arriving in Sydney in February 1821.

COUNTY OF LINCOLN			SENTENCES.		
NAMES.	WHEN TRIED.	CRIMES.	Death.	Transportation.	Imprisonment.
George Adams	July 1820 for the Theft of Sheep	Larceny			4 Months
Thomas Butler	"	"			4 Months
William Drake	"	"			
George Luch	"	"			
Robert Wilkinson	"	"			
Thomas Bird	"	Swind			12 Months
William Jones	"	"			9 Months
John Austin	Summer 1820	Swindling	Death		
Samuel Lovell	"	"	Death		
William Peal	"	"	Death		
James Adams	"	"	Death		
Charles Burnett	"	Sheep Stealing	Death		
William Pepper	"	"	Death		
William Howden	"	"	Death		
Jonathan Young	"	Horse Stealing	Death		
William Harvey	"	"	Death		
Louisa Thompson	"	Swindling & Forgery		14 Years	

Record of Lincoln Assizes showing Jonathan Young's death sentence for horse stealing

Greg: [06:05](#) Wow, that's a bit different. What's going on? Does this mean we can't use Margaret's journal?

Peter: [06:12](#) Margaret's journal is a bit like John Watts' *Personal Reminiscences*. It is not a day-by-day diary. It was prepared after the event. In John Watts' case, he wrote the story himself when he was 80. Margaret Young's journal is a bit different.

Greg: [06:28](#) How so? What happened?

- Peter: [06:31](#) In 1980, Alison Tonge – a great-granddaughter of Jonathan and Margaret - wrote a document called *The Youngs of Uمبرcollie: the first white family in south-west Queensland*. In many historical reports, this is cited as Tonge (1980). Like many historians, I found Tonge (1980)⁸ in a library and I've read it inside and out because it provides unique information about the Mark's Murders. As far as I can tell, Alison Tonge started with some writings from Margaret Young as well as information from other members of the family who had some oral history passed down to them. She then compiled this into a coherent document. Some sections of the document read as if they are direct memories written by Margaret Young. Other sections set the scene for the events that happen. Alison may have also added some historical information simply to flesh out the sections.
- Greg: [07:33](#) OK. But if her description of Jonathan Young's early life is untrue, how can we believe anything else in that document?
- Peter: [07:43](#) I think it's time that we've got to remember what Maurice told us in Episode 1 about using oral histories. Essentially, he said two things. Firstly, don't use an oral history as the sole source of information. Always obtain collaborating information wherever possible. Secondly, Maurice said that some aspects of oral histories are more likely to be accurate than others. He said that dates and places might be in error, - you know, we all get forgetful with age - but people are likely to remember accurately their daily activities – life on the farm, so to speak – and they remember significant events. Maurice's example was an injury in an industrial accident. In our story, the significant event is a series of murders. So, on that basis, it's very likely that Margaret remembered the murders, even if she got some details wrong. However, we do need to corroborate dates, names and places, etc wherever possible.
- Greg: [08:49](#) OK. So, Maurice is saying that it wouldn't be unusual in reporting an oral history that some dates and names and things might be in error but a memory of a significant event like a murder would be fairly accurate – but this doesn't explain the completely incorrect story about Jonathan Young's early life – convict, condemned man vs military officer?
- Peter: [09:09](#) No. But I think that there's another factor at play here. We've said in previous episodes that we need to understand the social context of the time in order to understand the murders. I think that there is some social context happening here. Today, lots of Australians, who research their family tree, are thrilled to find they have a transported convict in the family. It's almost a mark of honour – a true Australian! But, back in Margaret Young's time, having a convict in the family – particularly her husband – would have been bordering on shameful. It's understandable that Margaret might provide a different backstory about Jonathan. It might even be possible that Jonathan hid his background from her all along.
- Greg: [09:58](#) True. So where to from here?
- Peter: [10:02](#) I don't think that there is any need to throw the historical document - Tonge (1980) - out. It remains a very important resource. But we do need to corroborate the information wherever possible. We also need to be clear when we find an error in the document so our listeners can get a feeling for the veracity of the whole thing. Now, I'll use the term – “Margaret Young's journal” - from now onwards instead

of the citation phrase – Tonge (1980) – even though we now know that this is not exactly a day-by-day journal written solely by Margaret Young.

Greg: [10:40](#) Okay, so Jonathan was a convict. Do we know what happened to him after he arrived in Australia?

Peter: [10:46](#) This is what Margaret Young's journal says about Jonathan:

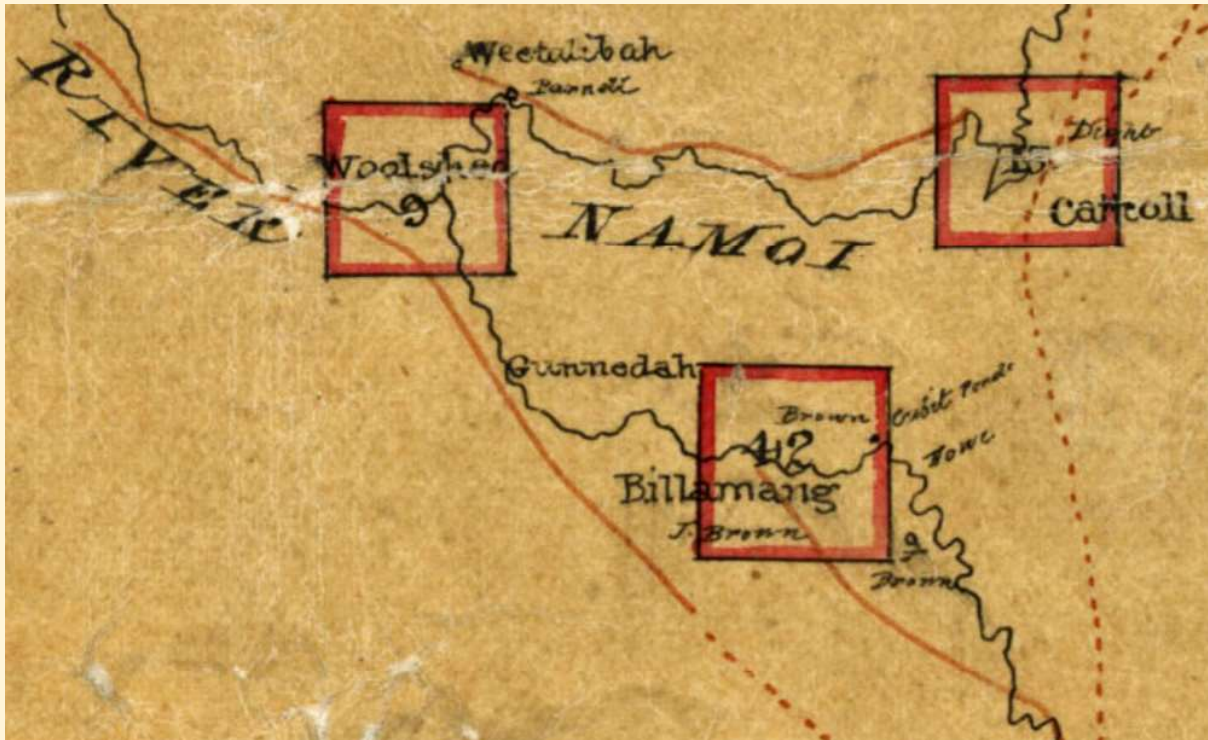
Margaret: [10:52](#) *"He went to work for Mr Dines of Tulloona Station for one year. While there, he was offered a better job by Mr John Brown of Singleton, to take charge of his property "Pullamon Station" on the Namoi River, where he was to spend ten years (1835-1845) as overseer and then manager. Mr Brown was a kind and generous man, ready to help these young Englishmen, who were willing to work and take responsibility".*

Peter: [11:23](#) Firstly, we should note a minor error here. The station in question is *Pullaming*, not *Pullamon*. You'll remember from Episode 2 that John Browne was the squatter who claimed *Pullaming*⁹ and later on, other stations on the McIntyre. Now, this section of the journal is partially correct. Jonathan, the convict, obtained a ticket-of-leave in December 1830¹⁰. He was sent to Patrick's Plains which is in the Hunter Valley near modern-day Singleton. A ticket-of-leave was a parole document, issued to convicts who'd shown that they could be trusted with some freedoms. Ticket-of-leave holders were permitted to marry, to acquire property, but they were not permitted to carry firearms or to board a ship. Convicts who observed the conditions of their ticket-of-leave up to the completion of one half of their sentence, were entitled to a conditional pardon. This removed all restrictions except the ban on leaving the colony. Records show that Jonathan Young got a conditional pardon in July 1837¹¹. Records also show that Jonathan, as a convict, was indeed assigned to a number of different landholders, including Richard Dines on *Tulloona Station* and later on, he was assigned to John Browne on *Pullaming Station*. He stayed there after his Conditional Pardon.

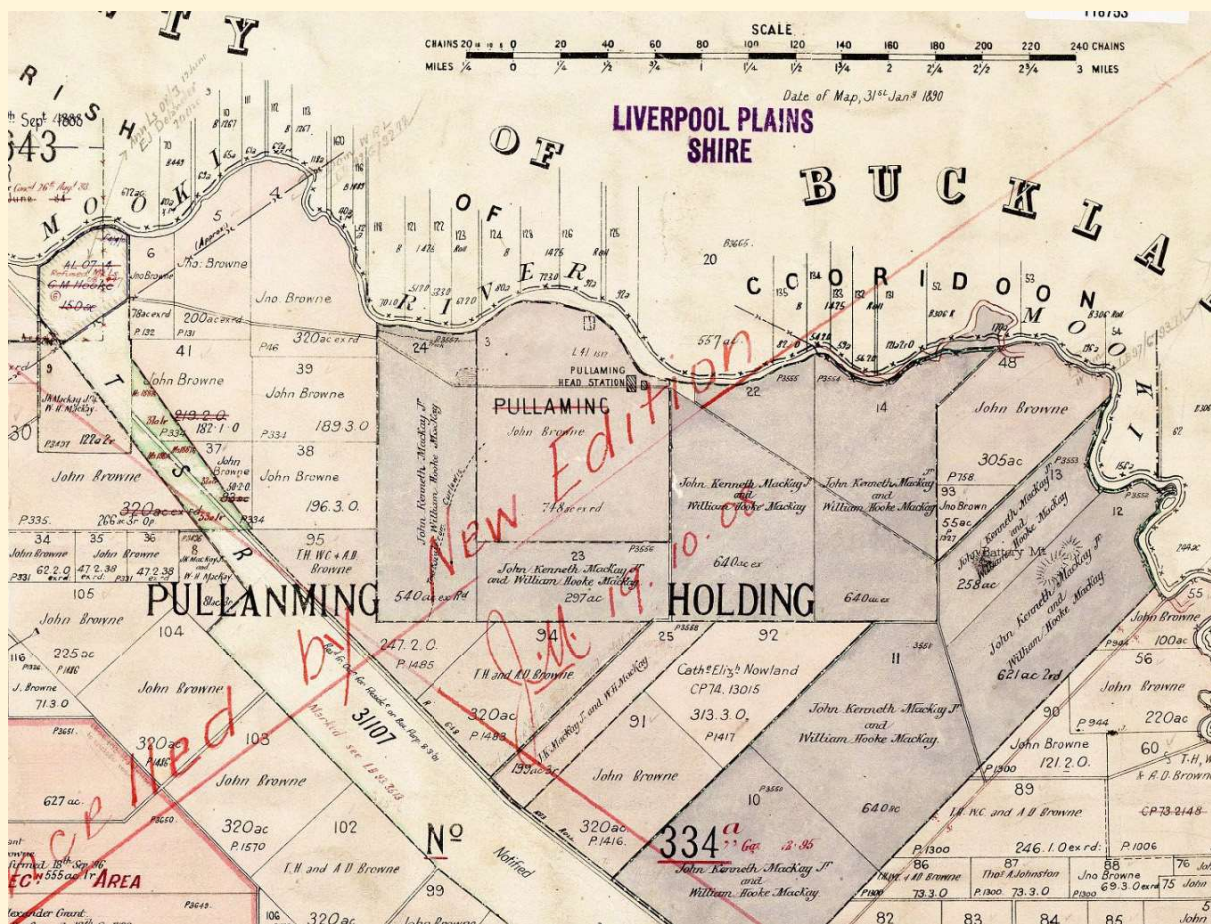
Greg: [12:49](#) OK. So, Margaret's journal is essentially correct here. Jonathan worked on *Tulloona Station*, then *Pullaming*, firstly as a convict and later as a free man and we know from Episode 2 that *Pullaming Station* is in the Liverpool Plains. Did anything of significance happen while he was there?

Peter: [13:09](#) This is where Jonathan Young learned his trade as an overseer on a squatter's run. We know that *Pullaming* was next door to Dight's station, *Carroll*¹², and the two station owners almost certainly exchanged information about how to run a station. One big learning experience was a major flood in the Namoi in February 1840. A newspaper story¹³ about the flood says:

Newspaper: [13:36](#) *"By advices from Liverpool Plains, we are sorry to learn that a flood has occurred there to such an extent as to sweep away and drown upwards of three thousand sheep. On Mr. Dight's property, the shepherds perished with their flocks. Mr. Dight and one of his men preserved their lives by climbing a high tree, where they continued two entire days and nights before the water abated sufficiently for them to descend".*



1840 Map showing location of Pullaming (spelt Billamang) south of Carroll (owned by Howe-Dight)



1890 Map of central section of Pullaming¹⁴

- Greg: [14:05](#) So, Jonathan was learning something about the extremes of the Australian climate.
- Peter: [14:09](#) Yeah – and there's another event that must have had an impact on Jonathan. The Myall Creek Massacre and the subsequent trial occurred in June 1838. Myall Creek is about 170 km north of *Pullaming*. It is interesting that, in Margaret Young's journal, nothing at all is said about interactions between Aboriginal people and workers on *Pullaming*. I've found many other reports of murders of both Aboriginal people and shepherds in the Liverpool Plains, but I haven't found any report that specifically mentions *Pullaming*. You'll remember from our previous episode that Ned, the hut-keeper on Dight's property on the McIntyre, gave Tinker Campbell some good advice about how to interact with Aboriginal people. Perhaps, the same advice was used on *Pullaming* and this is where Jonathan learned about how to live with Aboriginal people.
- Greg: [15:06](#) I guess that's possible. Did anything else happen to Jonathan while on *Pullaming*?
- Peter: [15:11](#) Yes, a couple of things. From 1836 onwards, squatters had to obtain a licence to depasture stock on their land. This was essentially a revenue-raising activity by the government which we discussed in a previous episode. In Aug 1840, a licence to depasture on *Pullaming* was issued in the name of Jonathan Young, not John Browne. A similar licence was issued in Aug 1841¹⁵. I think this shows that by 1840, John Browne regarded Jonathan as the manager of *Pullaming*. Then, another significant event happened. Here's another extract from Margaret Young's journal.
- Margaret: [15:56](#) *"Two young Englishmen, Michael and Richard Chapman, arrived from the Ballarat Gold Fields looking for work and were given jobs at "Pullamon Station". While at the station, they became close friends of Jonathon."*
- Peter: [16:10](#) Now, there is one problem with this statement. The Gold Rush at Ballarat started in about 1850, well after the time when Jonathan was at *Pullaming*. Nevertheless, meeting the Chapman brothers was a very important event in Jonathan's life – but first we need to talk about Margaret Young's early life.
- Greg: [16:31](#) Okay, what's Margaret's story? Where and when was she born?
- Peter: [16:35](#) She was born as Margaret Chapman in Ireland in about 1814. Her mother died in about 1821 when Margaret was only seven years old and her father - Anthony Chapman - remarried. Margaret ended up with two full brothers, Michael and John, a step-brother, Richard, and two step-sisters, Jane and Catherine. The whole family came out to Australia in August 1839 on the *Navarino* as bounty immigrants¹⁶. We'll discuss the Bounty Immigration Scheme in more detail in our next episode. Most of the Chapman family moved up to the Hunter Valley and the father, Anthony, started a business at *Greenhills* which is near Maitland, as a butcher. In 1841, Margaret went to Sydney. Margaret Young's journal gives a description of her at that time:
- Margaret: [17:32](#) *"She was just 26 years old, an attractive English girl with dark eyes and dark hair."*

- Greg: [17:39](#) OK. Margaret is in Sydney and her brothers - Michael and Richard - are working up on Pullaming Station with Jonathan Young. What happens next?
- Peter: [17:47](#) I think that it is time to let Margaret tell her own story. This is taken from her journal:
- Margaret: [17:53](#) *"In 1841, I met my two brothers with Jonathon Young in Sydney; after only three days courtship, I agreed to marry this fine Englishman, which I never had cause to regret. Together we went to "Greenhills" for their consent to our marriage. On my 27th birthday, the following week, we were married on 28 October 1841 at St. Mary's Church of England at Maitland by the Rev. W. Slack. Jonathon was 43 years of age, sixteen years older than me."*
- Peter: [18:29](#) Margaret was obviously immediately smitten with Jonathan. Here is her description of him.
- Margaret: [18:36](#) *"Jonathon was six feet tall, with brown hair and deep blue eyes, with high cheek bones, so typical of the well-bred young Englishman."*
- Peter: [18:44](#) Now, Margaret wouldn't agree to the marriage until they had her parents' consent; so that they travelled up to the Hunter, where her parents had their business. They gave their blessing and consent. I've found the marriage certificate that corroborates the details of this event so that part's true.
- Greg: [19:02](#) Okay, good stuff. So, she marries Jonathan after a very short romance. What happened after the marriage ceremony?
- Peter: [19:09](#) As with the marriage and the romance, there's no mucking around here. This is Margaret's description of what happened next.
- Margaret: [19:17](#) *"The day after my marriage I said farewell to my parents, not knowing when I would see them again. We had no contact other than a slow uncertain mail. With my husband, two brothers and two other men, we started out to our future home on the Namoi River. At first these new conditions and strange scenes of hot dry endless sunburnt country seemed dreadful and very frightening to me an English girl; I wondered if it was a dream or nightmare, and if I had been wise to leave the life I had known with my family and friends."*
- Peter: [19:55](#) Following this section of the journal, there are long sections where Margaret describes her journey from Maitland to *Pullaming*. Today, this trip would take three and a half hours by car, but her journey took several days. Initially, she took a rough stagecoach from Maitland to Singleton after which she said she had scarcely a bone in her body that was not bruised from the continuous bumping and jolting. Singleton was the end of the line for the stagecoach, as there were too many dangers ahead from Aborigines and bushrangers. From then on, it would be side-saddle by horse. Margaret had never ridden a horse before and was wearing a going-away outfit - a long hot brown serge dress, black wool stockings, black shoes, brown straw hat tied with a thin gossamer veil. Needless to say, this was completely unsuitable for the climate and for the riding. In the end, she couldn't control her horse and Richard had to lead his horse beside her for the whole trip. This meant that it was a very slow and tedious trek up to *Pullaming*.

Greg: [21:02](#) I agree with that and October too so the weather won't be flash. Margaret was getting a good introduction to bush life in the 1840s. So, what was it like on *Pullaming Station*?

Peter: [21:18](#) The description of Margaret's life on *Pullaming* and later places where she lives deserves a podcast on its own. This is the life of a young pioneer woman struggling in early Australia. While on *Pullaming*, she had two daughters – Mary Ann born in October 1842 and Jane born in April 1844. After that, a sad incident happened. This is what Margaret said about this incident:

Margaret: [21:50](#) *"My second daughter Jane was born in 1844 at "Pullamon", and in the following year my only son George was born, but when only three days old died of haemorrhage, I was helpless to save him. This was the son my husband longed for, but was never to have, this grief he felt all his life, although he was a wonderful father to our five daughters."*

Peter: [22:15](#) She also describes how a "newchum"¹⁷ shepherd picked up a large black snake, thinking that it was an eel. He brought his prize to a shepherd's wife and she told him to throw it away. In the process, the snake had bitten the boy and later that day, Jonathan discovered that the boy had dropped dead in long grass near the stock yards. Then there was another incident. When Mary Ann was only three years old, she nearly met her death from drowning. Margaret had an old man, called Dan, to help out with house jobs. He always stayed around the home as the men were away doing so much stock work. Dan was too old for station work, so he cut the wood for the fire and brought water from the lagoon to fill the casks at the back door. Young Mary Ann would follow him everywhere. Dan was fond of children and carried a cotton dilly bag with biscuits, which he would share with young Mary Ann. One day, when Margaret was busy with the second baby, Mary Ann was playing outside with her billycan¹⁸. She wandered off alone to the lagoon, where the water was ten feet deep. This was where Dan filled his buckets every day. She tried to fill her billycan, as she had seen Dan do, but slipped and fell in. Fortunately, Margaret noticed that she was missing and ran to the lagoon. All she could see was a red bonnet floating on the surface. As Margaret couldn't swim, she screamed for help. Fortunately, a young colonial experience man, working nearby heard her call. He jumped in - clothes and all - and in a matter of seconds carried the apparently lifeless wet body to the bank. Mary Ann was blue and unconscious. Margaret wrapped her in a blanket, and the man carried her up to the house. Margaret kept rubbing her all over, especially round the heart. Finally, she started to breathe and opened her eyes; she was saved.

Peter: [24:17](#) Later, it fell to this same fine young man to save this little girl from being gored by a savage bull, which had broken out of the yards and was charging in the direction of the child. This young man, seeing the danger, threw himself on top of Mary Ann, and the bull jumped clean over both of them and made for the scrub. No one was hurt, but they all had a bad fright.

Greg: [24:42](#) A savage bull, eh! Margaret was certainly living an interesting life on *Pullaming*. You said before that Jonathon was there from 1835 to 1845. Where did he go in 1845?

Peter: [24:55](#) Margaret describes what happened next.

Margaret: [24:59](#) *“My husband was starting to get restless and anxious to strike out for himself, having been at “Pullamon” for ten years. After discussing his plans with the owner, Mr John Brown, he decided to go further inland to explore the McIntyre River district in south west Queensland, as there had been good reports of rich fertile sheep country, although as yet uninhabited in this year 1844.”*

Peter: [25:27](#) A few minor errors here. Firstly, Queensland didn't exist in 1844¹⁹. Also, it isn't quite true that the area was uninhabited. Some squatters like the Howe-Dight clan and Tinker Campbell had been there for a few years, but many others had come and gone, forced out by the Bigambul and due to the 1843 economic recession. Nevertheless, Margaret knew about the fierce Bigambul. She was worried about Jonathan going up to the McIntyre. She says:

Margaret: [25:59](#) *“The McIntyre natives were a powerful tribe and extremely hostile to the coming of the white man; they had chased all the first settlers back. My fear was intense, as I knew this trip would take several months, without any communication whatsoever. I was left behind with my brother Richard, two stockmen and old Dan. My husband had left instructions that I was never to be left alone and two men were stay close to the house for my protection. But this was a long lonely period, and I often wondered if I would see him again.”*

Peter: [26:36](#) Margaret's comments here indicate that, at *Pullaming*, there was still some danger present – presumably from the Aboriginal people but this is only a guess as they don't explicitly say. Anyhow, finally Jonathon returned safely. He had taken up quite an area of country in partnership with Mr Browne, on the McIntyre River. This included runs that would eventually be called *Umbercollie*. Soon afterwards, Jonathon returned to the McIntyre having decided to settle at *Umbercollie*. He set off with his three men, driving 1000 sheep, 500 cattle, and 300 fat ewes for killing, and several extra horses. These were all given to Jonathan by Mr Browne instead of salary. Mr Browne was anxious to help Jonathan to get a start in appreciation of the ten years he had served loyally in establishing *Pullaming* during the difficult 1830's. It is known that John Browne retained ownership of *Umbercollie* until 1854²⁰ when it was transferred to Jonathan Young. It is not known who paid the wages of the men who accompanied Jonathan to *Umbercollie* and then later stayed on for several years. Nevertheless, there were several European workers on the station. When Jonathon had settled his stock at *Umbercollie*, he and his men built sheep and cattle yards and a small bush bark hut. That was to be the family home. The hut was built from local timber with a thatched roof, all out by hand with an axe. The hut consisted of one long room with a dirt floor and a big open fire-place at one end, made from stones carted up from the river. Wooden shutters over two window openings made the place dark on cold days. *Umbercollie* then consisted of 32,000 acres of rich river flats with frontage to the McIntyre River, giving permanent water, which proved so valuable in the severe droughts ahead.

Greg: [28:49](#) So, Jonathan established a rough hut and yards at *Umbercollie* and I assume that he eventually brought Margaret and the two girls up there. What was the journey from *Pullaming* to *Umbercollie* like?

Peter: [29:04](#) *Pullaming* to *Umbercollie* is about a four-hour drive today but, in 1845, it was a very rough, long and hot trip for Margaret and her two young daughters. Margaret's journal provides a graphic description of the trip which is far too long to include here.

Nevertheless, they eventually reached the *Umbercollie* hut. Margaret made these comments about their arrival there:

Margaret: [29:29](#) *“The two men left behind had done all they could for our arrival, but we were told the natives had been very troublesome and were determined to hunt us out, as they had done to the early settlers. One night they had stolen two hundred of our young ewes, all due to lamb. This was a dreadful loss just when we were making a start. The man left in charge remonstrated with some of the natives, they saw to no avail as later they returned again, spearing most of the house cows and calves. All died a lingering death from poisoned spears; the men were unable to save them. Fortunately, a few escaped which enabled us to breed up again but this took a long while, and the little milk we got had to be kept for the children. My craving for a cup of tea with fresh milk was not to be. I so hated black billy tea all my life.”*

Peter: [30:28](#) This section confirms that the Bigambul had been running a campaign to kill livestock in order to get the squatters to leave the McIntyre. But the Youngs were determined to stay.

Greg: [30:40](#) So, they'd arrived at *Umbercollie* and settled in. It's a fairly remote location, right on the frontier. What was life like there?

Peter: [30:49](#) This is another description of Margaret's first hut from her journal.

Margaret: [30:54](#) *“Our first bush hut was very primitive, with only bare essentials for our existence with the young children and babies to cope with. The heat was severe in summer, with only a hot open fire to cook on, and very cold in winter. The long hot summers were by far the worst experience with flies, mosquitoes, ants and rats. When later our green mosquito nets arrived, they were a blessing, as I knew the children were safe in bed.”*



A Bushman's Hut²¹ – probably similar to Margaret's Young's first home.

- Peter: [31:23](#) Then she continues.
- Margaret: [31:24](#) *“Coming from England, all these horrors were so alien to me, and I never got used to them. My first encounter with a large goanna²² in the fowl yard was a terrifying experience, when I was nearly bitten, as this monster chased me out of the yard. They were vicious when confronted and leave a very nasty slow healing wound. They can run very fast and are up to six feet long.”*
- Peter: [31:51](#) So, Margaret remembers many of those early experiences in the bush. There is a lot more in the journal, but as I have said before, it deserves its own podcast about the life of an early pioneer woman.
- Greg: [32:04](#) You mentioned earlier that Margaret was very afraid of the McIntyre natives, as she called them. She knew the Aboriginal people had forced out other squatters and had done their best to get the Youngs to go away. What about their story?
- Peter: [32:18](#) This is what Margaret says about the Bigambul in her journal:
- Margaret: [32:24](#) *“Jonathon, although a man of great strength and courage, was very humble and kind, and seemed to exercise great power over the natives, quickly gaining their confidence and trust. Many started coming to work at “Umbercollie” for him, and remained for our stay of twelve years. Our station natives never gave any trouble, neither did my husband ever have to use firearms to control them. Only on rare occasions was a beast speared, and then it was by a tribe passing by from an outside district. Our natives were well treated with plenty of food and tobacco, even though it was scarce in those early days, when it all had to come by wagon twice a year from Maitland. Aboriginals always went walkabout²³ once a year, plus their wives, picannies²⁴ and dogs; on their return Jonathon would kill a bullock and give them the lot, as a sign of good faith. What a feast they would have down by the river, eating every morsel, even the entrails.”*
- Peter: [33:26](#) So, Jonathan had encountered a situation where the Bigambul had killed some of his livestock and clearly wanted them to leave. Somehow, Jonathan had developed a relationship with some of the Bigambul so that they worked on his station. This seems to be a bit like Tinker Campbell and – specifically not at all like Captain Scott who used his musket on them. Margaret may have also contributed to this arrangement as well. Margaret says a couple of times in her journal that she was the only white woman in the area for many years. Margaret had developed a good relationship with some Aboriginal women. Here is some of what she says:
- Margaret: [34:07](#) *“I had a wonderful house girl called Maimie to help mind the children and other jobs, for I had four men to cook for as well as ourselves. We had to make all our bread and soap on a camp fire. Maimie was very intelligent. I treasured her friendship and happy nature, as it was many years before I saw another white woman or went away. Maimie would watch and quickly learn all the things I taught her. She loved the children, calling them her white picannies. At every opportunity she played with them, and taught them so much about the Australian bush, birds and animals; she would bring some of the black children to play with them.”*
- Peter: [34:50](#) Later on, Margaret continues her story about Maimie.

Margaret: [34:53](#) *"In 1847 we had a very big flood²⁵ and I can remember the men had to swim to get to the vegetable garden and collect all they could, before it was completely covered by the lagoon. This was the year that my daughter Margaret (Mrs John Shannon) was born prematurely. This tiny child was to make history as she was the first white child born on the McIntyre River in South West Queensland. She arrived on the 14th June 1847 so suddenly and unexpectedly that no one was at home but my faithful Maimie and my two girls aged four and five years. My husband had gone off to muster, when I realised I was about to have my baby. I told Maimie what to do to help me through my labour, also to look after the children should things go wrong. However, for some reason she took fright, leaving me entirely alone with the two young children to cope with as well. Fortunately, I was able to get up and put all the necessary items beside me on the bed, also to organise the children with their toys, playing beside me on the floor; my main fear was that they might go near the log fire at the end of the hut. I then prayed to the Almighty to be near me in my ordeal; my prayers were answered. I had a quick and easy birth, being a premature small baby, which no doubt saved my life, as I had to sit up and deliver my baby without anyone to help. Just then Maimie returned, peeped through the door; she was overjoyed when she saw the new babe, and did everything possible to help, bringing me a cup of tea and restoring law and order. When Jonathan returned that night he was amazed to find a little blue-eyed girl beside me. He stayed at home for several days so I could remain in bed until I was stronger; he did all he could to help me and was always so kind in case of sickness."*

Peter: [36:55](#) So, Maimie was very important to Margaret. Maimie was certainly not the only Aboriginal person working on *Umbercollie*. Margaret refers to several others using anglicised names that they were given including *Combo* - a fine looking fellow over six feet tall, but sadly going blind in one eye, and *Monday* - he and his wife shepherded two thousand wethers day and night and *Tommy* and his wife who looked after two thousand ewes and lambs.

Greg: [37:27](#) Yeah. Margaret refers to her "station natives". Were they actually members of the Bigambul tribe?

Peter: [37:33](#) Yes. Here's another extract from Margaret's journal.

Margaret: [37:39](#) *"Two more events I can recall happened soon after our arrival. One evening a big fight started below our house near the river, where our natives camped, between our station natives and a wild tribe. It lasted for days and nights, and each day the wounded would be brought to us for treatment with shocking wounds; strange to say they all seemed to recover. The visiting tribes suddenly departed and to our relief all was quiet again. We were never sure what would happen, as we whites were heavily outnumbered; they knew we had guns, and this one thing they were afraid of. I had learnt to shoot, but fortunately never had to do so. I also recall a big corroboree on the big open flat near our home. It was strange and wonderful sight, and quite an experience for me as an English girl, to see all these painted warriors dancing in their native fashion and language; very primitive but colourful."*

Greg: [38:41](#) Yeah, OK. So, it seems that the Young family had developed a good relationship with at least some of the Bigambul and Margaret had a special relationship with Maimie. So, can you just summarise the Young's story up to 1 September 1847 – the start of the Mark's Murders.

Peter: [38:58](#) Well, Jonathon was a convict who'd done very well for himself. By the time he got to *Umbercollie*, he had more than 10-years experience in managing a squatter's run on the Liverpool Plains, but this was an area of relative calm in terms of Aboriginal attacks. He had developed an amicable relationship with the local Aboriginal people around *Umbercollie*. Margaret was the only white women in the area, so she had developed a good friendship with Maimie and some other Aboriginal women. Jonathan was able to employ a number of European workers on the property and several Aboriginal shepherds, hut-keepers and other staff on the station. As of September 1847, Jonathon was 48 years old, Margaret was 32, and their children were Mary Ann - aged 5, Jane - aged 3 and Margaret who had just been born.

Peter: [39:56](#) In our next episode, we'll talk about their neighbours, the Mark's family and their story leading up to September 1847.

Greg: [40:05](#) Sounds good. We would like your views on this topic. Do you have a similar story in your family tree? If so, please contact us on email or comment on our Facebook - contact details are on our webpage – www.todaysstories.com.au . Full details of this story are available on our website. Please remember to subscribe to our podcast.

For this podcast,

- Your hosts were Greg and Peter
- Research by Peter and Jan
- Voice actors were Mark, Denise, Barbara and Mick
- Original music and Sound Engineering by Pete Hill
- IT solutions by Shelly.

Thank you for listening.

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Citations

- ¹ John Watts, *Personal Reminiscences*, Allendale, Wimborne, 1901. OM Box 10937, ACC 5823, John Oxley Library, Brisbane, p. 40.
- ² Lydon, Jane, 1965- & Ryan, Lyndall, 1943- & EBSCOhost (2018). *Remembering the Myall Creek massacre*. Newsouth Publishing, Kensington, NSW, p.102.
- ³ Gin - Offensive term for an Aboriginal woman. It is derived from the Dharuk word diyin, meaning woman, or wife, but it has come to be used as a highly derogatory term, often in connection with sexual exploitation of Aboriginal women by whites. (Dharuk is an Aboriginal language of the area around Sydney, Australia, now extinct) <https://www.nosunlightsinging.com/glossary.html>
- ⁴ John Watts, *Personal Reminiscences*, Allendale, Wimborne, 1901. OM Box 10937, ACC 5823, John Oxley Library, Brisbane, p. 41.
- ⁵ Jonathan was born in Aldwinckle, Northamptonshire to Edward and Mary Ann (Marianne) Young nee Kirby on 11 October 1798.
- ⁶ Jonathan Young was sentenced to be executed for serious crimes, including stealing a thoroughbred horse, at the Lincoln Assizes on 15 July 1820. His sentence was commuted to transportation for the term of his natural life and he left England on board the Prince of Orange on 2 October 1820 with 135 other convicts, arriving at Sydney on 12 February 1821. His crimes were serious enough for a 'General Hue and Cry' to be issued, which indicated to all that this was a dangerous criminal. In the newspaper advertisements, it was stated that Jonathan Young and his brother George Young committed these crimes together. The George Young cited in these proclamations is NOT Jonathan Young's brother, the other man's details to date are unknown. He was not apprehended.

Newcastle Courant, Saturday May 27, 1820.

GENERAL HUE AND CRY

FROM THE PUBLIC OFFICE, BOW-STREET, LONDON

TWENTY POUNDS REWARD – FLED FROM JUSTICE, JONATHAN YOUNG and GEORGE YOUNG

Whereas a Warrant had been issued for the apprehension of JONATHAN YOUNG AND GEORGE YOUNG, who have committed several robberies in the County of Northampton, and among others, in the shop of Henry Smith, shoemaker, and in the laundry of the Hon. Rev, F. Powys, both of Aldwinckle, in the said County. All Constables and Peace Officers are hereby desired to use all means in their power to apprehend, or cause to be apprehended both or either of the above named Persons: and a reward of TEN POUNDS is hereby offered to all such Officers, or to any other Person, for apprehending each or either of the above Offenders, and lodge them in any of his Majesty's Goals, upon application to Mr Selby of Lilford Hall, near Oundle, in the said County. The said Jonathan Young (who lately called himself Thomas) is about 22 or 23 years of age, 5 feet 10 inches high, straight and this male had been a soldier and walks remarkably erect, dark brown hair, sandy whiskers if not cut off, and sandy eyebrows; has been seen lately in various dresses – Sometimes in a short smock frock, which he occasionally wore under his other dress; and has been observed to wear very fine frilled shirts, very inconsistent with his station and general appearance, and which were among the linen stolen from Mr Powys's laundry and marked with his name. George Young is full 6 feet in height, about 22 years of age, dark hair, eyebrows and whiskers, of stout make and heavy countenance, by trade a shoemaker and supposed to be working at his business. Jonathan Young, some weeks ago, took a horse to Crowland, in Lincolnshire, which he is strongly suspected to have stolen, having sold it to a Publican there for much under its value. The horse is described as being small and brown, with white behind heels, relative to which, further particulars may be known at Crowland. He has also offered a quantity of fine wearing and household linen for sale.

⁷ Convict Records - <https://convictrecords.com.au/ships/prince-of-orange/1820>

⁸ A.E. Tonge (1980), *The Youngs' of Umbercollie: The First White Family in South-West Queensland*, (Mitchell Library, Sydney, M.L. MSS 3821 5-537C)

⁹ CLAIMS TO LEASES OF CROWN LANDS (1848, September 22). The Sydney Morning Herald (NSW : 1842 - 1954), p. 3. Retrieved November 30, 2019, from <http://nla.gov.au/nla.news-article12912969>
10 - Browne John. Name of run, *Pullaming*. Estimated area, 102,400 acres. Estimated grazing capabilities, 7,000 sheep. Bounded by Johnstone on the north and west, and by a marked tree line on the west dividing it from John Howe's, sen., station, known as *Carroll*; on the south by Eales's Long Point

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- station to a marked tree, from thence bearing south-west; and on the west by Sumner station and Melville Plains to a dry creek on the Plains.
- ¹⁰ Classified Advertising (1830, December 28). The Sydney Gazette and New South Wales Advertiser (NSW: 1803 - 1842), p. 1. Retrieved August 14, 2019, from <http://nla.gov.au/nla.news-article2196880> .
- ¹¹ PARDONS. (1838, June 30). The Colonist (Sydney, NSW: 1835 - 1840), p. 3. Retrieved August 14, 2019, from <http://nla.gov.au/nla.news-article31721268>
- ¹² CLAIMS TO LEASES OF CROWN LANDS (1848, September 22). The Sydney Morning Herald (NSW: 1842 - 1954), p. 3. Retrieved November 30, 2019, from <http://nla.gov.au/nla.news-article12912969>
52. Dight Hannah. Name of run *Carroll*. Estimated area, twenty-three thousand acres. Estimated grazing capabilities, four hundred cattle and three thousand sheep. South side of Namoi, commencing at Carroll Hut, running in a south-easterly direction about seven miles to a place known as the Gap : thence about six miles to a marked line on the Peel about a mile and a half above its junction with the Namoi, and bounding Cobcroft's run: on the north side commencing at the junction of the Peel and Namoi, running in a northerly direction for about seven miles and from that point by a line running in a westerly direction towards a place about half a mile above the Springs ; thence to the Namoi a distance of about four miles and a half; bounded by the run of John Howe, Esq.
80. Howe John. Name of run, *Carroll*. Estimated area, thirty thousand acres. Estimated grazing capabilities, six hundred and thirty cattle, or six thousand two hundred sheep. Five miles frontage on the south side of the Namoi River, the western boundary extending from a known point on that river to the Mooki River, and thence up that river two miles to a point one mile above the Battery Mountain; from thence the southern boundary line runs to Oaky Creek in the Dury range, and to a known point ; thence the eastern boundary to the Carroll hut, also three miles on the north side of the Namoi River, the side lines extending from marked trees on the river to the Namoi Range which forms the northern boundary on that side.
- ¹³ DOMESTIC INTELLIGENCE. (1840, February 18). The Sydney Gazette and New South Wales Advertiser (NSW: 1803 - 1842), p. 2. Retrieved July 31, 2019, from <http://nla.gov.au/nla.news-article2547561>
- ¹⁴ Downloaded from <https://hlrv.nswlrs.com.au/> (5 Dec 2019)
- ¹⁵ Classified Advertising (1841, November 2). The Sydney Gazette and New South Wales Advertiser (NSW: 1803 - 1842), p. 4. Retrieved August 14, 2019, from <http://nla.gov.au/nla.news-article2554869>
- ¹⁶ The Chapman family arrived together in 1839 as bounty immigrants. The Index to Bounty Immigrants (Australia, New South Wales, Index to Bounty Immigrants, 1828-1842, Vol. 21) lists all the family arriving on the barque *Navarino* commanded by Captain Warning with 218 government emigrants under the superintendence of Dr. Chartres R.N on 17th August 1839. The *Navarino* sailed from Cork, Ireland on 11th May 1839 and arrived in Sydney on the 17th August 1839. Anthony Chapman altered family details in order to qualify as a bounty immigrant. Although born in 1785, in the bounty records he is listed as born in 1803. His children's ages may also have been altered. He is listed as coming out with his wife and two young children. His four older children came out as bounty immigrants in their own right.
- ¹⁷ new chum - An inexperienced person. Originally a newly arrived convict. <https://www.nosunlightsinging.com/glossary.html>
- ¹⁸ billy, billy-can Metal vessel used for carrying water, and for cooking, boiling water and making tea on an open fire. <https://www.nosunlightsinging.com/glossary.html>
- ¹⁹ Queensland became a separate colony from New South Wales in 1859.
- ²⁰ DOMESTIC INTELLIGENCE. (1854, October 21). The Moreton Bay Courier (Brisbane, Qld. : 1846 - 1861), p. 2. Retrieved November 17, 2019, from <http://nla.gov.au/nla.news-article3713328>
- ²¹ S. T. Gill. Periton, Devonshire, England 1818 – Melbourne, Victoria, Australia 1880. as print after Bushman's hut. 1865. <https://artsearch.nga.gov.au/detail.cfm?irn=40586>
- ²² goanna - A large lizard. Called a monitor in other countries. The word is from an alteration of iguana. <https://www.nosunlightsinging.com/glossary.html>
- ²³ walkabout A journey on foot by Aborigines, away from white society. <https://www.nosunlightsinging.com/glossary.html>
- ²⁴ piccaninny - Offensive term for an Aboriginal child. Adapted from West Indian pidgin. Also used to mean tiny, as in the phrase used in No Sunlight Singing, piccaninny daylight, first light in the morning. <https://www.nosunlightsinging.com/glossary.html>
- ²⁵ Mentions of 1847 Flood. MONSTER FLOOD IN THE M'INTYRE RIVER.—FLOOD OVER GOONDIWINDI TOWNSHIP. (1861, September 2). The Courier (Brisbane, Qld. : 1861 - 1864), p. 2. Retrieved November 30, 2019, from <http://nla.gov.au/nla.news-article4600794>, CLAIMS TO LEASES OF CROWN LANDS BEYOND THE SETTLED DISTRICTS. (1848, September 16). The Maitland Mercury and Hunter River General Advertiser (NSW : 1843 - 1893), p. 1 (Supplement to the Maitland

Mercury and Hunter River General Adve). Retrieved November 30, 2019, from <http://nla.gov.au/nla.news-article709122>