

Ten Forty Matrix Newsletter

Sept 2020

www.olderdykes.org

Ten Forty Art with Jack Sunday 13 September



If possible bring a pen or pencil, a pair of scissors and a few bits of paper so we can try a few fun drawing tricks together. I will begin with a short talk and photos of my political art installations based on Destroy The Joint's Counting Dead Women and then mark making!

RSVP: Diann at
maude_au@yahoo.com

I will send you a link on the day of the event. That is Sunday 13 September

Dykes for Dinner Thursday 10 September 6.30 PM

Venue: Cafe Gioia Restaurant
126 A Norton Street, Leichhardt.

Licensed or BYO (wine only).
Gluten-free and vegetarian available.

Get in quickly. Places fill up fast.
Two tables of 8 booked, (for CO-VID purposes). Diners must remain seated.

If you book, PLEASE let me know if you can't come. Last time there were several no-shows. That was very inconvenient.

RSVP: Sue
suegee1@optusnet.com.au
Ph: 0413266483

Short Walks in the Week Next walk - Mt Annan Botanic Garden. Thursday 17 September

362 Narellan Rd, Mount Annan NSW
Off Hume Highway near
Campbelltown. Car best form of transport. Meet at 10am.

For more information and booking, contact Sylvia
Mobile: 0438 225 333
Phone: 9745 6270



Follow us on Facebook

[Ten Forty Matrix NSW](https://www.facebook.com/TenFortyMatrixNSW)

Zoom Discussion Report Zoom Tea Party Held Saturday 15 August



It may sound counter intuitive to have a tea party in the virtual world of Zoom, but these are strange times and ten women did not think this was strange as they joined the excellent, fun, discussion and show and tell, Tea Party.

Technical heroine Diann welcomed us into the party, while Jan acted as hostess. We certainly found out some interesting facts about each other and our tea stories. What a collection of teapots, teacups, caddies and caddy spoons are owned by the party participants.

Wendy was able to relate her knowledge of different teas. She has so many she has a dedicated cupboard for them. She is also a regular attendee at the Tea Festival; sadly, not this year of course.

One of the surprises was the vast array of teapots owned by Margot. She is not actually a collector, more a receiver of

teapots from different sources. She told us the story behind each pot, and then displayed them; the standard brown, the silver, the modern glass, the ornate cabbage shaped pot and more. We then had to match the story to the teapot. Mostly we got it right, her stories gave it away. Her favourite is a glass one she picked up from street rubbish! It is small and practical with a tea leaf filter.

We were also shown a wonderful inherited collection of beautiful tea cups, displayed in a glass cabinet. The owner was urged to use them and enjoy the pleasure of fine bone china.

We didn't actually settle the argument of milk or tea first but we did agree that tea bags were not acceptable. Most of the bags have plastic in them. Wendy showed various easy to get devices to hold tea leaves, to replace the use of tea bags. She also urged us not to put tea bags in compost because of the plastic.

There were many interesting stories and exhibits. The cabbage tea pot was a hit and it looks like women will be searching

for equally interesting tea pots for their collections.

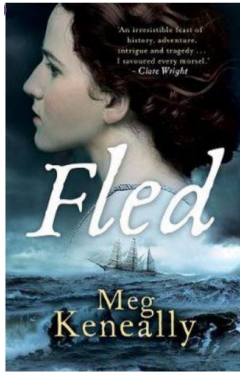
Sylvia



Store-Front Mask Notices In USA.....

Fled

by Meg Keneally
A review



This historical novel is based on the true story of Mary Bryant, renowned in early Australian history as the woman who made a daring and successful escape from Port Jackson, almost three years after the first fleet arrived.

Keneally has used fictitious names for her main characters but all are easily identifiable. For minor characters she uses their real names. Keneally provides an explanation for this strategy in the Authors Note at the end of the book. Mary Bryant becomes Jenny Trelawney though her life story is little altered.

Mary/Jenny was born in Cornwall in 1765. Her real surname was Brand

but was spelt incorrectly in some records as Braund.

It is unclear exactly why she became a highway thief but from later accounts Mary/Jenny was never a hardened criminal. She was arrested and then sentenced to death for a felony that today might not even merit a custodial sentence.

For two years she was kept on a prison hulk and then sent on the convict ship Charlotte, to Australia.

Keneally's narrative provides an excellent account of what life would have been like for poor women in the late 1700s. It is easy to imagine the horrors of the long journey to Australia, and the appalling situation women faced on arrival when the men were allowed to use the women any way they chose.

Mary/Jenny gave birth during transportation to a daughter she named Charlotte, and then, once in the new colony, she marries Dan (real name William Bryant), and thus is saved from the mass raping of

women. She and Dan, have a son (also named William).

Keneally works with a feminist interpretation of the events leading up to the escape. Other accounts assume that Dan/William was the organiser, fleeing the settlement with his wife and children. Mary came from a seafaring family in Cornwall and had knowledge and skills to plan and aid the escape. In her book, Keneally reduces the number of escapees but retains the true detail that Jenny/Mary and her daughter Charlotte, then aged three, were the only females on board.

The wonderful description of the perilous voyage in an open boat for 69 days, travelling up the east coast of Australia, around Cape York and then on to Timor, is quite visual. Keneally has researched the story well and brings to life an amazing survival story. It's a shame there are no accounts by any of the people on that boat who survived the journey.

What happens in Timor is recorded in historical records but why the escapees were exposed as convicts from Port

Jackson and not the ship wrecked survivors they posed as, is explained credibly by Keneally.

The rest of Mary/Jenny's story is equally amazing and true and it's sad more of us don't know more about this incredible woman, Mary Bryant.

Keneally skilfully weaves the true story of the impact of the first fleet on the indigenous people of the Sydney area. The events surrounding the kidnap of Yarramundi/Bennelong and his relationship with Lockhart/Governor Phillip are well described.

While a possible but imagined interaction between Jenny and Mawberry/Barangaroo is created, Jenny is given information about Smilax Glyciphylla, commonly known as *wild sarsaparilla*. These leaves, made into a tea, were used to prevent scurvy and other health problems. Jenny/Mary took some leaves from this plant back to England, where she was sent after Timor. Later they were passed on to her benefactor Boswell. They are now part of his collection of papers at Yale university. Two of the leaves were

presented to the Mitchell Library, in Sydney, in 1956.

I loved this connection to our natural environment, and it serves as an indication of a positive interaction with Indigenous people, so badly treated as greed for land took over.

This is a truly engaging and successful novel on many counts. The writing is so descriptive you do feel you are back there with Jenny and the other convicts. The true facts of the story are kept, with understandable gaps between them, giving the reader a realistic narrative, making for a *rip-roaring page turner*.

Sylvia

Cornbread

Cornbread is something my mother and my grandmother, and my aunties used to make. We always had it with soup, or a plate of beans and greens, or sometimes just by itself, with a bit of butter, or with a bit of syrup. Personally, I like it with a bit of cheese. It has always been comfort-food for me. As well something nutritious to eat.

It is apparently a very American type of food. Its roots are in the first nations peoples culture. Corn was a major food source. They, of course, had been grinding corn for thousands of years. The European white settlers had to become dependent on the natural resources of the country, so corn and cornmeal became a part of their diet as well. They learned the first nations peoples recipes and adapted them. A surge in popularity happened around Civil War time, particularly in the South, as corn was plentiful and cheap. Corn bread and other meals made from corn were easy to make.

By the time it reached my parents' generation and me, it was something that

had many different variations. Its basic form was a bread, served hot, with butter, at the evening meal. For me it still brings memories of my grandmothers, my mother and my aunts, though I abandoned cornbread for many of my adult years. I only learned how to cook it in the last 20 years. The recipe provided here is a variation of what my mother made.

Cornbread

Ingredients:

1 3/4 cups cornmeal

3/4 cup all-purpose flour (or Gluten Free flour for those of us who can't do wheat)

1 teaspoon salt

2 teaspoons baking powder

1 1/2 cups whole milk

1 large egg

1 to 2 teaspoons vegetable oil or butter for the pan or skillet

Preparation:

In a medium bowl, combine the cornmeal, flour, salt, and baking powder. Mix the ingredients.

Mix the 1 1/2 cups of milk with the egg. Stir into the dry mixture until blended.

Heat oven to 200° C. Put an 8- or 9-inch iron skillet or square baking pan in the oven. Carefully remove the hot pan from the oven and swirl a teaspoon or two of vegetable oil or butter around in it until the bottom is coated. My mother used to pour the cornbread mix in her skillet, then put it on top of the stove for a few minutes. Then put it in the oven. This helped make the crust thick and tasty. But this step is not really necessary.

Spread the batter in the pan and bake the cornbread for 22 to 25 minutes, or until lightly browned. Serve hot, with butter.



About Ten Forty and Older Dykes

The first national conference of Ten Forty in the mid-eighties attracted politically active feminists of all hues and sexualities. However, over time it became obvious that a huge majority of women attending follow-up meetings and activities in Sydney were lesbian feminists. Today Ten Forty and Older Dykes refer to the same group of women. We enjoy discussion on the issues we face in work, life and at home, and hold regular fun events to keep us in touch with the lighter side of life. Our website <http://www.olderdykes.org> encourages national and international connections between older lesbians. Ten Forty is not an organisation you have to join, though members do get some discounts. If you want to receive regular information about our activities and our bi-monthly newsletter, visit our website and put yourself on our email list.

Newsletter

The newsletter comes out on our email list. If you do not receive it, email us at contact@olderdykes.org

The web edition and back copies of the newsletter are available for download from our website.

Who currently does what?

Events planning: Sylvia, Diann, Wendy

Contact email list: Diann

Archives: Sylvia and Pearlle

Money Management: Loretta

Websisters: Jan, Ruth, Diann, Pearlle

Newsletter: editing and layout Pearlle and Diann